

# The Right Side of History



KHAMENEI.IR

Number 13 . April 2026





## Words of Wisdom

# Martyr Khamenei's selected statements

Since the beginning of the Islamic Revolution, women have played a very prominent role in its course. Undoubtedly, both during this great phenomenon, the Islamic Revolution, and during the Sacred Defense, what Iranian mothers and wives went through was not less painful and testing than what our soldiers experienced.

From Martyr Khamenei's speech on April 21, 2010



## Word for Word

If women do not take part in the social movements of a nation, that movement will not reach effective results: it will not succeed. If women take part in a movement with awareness and insight, that movement will take off quickly. In this great wave, of an Islamic Awakening, women play an unparalleled role, and it is necessary for them to continue this role. It is women who prepare and encourage their husbands and children to step into the most dangerous areas. We have clearly witnessed the significance of the role women played during the time we were fighting taghut [tyrannical monarchy] in Iran and after the victory of the Islamic Revolution. If our women had not fought in the battlefields during the eight-year war, which was imposed on us, if they had not been present in different national arenas, we would not have achieved victory during that difficult test. Our women helped us to achieve victory. The mothers and wives of our martyrs and war veterans created an atmosphere with their unwavering patience, in which our youth and men were encouraged to have a determined presence. And this atmosphere spread to every part of the country. As a result, the general atmosphere of our country was filled with selflessness and self-sacrifice, and we achieved victory. This is the case today within the world of Islam, in Egypt, in Tunisia, in Libya, in Bahrain, in Yemen, and in every other place. If women strengthen and continue their presence on the front lines, they can achieve victories one after another, there is no doubt about it.

July 11, 2012



## Memorable Frame



The meeting was so special in its own kind. It belonged to the Iranian women, who had come to meet with their Leader. It was not just a routine meeting. It was more of a message to the whole world than just a simple meeting. Since the years after the victory of the Islamic Republic, as the new governing system of Iran, the West, which received the most severe blow due to this victory, has tried to demonize and defame the Revolution of the Iranian people through various means, including the media and propaganda. They have spared no effort throughout all these years to damage the prestige of the Islamic Republic by spreading false propaganda about the dignity of Iranian women.

They have tried their best to show an unreal, false, and erroneous image of Iranian women, portraying them as opposing Islam and the Islamic Republic. These lies have greatly affected world public opinion about the status of Iranian women. In such a condition, action must be taken to unravel the falsehood of

these claims. This meeting was exactly an appropriate opportunity in which different groups of Iranian women attended and spoke face to face with their Leader. The meeting revealed many truths about the real dignity and position of women as invaluable members of society, both in the ideological system of Islam and the Islamic Republic.

In this meeting, the martyred Leader of the Islamic Republic of Iran spoke about Lady Fatima (pbuh) as the most complete and virtuous figure, who is considered to be the main inspiration for Muslim women. Through his speech, the martyred Imam of the Islamic Ummah pointed to the vital and significant role of women in Islamic society, to the special care of the Islamic Republic for women who participated in every phase of the Revolution, and to their remarkable progress in the years following the Revolution, in such a way that today there are numerous faithful women active in different fields, including science, literature, art, and technology.



## The People Rise Up

**Should any event befall this country, Almighty God will raise these people to confront it. The people will be the ones who will stop it.**

Martyr Khamenei

Feb. 1, 2026



Scenes of Iranian women's presence in solidarity demonstrations and rallies during the Ramadan War





## Opinion

# Iranian women and the Ramadan War

## Maedeh Zaman Fashami, journalist and researcher

When examining major social and political transformations, one of the most important indicators is the level and quality of women's participation. The Islamic Revolution of Iran is no exception. Although many official accounts tend to focus on male figures and visible political actions, a closer look shows that women were never on the margins. They stood at the heart of these developments. Their presence was not merely supportive—in many cases, it was driving, stabilizing, and even decisive.

The martyred Leader of the Islamic Revolution, Ayatollah Sayyid Ali Khamenei, by emphasizing figures such as Lady Fatima al-Zahra (pbuh), presented a model in which a Muslim woman could fulfill her family responsibilities while also playing an active role in society. This perspective, in many ways, shaped the intellectual foundation for women's participation in the Islamic Revolution.

Even before the Islamic Revolution, Iranian women played a key role in building intellectual foundations, organizing networks, and sustaining the revolutionary movement. Through their position within the family and society, they became central to spreading the message of the Revolution.

Homes, as the main spaces of connection, were often managed by women. Religious gatherings, cultural circles, and social meetings became places where revolutionary ideas were discussed

and explained, and women played a central role in maintaining and expanding these spaces. This was one of the important factors behind the Revolution's success.

The martyred Leader repeatedly emphasized this point, describing women's presence in the formation and victory of the Revolution as real and decisive. He once said: "Women active on the front of the Revolution, before its victory, in its early years, and during the 8-Year Imposed War, played very prominent roles. They had a visible and effective presence. This active and visible presence of women must not be allowed to fade. The opponents of the Islamic Revolution are trying to make use of capable women for their own path. The front of the Revolution has many capable, active, articulate, thoughtful, and action-oriented women. The field of defending the Revolution must not be left empty."

Women's participation, however, was not limited to cultural and social arenas. Many were present in far more difficult and dangerous fields—from enduring imprisonment and torture to engaging in security and even military activities. This marked an important shift in women's role—from a "supportive presence" to a "leading presence."

Their role did not end with the Revolution's victory; it entered a new phase. In this stage, women played a crucial part in consolidating and institutionalizing its achievements. Their presence in cultural, educational, social, and even political institutions shows the continuity

of their active role.

During the eight years of the Imposed War, women again played effective and active roles—both in support positions and in more direct capacities, from working as journalists, doctors, and nurses to providing broad support behind the front lines.

Examples such as women serving in the Islamic Consultative Assembly, their work in schools and universities, and their involvement in social institutions all show that women were an inseparable part of building the new system. In more recent developments—including the 12-Day War and the Third Imposed War—women have once again demonstrated their active and revolutionary presence. From working in sensitive fields like medicine and media to participating in mosques and support networks, much like during the war years, they continue to play important roles.

These wars also have a distinctly female dimension: the visible presence of women in public spaces and their active participation in defending the country.

One example of this in the Third Imposed War is the presence of women as key participants in nighttime gatherings. Women who show up under all circumstances. Over nearly fifty nights of such gatherings, different forms of women's presence have been seen across the country—from pregnant women to those bringing their infants and young children, to doctors and teachers stepping forward to support their fellow citizens.

The martyred Leader of the Islamic Revolution spoke of what he called the "Third Model of Womanhood"—a model that is "neither Eastern nor Western." He said: "In the commonly Eastern

view, a woman is seen as a marginal figure, without a role in shaping history; and in the commonly Western view, she is reduced to a being whose gender outweighs her humanity, turned into a sexual object serving men and modern capitalism. The courageous women of the Islamic Revolution and the Sacred Defense showed that there is a third model: a woman who is neither Eastern nor Western. The Iranian Muslim woman opened a new path before the women of the world and proved that one can be a woman—modest, dignified, and veiled—while also being present at the center. One can preserve the stronghold of the family and at the same time build new strongholds in the political and social arena, achieving great accomplishments."

In the end, examining the role of women in the Islamic Revolution of Iran makes one thing clear: Their contribution was not marginal—it was foundational and decisive. Through their presence in the family, society, struggle, and governance, women played an essential role in both the victory and the consolidation of the Revolution.

The views of the martyred Leader of the Ummah, with their emphasis on dignity, identity, and women's capabilities, provide an important framework for understanding this role. Within this framework, a woman is not merely a social actor, but one of the main pillars in shaping an Islamic society and civilization.

From before the Islamic Revolution to today, Iranian Muslim women have stood not on the margins of history, but at the center of major transformations—playing a defining role in shaping the future of their society.



# Choose the Right Side of History



Kashmiri girls take part in rally held to mourn the 40th day since the martyrdom of Iranian students killed in the US-Israeli airstrike on the elementary school in Minab.





## A Moment with Caravan of Martyrs

### Masoumeh Karbasi

Masoumeh Karbasi, whom her family affectionately called “Arezoo,” was born on March 1, 1981. From early childhood, she was raised in an environment shaped by the Quran, independence, and religious upbringing. Her father favored Iranian cultural identity, while her mother preferred deeply religious names and values—an interplay that became reflected in Masoumeh’s own character: grounded, spiritual, and deeply responsible. From a young age, she and her sister began learning the Quran, soon progressing into memorization and recitation with dedication. This connection to the Quran remained a constant throughout her life, including her university years and beyond. She was admitted to study computer engineering and, despite ongoing health challenges that had begun in her teenage years, continued her academic and personal growth with determination. Rather than limiting her, her illness became a pathway toward deeper spirituality and self-reflection. During this time, her acquaintance with Lebanese students marked a turning point in her life—one that ultimately led to her marriage to Reza Awadeh.

Their marriage was not merely an emotional union, but a conscious covenant rooted in the path of resistance and martyrdom. Reza, who was committed to the cause, spoke openly during their proposal about his pledge to martyrdom. Fully aware of what that meant, Masoumeh accepted this path. Their married life began in Lebanon, under difficult conditions—frequent power outages, limited resources, and the constant pressure of war—yet filled with purpose, faith, and perseverance. In Lebanon, Masoumeh quickly became



fluent in Arabic. Alongside raising their five children, she remained active in cultural and social efforts. She was involved in educational initiatives, spiritual development for women, and media work aligned with what is known as “Jihad of Clarification.” Her life was defined by discipline, intention, and structure; even her daily routines—from household responsibilities to parenting—were carried out with spiritual purpose and a focus on divine acceptance. When war intensified in Lebanon, her family repeatedly urged her to return to Iran, but she refused—not out of ignorance of the danger, but out of loyalty. She did not want to leave her husband alone at a time when martyrdom was a real possibility. She was fully aware that this path could ultimately lead to such an end. On the day of her martyrdom, Masoumeh and her husband performed the dawn prayer under the open sky before leaving their home. Just moments before departure, she embraced her

child in a way that felt like a final farewell. They got into their car, unaware that an Israeli drone was tracking them. Three missiles were fired at their vehicle, yet they continued driving, trying to move away from populated areas to avoid harm to others. Eventually, they stopped the car and stepped out together. Reza took Masoumeh's hand, and they ran toward an open space. At that moment, a fourth missile struck them. Hand in hand, they were martyred—just as they had pledged at the very beginning of their shared life.

The martyrdom of Masoumeh Karbasi was

not a sudden event, but the culmination of a path she had consciously walked for years—a path where knowledge, love, family, and struggle ultimately converged into a single, transcendent moment.

Four days after their martyrdom, their children and families met Imam Khamenei in Tehran. And a sentence stood out from their conversation when Reza's mother said: "It's been one of my wishes, but Reza and Masoumeh wished to see him more than me. Now I wish they were here themselves." She paused and said: "Of course they are!"



And less than two years after that, Imam Khamenei himself joined the ranks of martyrs, a path which was taken by many of his followers, including Masoumeh and Reza.



## Narrating the Art



"They said, 'Burn him, and help your gods, if you are to do anything!'

We said, 'O fire! Be cool and safe for Abraham!' They plotted to harm him, but We made them the biggest losers."

(Quran, 21:68-70)

The Pharaohs and Nimrods return in every age, still drunk on the same delusion, still raising their voices to the heavens with the same blasphemous cry: "I am your exalted lord" (Quran, 79:24). But in every age, too, God raises those who refuse to bow. The children of Abraham and Moses — the unwavering monotheists — rise again. They do

not carry swords of arrogance, nor do they seek thrones of power. They carry only a whisper on their lips, a whisper stronger than any empire: "Indeed my Lord is with me. He will guide me" (Quran, 26:62).

Today, that ancient battle unfolds once more. Not in distant scriptures, but before our very eyes. We are living through the repetition of history. We are witnessing Pharaohs more wretched than any tyrant who came before them — drowning in their own evil, choking on their own rage, yet still charging at the faithful with relentless cruelty. History indeed repeats itself. The Abrahams and Moses have come back. And so have the sacred Marys — women whose hearts are filled with nothing but the love of the Lord of the Worlds. Women who stand before the torment of oppressors with their heads held high, their spirits unshaken, their eyes fixed only on the Divine.

Today, Islamic Iran is the stage where this eternal drama unfolds. The Pharaohs and Nimrods of our time exhaust every evil effort — every bomb, every lie, every siege — to torment the followers of Imam Hussain (pbuh). But the Iranian people, undeterred by the vast armies gathering behind them, do not look back. They lift their eyes to the heavens with love and cry out from the depths of their being:

"There is no deity but You, and no beloved but You."

And fire — fire has been forbidden for this nation. Just as it was forbidden for their Imams (pbut). The flames that once roared to consume Abraham but couldn't, now turn cool and safe for the sincere servants of God as well — those who see nothing but God, and desire nothing but God alone.

In the land of Iran, in this age of global tyrants and trials, the fire burns — but it does not touch. It rages, but it does not destroy. For those who have placed their trust in the Divine, even the flames bow in submission.



## A word with my martyred Leader

A poem to his excellency, the Supreme leader of my heart, Ali Syed Khamenei, the most Radiant and Stunning Gem of Iran, and The Islamic Revolution.

A nation of millions cries so many days,  
Losing an Angel God sent their way,  
Your message of truth which eases our tears,  
Compels us to bravery despite all our fears,  
The what could be or what ifs are always a prison,  
This material life is contrary to Gods vision,  
The Islamic Republic is a nation of strength  
Of bravery and love, and honesty for honesty's sake,  
With the blood of our martyrs we fuel our operation,  
The lord anointed you to outline our obligations.  
As a companion of God, you purified our hearts,  
To Jannah you return as Gods superstar.

With love💕 from your Granddaughter  
Portland, Oregon US

Long live the Islamic Republic. Long live Palestine. Long live Yemen,  
long live Iraq. Long live Lebanon❤️

Long live Resistance❤️

Sincerely and forever your faithful servant 💕💕💕

Sarah Kadijah Amani



<https://Khamenei.ir>