The Right Side of History

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Words of Wisdom

All Muslims, both Shia and Sunni, agree on the exalted status of Lady Fatimah Zahra (pbuh). A hadith that may be seen in both Sunni and Shia sources states, "Fatimah is the foremost woman among the women of Paradise." This is an even higher distinction than being "the foremost among the women of the worlds." Who are the women of Paradise? They're the greatest women, the most outstanding, the most faithful, the most steadfast in striving for God's cause, and the women who attained martyrdom. They're the women whom Almighty God has praised in the Quran. All of them are gathered in Paradise, and Lady Fatimah Zahra (pbuh) is the foremost among them. This is an exceedingly lofty, exalted rank. Teaching courage, self-sacrifice, detachment from worldly life, and the pursuit of knowledge; teaching that knowledge to the minds of one's audience and others; and serving as a learned teacher for humanity - these are some of the lessons from Lady Fatimah Zahra (pbuh) for all of humanity.

From Martyr Khamenei's speech on Feb. 18, 2018

Word for Word

Our words fall far short of describing the exalted stature of the purest, most immaculate Lady Fatimah Zahra (pbuh). The Quran and authentic hadith speak of her greatness and extol her virtues, but even understanding this praise of her is beyond our limited minds and requires deep reflection and careful contemplation.

The narration that relates that Jibra'il would visit Lady Fatimah after the passing away of the Prophet of Islam (pbuh) is authentic. Jibra'il came to her repeatedly to offer condolences on the Prophet's passing and to console her, bringing peace to her heart. He also informed her about her father and his station, describing for her the state of the Prophet. Jibra'il would also tell her about the events that were to befall her descendants in the future. These events were about Imam Hasan, the tragedy of Karbala, the lives of the Imams (pbut), and events related to the Imam of the Age (may our souls be sacrificed for him). Imam Ali (pbuh) used to sit and write all of this information down. This is a matter of tremendous significance.

In the Quran, Jibra'il descended upon someone other than a prophet only once throughout history. But in the case of Lady Fatimah Zahra (pbuh), the narration states, "Jibra'il would come to her." This was not a matter of one or two visits. Rather, Jibra'il repeatedly had the honor of visiting Lady Fatimah Zahra (pbuh).

The Quran extols the virtues of Lady Fatimah Zahra (pbuh) in Surah Al-Insan. This may be seen in the Verse of Purification and in the Verse of Mubahala. These are the verses that speak of her almost explicitly, although

there are other verses that also allude to her.

The fact that Almighty God speaks of the actions of Lady Fatimah Zahra (pbuh) and her family in Surah Al-Insan is of tremendous significance. It's like a banner that the Quran has raised high above the entrance to Lady Fatimah Zahra's (pbuh) home, proclaiming, "We feed you only for the sake of Allah. We desire neither reward nor thanks from you" (Quran 76:9). This is about working for the sake of God, sincerity, and serving others without expecting anything in return. And whom did they serve? An orphan, a needy person, and a captive. Was that captive a Muslim prisoner? It's unlikely that the captive at that time was a Muslim. They expected nothing in return for their service. This is the lesson, and this is the banner describing Lady Fatimah Zahra (pbuh). The Quran holds it up for all to see.

Or consider the Verse of Mubahala, "... and our women and your women." Although many women were around the Prophet - including his wives, other female relatives, and perhaps there were other daughters of the Prophet at that time - the expression "our women" was referring to just Lady Fatimah Zahra (pbuh). Why? Because this was a confrontation between the Front of Truth and the Front of Falsehood. This is the point. Lady Fatimah Zahra (pbuh) is the embodiment of these lofty, extraordinary truths. These are the virtues of Lady Fatimah Zahra (pbuh).

From Martyr Khamenei's speech on Jan. 23, 2022

Memorable Frame



Every year, when the days commemorating the martyrdom of Lady Fatimah Zahra (pbuh) drew near, the martyred Leader of the Islamic Revolution would open his Hussainiyah to mourning. It was a fixed appointment he never neglected — an annual gathering where hearts were gathered to grieve for the beloved daughter of the Prophet (pbuh), where elegies were recited, tears flowed freely, and the memory of her pain was kept alive.

For him, this was no mere ceremony. He was profoundly devoted to Lady Fatimah (pbuh), and his love for her was visible in the care with which he honored her memory each year. Year after year, the tradition continued, unbroken. It became one of the quiet constants of the Iranian people.

But this year, the gathering meets an absence. The face that welcomed the mourners each year has departed. The Leader who opened his residence for the remembrance of Lady Fatimah (pbuh) is himself now counted among the martyrs — having walked the path of sacrifice he so often spoke of, and having joined the ranks of those who gave everything for God.

And yet, the mourning continues. The elegies are still recited, the tears still fall, the name

of Fatimah (pbuh) is still honored. The gatherings he loved have not been abandoned. Those who mourn now mourn twice over — for Lady Fatimah (pbuh), and for the Leader who loved her so deeply. Perhaps, in a way known only to God, the man who spent his life honoring her memory is now closer to her than ever before — a companion of the martyrs, in the company of the pure.

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







Mourning ceremony marking the martyrdom anniversary of Lady Fatimah Zahra (pbuh) at the Holy Shrine of Imam Reza (pbuh), Nov. 10, 2026

Opinion

She who builds humanity: Fatimah Zahra (pbuh) and the restoration of womanhood

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A crisis in what it means to be a woman

Women are hurting. Around the world, women are living through a profound crisis – one that is deeper than headlines about inequality or statistics about violence. It is a crisis rooted in how modern societies see women, and even more fundamentally, in how they fail to see them as full human beings. This is not a sudden development of recent decades but the culmination of social structures, economic systems, and cultural norms that have been forming for centuries.

Martyr Ayatollah Khamenei has described this condition strikingly: "Women's crisis" might appear to be a strange term. Today the environmental crisis, the water crisis, the energy crisis and global warming are considered as the main issues that humanity has to face. But none of these things are among the main issues of humanity. Most of the main problems of humanity are related to spirituality, ethics and social behavior of human beings towards each other - including the relationship between men and women, women's position in society and women's issues. This is a genuine problem."

This framing shifts the perspective entirely. Instead of treating the challenges facing women as peripheral social issues, it places them at the center of humanity's moral failures.

The dehumanization crisis

Decades of research identify a recurring pattern: women are often reduced to objects. Jean Kilbourne captured this phenomenon with the phrase "killing us softly," referring to how repeated portrayals of women as commodities erode their humanity. The cumulative effect is structural dehumanization. When women are consistently framed as bodies rather than full persons, society becomes less able to recognize their agency and inherent dignity.

Even the recent public disclosures surrounding high-profile exploitation networks – such as the "Epstein files" – illustrate how a materialistic and power-driven system can allow the mistreatment of women to flourish. These cases reveal that objectification is not just an academic concept. Taken together, these realities point to one conclusion: the crisis facing women today is fundamentally a crisis of dehumanization. It is not merely a matter of policy failure or social oversight. It stems from a worldview, often shaped by materialism, that disconnects human worth from spirituality, ethics, and intrinsic dignity. In such a system, women are the first to suffer. And because women are the moral center of families and communities, their suffering becomes a mirror of a broader human crisis.

Lady Fatimah's personality: The key to overcoming the crisis

Fourteen centuries ago, a similar moral darkness

– known as *jāhiliyyah* – overshadowed the world. It too was marked by pressures placed on women, distorted expectations, and forms of mistreatment or violence that denied them their humanity. In that moment, a transformative figure emerged: Lady Fatimah Zahra (pbuh). Her life embodied dignity, compassion, strength, and spiritual clarity. Today, as the world grapples with its own "modern jāhiliyyah," Fatimah's example offers a rare and luminous alternative.

Lady Fatimah Zahra (pbuh) was born into a society the Quran calls "*jāhiliyyah ūlā.*" This was a civilizational mindset marked by the collapse of moral order including complete disregard for the dignity of women. Women were socially pressured to do *tabarruj* (display of ornaments and extravagance in appearance), expectations that reduced women to symbols of status, beauty and possession. Girls and women were often treated as property rather than persons.

Some baby girls were tragically buried alive because families believed daughters could bring shame. She was born in Mecca to Prophet Muhammad (pbuh) and Lady Khadijah. Her very birth activated the anti-woman mindset of her time as Prophet Muhammad (pbuh) was reprimanded for having a baby girl.

During the days in Mecca, she experienced much hardship – losing her mother and seeing her father face hostility – but developed exceptional emotional maturity. As a young lady, she migrated to Medina with her family. There, she married Ali ibn Abi Talib (pbuh). She lived to be somewhere between 18 and 25 years old, depending on various historic accounts, but left a legacy that continues to inspire millions.

The humanization of women in Islam

Today's world, despite its technology, mirrors many features of that earlier moral confusion: Women are often valued more for visibility than humanity. Social and economic systems profit from insecurity and objectification. Many women feel unseen, exhausted, or overburdened. These are the symptoms of modern jāhiliyyah – a condition where societies lose their sense of human dignity, especially for women.

Understanding the world of the first jāhiliyyah – and recognizing its echoes in our own time – allows us to appreciate the scale of the transformation that Islam brought. And nowhere is this transformation more visible than in the new vision of womanhood that Islam introduced. Lady Fatimah Zahra (pbuh) became the clearest expression of this renewed dignity.

If the objectification of women is one of the most destructive blows to humanity today, it is because women occupy what Ayatollah Khamenei describes as the most influential moral and civilizational position: "the most delicate, enduring, influential, and sensitive of roles in humanity's movement toward perfection."

This is not merely a statement about social contribution; it is a profound observation about human development. When a woman's dignity is harmed, the damage spreads outward – to families, to communities, and to the fabric of society itself. To diminish the humanity of women is to injure the very process through which human beings strive for moral and spiritual elevation.

Against this backdrop, one of the most transformative contributions of Islam was the restoration of women's humanity. Islam presented women not as accessories to social order, nor as commodities within economic structures, but as full moral agents bearing the same spiritual responsibilities and capacities as men.

Islam presented women not as accessories to social order but as full moral agents. The Quran expresses this equality in verse 35 of Surah al-Ahzab: "Indeed, the Muslim men and Muslim women, the believing men and believing women...

for all of them Allah has prepared forgiveness and a great reward." Each trait is mentioned twice, once for men and once for women. It declares that the path to becoming a full human being is the same for both sexes.

The highest example of human potential

If Islam restored the humanity of women, it also offered the world an unparalleled example of what a fully realized, spiritually perfected woman looks like: Lady Fatimah Zahra (pbuh).

Martyr Khamenei described her in extraordinary terms: "Islam presents Fatimah – this outstanding, exceptional, celestial being – as the model and exemplar of womanhood. Her outward life, her struggle, her activism, her knowledge, her eloquence, her sacrifice, her role as a wife and mother, her migration, her presence in every political, military, and revolutionary arena, and her comprehensive excellence that caused even great men to humble themselves before her – all of this, along with her spiritual rank, her bowing and prostration, her mihrab of worship, her supplications, her Sahifa, her heartfelt devotion, her heavenly nature, the radiance of her spiritual essence – in short, her being equal in weight and stature to the Commander of the Faithful and to the Prophet – this is what a woman is. This is the model of womanhood that Islam seeks to build."

Lady Fatimah (pbuh) is presented as the pinnacle of human possibility. Her example shows that true worth lies in spiritual elevation, ethical strength, and inner radiance.

Lady Fatimah: The exemplar of women who build humanity

In Islamic thought, the significance of women extends far beyond social participation or economic contribution. Their most profound role is what Imam Khomeini called "human-making." He described it with clarity: "The duty of women is to build human beings. If human-making women are taken away from nations, those nations will fall into decline and defeat. It is women who strengthen nations and make them courageous."

Lady Fatimah Zahra (pbuh) embodied this human-making role. She raised four children who became towering models of spiritual courage: Hassan (pbuh), Hussayn (pbuh), Zaynab (pbuh), and Umm Kulthum (pbuh). Lady Fatimah's mission included raising daughters who attained the highest spiritual ranks, elevating their husbands through partnership, and cultivating in themselves the virtues that define fully realized human beings. She is the model for all women seeking integrity, purpose, and human flourishing.

In the words of Martyr Ayatollah Khamenei, "As a woman and someone with feminine features, [she excelled] in homemaking, as a wife, and in raising her children. She brought someone like Zainab (pbuh) into existence and raised her. She nurtured people like Imam Hussain (pbuh) and Imam Hassan (pbuh) in her embrace. She was present in unforgettable parts of history: her presence in Shi'b Abi Talib, in migrating to Medina, in some of the Prophet's battles, in the event of Mubahala. The list is endless."

This spiritual cultivation was visible in Lady Fatimah's married life, even in the earliest days of her marriage with Imam Ali (pbuh). The day after their wedding, the Prophet (pbuh) asked Imam Ali (pbuh): "How did you find your wife?" To which Ali (pbuh) replied: "The best helper in obeying God."

The inner path of human-making: Fatimah's own words

The foundation of Lady Fatimah's greatness was

not only her outward actions, but the profound spiritual landscape of her inner life. She expressed the essence of her values in a famous saying:

"From your worldly realm, three things have been made beloved to me: the recitation of the Quran, looking at the face of the Messenger of God, and giving in the way of God."

Imam Hasan (pbuh) says that on one Friday night, my mother stood in worship until dawn, praying and supplicating continuously.

He says: I heard her praying for the believing men and women, for the people, and for the affairs of the Muslim community.

When morning came, I said, 'Mother, why did you not pray for yourself as you prayed for others?'

She replied, 'My son, first the neighbor, then the household.'

But Fatimah's spiritual excellence was not confined to worship; it overflowed into extraordinary acts of charity and selflessness. One of the most vivid examples of her generosity occurred on her wedding night: It is narrated that the Prophet (pbuh) gave his daughter a new garment to wear on the night of her marriage. As the bridal procession moved toward the house of Imam Ali (pbuh), a needy woman approached and expressed her need. Fatimah (pbuh), who at that moment owned two garments – one old and one new – remembered the Quranic verse: "You will never attain true goodness until you give out of what you love." In that moment, she gave the new garment – the one she loved – to the needy woman. As Martyr Ayatollah Khamenei put it, "She was a celestial being in every dimension of her life, whether it was in her worship and humility before the Lord, or in her altruism and self-sacrifice for others. She wasn't heedless of the earth or of other human beings. On her wedding night she gave her wedding dress to a beggar, she went without food for three days, and she gave her meal for breaking her fast to the needy. She attended to the people's needs."

Fatimah as the answer to the crisis of womanhood

As was said at the beginning of this article, the contemporary world is facing a profound crisis of womanhood – defined by the objectification and dehumanization of women. This is the result of centuries of cultural developments, especially within the Western world. Modern Western civilization constructed itself upon an assumption of civilizational superiority. This worldview increasingly measured human beings through material standards.

The result is the crisis we witness today: a world in which women are valued more for visibility than humanity. Across the globe, women are facing unprecedented levels of psychological strain, social pressure, loneliness, and commodification. In this moment, the life of Lady Fatimah Zahra (pbuh) offers a luminous alternative. She represents a civilizational paradigm that speaks to the need for dignity, moral clarity, spiritual purpose, family rootedness, and harmonious community life.

Her humanity was complete, integrated, and radiant. Her womanhood was a source of power, not vulnerability. Her presence in family and society was transformative. She opens a horizon in which womanhood is a source of human elevation. Fatimah Zahra (pbuh) is not only a historical figure. She is the answer – the moral, spiritual, and civilizational answer – to the crisis of womanhood in our time.

A Moment with the Caravan of Martyrs

Martyr Hassan Tehrani Moghaddam: The father of Iran's missile program



Hassan Tehrani Moghaddam was born on October 28, 1959, in the Sarchashmeh neighborhood of Tehran, into a devout family. From an early age, he was drawn to religious and cultural life, joining the youth congregation at the Zainab al-Kubra Mosque under the guidance of Ayatollah Sayyid Ali Lavasani. It was there that the seeds of his lifelong commitment to Islam and the Revolution were sown. As the revolutionary movement reached its peak, the young Hassan followed his elder brother Mohammad into the ranks of the revolutionaries.

After completing his secondary education in industrial technology, he earned a degree in industrial engineering from Khajeh Nasir al-Din Tusi University of Technology. In July 1980, at just 21 years old, he joined the newly formed Islamic Revolutionary Guard Corps (IRGC), serving as intelligence officer for Region 3 of the northern Corps.

With the outbreak of Saddam's imposed war against Iran in September 1980, the IRGC's military capabilities were minimal, while the enemy was equipped with heavy artillery. Recognizing the desperate need for fire support, Tehrani Moghaddam began organizing the Corps' mortar units. After the liberation of Abadan in Operation Samen al-A'immah, captured Iraqi artillery was repaired and pressed into service. These early efforts marked the birth of the IRGC's artillery branch, which Tehrani Moghaddam formally established in 1982.

Following the capture of 148 pieces of Soviet artillery during Operation Fath al-Mubin, he gathered a team of brilliant young commanders and built the Corps' artillery into a formidable force.

In November 1983, he was tasked with establishing and organizing the IRGC's surface-to-surface missile command.

After Imam Khomeini's decree of establishing the IRGC's three branches in 1985, Tehrani Moghaddam was appointed commander of the IRGC Air Force's missile unit. Working with his team, he oversaw the development of the Shahab-1 and Shahab-2 missiles, the expansion of the long-range Shahab-3, and the creation of missile guidance and control systems. He also played a key role in establishing Hezbollah's

missile unit in Lebanon in 1986-87, and in 1987 Iran achieved its first domestically produced missile, the Naze'at.

With the end of the war, Tehrani Moghaddam entered the field of missile research and development, taking charge of the IRGC's Self-Sufficiency Jihad Organization. In 2000, recognizing the shortage of ground equipment for Shahab missiles and the limitations of the Defense Ministry's production, he established a missile research center under the missile command — designing and manufacturing ground equipment for all Shahab missile variants. Over the years he served as deputy commander of the IRGC Air Force (2005) and, in 2006, was appointed advisor to the IRGC Commander-in-Chief for missile affairs and head of the Self-Sufficiency Jihad Organization. Iran's missile program, which he did so much to build, is today recognized as the most important strategic component of the Islamic Republic of Iran's defense against external threats — a source of deterrence against its enemies.

On November 12, 2011, at the Amir al-Mu'minin Garrison in Malard, Brigadier General Hassan Tehrani Moghaddam was preparing for a missile test when an explosion at an ammunition depot claimed his life, along with 16 of his comrades. He was 52 years old. His pure body is now buried in Behesht-e Zahra Cemetery in Tehran.

His comrades never forgot the secret of his success. Whenever a project stalled or a technical hurdle seemed insurmountable, Tehrani Moghaddam turned to Lady Fatimah Zahra (pbuh), regarding her as his true helper in every difficulty. One comrade recalled being chosen for a great and difficult technological task in which they faced problems: Hassan saw him and asked, "Do you want to succeed in this work?" He said yes. Hassan told him: "Gather the members of your team, join hands, swear an oath, and say: 'O God, we do this for Your satisfaction, and whatever reward it carries, we do not want it for ourselves — send all of it to Lady Zahra (pbuh).'" It happened exactly as he said; the team followed his counsel sincerely, and the work was completed in the shortest time imaginable, beyond anyone's expectations. He urged his comrades to seek Lady Fatimah's intercession when facing great obstacles, and during the days commemorating Lady Fatimah's martyrdom (pbuh), he would hold mourning gatherings and supplications to the Ahl al-Bayt (pbut), especially Lady Zahra (pbuh), even amid active missions. For him, the reward of every sincere endeavor belonged to her.

In his message of condolence, the martyred Leader of the Islamic Revolution described him as a "highly esteemed commander, an outstanding scholar, and a pious figure" — a fitting tribute to the man who gave his life to the very program that today stands as one of the Islamic Republic of Iran's greatest strategic achievements.

Narrating the Art



The Mother of Her Father

Long before her name became a banner of patience and purity, Lady Fatimah Zahra (pbuh) was a child — and her father, the Prophet Muhammad (pbuh), was her whole world.

The years of her childhood were not the years of comfort. They were the years of hardship in the valley of Abu Talib, when every road of safety was barred to the Muslims and to the blessed existence of the Prophet (pbuh). It was a time of siege and hunger, of isolation and sorrow.
And in those hardest of days, a young girl rose to her father's side. She was not yet of age to bear such weight, yet she did. She stood by him as a mother tends her child — consoling, comforting, caring. She was his solace when the world closed in, his companion in the bitterness of loneliness, his nurse in the long nights of grief. The Prophet (pbuh) would come home burdened by the cruelty of his people, and his small daughter would attend to him with a tenderness beyond her years, wiping away his sorrows with the gentleness of a mother.

It was then that she was named: Umm Abiha — the Mother of Her Father.

What a name! A child as a mother. A girl too young to be a guardian, yet a guardian she was — the one soul who stood between her father and despair when the greatest of humanity cried out, it was this little girl who rushed to his side.

A Word to My Martyred Leader

The Queen of the Universe
(Sayyida al-Kainaat)
On the pure soil of Medina, there stood a humble home,
Where decisions of the Divine Throne were made upon a dirt floor.
Today, though Jannat al-Baqi holds no visible mark of her resting place,
The entire universe weeps for the broken heart of al-Zahra.
She would grind the millstone with her blistered hands,
Yet no complaint ever crossed her blessed lips.
Her heart was a continuous pouring of gratitude to Allah,
As she quietly shaped the destiny of her noble children.
She, whose father was the Master of the Universe,
She, whose husband was the Lion of God,
She, who was generous, and whose children were generous too—
They starved for three consecutive days, yet never turned a beggar away empty-handed.
Then times changed, and that fateful day arrived,
When the very streets of Medina wept in grief.
The sorrow of her father's departure was so profound,
That the heart of the Prophet's daughter was torn apart.
Today, Medina stands silent and heavy with sorrow,
And the dust of Jannat al-Baqi remains a witness.
Somewhere there lies a hidden, nameless grave,
Buried in the secrecy of the night, far from the moon and stars,
Yet the fragrance of ultimate purity still rises from that holy shroud.
Fatima A.S. lives on even today—
Whenever an oppressed soul stands up to demand justice,
Whenever a mother teaches her child to sacrifice everything for the path of Truth,
Fatima A.S. lives on forever.

By Saima Rizvi

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