



*Sepidar*  
Woman Iranian Party

Weekly magazine



Friday, April 3, 2026

# Statement Condemning Mass Killings, Mass Arrests, and the Imminent Risk of Executions in Iran

*By: Sepidar Woman Iranian Party*

At a time when Iran is facing one of the darkest and bloodiest chapters of its modern history, we, the undersigned, express our deep concern and outrage over the mass killings, widespread arrests, and the imminent threat of execution facing thousands of Iranian citizens. On January 8 and 9, the Islamic Republic carried out an unprecedented crackdown, killing more than 40,000 defenseless civilians, while simultaneously detaining hundreds of thousands of individuals and transferring them to prisons and detention centers.

Since then, numerous reports have emerged documenting extrajudicial executions, enforced disappearances, and systematic torture. Today, the lives of thousands of political prisoners — particularly women, students, and protesters — are under immediate threat of execution. This situation is not merely an internal crisis; it constitutes a systematic and gross violation of international human rights. We emphasize: The Islamic Republic has repeatedly demonstrated that any form of appeasement or silence by the international community directly leads to further killings, repression, and executions. Recent developments have clearly shown that this regime interprets every act of international hesitation as a green light to intensify its violence.

## Our demands from the international community:

1. Immediate initiation of independent international investigations into mass killings and human rights violations in Iran
2. Maximum political and legal pressure on the Islamic Republic to halt executions immediately
3. Targeted and comprehensive sanctions against individuals and institutions responsible for repression
4. Referral of Iran's human rights violations to international judicial bodies

5. Practical and concrete support for the Iranian people in their pursuit of freedom and self-determination

## Our message to the international community:

Silence is not neutrality. Silence is complicity. Today, the people of Iran are paying the price of freedom with their lives.

The historical responsibility of the international community is to stand with the Iranian people; not to repeat failed policies of appeasement.

## Our message to the people of Iran:

You are not alone. Your voices are being heard beyond borders. Your resistance will shape history. We, the signatories of this statement, stand firmly with the people of Iran — especially the brave individuals on the front lines of this struggle — and commit to pursuing accountability for these crimes until justice is achieved.

Following this statement, a list of over two hundred political prisoners currently at risk of execution, severe sentencing, or inhumane detention conditions in the custody of the Islamic Republic will be presented. This list represents only a fraction of a far broader reality — one in which thousands of political prisoners face imminent threats to their lives.

Publishing these names serves not only to document these crimes, but also to urgently draw the attention of the international community and prevent further human tragedies. Each name on this list represents a human being, a life, and a family — none of whom should be allowed to disappear in silence.





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# Open Letter to the Leaders of Democratic Nations

To the Leaders of the United States, Canada, the European Union, and all democratic partners committed to global peace, stability, and human dignity,

We, the undersigned organisations and representatives of Iranian communities inside Iran and across the global diaspora, write to you at a defining moment in our nation's modern history. The Iranian people are engaged in a nationwide struggle for democratic self-determination, and the international community now faces a moral and strategic responsibility to stand with them.

For forty-seven years, the Islamic Republic has demonstrated through its structure, ideology, and actions that it is incapable of reform. Its governing model is rooted in systemic corruption, repression, and theocratic absolutism, and the result has been decades of state violence, widespread human rights violations, and policies widely regarded as destabilising both within Iran and across the Middle East. The regime's actions have contributed to regional conflict, global insecurity, and a persistent cycle of instability that affects democratic nations and international institutions alike. Recent events have made it unmistakably clear that a stable Middle East is essential for global security, and that such stability cannot be achieved while the Islamic Republic remains in power.

Today, the people of Iran have made their position unmistakably clear. Tens of millions inside the country have taken to the streets in sustained demonstrations, and hundreds of thousands across the world have gathered in solidarity. These global expressions of unity reflect a single, categorical message, the Iranian people reject the Islamic Republic in its entirety and demand a democratic, secular, and representative system of governance.

All of these demonstrators have expressed their support for Crown Prince Reza Pahlavi as the leading figure capable of guiding the transition. His long-standing advocacy for national unity, secular governance, and democratic principles has earned him broad public trust. Crucially, he is recognised by many Iranians as a unifying national figure who can help steer the country through a peaceful and orderly transition.

This support spans the full spectrum of political beliefs, including republicans, monarchists, and those who simply seek a democratic future free from authoritarian rule. These groups are united in the conviction that the ultimate form of governance must be determined by the Iranian people themselves through a free, transparent, and internationally supervised referendum. This commitment to democratic choice is central to the vision for Iran's future.

Support for Crown Prince Reza Pahlavi extends beyond public demonstrations. Many Iranians within state institutions, government ministries, and professional sectors view him as the only viable figure capable of ensuring continuity, stability, and national cohesion during the transition period. This widespread institutional confidence is essential for preventing administrative collapse and ensuring that, the day after the regime falls, Iran can move immediately towards a functioning transitional government.

Under this vision, the transitional government would draw heavily on experienced civil servants, technocrats, and professionals already working within Iran's ministries and state organisations. These individuals have long been sidelined by politically appointed ministers chosen for loyalty to the IRGC or past involvement in violent activities rather than competence or expertise. Empowering these professionals ensures continuity of essential services, minimises disruption, and allows the country to stabilise quickly.

Furthermore, Crown Prince Reza Pahlavi has introduced the Iran Prosperity Project, a comprehensive framework outlining concrete proposals for economic recovery,



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institutional rebuilding, and long-term development. This plan reflects a serious, structured, and forward-looking approach to reviving Iran's economy and restoring the country's rightful place in the global community.

In light of these realities, we respectfully and firmly call upon the international community to:

1. Publicly affirm the legitimacy of the Iranian people's demands for freedom, democracy, and secular governance.
2. Initiate formal dialogue with Crown Prince Reza Pahlavi as a central figure supported by a significant portion of the Iranian population and trusted across key institutions.
3. Recognise and support his transitional team as a credible, practical, and widely backed framework for a provisional government capable of ensuring stability from the first day of transition.
4. Take coordinated diplomatic and political measures to support a peaceful transition that restores security, regional stability, and respect for international norms.

The Iranian people have shown extraordinary courage and unity. They have articulated their choice for leadership during the transition, and they have presented a clear path towards a democratic future. What they require now is principled engagement from the world's democratic nations with those who genuinely represent their aspirations.

History is offering a rare moment of clarity. The opportunity to support a peaceful, democratic transition in Iran is within reach. The time for decisive action is now.





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# Conversation with Mana Neyestani



Courtesy P...

Mana Neyestani is an Iranian cartoonist and artist based in France whose work primarily focuses on critiquing power, freedom of expression, and the social and political conditions of Iran. He holds a degree in architecture from the University of Tehran and began his professional career in the Iranian press. However, in 2006, following his arrest over the publication of a controversial cartoon, he was forced to leave the country and live in exile.

In recent years, through the publication of bold and outspoken works, he has become one of the recognized voices among critical artists, seeking to portray the concerns and demands of the Iranian people through visual language. To explore this perspective more closely, we spoke with him about his views on the role of art, public protests, and the future of Iran.

• **Do you see yourself more as an artist or a political activist?**

An editorial cartoonist; someone who comments on current events using humor and imagery. The issue is that when you live in a free country with a reasonably functioning political and economic system, political activism may be seen as decorative or secondary, perhaps a way to preserve what exists and correct minor flaws. But when you are a citizen of a country where an unchangeable ruling system can kill thousands of innocent people within two days to preserve its power and interests, then each of us, if we have even a minimal sense of conscience, inevitably becomes a political actor; from wrestlers and

footballers to manicurists, shopkeepers, doctors, engineers, and likely cartoonists.

• **You were arrested in 2006 because of a cartoon; could you talk about that experience and how it shaped your understanding of fear?**

I have spoken about it repeatedly over the past twenty years and even published a graphic book about it. The outcome of that experience, both good and bad, is what you see in me today. One of its many effects has been a heightened sensitivity to situations where a citizen, not someone in power or politics, becomes the target of collective anger and threats; even if that person is considered reprehensible by any standard. When people come together, they gain significant power, and if that power is not directed toward changing flawed systems and laws but instead targets individuals, it can lead to frightening and even destructive outcomes.

• **Should a cartoonist or artist be neutral or committed?**

Every cartoonist has their own standards and principles that guide their work. Commitment means adhering to those principles. However, I believe that while having ideals is important, one must also remain realistic. If someone judges the world through rigid assumptions, they will inevitably justify contradictions and sometimes distort reality to fit those assumptions, becoming trapped in a closed loop.

• **Where is the line between political humor and destruction? Should such a line exist at all?**

Political humor spans a wide spectrum, from satire and wit to harsher forms that carry a more destructive tone. Depending on political conditions, each form may appear more or less appropriate. For example, why do British cartoonists rarely attack Queen Elizabeth or the current monarch harshly? Is it due to affection for the system or restrictions? Neither. It is because broader policies are shaped by other political actors, so criticism naturally targets them. The more responsible, authoritarian, and unchangeable political figures become, the sharper and harsher the humor directed at them. We used satire to strip away the aura of sanctity surrounding certain figures because behind that sanctity lay repression and authoritarianism. Ultimately, I do not believe in imposed limits or prohibitions. I see this as an ethical matter; ethics means choice. It is up to the individual to determine which approach suits a given time and place, while also accepting both positive and negative reactions from the



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audience. The only thing I find unacceptable is making false accusations or fabricating narratives, whether by the cartoonist or the audience. Addressing such issues requires a credible legal framework.

- **Why have you never defined yourself within a specific political movement?**

Because ultimately, a cartoonist approaches politics from a human perspective. What matters is that people live together with dignity, freedom, and equal rights. Whatever political system is in place, and whichever group holds power, the role of a cartoonist is to defend the rights of citizens within that system, not to advocate for a specific political package.

- **You have supported public protests in Iran in your work; where does this support come from?**

It stems from the same principle of supporting citizens against an inefficient, discriminatory, and repressive system. Protest and the right to change a ruling system in cases of inefficiency belong to the people, and ideally should be exercised through elections, in line with human rights and freedom of expression. When these paths are blocked or fully controlled, no option remains except public protest.

- **In your view, how do recent protests differ from those in 2009, 2019, and 2022?**

I see all of them as part of a continuous movement within society to escape inhumane conditions created by the Islamic Republic. In 2009, society attempted change within the system's own framework but failed, leading to a gradual radicalization and a shift toward seeking a transition beyond the system. Over time, the scope of these movements expanded and their influence deepened. In 2022, a decentralized leadership model was tested. In my view, the slogan centered on life and freedom was highly positive and transformative, though it did not succeed in overthrowing the system. Removing the current system has become a necessity to rescue the country from the conditions created by a deeply corrupt structure. As a result, by 2025, a significant portion of society has leaned again toward more centralized leadership in hopes of achieving change. There has also been a stronger emphasis on national identity in opposition to the current system, along with a noticeable growth in support for monarchy. This may not align with my personal preference, but its role and significance cannot be denied. For me, more important than the form of government are transparency,

accountability, rule of law, meritocracy, the existence of political, social, cultural, and economic freedoms, and the ability of people to shape their own future. Any system that upholds these is acceptable; any system that violates them leads to crisis.

- **Reports have emerged about armed children in public spaces; what is your view on this issue and the role of international institutions?**

I am not surprised. During the war with Iraq, children were recruited and sent into danger. For years, official narratives glorified stories of young individuals sacrificing themselves in combat. Within this ideological framework, everyone, from children to adults and even leadership figures, becomes a tool for maintaining power. As for international oversight bodies, I see their role as minimal. Observing recent years, institutions like the United Nations and its affiliates increasingly function as organizations of governments rather than of people. When a government holds its population hostage, suppresses dissent, and blocks all avenues for change, it cannot genuinely represent its people, yet it continues to occupy a place on the global stage. International institutions often serve the interests of governments rather than nations. New structures and frameworks are needed.



- **How have you reacted to news such as missile infrastructure developments, and has this been reflected in your work?**

One of the consequences of living for decades under such a system is that even catastrophic news no longer shocks you as it once might have. This does not mean there is no pain; rather, it becomes a constant, underlying sense of anger and distress. Resources have been depleted, people have been impoverished, and vast efforts have gone into militarization in response to a conflict narrative that has been sustained for decades. None of



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this is entirely new; what changes is the level of evidence presented. When confronted with such evidence, the outward reaction may remain restrained, but internally, the sense of anger persists. As a cartoonist, I may express it through my work, but the emotional impact continues beneath the surface.

- **As a final question, considering your experience in exile and artistic work, how do you see the future of Iran and the role of art within it?**

I do not believe that art alone can overcome raw violence. For art to have an impact, it requires at least a minimally rational and civil environment. I believe in cultural and civil work, not necessarily to change a system driven by entrenched interests, but to sustain the desire for change within society. However, when peaceful avenues are blocked through force, there is little that art alone can achieve. Meaningful dialogue requires conditions where it is possible. When such conditions emerge, that is when art and creative expression can truly flourish. I hope such an environment will be established in the near future.



# Children in the Line of Power

By: M.H. Labafbashi

In today's world, where the rights of the child are recognized as among the most fundamental human principles, any use of children in military or security-related activities is not only unacceptable but constitutes a serious violation of international law. Numerous frameworks, including those established by the United Nations and its affiliated bodies, emphasize the absolute necessity of protecting children from violence and exploitation. Yet reports and images emerging from Iran indicate that these principles are being violated; including the reported death of an eleven-year-old child used at a security checkpoint.



Under the Convention on the Rights of the Child, every individual under the age of eighteen is defined as a child, and states are obligated to prevent their involvement in hazardous activities, particularly in military contexts. This obligation is not merely a moral recommendation; it is a binding international legal commitment, the violation of which can carry serious consequences for governments. When children at a very young age, such as eleven, are exposed to weapons and security environments, the severity of the violation becomes even more profound.

Additional protocols reinforce this framework with greater clarity. The use of children in roles such as checkpoints, armed guarding, or any form of direct or indirect participation in military structures constitutes exploitation. Such actions endanger not only the

physical well-being of the child but also their psychological health and future, exposing them to systemic violence.

From the perspective of international criminal law, the issue becomes even more serious. The International Criminal Court has explicitly stated that the use of children under the age of fifteen in armed conflict may constitute a war crime. This means responsibility does not rest solely with institutions or systems; decision-makers themselves may be subject to prosecution. This level of accountability reflects the global community's heightened sensitivity to the issue.

Under such circumstances, a critical question arises: what role are international institutions playing, and to what extent are they fulfilling their responsibilities? Why has the United Nations Human Rights Council taken no visible action, and why has the issue not been elevated globally through its special rapporteurs? Why has UNICEF, as the leading institution for the protection of children's rights, failed to establish even indirect oversight of the situation of children in Iran or issue a clear public statement?

A broader concern also emerges regarding the effectiveness of United Nations oversight mechanisms. Why does the Office of the Special Representative of the Secretary-General for Children and Armed Conflict not respond to such cases with greater clarity and firmness? At a higher level, why has the United Nations Security Council been reluctant to pursue binding measures, including sanctions or political pressure, in response to such violations? These questions highlight a persistent gap between declared commitments and actual performance.

What makes this issue even more alarming is the apparent attempt, in certain media spaces, to normalize or even promote such practices. When the presence of a child in armed settings is portrayed as a value or symbol, the line between protection and exploitation disappears entirely. This trend is not only unlawful but represents a direct threat to future generations and to social stability.

Ultimately, the international community cannot remain silent in the face of such a phenomenon. The protection of children is a shared human responsibility that transcends borders and political systems. Any use of children within structures of violence must be met with firm legal and moral consequences. A secure and humane future is only possible when children are protected from all forms of exploitation, especially in military contexts.



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## Digital House Arrest

By: Leila Kharazi

rhetoric, a deeply troubling reality is unfolding beneath the surface of society. The disconnection from the free world is not merely a technical disruption; it is a civilizational regression whose heaviest burden is borne by Iranian women.

Over the past decade, the internet has not simply been a space for entertainment for Iranian women. It has served as a critical pathway out of the constraints of a traditional and male-dominated labor market. Thousands of female heads of household, students, and homemakers have relied on social media platforms to achieve a degree of financial independence. Today, as access to the global internet is restricted, it is not just platforms that disappear; it is livelihoods that vanish. When international connectivity is severed, a woman who painstakingly built a market beyond national borders is forced back into isolation, compelled to rely on informal work and minimal wages. The language of national security is powerful and persuasive. Yet one must ask what value security holds when it comes at the expense of the economic security of half the population.

Internet restrictions have pushed women into a state of communicative isolation. Access to online education, support networks, and skill-building platforms, all dependent on global connectivity, has been blocked. This represents a deliberate disruption of the path toward personal development for a significant portion of the population in pursuit of an inward-looking and controlled system.

The result of these policies is the emergence of a new class of digitally excluded citizens. Those without the financial means to bypass restrictions, most often women in lower-income groups, are effectively removed from both economic participation and access to information.

The so-called national internet functions as a cover for a new form of structural discrimination; one that confines women once again to traditional roles and deprives them of the empowering tool of communication.

It is impossible to advocate for family support and job creation while simultaneously cutting off the primary lifeline of women's livelihoods. National isolation is not merely a political decision; it is a social crisis whose consequences will weigh heavily on already fragile household economies for years to come.

In present-day Iran, the internet is no longer just a tool; it is a lifeline. Yet a stark reality lies behind these restrictions: the

Islamic Republic fears connection, because awareness and financial independence among women threaten its control. Cutting off communication channels represents a final effort by an exhausted system to confine half of society.



This isolation, however, is not permanent. A review of history shows that the roots of modernity and the social advancement of women in Iran are closely tied to the Pahlavi era; a time when Iran functioned not as an isolated entity, but as a bridge between East and West, and when Iranian women advanced toward progress and global recognition.

A return to that path means a return to an Iran where technology is a tool of empowerment, not a source of restriction. In a future aligned with that vision, the internet would serve as infrastructure for economic growth. The removal of ideological barriers would unlock livelihoods, allowing Iranian women to connect their talents to global markets and link past achievements with future potential.

Today's isolation reflects the cost of preserving a rigid system; tomorrow lies in reclaiming a path where development is recognized as a fundamental right. This is not a step backward, but a return to a trajectory in which the empowerment of women defines the strength of the nation.



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# Britain's Interests; and the Erasure of Historical Debts to Iran

*By: M.H. Labafbashi*

Recent developments indicate a widening divide between the United States and Europe, particularly the United Kingdom, over the prospect of war with Iran. Donald Trump has sought to pressure NATO allies into a broader conflict; while Keir Starmer has taken a more cautious approach, avoiding direct involvement. This divergence reflects a long-standing principle in London's foreign policy: British interests take precedence over alliances and obligations.

From an Iranian perspective, such behavior is neither surprising nor new; it is deeply rooted in the historical relationship between Iran and Britain. At critical moments, London has consistently based its decisions not on values, but on precise economic and geopolitical calculations. Its current reluctance to enter a military conflict appears less an expression of restraint than a reflection of concern over potential costs and regional instability.



This pattern cannot be separated from Iran's historical experience during the reign of Mohammad Reza Shah Pahlavi. Relations between Tehran and London were, on the surface, strategic and close. Iran was among Britain's largest purchasers of military equipment; agreements such as the large-scale acquisition of Chieftain tanks demonstrated this cooperation. Yet these ties ultimately proved one-sided in their outcome.

Following the events of 1979, many of these contracts were unilaterally canceled, and Britain declined to fulfill its obligations. Debts amounting to hundreds of millions of pounds remained unpaid for years. After prolonged disputes, significant portions of these funds were eventually recovered by the post-revolutionary authorities; however, serious questions remain regarding the mechanisms of repayment and how these funds were ultimately used.

Within this framework, some analysts and political currents, particularly among opponents of the Islamic Republic, argue that Western powers, including Britain, played at best a neutral and at times opportunistic role in the developments leading to the 1979 revolution. From this perspective, the West did not actively prevent the crackup of the monarchy; instead, it adapted pragmatically to emerging forces in order to preserve its interests in Iran.

This critical view continues today. According to this analysis, the survival of the Islamic Republic, despite ongoing tensions, has not been entirely without benefit for certain external actors. An isolated, sanctioned, and crisis-stricken Iran can indirectly serve geopolitical and economic interests; whether through influence over energy markets or through arms sales to regional rivals.

Under such circumstances, a central question emerges: would a fundamental transformation in Iran's political structure, leading to the establishment of a national, secular, and stable system, disrupt these dynamics? From this standpoint, a strong Iran reintegrated into the global economy would be far less susceptible to external manipulation or exploitation.

Ultimately, the present disagreement between Washington and London over war serves as a reminder of a broader reality: in international politics, moral principles are often secondary, while interests shape final decisions. For Iran's future, the lesson is clear; engagement with the world must be grounded in strength, transparency, and genuine balance.



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# From Digital Darkness to the End of a System

By: Ali Soltani

The speech delivered by **Crown Prince Reza Pahlavi** at Liberty University cannot be viewed merely as a symbolic academic appearance. It represents a convergence of political, social, and strategic messaging; addressing the current condition of Iran, redefining the nature of the Islamic Republic, and outlining a path toward transition.

His presence at Liberty University, following appearances at international platforms such as CPAC, reflects an expansion of his engagement from purely political arenas into intellectual and academic spaces. This shift is particularly significant given the audience; young individuals and future leaders in the West who will play a decisive role in shaping future policies in the United States and beyond.

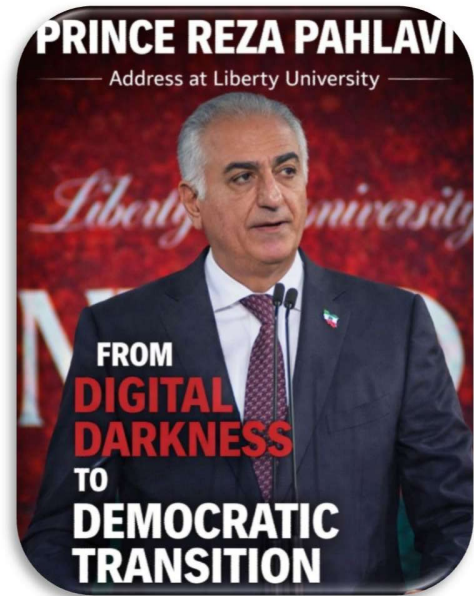
In this speech, **Crown Prince Reza Pahlavi** presented a layered portrayal of Iran's current situation, aiming to familiarize Western audiences with the complexity of the crisis. He first pointed to physical repression; from the presence of security forces in universities to the violent treatment of students. Yet this was only one dimension of his argument.

At a deeper level, he introduced the concept of "digital darkness"; a condition in which millions of Iranians have been deprived of internet access and global communication for extended periods. According to his remarks, this disruption is not incidental, but a deliberate effort to conceal reality and silence public voices. Within this framework, internet shutdowns are not merely tools of control; they are mechanisms for suppressing a movement in isolation.

He then moved beyond description to redefine the nature of the Islamic Republic itself. He argued that what is unfolding in Iran should not be understood simply as repression, but as a form of sustained and systematic wrongdoing. This shift in language reflects an effort to elevate the understanding of the crisis from a domestic issue to an international concern.

In this context, he clearly stated that such a system is neither reformable nor open to negotiation. In his view, the only viable path forward is the end of the current system and a transition to a new political structure. This position establishes a clear distinction between the discourse of reform and that of

transition; a distinction that has gained increasing prominence among segments of Iran's opposition.



Alongside these political arguments, a significant portion of his speech was directed toward the people of Iran, particularly the younger generation. Referring to the persistence of students and their continued presence in protests, he emphasized that this resistance stems from a deep understanding of the value of freedom; a value he described as worth the ultimate sacrifice. This element of the speech creates an emotional connection between Western audiences and Iranian society, strengthening empathy and mutual understanding.

Finally, **Crown Prince Reza Pahlavi** delivered a clear message to governments, particularly in the United States: supporting a system that acts against its own people results in a loss of legitimacy. He called for a transparent position; one in which the international community stands with the people of Iran rather than with a system that stands in opposition to both its citizens and the broader world.

This speech can be understood as a multi-layered narrative; one that integrates physical repression, digital suppression, ideological framing, and the call for political transition. It represents not only an effort to describe the situation in Iran, but also an attempt to influence public opinion and future decision-makers in the West; an effort that, if sustained, may play a significant role in redefining the position of Iran's opposition on the global stage.



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# The “Congress” Circus; When the Bankrupt Figures of History Turn Against a National Symbol

*By: Leila Kharazi*

These days, far removed from the suffering of the Iranian people, a farcical spectacle called the “Freedom Congress” has been staged. A glance at the list of participants—from Mohsen Makhmalbaf, with his record of radicalism in earlier decades, to lesser-known figures such as Fatemeh Gholroo and a range of radical left activists—suggests not a promising future, but rather a repetition of failed experiences for which the Iranian people have already paid a heavy price. These are “generals without soldiers” and exhausted figures whose craft lies not in building a future, but in trading on the name of freedom and seeking a share of a country in which they still lack any real base.

Those whose past is tied to directive-driven cultural production and destructive ideologies now present themselves as architects of Iran’s future. The presence of such individuals at the head of a coalition reflects not political maturity, but a disregard for the historical memory of a nation that has already paid dearly for trusting fragile alliances.

These congress participants possess neither social backing nor national credibility; a collection of figures striving to remain relevant in the political arena by clinging to any available opportunity. While some negotiate behind closed doors over potential gains, reality is unfolding elsewhere. The people of Iran have found their direction and are openly calling for a return to their identity and national roots.

The controversy surrounding these gatherings can be distilled into a single reality: concern over the growing support for Reza Pahlavi. Many of today’s claimants recognize that they have little to offer in the face of the concept of a national pact and the enduring symbols of Iran’s historical continuity. As a result, rather than presenting constructive plans, they resort to attacks.

These attacks are not political critique, but a form of internal self-sabotage. The more they attempt to weaken a national symbol, the more they reveal their distance from public sentiment. At a time when society seeks stability, cohesion, and the restoration of historical confidence, rootless political projects appear increasingly irrelevant.

The era of deciding the fate of the Iranian people behind closed doors has come to an end. Iranian society today is far more aware and is unlikely to fall again into the trap of vague alliances and unsupported political initiatives. Past experiences have demonstrated that without reliance on national identity and genuine social capital, no political movement can play a decisive role in the country’s future.

The reality is that the Iran of tomorrow will not be built through political bargaining, but through national cohesion and the collective will. In such a path, any movement or figure unable to align with the real demands of society will be pushed to the margins.

Political legitimacy is not created through statements or distant gatherings. The future of Iran will be determined by the will of its people, not by rootless coalitions or figures who have long since lost their social standing.

Iran will find its path—a path shaped by identity, stability, and the genuine will of its people—and along that path, the fragile structures of unsupported congresses will be among the first to collapse.





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# From Betrayal to Humiliation

By: M.H. Labafbashi

Iran's history, when read without illusion, is not merely a story of glory; it is also a chain of profound errors, collective failures, and miscalculations that have repeatedly diverted the nation from its course. Whenever public awareness has weakened and reasoned criticism has been replaced by emotion and slogans, the outcome has been stagnation, lost opportunities, and the repetition of crises. The central issue is not a single individual or a particular government, but a recurring cycle of flawed choices and the inability to correct them in time.



In the final years of the Sasanian Empire, the signs of collapse were unmistakable: an exhausted political structure, internal conflict, deep social divisions, and widespread public dissatisfaction. In such conditions, a society that loses cohesion also loses its capacity for meaningful resistance to external threats. The defeat at the hands of Arab forces was less the result of extraordinary strength on the part of the invaders than of internal weakness and the absence of unity and trust. The outcome was the catastrophe of al-Qadisiyyah, where large numbers of Iranians were killed or taken captive.

This collapse was not merely a transfer of political power; it marked the beginning of a profound transformation in Iran's identity. Existing structures were dismantled and replaced by a new order that would shape the country's destiny for centuries. A society that fails to defend itself at critical historical moments must inevitably bear the long-term consequences; consequences that manifest in cultural, political, and even psychological change.

During the Safavid period, with the formal establishment of Shi'ism, a deeper bond emerged between religion and political authority. While this decision contributed to the formation of a distinct political identity, it also fostered intellectual exclusivity and limited diversity of belief. Under the Qajar dynasty, this dynamic, combined with administrative weakness, structural corruption, and external pressure, became a major factor in the country's decline. A state confronted with modern challenges but lacking the intellectual and institutional tools to address them became vulnerable to foreign influence; the result was territorial loss and prolonged underdevelopment, which in turn made external interference easier.

With the rise of Reza Shah Pahlavi, a serious effort began to rebuild the state and modernize the country; a project aimed at reducing the influence of traditional structures and establishing a centralized and effective government. This trajectory continued under Mohammad Reza Shah Pahlavi, marked by industrial development, the expansion of education, the large-scale dispatch of students abroad, and efforts to align with the global economy. Despite its shortcomings, Iran during this period was moving toward becoming a developing country with modern infrastructure. However, the inability of society to accurately assess conditions allowed religious ideological forces to dominate public thinking, ultimately leading to the revolution of 1979.

The upheaval of 1979, while outwardly the result of accumulated grievances and the convergence of diverse forces, ultimately altered the country's trajectory. Ideological religious movements played a significant role in mobilizing society. Many forces that could have contributed to development instead turned against the



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existing structure within the revolutionary climate. This shift not only transformed the political system but fundamentally redefined the country's priorities.

In the decades that followed, significant emphasis was placed on military development and missile programs; policies framed by the ruling system as tools of deterrence. However, this approach has carried substantial economic costs: the allocation of vast financial resources, the intensification of international tensions, and consequently the expansion of sanctions pressure. At a time when economic infrastructure, environmental sustainability, and natural resources required serious investment, a large portion of national capacity was directed toward ideological objectives. The result has been a strained economy, currency devaluation, and diminished development opportunities for future generations.

secured through continued support for a dictatorial system.



A review of this trajectory makes one point clear: whenever society has distanced itself from realistic analysis and replaced rational decision-making with emotional reactions, the cost has been paid through decline and crisis. This pattern appears to be repeating itself, as segments of society, whether out of miscalculation or self-interest, continue to support the Islamic Republic; a system whose record over decades has been marked by systemic damage to Iran's cultural fabric, resources, infrastructure, and economy. Such uncritical support reflects a failure of rational judgment; a closer examination of recent history reveals the scale of harm inflicted.

Iran's future depends above all on revisiting these patterns: strengthening public awareness, embracing accountability, and making decisions grounded in the country's long-term interests; interests that cannot be



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