

The Right Side of History



KHAMENEI.IR

Number 17 . May 2026





Words of Wisdom

The side that will be the victor is the Palestinian Resistance, and the side that will lose is the evil, foul Zionist regime. Everyone will know that the patience of those people and the steadfastness of the Palestinian Resistance forced the Zionist regime to retreat.

From Martyr Khamenei's speech on Jan. 9, 2024



Word for Word

The issue of Palestine continues to be the most important and active issue for the Islamic Ummah collectively. The policies of the oppressive and cruel capitalism have driven a people out of their homes, their homeland and their ancestral roots and instead, it has installed a terrorist regime and has housed a foreign people therein.

Can one find a logic weaker and shakier than that of the establishment of the Zionist regime? On the basis of their claim, the Europeans oppressed the Jews during the second World War, therefore they believe that the oppression against the Jews should be revenged by displacing a nation in West Asia and by committing a horrible massacre in that country!

This is the logic which western governments have relied on with their wholehearted and blind support for the Zionist regime, thereby disproving all their false claims about human rights and democracy. It has been 70 years now that they have been sticking with this laughable and at the same time tragic story and every now and then, they add a new chapter to it.

Another noteworthy point is that although that the usurping regime was established in 1948, the ground for occupying that sensitive Islamic region had been prepared years before that. Those specific years coincided with the active interference of westerners in Islamic countries with the purpose of establishing secularism and excessive and blind nationalism and also with the goal of installing despotic governments who were infatuated with and controlled by the West.

Studying those events in Iran, Turkey and Arab countries stretching from West Asia to North Africa reveals this bitter truth that weakness and discord in the Islamic Ummah paved the way for the disastrous usurpation of Palestine, allowing the world of arrogance to deliver that blow to the Islamic Ummah.

The usurping regime was actually an outcome of that situation in the world of Islam on the one hand, and of a European plot, invasion and transgression, on the other.

Today, the situation in the world is not like those days. Today, the balance of power has swung in favor of the world of Islam. The growth of the Resistance forces in the most sensitive Islamic regions, the

development of their defensive and offensive capabilities, their growth of self-awareness, motivation and hope in Muslim nations, the increasing tendency to follow Islamic and Quranic slogans, growth in science and growth of independence and self-reliance in nations are auspicious signs of a better future. In this auspicious future, cooperation between Muslim countries should be a main and fundamental goal. The pivot around which this cooperation turns is the issue of Palestine—the entirety of that country—and the fate of Holy Quds.

Cooperation between Muslims around the pivot of Holy Quds is an absolute nightmare for the Zionists and for their American and European advocates. The failed project called “The Deal of the Century” and the effort to normalize the relations between a few weak Arab governments and the Zionist regime were desperate attempts to run away from that nightmare.

I tell you with confidence: These attempts will not get them anywhere. The downward movement of the Zionist enemy has started and it will not stop moving downward.

From Martyr Khamenei’s speech on May 7, 2021



Memorable Frame



The will to return from the Nakba

This historic photograph was taken only a few months after the release of Martyr Sinwar from the prisons of the Zionist regime and his liberation from a life sentence. Yahya Sinwar was not a man to submit to any unjust verdict. Martyr Khamenei, too, was a man who defied oppressive sentences.

Both men had tasted imprisonment, exile, and separation from their families. Both carried the memory of triumphant return. Yet each still saw before himself an unfinished mission. The photograph was taken during the meeting between the martyred Leader and the elected Prime Minister of the Palestinian people, Ismail Haniyeh, along with his accompanying delegation. It came after the Palestinian Islamic Resistance succeeded in exchanging

a captured Zionist soldier for more than a thousand imprisoned Palestinian captives. That operation heralded the beginning of a series of successes and victories that would transform Hamas into a formidable force within the occupied territories.

Throughout his tenure as head of Hamas in Gaza, Martyr Sinwar regarded the Islamic Republic of Iran as a sincere and trustworthy companion. With that support, he helped lay the groundwork for the historic Operation Al-Aqsa Flood.

Al-Aqsa Flood became the greatest anti-colonial operation in history — a moment in which the free people of West Asia joined hands and, with a resounding voice, unwavering resolve, and unbreakable determination, declared that they would not remain prisoners of the Nakba.



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





Opinion

The last settler colonial state committing genocide under the auspices of the first settler colonial state

Hakimeh Saqhaye-Biria, Assistant Professor at Tehran University

Understanding the colonial nature of the Zionist regime and that of the United States of America is the first blow necessary to end Zionism in the world.

Today many anti-colonial thinkers view colonialism as not something of the past but as a current reality seen in the very nature and behavior of the Zionist regime. In this view, the illegitimate Zionist regime is the last colonial project of the settler colonial type that must end. Therefore, the feeling of sympathy between the nations oppressed by colonialism with the Palestinian people is most visible in the current struggle for the freedom of Palestine. The legacy of colonialism is still tangible for the people of the colonized countries as well as for the colored and indigenous people affected by the history of colonialism in Western countries, and a deep sense of identification and empathy with the Palestinian people is felt. In other words, the issue is more than a few hundred square kilometers of Palestinian land, but in addition to this, it is the complete transition from open colonialism in the world to a world free of colonialism. As such, achieving victory in the struggle for the cause of Palestine is considered the victory of all mankind in confronting the miserable

history of Western colonialism. It is, in fact, considered the last stage of moving beyond more than 500 years of Western colonial order. Comparing Israeli settler colonialism with the American settler colonialism is something that is happening today among the target communities of the two nations, and we are witnessing the expression of solidarity with the Palestinian people using this conceptual framework. The awakening of Western countries, especially among the young generation, in relation to the Zionist regime is largely due to the emergence of an ideational movement in the world that defines the Zionist regime as a regime based on settler colonialism that is systematically committing the crime of apartheid. This movement has created a distinct discourse about why and how to end Zionism. The expansion of this movement has opened the space for the people of Western countries to express their support for the Palestinian people in unprecedented ways.

Settler colonialism occurs when colonizers invade and occupy a land in order to permanently replace the existing society with their own. Two phenomena are an integral part of settler colonialism, such as what happened in the United States of America, Canada, and Australia, and what is happening now in Palestine: land usurpation and the elimination of the indigenous people. And of course, when we talk about

the elimination of the natives, this event can happen through a complete annihilation of the population, or it can be limited to population reduction, territorial limitation based on systematic repression, forced removal, and cultural elimination of communities under the domination of settler colonialism. Patrick Wolfe, an Australian professor of history and the founder of settler colonial studies, refers to this phenomenon as "the logic of elimination" (387). Aggression in settler colonialism is a "structure not an event" in which "settler colonizers come to stay" (388) and destroy the native society to replace it with their own.

The logic of the elimination of native people has two aspects. On the one hand, the logic of elimination seeks to physically eradicate the indigenous people. Therefore, every settler colonialism includes genocide but is not limited to it. On the other side, in this type of colonialism, after destroying the structures of the previous society, a new colonial society is established on the base of confiscated land, which includes the cultural genocide of the target society. "Settler colonialism destroys to replace" (388). Wolfe refers to parts of the manifesto of Theodor Herzl, the founder of Zionism in this regard: "If I wish to substitute a new building for an old one, I must demolish before I construct" (qtd. in Wolfe 388).

In this context, one of the reasons for the United States' support for the Zionist regime is the common cultural heritage based on settler colonialism, which, as mentioned, is increasingly receiving the attention of historians and experts on West Asian issues. In other words, the last example of settler colonialism in the world (that is, the Zionist regime) is committing the most heinous crimes against humanity with the support of the first example of settler colonialism (that is, the United States of America).

In his article entitled "Settler Colonialism: Then and Now," Mahmood Mamdani suggests the settler colonialism of the Zionist regime is more inspired from the American model than the South African model of apartheid. The Zionist regime has been using the dual policy of genocide and encampment of natives in reservation camps just as was used in the United States against Native Americans. This has been pursued by the Zionist regime not only at the beginning of its establishment but also throughout its existence. The point of similarity between the Palestinians and the Native Americans ends there because while Native Americans lived in a world where colonialism was on the rise, "we are now reaching the end of a period of five centuries of Western domination, a period that began in 1492" (613). Mamdani believes that "Palestinian political isolation in the Middle East is gradually joining history. ... It is now possible to imagine a free Palestine" (613).

Rereading the history of the formation of America from the point of view of settler colonialism helps us to better analyze some subtleties of this practice. For example, the American colonial society looked at black slaves as labor and economic capital but looked at Native Americans as a source of land. Therefore, the confrontation with the blacks was focused on individual dominance, while the confrontation with the Indians was focused on ethnic-tribal dominance. Therefore, the structures and tools of systematic repression were formed in different ways. In this regard, Mamdani says: "In the language of the law, the African American was like a

dog that could be tamed, but the Indian American was like a cat that remained wild" (607). Each one's fighting method was also different. If the blacks wanted to return to Africa or fight for equal citizenship in America, there was no such possibility for Native Americans, because trying to become a citizen meant accepting complete failure or total colonization. Therefore, these populations mainly sought to receive a semblance of independence in the form of tribal rule in limited territories.

From this point of view, America is not the first modern anti-colonial revolution, but the first settler-colonial state, a state that resulted in the conquest and destruction of Native American lives. According to Mamdani, what is exceptional about the United States of America is that it has not yet raised the issue of decolonization in the public domain (608). It is interesting to note that when the white-dominated South Africa became independent from England in 1910, it sent a delegation to North America, namely the United States and Canada, to study how to create tribal territories. The logic was based on the fact that these governments had created such structures for the first time half a century ago to systematically suppress the natives. When the genocide of black South Africans began in 1913, their camps were called "reserves," a name adapted from "reservations" or American camps for natives. In fact, not only is the United States a pioneer in the history of settler colonialism, but also an exporter of its technology. According to Mamdani: "All the defining institutions of settler colonialism were produced as technologies of Native control in North America. The first of these was the concentration of Natives in tribal homelands. The prototype concentration camp from which the Nazis drew inspiration was not the one built by the British to confine Boers during the Anglo-Boer War; rather, it was the reservation built to confine Indian tribes—under the watch of Presidents Lincoln and Grant in mid-nineteenth century America." (608)

The second institution that the apartheid government of South Africa modeled on the United States was the technology known as the PASS system. The pass system was first created in the slave plantations of the American South with the aim of controlling their movement. With this system, the Americans kept the slaves under complete supervision. The pass system was vital to the control of blacks, whether enslaved or not, and exposed them to a variety of abuses that ranged from interrogations, searches, whippings, and beatings. Therefore, the checkpoint system, which was later used in South Africa and now in the Zionist regime, was used by the United States government against slaves years ago.

Native Americans were considered "savages" in the Declaration of Independence and were never recognized as a minority with basic political rights in the American Constitution. Although Native Americans were recognized as citizens in 1924, as long as they live in designated areas under self-governing rule and adhere to their own way of life, they do not enjoy the civil liberties guaranteed by the US Constitution. As Mamdani says: "They possess political rights but not civil rights" (609). Although they can vote and hold political office, as a native population they are subject to congressional rules without having representation in Congress. Even the Civil Rights Act of 1964 does not apply to Native Americans living

in certain areas, and the Indian Civil Rights Act (the label used for Native Americans after Christopher Columbus) is not guaranteed in the Constitution.

Using the conceptual framework of settler colonialism in relation to the "American Revolution of 1776" which led to the independence of the white population living in America from England, makes it clear that this "revolution" was not an anti-colonial revolution, but rather a movement toward the expansion of American settler colonialism. From this point of view, American independence is similar to the independence of white South Africans in 1910 and the independence of Zionists in 1948. In all three cases, it was a rebellion against the native populations living in these areas and the establishment of the settler-colonial structure in it. Interestingly, after visiting and studying different areas of the occupied territories, Mamdani says, "Apartheid South Africa was not a fitting lens through which to understand Israel" (610). This is settler colonial United States being modeled in the Zionist regime. Mamdani argues: "As in North America, the settler in Israel is not interested in Palestinians as a source of labor; he or she wants their land. Zionists in Israel have long drawn inspiration from how Americans cleaned the land of Indians. As late as 22 December 2013, The Jerusalem Post reported this exchange between a member of the Knesset and a committee chairman on a bill that would regulate Bedouin settlement in the Negev: "You want to transfer an entire population," a member of the Knesset (MK), Hanna Swaid (Hadash), said. Committee chairwoman MK Miri Regev (Likud) responded, 'Yes, As the Americans did to the Indians.'"(610)

It is plausible that even the two-state solution proposed by the United States is similar to the approach it had with the Native Americans. The pattern of limited self-governance in limited territories that was imposed on Native Americans through ethnic cleansing and forced migration is the same as the granting of sovereignty over limited territories to the Palestinians.

In an article entitled "Rethinking Settler Colonialism," Rosara Sánchez and Beatrice Pita say: "The year 1948 was the Nakba, the year of catastrophe for Palestinians. For Mexicans in the US Southwest, Nakba came in 1848, with Mexico's loss of almost half of its territory. ... There is much that we, the people of Mexican origin in the United States, share with the Palestinians living in Israel as well as those living in the West Bank and Gaza. Significant differences notwithstanding, what we do have in common is the dispossession of land as well as a history of living a second-class status under a hegemonic state power imposed by historical circumstance." (1039)

And of course, as was said earlier, the common denominator between Palestinians and American Indians or Americans of Mexican origin ends here, because American settler colonialism happened at the height of colonialism in the world, while Israeli settler colonialism is taking place during the decline of colonial powers and global rethinking of destructive colonial structures. With this theoretical framework, every blow that each of us gives to this colonial regime to end it is a service to all humanity as we turn the last page of the history of settler colonialism, aiming to arrive at a decolonized world in near future. This is the only just

resolution to the Palestinian question, and the unity of humanity around this cause is very much possible given the global awakening of oppressed populations: we are all Palestinians.

References:

Mamdani, Mahmood. "Settler Colonialism: Then and Now." *Critical inquiry*, vol. 41, no. 3, Spring 2015, pp. 596-614.
Sánchez, Rosaura, and Beatrice Pita. "Rethinking settler colonialism." *American Quarterly*, vol. 66, no. 4, Dec. 2014, pp. 1039-1055.
Wolfe, Patrick. "Settler Colonialism and the Elimination of the Native." *Journal of Genocide Research*, vol. 8 no. 4, Dec. 2006, pp. 387-409.



Choose the Right Side of History



Nakba Day rally in London on May 16, 2026





A Moment with Caravan of Martyrs

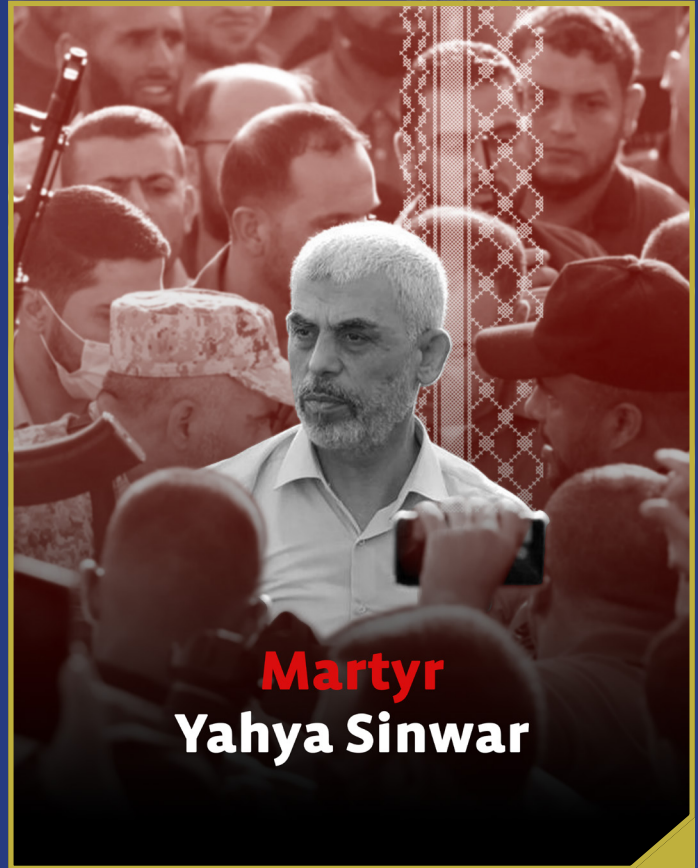
Martyr Yahya Sinwar

Yahya Ibrahim Hassan Sinwar was born in 1962, in the Khan Younis refugee camp in the southern Gaza Strip. His parents had been illegally driven from their village during the Nakba of 1948—when Zionist militias expelled more than 700,000 Palestinians from their homes. Like every refugee child, Sinwar grew up with the weight of that loss: to be driven out from your land and your home. But he spent his entire life striving to transform that loss into liberation.

He joined the Muslim Brotherhood at a young age and later studied at the Islamic University of Gaza, where he earned a bachelor's degree in Arabic studies. During his university years, he led the "Islamic Bloc."

In 1985, Sinwar founded "Al-Majd," the security apparatus of the Muslim Brotherhood in Gaza, an organization focused on resisting the Israeli occupation and confronting Palestinian collaborators. In 1982, he was arrested for the first time and spent six months in an Israeli prison— for participating in activities that resisted the occupation.

Six years later, in 1988, he was arrested again. This time, Israel sentenced him to four life terms. His "crimes" included: establishing Al-Majd and helping to form Hamas's first military wing, the Palestinian Mujahidin. For the occupation, these were unforgivable offenses. For the resistance, they were badges of honor. But prison did not break Yahya Sinwar. It elevated him. Behind bars, he learned



Martyr
Yahya Sinwar

Hebrew, studied the society and culture of the enemy, and organized prisoners' strikes to demand better conditions. He used his time to understand the enemy from the inside. He emerged sharper, more knowledgeable, and more determined than ever.

While in prison, he also wrote a novel titled "The Thorn and the Carnation," a work of fiction deeply rooted in the Palestinian experience—the occupation, the loss, the longing for return, and the quiet dignity of those who refuse to forget.

In 2011, he was released as part of a prisoner exchange. More than a thousand Palestinian prisoners walked free, Sinwar among them. Martyr Sinwar is widely recognized as the mastermind behind the Al-Aqsa Flood operation of October 7, 2023—a meticulously planned and unprecedented operation that shattered

the myth of Israeli military invincibility. It demonstrated that the occupation's intelligence and defensive barriers could be breached, and it placed the issue of Palestinian liberation back at the center of regional and international attention. The operation was a direct response to decades of Israeli oppression and the ongoing criminal siege of Gaza. For the Resistance Front, Al-Aqsa Flood represented a new chapter in the long struggle for liberation—one that exposed the fragile and artificial nature of "normalization" with the Zionist entity. For years, Sinwar had spoken of martyrdom as the ultimate goal. On October 16, 2024, in the Tel al Sultan neighborhood of Rafah, that goal was fulfilled.

He was not found hiding in a tunnel. He was not surrounded by civilians as human shields, nor had he fled to another country. He was above ground, in a combat vest,

armed, and fighting for his homeland—as he had done his entire life. When the Israeli drone filmed him in his final moments, wounded and seated among the rubble, he neither begged nor raised a white flag. Instead, he picked up a stick and hurled it toward the camera—a gesture that carried no tactical value and was never meant to destroy the machine, but rather to send an unmistakable message to those watching from behind it: that he had not surrendered, that he had not hidden, and that even in his last moments, he remained utterly defiant. That image did not portray a defeated man. It portrayed a man who refused to be broken, standing his ground until the very end. That image did not humiliate him, it immortalized him in the mind of every Palestinian child and all freedom-loving people around the world.



Narrating the Art



“The truth has come, and falsehood has vanished. Indeed, falsehood is bound to vanish.”

Our victory is guaranteed and promised by God Himself. His promises always come to pass. Surely, the day will come when our land is free from the cruel grip of oppressors and usurpers. The day will come when we, the children of Gaza, can play freely in the streets of our city without fear of bombardments or airstrikes.

We have endured immense suffering and sustained great pain and injury. Yet we have persevered, resisted, and remained steadfast — for we have faith in God and His promises. He has pledged His help to those who support His cause, purify their actions for Him, and resist His enemies on the path to His satisfaction. We believe in His promises and have proven ourselves as true mujahids on His path. This is the key to our victory.

One day, the world will witness the downfall of the tyrants and oppressors who have committed countless crimes and inflicted unimaginable suffering upon us. The blood of our innocent children and infants will confront them and drag them to the depths of their miserable fate. Someday, the world will see their empire collapse and crumble. “Allah is sufficient for us, and He is an excellent trustee.”

We worship Him alone, and to Him alone we turn for help. We have hope in the future — in the strength of faith in God and in His divine aid. The key to victory is in our hands. We are the ones who will liberate Al-Aqsa Mosque from the cruel grasp of tyrants and child-killers. One day, the fog around us will lift, and the sun will shine in our hearts.



A Word to My Martyred Leader

Dear Imam Khomeini, I am sorry that I failed to understand your immanence. It wasn't until what I saw happening in Gaza that I finally understood the truth. Shamefully it was in Iran that certain people helped unknowingly spread lies about Iran's relationship to Israel. I grew up in the US and my step mom was very much aware of the injustice faced by Palestine and it also upset me greatly. But in Iran (I lived there between 2014-2018) I was made to believe that the suffering was not real and that behind closed doors the government of Iran and Israel were working together- I think it was a convenient lie to believe and it made the long-standing abuse seem more tolerable. Then I was living in the US when Israel started its genocide on Gaza and I had never witnessed in real time such brutality and such indifference from world leaders EXCEPT from YOU! You continued to speak up for the voiceless, one of a few heads of state to actually stand up to Israel. I realized how brainwashed I had been of your faithfulness, your morality and your real leadership. The lies told about you were spread by the Epstein class and the low lives attracted to the Epstein Class life - a life of worldliness and pleasure absent any moral sense of duty to the good of mankind. I hope to be able to read more of your speeches and thoughts and to be inspired by you and to live my life like you did. Now I understand what it means to be a Shia, a real Imam Hussein Shia. I want to become more aware of all the things you were doing through out your life to side step the economic, political, social and cultural injustice of the Epstein Class. I hope mankind can shed itself of the influence of the Epstein class. I hope this war will end soon and I hope Iran will continue to be a fountain of life for the fight for justice in the world. God bless our martyrs and may righteousness and justice that they died for prevail! Thank you!

From Hadiye



<https://Khamenei.ir>