

ECHO

of Islam

General Soleimani;
The Martyr
of Al-Quds

International Day of Resistance
Martyr Soleimani's
School of Thought and the New World Order



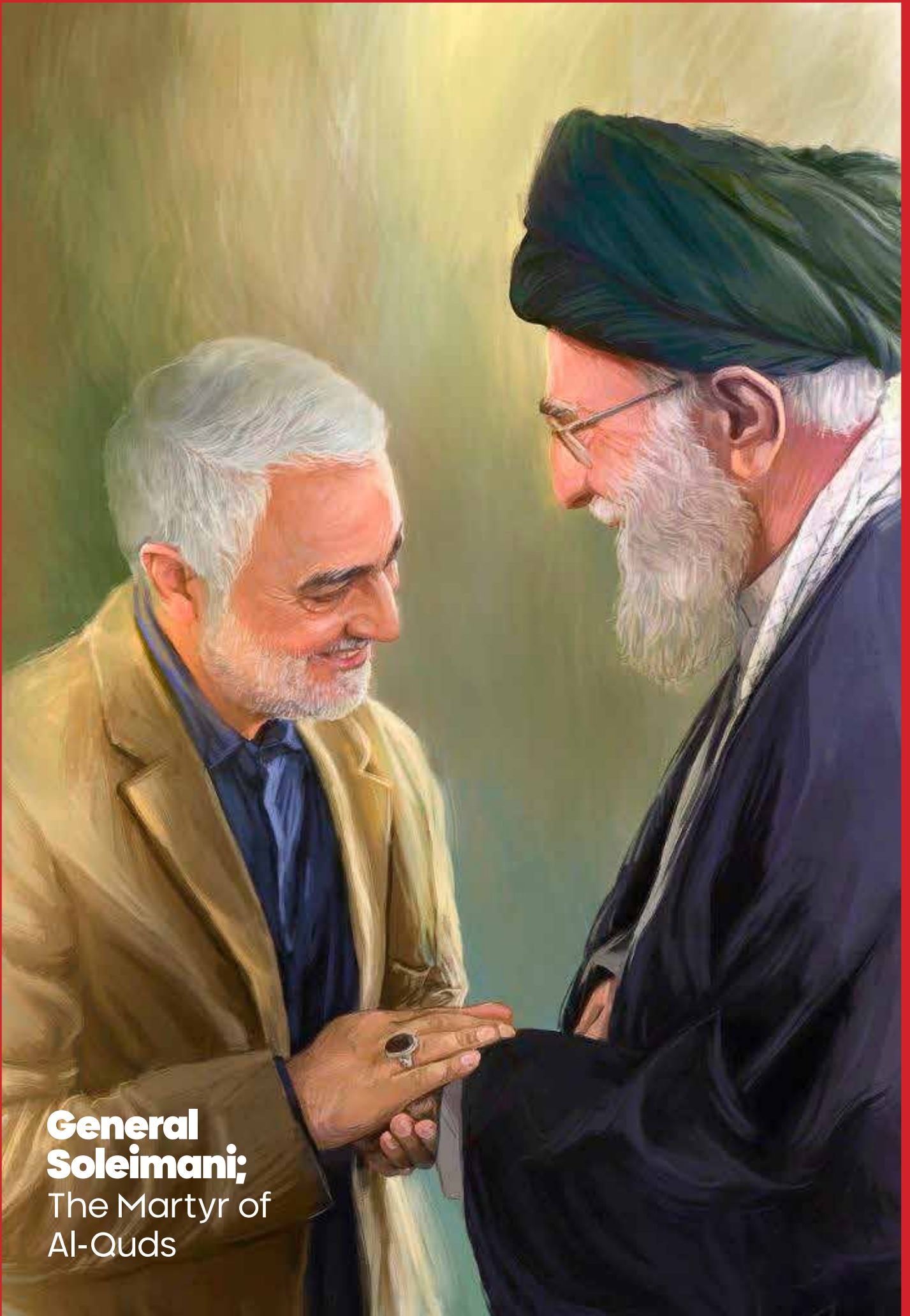
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General Soleimani;
The Martyr of
Al-Quds



Managing Director:

Mahdi Fayyazi

Editor:

Dr. Mohsen Shojakhani

Assistant Editor:

M. Asadi Movahed

Executive Manager and Public Relations: Maryam Hamzehlou

Designer:

Omid Behzadi

Advertising Office:

Magazine of ITF , Tehran
Islamic Republic of Iran

Tel: +9821-88934302

+9821-88934303

Fax: +9821-88902725

Website: <http://alhoda.ir>

<http://www.itfjournals.com>

<http://echoofislam.itfjournals.com>

Email: alhodapub@gmail.com

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Editorial

«مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ»

"The Messiah, son of Mary, is but an apostle. Certainly, (other) apostles have passed before him, and his mother was a truthful lady."

(Holy Qur'an, Surah Al-Maidah, Verse 75)

Mahdi Fayyazi, Senior Expert of International Affairs



The Messiah (Jesus Christ), son of Mary, was but a prophet. Certainly, (other) prophets have passed before him, and his mother was a truthful one. (Holy Qur'an, Surah Al-Ma'idah, Verse 75)

I would like to, on the occasion of Christmas, the birthdate of Jesus Christ (peace be upon him), point out the difference between divinity and humanism as one of the most fundamental issues where the Western World has gone astray.

By abandoning the dispositional and divine values and the moral teachings of Christ, the statesmen of Western Christian countries have caused the most serious damage to their people and the

world, and by giving importance to and encouraging carnal desires and pleasures and humanistic benefits, have, through the capitalist and imperialist systems, made many people of the world suffer. The result of this approach has been two world wars, dozens of regional wars, blind support to 75 years of crime by the child-killing regime of Israel, and the pumping of corruption and debauchery in the media and Western lifestyle.

It seems as if those statesmen did not and do not care about God, resurrection, and divine worldview and arrogantly present themselves as the best role model for humanity.

Even though the Western rulers have, in the management of science, caused tremendous progress in Western industry, in the macro level management, they have distanced the Western world from international humanity and have not made any contribution to the progress of the Western World when it comes to human disposition.

The approval and support given by some Western for the assassination of General Soleimani is one of the biggest examples of the Western World being perplexed about the difference between divinity and humanism and one of the outcomes of the immoral behavior of Western rulers that martyrs the world champion of human awakening in order to preserve ungodly imperialist interests.

While we are approaching the Christian New Year, I would like to quote the late Imam Khomeini's advice when he told the Western rulers: "At least adhere to the moral teachings of Jesus Christ in governing."

A close-up, profile view of General Soleimani, showing his grey hair and beard. He is wearing a dark military uniform with gold epaulettes. The background is a soft-focus image of a mosque with a large dome and minarets, set against a cloudy sky.

Martyr Soleimani

Will Live On Forever & His Enemies Will Disappear in History's Dustbin

The following is the full text of Grand Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution (on Jan 1, 2022) on the martyrdom of General Soleimani

In the Name of God, the Beneficent, the Merciful

Praise be to God, Lord of the Worlds, and peace and greetings be upon our Master, Muhammad, and his pure household, particularly the remnant of God on earth.

The martyrdom of Soleimani is an international matter

May God’s mercy and paradise be bestowed upon our dear martyr whose martyrdom turned into a national and international matter in the world of Islam. Well, this is the second anniversary for him and people are doing many things in commemorating him. Later on, I will expand on the things people are doing. In fact, we are only following what the people are doing. Our meeting and our statements are actually a continuation of the innovative moves being made by the people throughout the country.

Truthfulness and sincerity: Two Symbols of Martyr Soleimani’s school of thought

I previously spoke of the Soleimani school of thought. Martyr Soleimani turned into a school of thought or it was so from the beginning. Praise God, I have seen that many books have been published about this school of thought, books that I hadn’t seen before. If we want to briefly explain what we call “The Soleimani School of Thought,” we should say that it is summarized in truthfulness and sincerity.

These two words are actually the title, symbols, and emblems of Martyr Soleimani’s school of thought. Truthfulness is what we can see in the holy verse, “Of the believers are men who are true to the covenant which they made with Allah.” [Holy Qur’an, 33:23] I will expand on this later. Sincerity too has been mentioned in numerous verses in the Qur’an, including, “Say: ‘Verily, I am commanded that I should serve Allah, being sincere to Him in obedience.’” [Holy Qur’an, 39:11] These

two verses from the Qur’an formed the basis of Martyr Soleimani’s movement.

The martyrdom of General Soleimani was proof against the enemies

Both the life and martyrdom of this man were imbued with blessings. When reading a Ziyarat and saying hello to the Imams (peace be upon them), we read, “God seized your life at His will. And by doing so, He proved the propriety of your cause against the enemies.” This means he took your life as this is in the hands of God, but this seizure of life proved your cause against your enemies and the enemies of God. The same is true of this martyrdom. Well, lives are in the hands of God. Everyone leaves this life and everyone does so in a different way. Martyr Soleimani too left this life, but the details of his martyrdom proved the legitimacy of his cause against the enemies and to all onlookers.

▶ **I previously spoke of the Soleimani school of thought. Martyr Soleimani turned into a school of thought or it was so from the beginning. Praise God, I have seen that many books have been published about this school of thought, books that I hadn’t seen before.**

The signs and meaning of truthfulness:

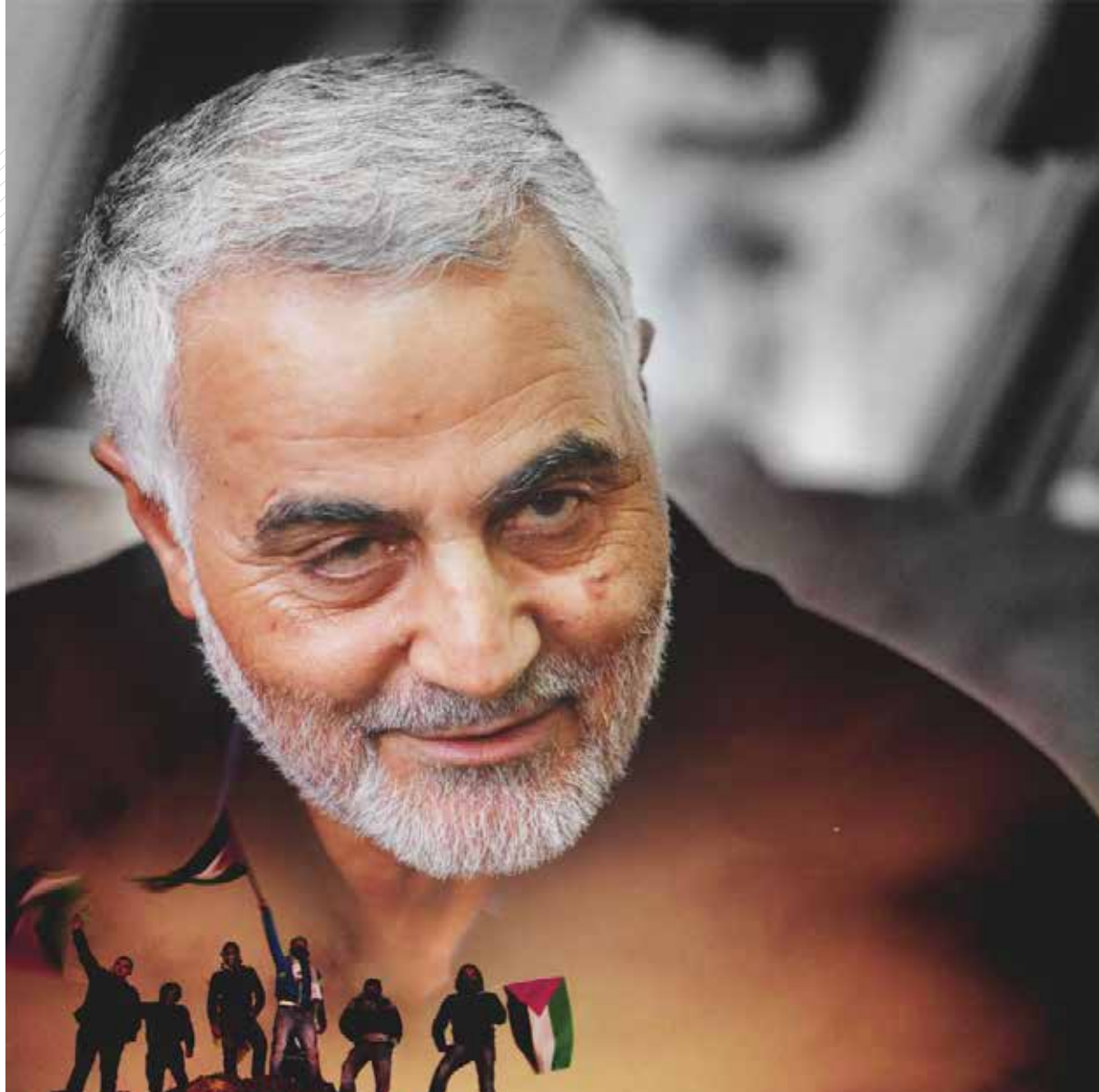
Enduring tribulations on the path of God

Well, what does “Of the believers are men who are true to the covenant which they made with Allah” mean? It means being truthful in one’s treatment of one’s goals, one’s covenant with God, and one’s ideals. This is the problem we have. In many cases, our problem is that our feet tremble when it comes to being truthful in our moves and our treatment of the ideals of Islam and the Revolution. But this man worked honestly throughout his life in the real sense of the word as far as we saw and knew him in his life. This was true during the Sacred Defense, after that, and when he took on the responsibility of the Quds Force. “Working honestly” means tolerating the tribulations of struggling on the path of ideals.

Loyalty to Islam and the Revolution

He was loyal to Islam and the Revolution. He remained loyal to Islam and the Revolution with all his heart and soul. He remained true to his covenant with God and Imam Khomeini (RA). He remained loyal to his duty toward the Iranian nation and the Islamic nation with complete conscientiousness in his actions and all his being. He did his duty toward the Iranian nation and his duty toward the Islamic nation.

Some people try to create a dichotomy between the Iranian nation and the Islamic nation. The root of this was started by the enemies and it is they who are doing this. Some people negligently follow the same line. Inside the country too,



we sometimes see the people who are working for the Islamic nation stop looking at and paying attention to the Iranian nation and vice versa. But our dear martyr, Martyr Soleimani, proved that a person can be the one in the country who cares the most about his own nation and the most about the Islamic nation. He is the one who cared the most about his own nation and the most about the Islamic nation at the same time.

Signs that prove Martyr Soleimani cared the most about his nation and the Islamic nation

He cared the most about his nation. How do we know this? We know this from his burial ceremony. Since the time of the Revolution, which has been a time of great rallies and gatherings, what other

example do we have of large gatherings of the people similar to the burial ceremony of Martyr Soleimani in which tens of millions of people participated? Who were the people who participated in that ceremony? They were the whole nation. Well, a nation could not have been shown using delusions, the nation was an existing [outside] reality. Tens of millions of people came to that man's funeral ceremony after his martyrdom. So, he cared the most about his nation.

He also cared the most about the Islamic nation. Over the past two years, his name and memory have been gathering more and more importance in the world of Islam. The name and memory of Martyr Soleimani is repeatedly being mentioned in the world of Islam and this

is increasing. People can clearly see this. He was truly a manifestation of truthfulness, "Of the believers are men who are true to the covenant which they made with Allah."

His untiring efforts

From what we observed of his work from up close, he was truly a manifestation of diligence and untiring work. After returning from trips to different countries, he would send me reports. When I would read those reports, I would be surprised at the massive amount of work that had been done over the course of a few days. I have kept a copy of some of these reports for myself and have written on them, "I am keeping these so that they may be seen in the future so that it will become clear how much work this

man has done.” I have copies of two or three such reports. Such was his untiring work.

Courage and acumen

And he worked courageously. What he did was not that simple. It required courage and bravery accompanied by rationality. It required both courage and rationality and these both existed in this man at an admirable level. He was a man of acumen. He knew both the enemy and their resources. It was not such that Martyr Soleimani did not know what the enemy’s resources were – resources, which the enemy could exploit and with which it could strike. So he was completely aware of the enemy’s resources, but at the same time, he would enter the field with complete courage and strength. He was not afraid of the enemy and he would design strategies intelligently.

I said this several times among the high-ranking officials of the country, both in the presence of Martyr Soleimani himself and in his absence, that he did things wisely. On the one hand, he was courageous – everyone is talking about his courageous acts and deeds. Furthermore, he would do things very intelligently. He was very meticulous. This is truthfulness, “Of the believers are men who are true to the covenant which they made with Allah.”

Martyr Soleimani’s sincerity

As for his sincerity, if there is no sincerity, one’s work will be devoid of blessings. When one’s work is blessed, this is a result of sincerity. How can we tell he had sincerity? It was obvious since he would shun being seen. He was not after being

seen in any way. He would avoid being seen, but things have turned out in such a way that the entire world is seeing him. The whole world is seeing him.

He would work because of God and he was free of pretentious behavior and boasting. The first worldly reward that God, the Exalted, bestowed on him for his sincerity after his death was his burial ceremony in which tens of millions of people participated. That burial ceremony was his first worldly reward for his sincerity, and of course, there is his reward in the Hereafter. The popularity of Martyr Soleimani’s name, personality, and memory was his worldly reward. Over the past two years, Martyr Soleimani’s name has been repeated and written by various individuals thousands and thousands of times. This year too, people themselves have organized commemoration ceremonies for him. But as I said, I will get to this topic. These are due to the sincerity of that dear martyr.

Martyr Soleimani is a role model for the youth of the Islamic world

Martyr Soleimani became a role model. An outstanding reality is that Martyr Soleimani has become a role model. Today, many of the youth in the Islamic world and particularly in the region - the information that I have is related to the region – are thirsty for the emergence of heroes such as Martyr Soleimani. They are thirsty today for such heroes. The more the memory of Martyr Soleimani is promoted, the thirstier and more enthusiastic they become for the presence of such heroes in their own countries. In our region today, Martyr Soleimani is a symbol

of hope, self-confidence, and courage. He is the secret to resistance and victory. These things are in the hands of God, not in the hands of anyone else. The likes of people such as us cannot accomplish such things no matter what strategy we use. Such things are done by God Himself.

“Martyr” Soleimani is more dangerous for his enemies than “General” Soleimani

Someone once said that “Martyr” Soleimani is more dangerous for his enemies than “General” Soleimani. He understood correctly. This is really the case. Those who martyred Martyr Soleimani, dear Martyr Abu-Mahdi, and their comrades two years ago thought the case was over. The enemies thought by assassinating them, everything was over. But you should look at what condition they are in today. Look at the situation of the US. They fled from Afghanistan in that way. And in Iraq, they were forced to pretend that they had intended to withdraw their forces – of course, our Iraqi brothers should pursue this matter vigilantly. They were forced to announce that from now on, they will only play an “advisory” role. In other words, they are acknowledging that they will not and cannot have a military presence there anymore. You should also look at the status of the US in Yemen and Lebanon.

The progress of the Resistance Front in the region is thanks to Martyr Soleimani’s blood

The anti-arrogance movement and the Resistance movement in the region are moving forward in a stronger, more dynamic, and more

hopeful way than two years ago. In Syria, the enemies are faced with a dead end. The enemies in Syria have no hope for the future. These are blessings from that dear, innocent blood.

How Martyr Soleimani behaved with the families of martyrs

Martyr Soleimani was quoted as saying – he said this in one of his speeches – that a person who lives the life of a martyr will finally become one. And this is how he really lived. He truly lived the life of a martyr. I have been reading a book about some of the characteristics of this martyr. One of his old friends has written a book entitled, “The Soleimani I Know.” I think the title was something like that.

Interesting stories have been written in this book. For example, he has written, “The grandchild of one of his martyred friends was going to be operated on. He went to the hospital and waited for the operation to finish. The mother of that child said, ‘Well, the operation is over. Haj Aqa, you can go attend to your affairs now.’ He answered, “No, your father, the grandfather of this child, went and was martyred in place of me. Now, I have to wait here in place of him.’ Thus, he waited until the child regained consciousness. He left when he was sure the child was alright.” [The Leader became emotional and cried while telling this story.] This is how he behaved with the families of the martyrs.

But his behavior was different when dealing with the malicious and the corrupt. Inside the country one way and outside the country another way. For instance, in the southern part of the country – in Jiroft, Kerman – the things he did in those years were

amazing. The strength he showed and the decisive, forceful moves he made were such that when he would enter an area and the enemy would become aware of his presence, his mere presence would ruin the enemy’s morale!

The Arrogant Powers fear Martyr Soleimani’s name, even on the internet

Today, too, the arrogant powers are intimidated by his name and memory. Notice how they are treating his name on the internet – you probably have more information than me in this regard. This is another alert and even more of a signal for us and for the officials in charge of matters related to the internet in the country for them to understand what they should do in order to prevent the enemy from doing whatever he wants on the internet wherever he wants. Well, the internet that exists in the world today is in the hands of the Arrogant Powers. They are even afraid of his name and they are terrified of there

▶ **Today, too, the arrogant powers are intimidated by his name and memory. Notice how they are treating his name on the internet – you probably have more information than me in this regard.**

being more people like him. This is what a role model is. They are afraid more people will be like him.

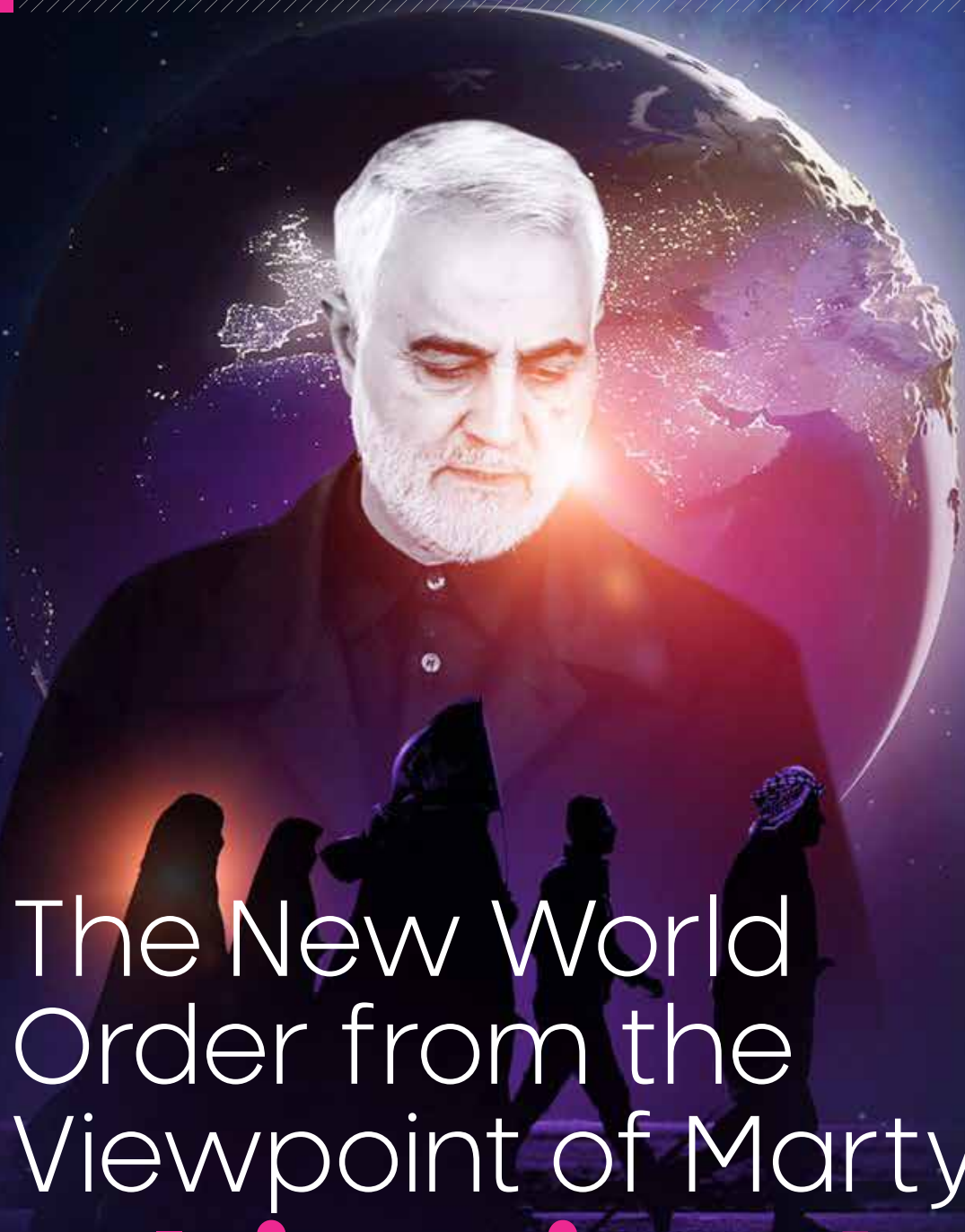
Martyr Soleimani will live on forever

In any case, Martyr Soleimani is eternal and will live on forever. Those who martyred him – Trump and the likes – belong in the dustbin of history. They will be among the forgotten ones in the trash can of history, but he will live on forever. A martyr is like this. His enemies will disappear, but of course, after having received retribution in this world for their crime, God willing.

I hope all of you – his honorable family, his friends and colleagues, and Mr. Qaani, who is working and moving forward very well, praise God – will follow and move forward on this path, God willing. God, the Exalted, has promised victory to us, “Allah indeed defends those who have faith.” [Holy Qur’an, 22:38] He has promised to defend those who believe. Well, we are moving on the path of the divine will and divine goals, and the nation is working for Islam. This is the promise of defense, and there is another promise about assistance, “Allah will surely help those who help His cause.” [Holy Qur’an, 22:40] And in another verse it is stated, “If you help Allah, He will help you, and make your feet steady.” [Holy Qur’an, 47:7]

I hope that all of you will be successful, God willing. The activities that this woman spoke about [Zeynab Soleimani, the daughter of Martyr Soleimani] are good activities. I hope all these activities will continue in the best way, God willing.

May God’s greetings, mercy, and blessings be upon you.



The New World Order from the Viewpoint of Martyr Soleimani's School of Thought

By: Hojjat al-Islam Mohammad Mahdi Imanipour,
Senior Expert in International Affairs





In the Name of Allah, the All-beneficent, the All-merciful

At 1:20 a.m. on January 3, 2020, two Nafs al-Zakiyya (literally, pure souls) were assassinated by the order of the most wretched of people of the world and the souls of these two martyrs ascended from the Baghdad airport to the heavens. Lieutenant General Qasem Soleimani and Abu Mahdi Al-Muhandis were killed by the order of Donald Trump and were martyred so that the day of their martyrdom be named as "International Day of Resistance".

The victory of Martyr Soleimani marked his conquest of the hearts of free people. He was the architect of the global resistance front in the East and West of the world and his role in speeding up a different concept of the "New World Order" made him an eternal legend. The martyrdom of this hero whose funeral was attended by millions of people made "Martyr Soleimani's School of Thought" global.

Some of the elements of the New World Order in General Soleimani's School of Thought include:

1. Creating the hope and the prospect of trans-national, trans-religious, and trans-regional victory in the global front of resistance
2. The defeat of the hegemony of arrogant and colonialist powers with the realization of repeated victories against them
3. The failure of Sykes-Picot's one-hundred-year plan to divide the Islamic countries of West Asia, including Afghanistan, Iraq, and Syria
4. Overcoming Islamophobia

► Globalization of the Husaini (Imam Husain's) movement by creating the magnificent Arbaeen Walk, in which millions of people from different nations participate

by defeating ISIS and preventing the introduction of distorted Takfiri Islam

5. Organizing and establishing solidarity in the global network of resistance
6. Institutionalization of resistance movements in the official structure of countries
7. Creating courage in emerging powers to draw a new world order
8. Globalization of the Husaini (Imam Husain's) movement by creating the magnificent Arbaeen Walk, in which millions of people from different nations participate
9. Strengthening the unity of

the Islamic Ummah by providing equal support to the oppressed Yazidi, Christian, Sunni, Shia, Alavi, Arab, and Kurd people against the brutality of the American and Israeli ISIS

Martyr Soleimani, first of all, purified his soul in the service of God Almighty, and in the next step, he continued his honest social course under the command of the Vali-e Faqih of the time, such that he attained such a stage of personal growth that made him a role model for the free youth of the world and would win their hearts.

While having a gentle and divine personality, which was manifested in his absolute devotion and submission to God Almighty and the school of thought of Ahl al-Bayt (AS), he had an extremely strong personality in supporting the oppressed and in the fields of battle and culture, because he firmly believed in this verse of the Qur'an, which says:

"وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ" (Allah will surely help those who help Him.)

Today, the followers of Martyr Soleimani's school of thought in Gaza are enduring the cruel bombardments - equivalent to three atomic bombs - by the fake Israeli regime, so that the goal of restoring the state of Palestine through "every Palestinian one vote" and the cause of from "sea to river" becomes a global demand.

It is recommended to all the free people of the world to study the different aspects of the life of the martyred hero, "Lieutenant General Qasem Soleimani", and his school of thought as a role model. May his great soul be at peace and may his path be filled with followers.

Soleimani

School of Thought

By: IRGC Brigadier General Ali Belali



Martyr Haj Qasim Soleimani was a devoted soldier of Imam Ruhollah Khomeini (RA) and a commander who climbed the steps of loyalty to his faith in various fields, especially during the eight years of Holy Defense and passed many difficult tests successfully. Following the demise of the late Imam Khomeini (RA), he devotedly continued with his responsibilities under the leadership of Grand Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution. Haj Qasim's whole being was devoted to the teachings of Islam and with his sincerity he showed the world the concept of soldiering and sacrificing one's life for one's faith.

In other words, General Soleimani was a practical example of the high capacities of the dynamic and universal school of pure Muhammadan Islam. He showed that with this school of thought, the world can be managed well, and the religious government can pave man's path to salvation. What were the characteristics of this great Martyr that made him succeed in penetrating the hearts of all the free people of the world? What made the young and old of the world shed tears of mourning at his loss? Indeed, with his belief in and devotion to the religious teachings of Islam, demonstrating the true dimensions of spirituality, and confronting petrification, he opened a new horizon of religion for the people who were puzzled in the existing turbulent times. Keeping the above-mentioned in view, it can be said that the rules and framework that Haj Qasem followed and paid attention to on his way to success, or in other words, the factors that made his way of thinking become known as "Soleimani School of Thought", were based on:

1. Qasem Soleimani considered himself a student of Imam Khomeini's school of thought.
2. Obedience to the leader and "Vali-e Faqih" formed the main essence of his activities.
3. Sincerity in action formed the foundation of Haj Qasem Soleimani's thoughts and beliefs.
4. Being a true follower and not transgressing the red lines of religion even under the most difficult conditions of war and existing environment.
5. Generous foresight in marking the circle of insiders regardless of the common categorization of Shia, Sunni, Christian, Armenian, Iranian, Iraqi, Afghan, and existing ethnicities.
6. Fighting oppression and arrogance and defending the oppressed people of the world by forming lines of resistance and mobilizing them.
7. He considered all the people who somehow move in the path of anti-arrogance and serve the oppressed and disadvantaged as worthy of respect and honor and treated them with humbleness and love.
8. The power of creating a discourse for the Islamic world and discussing the issues of the Islamic world at the gatherings of prominent Islamic personalities and resistance forces from all over the world.

9. Informing religious scholars and authorities and religious leaders of the world about the suffering of their communities and creating motivation for solving people's problems.

10. Instilling the spirit of independence and fighting against oppression and arrogance in the being of oppressed people.

11. Using the means of maximum attraction and minimum repulsion in all fields of activity.

12. Belief in the Islamic Republic of Iran as the motherland of Islam and the headquarters of Imam Hossein (AS) on earth after the Ashura uprising.

13. Believing in keeping the principle of Velayat-e Faqih alive and the role of religious scholars and authorities in supporting it, in the absence of which the teachings of Islam and the Holy Qur'an would fade away.

14. Having a clear and correct perspective about the existing situation in the world and the region, having sufficient knowledge of the relationships and connections between regional and global states, and adopting his stand accordingly; the examples of which were: freeing 48 IRGC hostages in Syria, bringing Russia into Syria, and suppressing ISIS in Iraq and Syria.



15. Having tangible and intangible influence on the security services of the countries of the region and encouraging them to support the objectives of the resistance movement.

16. Having the aptitude of learning from different situations even if involved opposing camps, etc.

17. Indefatigability and encouraging subordinates to work harder by setting short and long-term goals.

18. Carrying out heavy and important missions with minimal financial resources and having the skill to create new resources and deploying sincere and honest people to handle them.

19. Appointing such commanders for the resistance movement who were of strong personality and trusted by the people of their own nation.

20. Having trust in the commanders and officials and giving them all-round support irrespective of their successes and failures.

21. He never gave orders to the non-Iranian commanders of the resistance movement, but showed them the way and encouraged them to indigenize their movement in accordance with their own culture.

22. He was skilled in interacting with non-Iranian forces in such a way that would be a source

of encouragement for them.

23. He had the ability to create responsible commanders and officials from people who possessed important capabilities but were neglected by governmental and non-governmental institutions.

24. He did not believe in factional and party disputes.

25. He was extremely trustworthy and a reliable confidant for others.

26. He was very particular about accurate results and followed up on every issue until the result was achieved.

27. In critical situations and difficult moments of commanding and guiding the troops, he put his trust in God Almighty and pleaded to the infallible Imams for support.

28. He paid attention to various social, political, military, educational, etc. studies and research works to increase efficiency and productivity in accelerating the achievement of the objectives.

29. General Soleimani was very particular about planning on the basis of real and available resources, and in other words, he avoided ambitious dreams.

30. He cared about the peace and security of the different nationalities of the Axis of Resistance.

31. Paying attention to the foundation of the family and the presence of people in defense of their religion as a powerful and influential element in today's world.

32. Living among the masses, being informal, avoiding formalities, and paying regular visits to the grave of Martyr Yusuf Elahi in Kerman Martyrs Cemetery made life meaningful for him.

33. Self-purification and paying attention to asceticism and austerity in all moments of life elevated his great soul. His words, towards the end of his life, were replete with mystical meanings.

34. He served others selflessly and in return thanked and appreciated the services others to himself and the axis of resistance.

35. Strategic attention to maintaining unity in the axis of resistance at different levels.

36. In his school of thought, all activities were done for observing one's duties and responsibilities, not for presenting reports.

To conclude it must be noted that Martyr Soleimani's School of Thought is one of the basic needs of our society today. Among other achievements of the Soleimani School of Thought, mention can be made of the change of the expansionist strategy of "From Nile to Euphrates" of the Zionist regime, which has by installing high concrete walls around itself confined itself in a self-made prison.

General Soleimani

A True Mujahid, Who Should Be Known Anew

By: Brigadier General Dr. Ebrahim Golfam, Deputy Chief of Culture and Soft War of the Armed Forces of the Islamic Republic of Iran



After World War II, intoxicated by victory, the United States of America, in collaboration with Britain and with the aim of dominating and controlling the energy and other resources of the West Asian region, on the one hand, and fostering and managing divisions in the Islamic world, on the other hand, established the Zionist regime of Israel in the heart of the Islamic world and laid the foundations of a malicious and brutal regime in one part of Palestine. In addition, in order to strengthen and support this illegitimate offspring of theirs, the two arrogant governments and their allies resorted to everything they could including equipping the Zionist regime with nuclear power to ensure their military, political, and economic domination over the region.

It was natural for the Muslim nations of the region to stand up in front of this arrogant conspiracy to prevent the separation of a part of the body of the Islamic world, which resulted in the 1948 and 1967 wars, and unfortunately, due to the lack of support from the rulers of the Is-

lamic states, the struggles of the Muslim nations were soon suppressed by the Zionist regime's war machine.

The 1979 Islamic Revolution of Iran and the fall of one of the main allies of America and the Zionist regime, i.e. the Pahlavi dictatorial regime, in addition to injecting the spirit of awakening in Iran and the nations of the region, also shook the foundations of the fake Israeli regime.

In order to counter the inspiring Islamic Revolution, the arrogant governments, imposed a war and extensive sanctions on the newly established Islamic Republic of Iran in parallel with the project of weakening the nations of the region, which is still going on. However, during the past 43 years, despite all the conspiracies against and inflicting major tangible and intangible losses on Iran, The Islamic Revolution has been able to convert the existing threats into opportunities.

Although the eight years of

Holy Defense made the Iranian nation experience many bitter events and incidents, it enabled Iran, a country that didn't even have the ability to manufacture barbed wire, to build and produce long-range precision missiles without any outside support and only by using the capabilities of domestic experts; making the missile and UAV power of the Islamic Republic of Iran a nightmare for the enemies, and forcing them to withdraw their repeated threats of military actions forever.

Of course, the experience of holy defense was not limited to the development of the country's defense and deterrence capabilities; rather, in the light of the progressive school of Islam under the leadership of Imam Khomeini (RA) and his righteous successor, Grand Ayatollah Khamenei, it became the cause of the emergence such devoted Islamic soldiers whose lasting fame has gone beyond the geographical boundaries of Iran and has encompassed the world of Islam and even the world.

Lieutenant General Martyr Qasem Soleimani was one of these great soldiers of the school of Islam, who did not stay home after the holy defense, and by being commissioned new responsibilities in the Quds Force of the Islamic Revolutionary Guard Corps, he started the fight the conspiracies against the world of Islam and the fake Zionist regime by expanding the resistance front in the region.

However, in parallel with these struggles, Martyr Soleimani nev-

▶ **The recent developments in Palestine and the Gaza Strip, which took place with the proud operation of the Al-Aqsa Storm by the Palestinian fighting mujahids with the least resources in comparison to the fully armed Zionist regime, are the fruits of the efforts of General Soleimani, which as stated by the Supreme Leader of the Islamic Revolution inflicted a hard and "irreparable" blow on the enemy.**

er neglected to pay attention to the people of his own nation, constantly tried to solve their problems, and always stood by them. Following the defeat of "ISIS", which had been created through the ominous conspiracy of the arrogant powers, as a result of all-out efforts of General Soleimani and the militant groups of the resistance movement, that great man and soldier of Islam was assassinated and martyred in a terrorist attack on the morning of January 3, 2020, by the direct order of Donald Trump at the Baghdad airport in order to remove the greatest obstacle to their expansionist desires in the regions. However, the magnificent funeral of General Soleimani in Iran and Iraq, while highlighting the special place of that martyr in the hearts of the Muslim nations of the region, became the cause of new developments in the region in favor of the resistance front perhaps that is why it has been said: "Martyr Soleimani" became more dangerous for the enemy than "General Soleimani".

The recent developments in Palestine and the Gaza Strip, which took place with the proud operation of the Al-Aqsa Storm by the Palestinian fighting mujahids with the least resources in comparison to the fully armed Zionist regime, are the fruits of the efforts of General Soleimani, which as stated by the Supreme Leader of the Islamic Revolution inflicted a hard and "irreparable" blow on the enemy.

It should be remembered that a few months before Operation



Al-Aqsa Storm, as per the deceptive "Abraham Accords" the capitals of the Islamic and Arab states were about to fall prey to the conspiracy of normalizing relations with the Zionist regime. But following Operation Al-Aqsa Storm, not only did the diplomats of the Zionist regime not reach the Islamic and Arab capitals, but the embassies of

this regime in many countries of the world including Europe and America were shaken, and now Palestine has become the first issue of the world - outside of the world of Islam - and undoubtedly a major part of these victories is due to the efforts of Martyr Qasem Soleimani.

May his soul rest in eternal peace and his path continue.



Martyr Soleimani's Role in the Realization of the Post-American World

By: Muhammad Mahdi Abbasi, a researcher in the field of American Studies

The first days of January have become a symbol of the emergence of the post-American world. From the martyrdom of General Qasem Soleimani on Jan. 3, 2020, to the US Congress takeover on Jan. 6, 2021, these events bear a clear message: the era of American hegemony is over.

The collapse of the US hegemony, particularly evident in West Asia, is in reality the outcome of the heroic endeavors and actions of the Axis of Resistance and, above all, the endeavors and actions of Martyr Soleimani and his brave comrades.

In order to shed light on Martyr Soleimani's role in bringing an end to US hegemony and defeating Western plots in the region, we must first address the issue of current US objec-

tives in West Asia.

After the 9/11 attacks, the United States began to militarily occupy West Asia under the pretext of fighting terrorism. At the time, American officials and strategists like Zbigniew Brzezinski unveiled various plans and plots such as "The Greater Middle East" or "The New Middle East" plans.

For example, during the 33-day Israeli war on Lebanon in 2006, then-US Secretary of State Condoleezza Rice said in an important speech: "What we're seeing here is, in a sense, the growing — the birth pangs of a new Middle East, and whatever we do, we have to be certain that we're pushing forward to the new Middle East, not going back to the old Middle East."

These remarks showed the US government's plans for West Asia. In

fact, the US was trying to implement this project in order to first, bring a laissez-faire economic system to the countries of the region and turn them into a bloc revolving around Israel and, second, expand the model of liberal democracy into the countries of the region.

Former US President George W. Bush proclaimed this in a 2003 speech after the fall of Saddam Hussein's Baathist regime in Iraq.

"Iraqi democracy will succeed, and that success will send forth the news from Damascus to Tehran that freedom can be the future of every nation. The establishment of a free Iraq at the heart of the Middle East will be a watershed event in the global democratic revolution," he said at the time.



At the same time, then-US Vice President Dick Cheney announced in his speech at the Davos World Economic Forum that the US government was committed to “promoting democracy throughout the greater Middle East and beyond.”

Nonetheless, this project failed like other US government projects, despite its huge costs.

Twenty years after those disastrous wars were launched, the current political situation in Iraq and Afghanistan attests to this reality. The wars, apart from costing the US economy trillions of dollars, led to many casualties in regional nations.

According to a report by Brown University, more than 900,000 people have died in post-2001 US wars, including more than 70,000 civilians in Afghanistan and nearly 300,000 civil-

ians in Iraq.

In the meantime, Western support for terrorist and Takfiri groups in the region nearly completed this puzzle. Groups such as Daesh — which former US President Donald Trump admitted was created by the US government — tried to destabilize the region to allow the US to pursue the strategy of creating a 30-year religious war in West Asia.

But what Western governments never included in their calculations was Martyr Soleimani — a master strategist who thwarted their plans and plots and put an end to their destructive presence in the region.

The Lebanon War was the first serious confrontation between Martyr Soleimani and the Arrogant Front. He played an important role in defeating the Zionist regime and its supporters in the 33-day war, thus bringing “The Greater Middle East” project to a dead end.

Safauddin Tabaraian, the translator of the book *The Untold Stories of the 33-Day War*, comments about the role of Martyr Soleimani in Hezbollah’s victory in the 33-Day War.

“I heard from Sayyid Hassan Nasrallah himself that Haj Qasem’s role in our victory in the war was even greater than Imad Mughniyeh’s role,” he notes.

Martyr Soleimani also played a key role in equipping and strengthening the Resistance Front in Palestine, acknowledged by the Secretary General of Islamic Jihad Ziyad al-Nakhalah a few years ago.

“The power and facilities that Gaza has achieved today are the results of the great efforts of Martyr Soleimani. General Soleimani’s strategic step began with sending rockets and weapons to the Gaza Strip, and this was like a miracle,” he said.

“General Soleimani personally

strived in this direction, traveled to many countries, and planned to transfer this military might [to Gaza].”

Even today, many find it astonishing that the Gaza underground tunnels, which are approximately 360 kilometers long, were one of the strategies devised by Martyr Soleimani and Martyr Imad Mughniyeh.

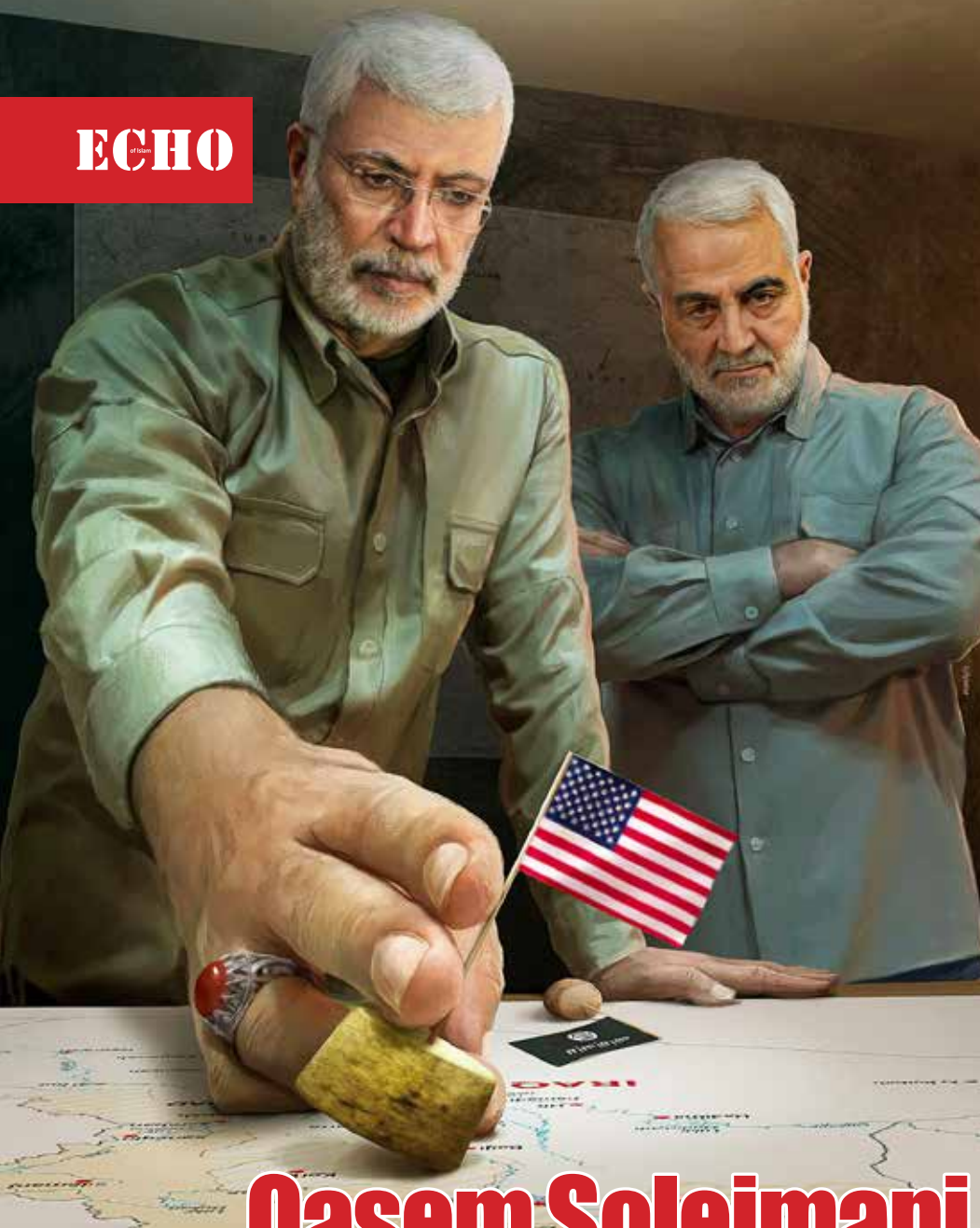
Ultimately, leading the Axis of Resistance against the Daesh terrorist group was Martyr Soleimani’s main action against the schemes of the Arrogant Front. Martyr Soleimani and his companions uprooted this evil force and restored security and peace to regional nations.

Martyr Soleimani’s role in eliminating Daesh was so significant and pivotal that even American media outlets such as *Newsweek*, *Business Insider*, *The Week*, and others acknowledged it over the years.

Also, whenever American officials tried to give themselves credit for the elimination of Daesh, they faced rebuttals from international experts on the issue, pointing to the efforts of Martyr Soleimani.

Prof. Arshin Adib-Moghaddam of the University of London, for example, in response to Trump’s attempts to give himself credit for destroying Daesh asserted that it was Iran along with Russian air power that “dealt the decisive blows” to the terrorist group and Qasem Soleimani was the mastermind.

In today’s West Asia, the decline of the US is palpable and openly spoken about based on the reality on the ground. This change and growth in regional countries and the people’s outlook is the result of the Resistance Front’s struggles against global colonialism and arrogance and, without a doubt, Martyr Soleimani was and will remain among the most prominent figures of the resistance movement.



Qasem Soleimani, the Great Martyr of Jerusalem

By: Sayid Marcos Tenório: Former Member of the National Congress of Brazil

January 3rd prompts us to reflect on the fight against terrorism and to persist in the pursuit of justice, freedom, and sovereignty. That's because, on this date in 2020, a direct order from

US President Donald Trump materialized in a terrorist attack that martyred the commander of the Quds Force General Qasem Soleimani and Commander of the Iraqi Popular Mobilization Forces

Abu Mahdi Al-Muhandis.

As a motive for Soleimani's murder, the US cited his support for the demonstrations taking place on 27 December 2019, in front of the US Embassy in Baghdad, and the false allegation of invasion (that did not occur), which would have resulted in the deaths and injuries of US and Iraqi citizens. However, we know that the motives for the murder are different. They are related to Soleimani's role in the victories against the US in the Middle East, the loss of its status as the only player in the region, and the increase in the role of Russia and China with Iran as the center of this anti-terrorist articulation.

It is also known that General Soleimani's strategic actions contributed to cutting off the flow of arms from the US and Israel, not only to ISIS and other terrorist groups operating in the Middle East but also to other regional buyers. As the world's largest arms manufacturer and for the success of its arms trafficking business, the US needs the action of terrorist groups. With the successive defeats of the terrorists of ISIS in Syria and Iraq led by Soleimani and Al-Muhandis and the consequent fall in the arms business, the US decided to assassinate the general who was the symbol of resistance against these armed gangs.

The assassination of Soleimani and Al-Muhandis outside of a war situation and on foreign territory was more than a violation of Iraqi sovereignty – it was an explicit act of state terrorism and a violation of conventions and international law. This action was yet another

futile attempt by the US and its partners to curb the “axis of resistance” that involves Iran, Syria, the Lebanese Hezbollah, the Iraqi Popular Mobilization Forces, the Yemeni Houthis, Hamas, the Islamic Jihad, the Palestinian Popular Front and the Polisario Front of Western Sahara, among other movements.

Soleimani and Al-Muhandis were not the only ones and will not be the last. May the names of scientists martyred in terrorist attacks be remembered, such as Mohsen Fakhrizadeh, Masoud Ali-Mohammadi, Fereydoun Abbasi-Davani, Majid Shahriyari, Darioush Rezai, Mostafa Ahamdi-Roshan, and others. These are murders that reflect the criminal spirit dominating the structure of the US and Israel. US illegalities provide cover and encouragement for the crimes committed by the Israeli occupation against the Palestinian people in the occupied territories and abroad.

General Soleiman played an important role in Hezbollah’s victorious strategy that humiliatingly expelled the Zionist invader’s forces from Lebanon in 2006.

He gave important encouragement and support to the uprising of Yemen’s Houthis against the Saudi regime. He played a central role in the defeat of ISIS in Syria, as well as in the creation, training, and actions of Al-Hashd Al-Sha’abi’s militias led by Al-Muhandis, who were responsible for the collapse of terrorist groups in Syria and Iraq.

The martyrdom of Soleimani and Al-Muhandis showed the world that the revolution is alive

and will be victorious. Furthermore, the enemies of the Iranian nation were humiliated by the greatness of the assassinated general, who became the martyr of Jerusalem as a key figure in the victorious strategy against terrorism by the US, Israel, Saudi Arabia, and their allies in the Middle East and Eurasia.

Soleimani was born to a poor family in the Kerman region on 11 March 1957. He began his military career with his entry into the Army of Guardians of the Islamic Revolution in 1979. In the 1980s, he was appointed commander of the 41st Division of the Iranian army during the Iran-Iraq war. His accession to the command of the Iranian Quds Force of actions abroad took place in 1997. He was promoted to the rank of major general by the Supreme Leader of the Islamic Revolution Imam Ali Khamenei on 24 January, 2011, a post where he remained until his martyrdom.

The importance of Soleimani in the fight against terrorism was not just military; he also played an important political role. In 2015, he convinced Russia to enter the Syrian war more effectively in the trilateral alliance between Russia, China, and Iran to confront terrorist gangs in the Middle East, as well as in the realization of joint maritime military exercises in the Sea of Oman and the Indian Ocean, instrumental in breaking the US monopoly on the region’s seas.

During Soleimani’s funeral in Tehran, Ayatollah Khamenei declared that those who planned and carried out the general’s assassination would surely pay the

price, as revenge will inevitably occur when conditions permit. According to Ayatollah Khomeini: “Soleimani’s shoe is worth more than Trump’s head.” In addition, the leader pointed out that the martyrs’ funerals attended by millions of people in Iran and Iraq were a severe slap for the US, but the hardest slap would be the elimination of the arrogant US presence in the region.

Soleimani sacrificed himself for the most important cause of humanity today – the just struggle for the liberation of Palestinians, with a focus on reclaiming Arab and Palestinian lands and lifting the sacred mosque of Al-Aqsa from the siege and destruction attempts by the state of Jewish supremacy that took over Palestine since 1948.

The US terrorist attack that martyred Soleimani, Al-Muhandis, and several other Iranian and Iraqi martyrs who accompanied them reflects the criminal sense that dominates the mindset of the leaders of the US, Israel, and Saudi Arabia. This action constitutes safe conduct for all crimes committed by the Israeli occupation against the Palestinian people in the occupied territories and abroad.

The crime by this terrorist consortium, led by the US, was not even remotely a victory over the resistance struggle against the terrorism it disseminated. The US, Israel, and Saudi Arabia were the ones who were defeated because the resistance struggle continues until the final victory, as a legal right guaranteed by international laws and conventions and recognized by the United Nations Charter.

(Source: Middle East Monitor)



Martyr Soleimani

A General Who Surmounted Moral Heights Besides Military Heights

Many people who have been trained in military organizations and reached high levels – regardless of the attitude and approach they had before entering this field – have had no choice but to change their previous attitude and approach in order to adapt to the structure and atmosphere of the military. This atmosphere necessitates following orders even if they contradict their personal beliefs. It is natural that tolerating and adapting to such an environment is difficult and exhausting. The most important outcome coming from this is people becoming one in their thoughts, worldview, and behavior. Martyr Qasem Soleimani, is an accomplished general who had experience in various types of operations and battlefields, had strangely succeeded in making a beautiful, artistic connection between the sometimes dry, strictly organized duties of a high-ranking military general and living as a moral person, a caring father, and a kind friend. Some of Martyr Soleimani's remarkable features will be explored in what follows.

Down-to-earth and humble

Both in his personal life and on the battlefield, he was always humble and modest in his appearance, clothes, manner, and behavior. Contrary to his position, the amenities he had in life were similar to those of an ordinary person. In many ceremonies, such as in the funerals of martyrs and his comrades, when meeting with the families and children of the martyrs, when giving speeches, or in public meetings, he would appear without any formality and would avoid becoming the center of attention. Once, he was scheduled to appear in a ceremony hosted by IBNA to honor the IRGC Quds Force for successfully defeating ISIS. Upon realizing that the ceremony was about honoring him personally, General Soleimani did not participate in the event and sent a representative instead. The down-to-earth, humble attitude of the general was also manifest when he was on the battlefield and among his comrades. His relationship with his forces was more like the relationship between a father and a son or between two brothers than between a commander and his soldiers. The soldiers followed his orders more out of their own inner inclination than out of a feeling of compulsion due to being in the military. One of the most important examples of the general's down-to-earth, humble behavior was that everyone knew him by his first name and called him "Haj Qasem".

Care and devotion to the people

When he was socializing and meeting with people, you could always find the general smiling and cheerful. For this reason, he spoke with people face-to-face at every opportunity. Although General Soleimani was an administrator and senior military commander of the country and he was naturally very busy, he devoted considerable time to listening to people's concerns and complaints. Young people who wanted to meet him could easily approach him and even take a selfie with him. When he saw children and toddlers somewhere, he would chat and play with them. He would personally attend the burial ceremonies of his comrades and visit their families to comfort them.

Ethical even in war

A tough battle is a place where subtle moral concerns are not taken seriously. As a general rule, things that are condemned under normal circumstances are not typically mentioned as violations of rights in a war situation. In this context, General Soleimani's "awareness of ethics" in the midst of bullets and shrapnel flying all around was a remarkable, thought-provoking phenomenon. When the sound of firearms going off in a war zone could be heard here and there, the general would give a short speech to a

group of Resistance fighters who were preparing to carry out a difficult operation against Daesh (ISIS). Perhaps for those who are familiar with war literature, the first idea that comes to mind from the moral speeches of General Soleimani is that the general was advising his forces to refrain from assaulting prisoners or treating women and children brutally. But this assumption reflects something far narrower than Martyr Soleimani's moral concern as a Muslim. Perhaps one can see a fragment of Martyr Soleimani's moral concern in his own words where he said, "We, who are here, must be careful about what is permissible and what is forbidden. ... We cannot just take over people's homes." The idea that the body and soul of civilians in the war zone should not be harmed was obviously one of the principles of Martyr Soleimani's war ethics, which were based on Islamic principles and thoughts. But the General's recommendation was that even people's property and homes in war zones should not be seized or attacked, let alone their bodies, lives, and souls.

Reminding others to observe moral principles was never enough for Martyr Soleimani. He was also a complete manifestation of his beliefs himself, and he repeatedly acted in accordance with his beliefs in scenes of action. For instance, one time when he was in the war zone fighting the Daesh in Syria, General Soleimani prayed in an abandoned house. After praying, he asked for permission and forgiveness from the owner of the house in a letter and even left an address and number where he could be contacted in the letter so that if the owner of the house had a complaint or request from him, he would be able to contact him.

His strict observance of ethics on the battlefield not only included human rights. It also included the rights of animals and the environment. There is a video of the general visiting the war zone. He suddenly notices a stray cow and asks the driver to pull over. He approaches the cow and feeds it some of his own bread and food. The scope

of Martyr Soleimani's moral concerns was sometimes so extensive that it included Iran's mountain gazelles. During a battle against ISIS in Iraq, in the winter, he reached out to IRGC headquarters and asked his colleagues to prepare fodder for the gazelles that lived on the mountain near the barracks, because it was difficult for them to find food in the harsh winter.

The secret of General Soleimani's personality

What attracted attention to General Soleimani's character was the vastness of this man's multidimensional existence and personality. On the one hand, he had such expertise in understanding military affairs and strategies that even his enemies, namely the front of colonization and arrogance, acknowledged his military strength and power. On the other hand, even minute moral issues were so important to him that even in his busy mind he could find a place to think about them and take appropriate action. Perhaps the reason behind General Soleimani's lofty, focused personality – and at the same time his far-reaching, extensive existence - can be found in his thoughts and worldview. As a Muslim raised in the pure Islamic school of Prophet Muhammad (PBUH), General Soleimani had reached this belief that the field of human life and existence is truly vast, from worshiping, praying, and being alone with God, to paying attention to and responding patiently and lovingly to the expressions of need of ordinary people, to never getting tired of bravely defending the oppressed, innocent, and defenseless against the oppressive Daesh or the usurping Zionist regime. The pure Islam of Prophet Muhammad (PBUH) had united all the physical, mental, and spiritual powers of Qasem Soleimani around monotheism and God's satisfaction in such a way that whatever was defined as a divine duty attracted the attention of General Soleimani.

(Source: Khamenei.ir)

Social Aspects of Martyr Soleimani's School of Thought

By: Abdullah R. Makwinja, President of Ahl ul-Bayt
Islamic Guidance Council of Zimbabwe

INTRODUCTION

After the glorious victory of the Islamic Revolution of Iran in 1979, the culture of altruism and martyrdom played an effective role in the conservation and fortification of the Islamic system. This culture enabled the Iranian nation to maintain honor and sovereignty of the country and has been an effective element in identifying and fighting enemies and a factor of resistance and victory in the eight long years of the Iraqi imposed war. This culture has also initiated progress in Iran through different components of the culture of altruism and martyrdom in different economic, scientific, military, and international aspects. And among the altruists and martyrs of Iran of the Islamic Republic General Qassem Soleiman appears extraordinary. This paper attempts to study the culture of martyrdom and altruism in martyr Qassem Soleimani's school of thought, who along with his comrades was assassinated by the US army on January 3, 2020.

DEFINITION OF CONCEPTS

Conceptual Insight of Altruism

Altruism is a French terminology that was first used as a concept by the positivist sociologist Auguste Comte in the book "Systeme de Politique Positive" (Scott & Seglow, 2007, p. 1). According to Comte, altruism is an attitude of eliminating selfish desires and egocentrism and leading a life aimed at the welfare of others. The etymology of altruism is a combination of the Latin term "alter" with ui, which refers to other people. Later in the English version, it was mentioned as altruism and was introduced by George H. Lewes – a Comte's follower. Robert L. Trivers asserts that altruism benefits another organism, not closely related. One human being leaping into the water, at some danger to himself, to save another distantly related human from drowning may be said to display altruistic behavior. If he were to leap in to save his own child, the behavior would not necessarily be an instance of "altruism"; he may merely be contributing to the survival of his own genes invested in the child.

Whilst from the Islamic perspective the term altruism is equivalent to the term Ithar which refers to giving preference to others over oneself, it is defined by moralists as seeking benefits for the community before thinking about one's own needs.

Conceptual insight of Martyrdom

The word shahada (martyrdom) is derived from the Arabic verbal root shahada, which means to 'see', to 'witness', to 'testify', and to 'become a model and paradigm'. A shahid is a person who sees and witnesses the truth physically and thus stands by it firmly, so much so that not only does he testify it verbally, but he is prepared to struggle and fight and give up his life for the truth, and thus to become a martyr. In this way, and by his struggle and sacrifice for the sake of the truth, he becomes a model, a paradigm, and an example for others, worthy of being copied, and worthy of being followed. (Ezaat, A:1986)

Life of General Qassem Soleimani

Soleimani was born on 11 March 1957 in the village of Qanat-e Malek, Kerman Province to an impoverished peasant family. In his youth, he moved to the city of Kerman and worked as a construction worker to help

repay a debt his father owed. In 1975, he began working as a contractor for the Kerman Water Organization. Soleimani joined the Islamic Revolutionary Guard Corps (IRGC) in 1979 following the Iranian Revolution. On 22 September 1980, when Saddam Hussein launched an invasion of Iran, setting off the Iran–Iraq War (1980–1988), Soleimani joined the battlefield serving as the commander of a military company. He quickly earned a reputation for bravery and rose through the ranks because of his role in the successful operations of retaking the lands.

After the war, during the 1990s, he was an IRGC commander in Kerman Province. Soleimani's military experience helped him earn a reputation as a successful fighter against drug trafficking. The exact date of his appointment as commander of the IRGC's Quds Force is not clear, but it was between 10 September 1997 and 21 March 1998. He was considered one of the possible successors to the commander-in-chief of the IRGC when General Yahya Rahim Safavi left this post in 2007.

On 24 January 2011, Soleimani was promoted to Major General by Supreme Leader Ayatollah Ali Khamenei. Later, in 2012, Soleimani assumed personal control of the Iranian intervention in the Syrian Civil War. Soleimani coordinated attacks, trained militias, and set up an elaborate system to monitor rebel communications. Soleimani was much credited in Syria for the strategy that assisted President Bashar al-Assad in finally repulsing rebel forces and recapturing key cities and towns.

Soleimani played an integral role in the organization and planning of the crucial operation to retake the city of Tikrit in Iraq from ISIS. The city of Tikrit rests on the left bank of the Tigris River and is the largest and most important city between Baghdad and Mosul, gifting it a high strategic value.

In 2015 Soleimani started to gather support from various sources in order to combat the newly resurgent ISIL and rebel groups which were both successful in taking large swathes of territory away from Assad's forces. He was reportedly the main architect of the joint intervention in the region.

Soleimani was assassinated on 3 January 2020 around 1:20 am local time after missiles shot from American drones targeted his convoy near Baghdad International Airport. He had just left his plane, which arrived in Iraq from Lebanon or Syria.

Also killed were four members of the Popular Mo-

bilization. The airstrike followed attacks on the American embassy in Baghdad. He was succeeded by Esmail Ghaani as commander of the Quds Force.

Even his enemies could fail to hide his greatness. For instance, "Qassem Soleimani can probably be considered "the man of the decade." Skillfully using his unique preeminence within the Islamist regime, he exploited the so-called "Arab Spring" to revitalize Tehran's imperialist ambitions, personally overseeing the regime's effort to create a "Shiite Crescent" and expand Iranian influence across the region. His death leaves a deep leadership vacuum that will not be easily filled". (Hacohen, G)

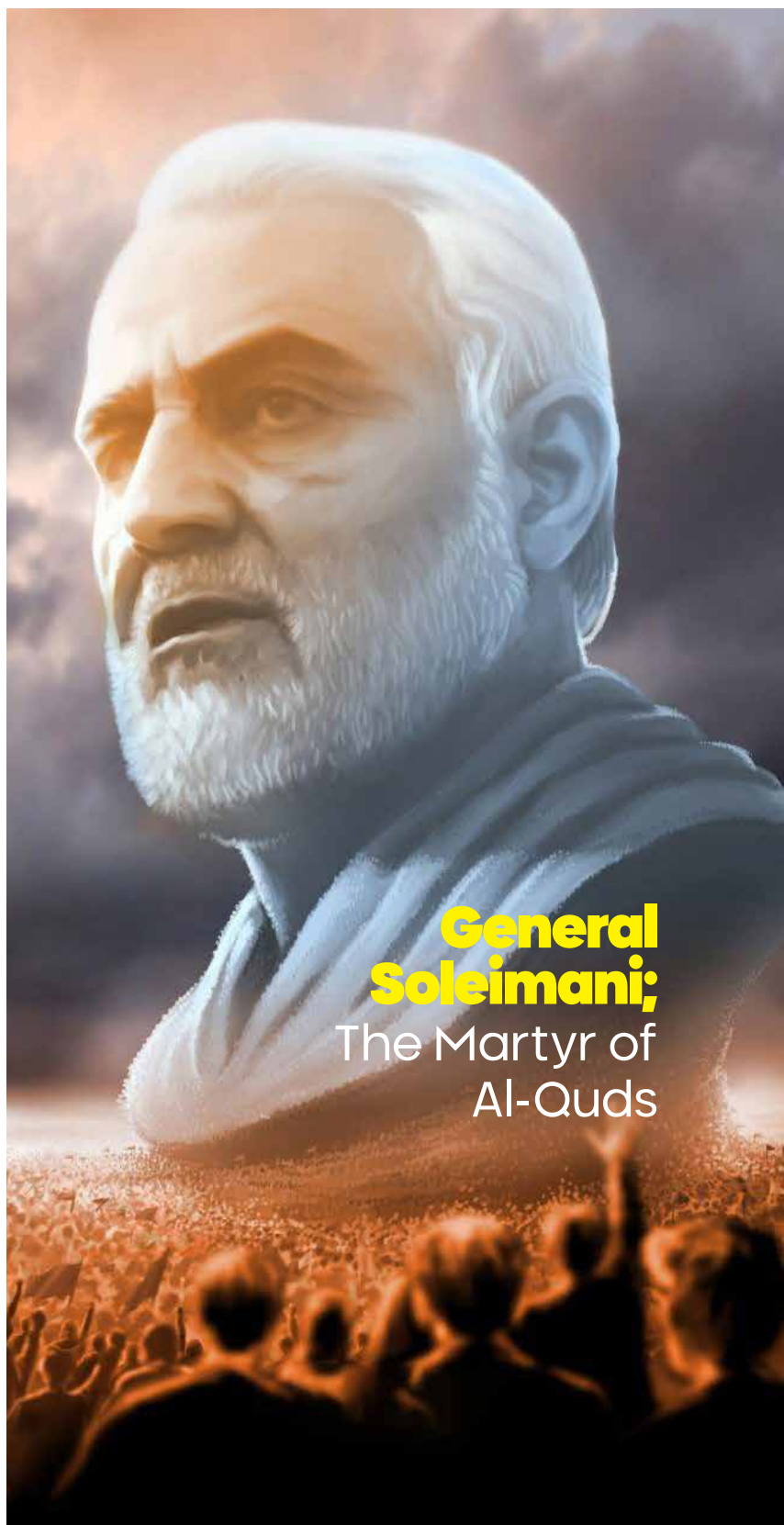
A former commander of US forces in Iraq, Petraeus, has talked about the unique features of his powerful rival in West Asia: "Qassem Soleimani is a very capable, resourceful and worthy enemy," He plays his game well."

His display of altruism

On battlefields, Qaseem Soleiman was always ahead of his soldiers. When we review the memoirs of his comrades, there is a feature in all the memoirs we get to know that he himself was always ahead of the soldiers in the field of danger. He always looked behind his back to see the pillar of his forces, not in front of him! According to them: "Our commander stood in front of the scene of the war and said, "Come," but the classic commanders stand back and say "Go." Qaseem Soleimani himself was a clear example of this. Qaseem's statement "I will be your sacrifice," was not just a word, but the word of his heart to be sacrificed for the people.

Trans-ethnic, trans-religious, and trans-sectarian

According to Martyr Soleimani, there was no difference between the sects of religions, his behavior and tactics were the same in the Shiite, Sunni, Yazidi, and Christian Muslim regions. The same concern he had for liberating the Sunni people from the hands of terrorists in Aleppo was equally worrying for the Shiites under siege in Nabl and Al-Zahra. His interaction with all political groups was also evident. In Iraq and Lebanon, Soleimani has had direct and continuous relations with all factions and politicians, Arabs, Kurds and Turkmen, Shiites, Sunnis and Christians, Islamists and liber-



General Soleimani;
The Martyr of Al-Quds

als, statesmen and men of resistance, supporters and opponents of Iran, and according to Sheikh Jalal al-Din al-Saghir, the imam of the Tari Yakhi Bratha mosque congregation and a former member of parliament and leader of Saraya al-Aqida, even those who have made opposition to Iran a top priority, secretly lined up to meet Soleimani.

His love for martyrdom

Regardless of position, he was impatient for the moment to meet his beloved God. He never sought to gain power. He did not want the name and logo. Money was of no value to him. His focus was on service. It was to help and save others. He believed that a society without self-sacrifice is a society without life and heart. In a society where there is no self-sacrifice, there is no enlightenment. Sacrifice is not only at the levels of giving and dying, but self-sacrifice finds meaning and value in all levels of society in various dimensions and gives a true and original meaning and concept to society. In such a society, people do not think only of their own interests. At times he had to borrow from his father since his salary was not enough to cover his family expenses.

General Soleimani's daughter has narrated: "On the day when Baba (father) received the Zulfiqar Medal from Hazrat Agha (the Supreme Leader), I congratulated him and he responded by saying: These are all worldly! Pray that one day I will receive a spiritual medal from God. Your father is just a soldier and a servant of the people, and you are a people and you are no different from the others."

When he was offered to run for the presidency, he said, "I am the candidate for the bullets and the candidate for the martyr. I have been looking for my killer on these battlefields for many years and I cannot find him!" When he was told that the Western media had been zooming in on him for some time and talking about his assassination, he simply smiled and did not react.

Looking at the history of Haj Qaseem's command in the Quds Force, his role in strengthening the resistance front against Israeli aggression and thus increasing the threats against this regime is evident. Liberation of southern Lebanon in 2000, the liberation of the Gaza Strip in 2005, the thirty-three-day war in Lebanon in 2006, and a key role in the Syrian crisis, to the extent that today we see the instability of Israel's

international security and political instability within this regime. It seems that Martyr Soleimani was a serious target of assassination by the Zionists. It can be claimed that the US's decision to include his name in the list of targets was the result of Zionist lobbying. Of course, the Zionists had made efforts in this direction at times, but they failed to do so due to the vigilance of the Resistance Front and the fear of the severity of its consequences. Whenever political differences between Israel and the US government escalate, the Zionists try to reduce them by increasing tensions between the US and Iran.


The former Iranian President Dr. Hasan Rouhani, Soleimani asserts that General Soleimani was a general who never dismounted from the horse of jihad during these 38 years and his efforts were round the clock. Dr. Rouhani said, "The services of this great martyr for providing security to the country and the region, especially for the people of Iraq, Syria, Yemen, Lebanon, and Afghanistan, are unforgettable" (President Rouhani: 2020)

Conclusion

In a nutshell, Martyr Qassem Soleimani was not only a soldier but a thinker, a strategist, a diplomat, and a dedicated lover and follower of Imam Husain (AS).

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Testament of Martyr General Qasem Soleimani

The following is the full text of the will and testament of Martyr General Qasem Soleimani, the Commander of the IRGC's Quds Forces who formerly led many operations during Saddam's eight-year U.S.-backed war on Iran and accomplished numerous other valorous achievements during his blessed life. His life was characterized by extraordinary faith, exemplary courage, and passionate adherence to Wilayat. May his soul rest in peace and drink from the fountain of eternal bliss.

In the Name of God, the Beneficent, the Merciful

I testify to the main principles of Islam.

I testify that there is no god but Allah. I testify that Muhammad is the Messenger of God. I testify that Ali bin Abi Talib and his immaculate children – the twelve Imams – are our Infallible Imams and that they are “Hujjat of Allah” (God’s proofs). I testify that the Day of Judgment is true, the Holy Qur’an is true, Heaven and Hell are true, the questioning and answering (on the Day of Judgment) are true, and that Resurrection, God’s Justice, Imamate, and Prophethood are true.

Oh God, I thank You for Your blessings

Oh God, thank You for transferring me from one loin to the next, from one century to the next, and from one family to the next, until You bestowed on me the blessing to live during a time when I could see one of your most prominent Friends who are close to and a companion of the Infallibles, Your righteous servant – the Great Khomeini. And, I thank you for letting me be his soldier. If I did not have the blessing to be the companion of Your Great Messenger, Muhammad al-Mustafa (pbuh), and if I did not live during the period of the oppression of Ali bin Abi Talib and his immaculate and wronged children, You helped me tread the same path on which they laid down their lives – which is worth all the universe and its creatures.

Oh God, I thank You that after your very righteous servant,

dear Khomeini, You put me on the path of Your other righteous servant – whose innocence even surpasses his righteousness; a man who is the greatest sage of Islam, Shi’ism, Iran and the political world of Islam today. This man is dear Khamenei (may my life be sacrificed for him).

Dear God, thank You for allowing me to associate with Your best servants, for giving me the opportunity to kiss their heavenly faces, and for letting me smell their divine scent – the mujahidin and martyrs on this path.

Dear God, O All-Powerful, All-Mighty, and All-Merciful Provider, I prostrate before You in gratitude and humbleness for having helped me take the path of Hazrat Fatimah (sa) and her progeny in the Shiite school of thought – the true denomination of Islam – and for letting me shed tears for the children of Ali bin Abi Talib (as) and Hazrat Fatimah (sa). What a great blessing it is, your greatest and most pre-

cious blessing. It is a blessing that contains light, spirituality, and restlessness, in which there is the most assuring peace of mind. It contains sorrow that is coupled with tranquility and spirituality.

Dear God, I am grateful to You for giving me parents who were poor but pious, who loved the Household of the Holy Prophet of Islam, and who always treaded the path of purity. I beseechingly ask You to associate them with Your Friends in Your Heaven and allow me to meet with them in the Hereafter.

Oh God, I have Hopes in Your Pardon

Oh Dear God, Oh Wise and Unique Creator, my hands are empty, and so is my backpack. I rush to you without any provisions, hoping that You will treat me to Your banquet of pardon and generosity. I do not have any provisions with me, for what provisions does a poor man need in the presence of a generous Lord?

My shoes are filled with the hope of Your Grace and Your Generosity. I have brought with me two closed eyes, which contain a treasure in addition to their impurities. That jewel is tears shed for Fatimah’s Hussein, tears shed for the Household, and tears shed in defense of the oppressed, the orphans, and the innocent who were caught in the claws of oppressors.

Oh God, I have nothing in my hands. They have nothing to present, nor do they have the power to defend. However, I have stored something in my hands, which I am hopeful about, that is

▶ **Oh Dear God, Oh Wise and Unique Creator, my hands are empty, and so is my backpack. I rush to you without any provisions, hoping that You will treat me to Your banquet of pardon and generosity.**

a continuous movement towards You. When I reached out my hands towards you, when I put them on the ground and on my knees for Your sake, and when I carried weapons in order to defend Your religion, these are the wealth that I carry in my hands and I hope that you have accepted them.

Oh God, my legs are frail and have no stamina. They do not have the courage to cross the bridge that crosses over Hell. My legs tremble even when crossing an ordinary bridge. Woe to me, as Your path (the bridge over Hell), is thinner than a hair and sharper than a sword. Nonetheless, I harbor some hope that I may not tremble and that I may find salvation. I set foot in Your sanctuary and circumambulated Your House (the circumambulation of the Holy Ka'bah). I ran bare-footed in the shrines of Your Friends and between the shrines of Hussein and Abbas. I bent and hugged my knees in long trenches. And, I ran, jumped, crept, wept, laughed and made others laugh, cried and made others cry, and fell and picked myself up in defense of your religion. I hope that you will pardon them (my legs) because of these jumping, crawling, and these holy shrines.

Oh God, my head, my wisdom, my lips, my nose, my ears, my heart, and all parts of my body harbor the same hope. Oh most Merciful, Compassionate God, accept me and accept me in purity. Accept me in a way that I will be worthy of seeing You. I do not want anything other than meeting You. Heaven for me is being

next to You, Oh Allah.

Oh God, I have Been Left Behind the Caravan of My Friends

Oh dear God, it is many years now that I have been left behind a caravan. I have constantly sent others towards it, but I myself have been left behind it. You Yourself know that I have never been able to forget them. Their memory and their names always echo, not in my mind, but in my heart and in my eyes with tears and sighs.

My dear God, my body is becoming infirm. How could You possibly not accept someone who has been waiting at Your door for 40 years? My Creator, my Beloved and my Love, I have always asked You to fill my heart and my soul with the love of You. Let me burn and die in being apart from You.

My dear One, I have wandered into deserts feeling restless and ashamed of being left behind. I go from one city to another and from this desert to the next in winters and summers, because I harbor hope. Generous God, my Beloved God, I have fixed my hopes on Your Generosity. You know that I love You. You know that I do not want anyone other than You. Help me join You.

Oh God, terror has engulfed my whole existence. I am not capable of controlling my will. Do not disgrace me. I ask You, for the sake of those whose sanctity You have vowed to preserve, to join me to the caravan that has come towards You before I see the sanctity of these shrines being disrespected.

You, Whom I worship, my Love and my Beloved, I love You. I have seen and felt You many times. I cannot remain separate from You any longer. It is enough. It is enough. Accept me, but only when I am worthy of You.

A Word with My Mujahid Brothers and Sisters

My mujahid sisters and brothers in this world, you who have offered your lives for the sake of God, risking your lives and putting them on sale in the bazaar of love, please pay attention. The Islamic Republic is the center of Islam and Shi'ism. Today, Husain bin Ali's base is Iran. You should know that the Islamic Republic is a sanctuary, and if this sanctuary is preserved, others will be preserved as well. If the enemy destroys this sanctuary, no sanctuary – neither the sanctuaries belonging to Ibrahim nor Muhammad – will remain.

My brothers and sisters, the world of Islam is constantly in need of leadership, one that is connected to and endorsed by the Infallibles in terms of Islamic law and jurisprudence. You know perfectly well that the purest religious scholar who shook the whole world and revived Islam – our great and pure Khomeini – stated that “Wilayat-e Faqih” is the only prescription for the salvation of this nation. Therefore, those of you who believe in it as Shi'a Muslims and based on religion, and those of you who believe in it as Sunni Muslims and based on logic, should know that you must refuse to abandon the tent of Wilayat, and without any

discord among yourselves. This tent is the tent of the Messenger of God. The basis of the enmity against the Islamic Republic throughout the world is for burning and destroying this tent. You should go around it (like the circumambulation of the Ka'bah). I swear to Allah, I swear to Allah, I swear to Allah, if this tent is harmed, there will be no sign of God's House (Ka'bah), Madinah - where the shrine of the Holy Prophet is located - Najaf, Karbala, Kadhimiya, Samarra or Mashhad, and the Holy Qur'an will be damaged as well.

A Word with My Iranian Brothers and Sisters

My dear Iranian brothers and sisters, you honorable and glorious people for whom I, and individuals like me, wish to sacrifice our lives thousands of times - as you sacrificed hundreds of thousands of lives for the sake of Islam and Iran - you should take care of the "Principles." The Principles means "Wali-e Faqih" (Guardianship of the Islamic Jurist), in particular, that sage and that oppressed man who is imbued with religious piety, jurisprudence, spirituality, and religious understanding. Dear Khamenei should be very dear to you. You should know that respecting him is like respecting the sanctities.

Brothers, sisters, fathers, mothers, my dear ones! The Islamic Republic is experiencing its most glorious period today. You should know that it does not matter what the enemy thinks about you. What did the enemy think about your Prophet? How

did the enemies behave towards the Messenger of God and his children? What accusations did they make about him, and how did they treat his immaculate children? The enemies' reproach, censure, and pressure should not divide you.

You should know - and you do know - that the most important achievement of dear Khomeini was that firstly, he applied Islam to help Iran, and then, he put Iran at the service of Islam. If it were not for Islam, and if an Islamic spirit had not ruled over our nation, Saddam would have torn apart our country to pieces like a wild wolf, and the U.S. would have acted in the same manner as a rabid dog. However, Imam Khomeini's accomplishment was that he brought Islam to the help of this nation. He brought forth Ashura, the month of Muharram, the month of Safar, and Fatimiyah (the period of mourning for Hazrat Fatimah (sa)) to help this nation. He created revolutions

within the revolution. It is for this reason that in every period, thousands of self-sacrificing individuals laid down their lives to shield you, the Iranian nation, Iranian soil, and Islam. They humbled the biggest worldly powers. My dear ones, do not become divided over the "Principles."

Martyrs are the axis of dignity and respect for all of us. They have joined the vast ocean of God, the Pure, not only for today but for eternity. You should regard them as great in your eyes, hearts, and on your tongues, as they truly are great. You should familiarize your children with their names and their photographs. You should look with respect at the children of Martyrs who are the orphaned children of all of you. You should respect their wives and their parents. In the same way that you treat your own children with leniency, pay special attention to them in the absence of their fathers, mothers, wives, and children.

You should respect your Armed Forces which are headed by the Wali-e-Faqih for the sake of defending yourselves, your religion, Islam, and the country. Likewise, the Armed Forces should respect, protect and support the nation, its honor, and its soil, in the same way that they defend their own homes. As the Commander of the Faithful - the Leader of the Pious - said, "The Armed Forces should be a source of dignity for their nation. They should be the castle and the refuge for the oppressed and the people, and they should adorn their country.

▶ **Martyrs are the axis of dignity and respect for all of us. They have joined the vast ocean of God, the Pure, not only for today but for eternity. You should regard them as great in your eyes, hearts, and on your tongues, as they truly are great.**

A Word with the Dear People of Kerman

I have a point to raise with the dear people of Kerman, a lovely people who made the greatest sacrifices throughout the period of the 8-year Holy Defense and sacrificed great generals and honorable mujahidin for the sake of Islam. I always feel humble before them. They trusted me for eight years for the sake of Islam. They sent their children to deadly battlefields and difficult wars such as operations Karbala-5, Valfajr-8, Tariqul-Quds, Fath al-Mobin, Bayt al-Moqaddas, and other operations. And, they founded a great and valuable army in the name of and for the love of our Infallible Imam, Hussein bin Ali – the Tharallah Division. That Division frequently made the hearts of our nation and of the Muslims happy, working like a sharp sword and erasing grief from their hearts.

My dear ones! Today, I am no longer among you due to divine destiny. I love you more than my father, my mother, my children, my sisters, and my brothers because I spent more time with you than I did with them, while they were my flesh and blood, and I was theirs. They accepted for me to dedicate my life and my existence to you and to the Iranian nation.

I would like Kerman to remain with Wilayat till the end. This Wilayat is the Wilayat of Ali bin Abi Talib, and its tent is the tent of Fatimah's Husain. You should sacrifice yourself for it. I am with all of you. You know that I paid more attention to humanity, to



affection, and to innate nature than to political colors. I am addressing all of you who consider me to be a part of you and as your brother and your child.

I ask you in this will to not leave Islam alone in this period of time when it has been manifested in the Islamic Revolution and the Islamic Republic. Defending Islam requires intelligence and special attention. When it comes to Islam, the Islamic Republic, sanctities, and Wilayat-e-Faqih in political matters know that these are the colors of God; therefore, you should prefer the colors of God to any other color.

A Word with the Families of the Martyrs

My children, my daughters and sons, children of the Martyrs, fathers, and mothers of the Martyrs, you shining lights of our country, and brothers, sisters, and loyal and pious wives of the Martyrs! The voice that I heard every day, to which I was so attached, that gave me so much tranquility like the voice of the Quran did, and that I considered being the greatest source of spiritual support for me was the voice of the children of the Martyrs, which I would listen to almost every day, and also, that of the Martyrs' fathers and mothers in whom I felt the presence of my own parents.

My dear ones, as long as you are the mentors of this nation, you should appreciate your value. Reflect and manifest your Martyrs in yourselves in such a way that whenever someone sees you, they feel as though

the fathers and children of Martyrs are the living images of the Martyrs with the same degree of spirituality, power, and qualities.

I beseechingly ask you to forgive and to pardon me. I was not able to do what was necessary for many of you, or even for your martyred children. I ask for forgiveness and for you to pardon me.

I would like my body to be carried by the Martyrs' children in the hope of receiving God's attention, thanks to the touch of their pure hands on my body.

A Word with the Politicians of the Country

I have a short point to make to the politicians of the country, both to those who refer to themselves as "Reformists" and to the "Conservatives." What made me suffer the most was that we usually forget – or sacrifice – God, the Quran, and values under two circumstances. My dear ones, no matter what rivalry and conten-

tion you have with each other, if your actions, words, and debates weaken religion and the Revolution in one way or another, you should know that you will receive the wrath of the Holy Prophet of Islam and the Martyrs on this path. You should set limits. If you want to stand together, the condition for being together is agreement over the Principles and expressing them in an outspoken manner. The Principles are not lengthy or detailed (and therefore not open to interpretation). The Principles are comprised of a few important tenets:

1. The first is believing in Wilayat-e-Faqih in practice. This means that you should listen to his advice and act on his recommendations and warnings as the true physician of religious laws and science. A person who wishes to undertake a certain responsibility in the Islamic Republic should know that the main condition is having a true belief in Wilayat-e-Faqih and acting on Wali-e-Faqih's words. I am not speaking about a "Burning Furnace Wilayat" (This refers to a narration from Imam Sadiq (as) where he asked one of his followers to sit in a burning furnace, and the follower immediately submitted to his order without hesitation.), nor a Wilayat due to law. Neither of these two will solve the problem of unity. Wilayat due to law is particular to people in general – including Muslims and non-Muslims - but Wilayat in practice is particular to officials who wish to undertake the important affairs of the country, an Islamic country with all these Martyrs.

▶ **I would like my body to be carried by the Martyrs' children in the hope of receiving God's attention, thanks to the touch of their pure hands on my body.**



2. Having true faith in the Islamic Republic and what it has been founded on. This includes morals, values, and responsibilities, whether responsibilities towards the nation or towards Islam.

3. Employing pure individuals who believe in the nation and who are the servants of it, not individuals who evoke the memory of former Khans, even if they are elected as a chairman in a very small village.

4. They should establish a method, which includes confronting corruption and refrain-

ing from it, and also includes avoiding a luxurious lifestyle.

5. During their term of office in any position of responsibility, they should consider respecting the people and rendering services to them to be acts of worship. And, they themselves should promote values, not boycotting them over vain excuses.

Acting as the fathers of the society, they should pay attention to their responsibility in the area of cultivating and protecting the society, rather than supporting behavior - driven by negligence and emotions

and for the sake of winning the votes of people who have a transient feeling - that would promote divorce and corruption in society and would cause families to break apart. Governments are the main factor in both strengthening families as well as in causing families to break apart. If the Principles are acted on, everyone will be on the path of the Leader, the Revolution, and the Islamic Republic. Then, there will be a proper competition based on these principles for the sake of electing the most eligible person.

A Word with My Brothers in the Revolutionary Guard Corps and the Army

I wish to address a brief word in my dear, self-sacrificing brothers in the Islamic Revolutionary Guard Corps and in the IRGC-like Army. You should set courage and the power to manage crises as the main criteria for appointing commanders. Naturally, I do not mention Wilayat, because Wilayat is not a part or a component of the Armed Forces, rather it is the basis for the survival of the Armed Forces. This condition is inviolable. Another point is that you should gain a timely understanding of the enemy, his goals, and his policies, and then, you must make decisions and act promptly. If any of these is carried out belatedly, it will have a major impact on your victory.

A Word with the Religious Scholars and Honorable Religious Authorities

I, a 40-year soldier in the field, would like to have a brief word with the honorable religious scholars and great Religious Authorities who cast light on society and eradicate darkness, in particular Grand Religious Authorities. Your soldier saw from a watchtower that if the Islamic Republic is harmed, religion and what you have endeavored hard to preserve and for which you have made every effort to develop expertise in will be destroyed. This period is different from all other periods. If they take control this time, nothing will remain of Islam. The correct path to take is to support the Revolution, the

Islamic Republic, and Wali-Faqih without any reservation. You – who are the source of hope for Islam - should not allow others to make you hesitate.

All of you loved Imam and believed in his path. Imam’s path was the path of fighting against the U.S. and supporting the Islamic Republic and the Muslims, who are oppressed by the Arrogant Powers, under the flag of Wali-e-Faqih. Even with my flawed mind, I could see that some vicious individuals tried and continue to try to persuade influential Religious Authorities and religious scholars in society into silence and hesitation through the use of self-righteous gestures and words. It is clear what the truth is. The Islamic Republic, values, and Wilayat-e-Faqih are the legacies of Imam Khomeini (may God bestow mercy on him). Therefore, they should be earnestly supported.

I see Hazrat Grand Ayatollah Khamenei greatly wronged

▶ **I ask my neighbors, my friends, and my colleagues to forgive and to pardon me. I ask the soldiers of the Tharallah Division and the great Quds Force, who are a thorn in the eye of the enemy and a strong fortification against it, to forgive and to pardon me, in particular those who helped me in a brotherly manner.**

and alone. He needs your co-operation and assistance, and you great personages should direct the society with your statements, meetings, and support. If this Revolution is harmed, then the situation will not even be like the time of the cursed Shah. Even worse than that, the Front of Arrogance will do its best to promote sheer disbelief and deep deviation, which cannot be reversed.

I kiss your blessed hands (in humbleness) and apologize for these words. I would have liked to make these statements in my meetings with you in person, but it was not meant to be.

Your soldier who kisses your hands.

I Ask Everyone to Pardon Me

I ask my neighbors, my friends, and my colleagues to forgive and to pardon me. I ask the soldiers of the Tharallah Division and the great Quds Force, who are a thorn in the eye of the enemy and a strong fortification against it, to forgive and to pardon me, in particular those who helped me in a brotherly manner.

I cannot avoid mentioning Hossein Poor-Ja’fari who helped me well-intentionally, like a brother, and whom I loved in the same way that I love my own brother. I apologize to his family and to all my revolutionary and mujahid brothers who were bothered because of me. Of course, all the brothers in the Quds Force showed me brotherly love and helped me, including my dear friend General Qa’ani, who tolerated me with patience and dignity.



The Role of Martyr General Qasem Soleimani

in Strengthening the Security of the West Asian Region and The Transition from Unipolar Order

By: Dr. Mohsen Eslami; Associate Professor of International Relations,
Tarbiat Modares University

With the entry of the United States into West Asia, the region had undergone fundamental crisis for more than two decades. In the last two decades, the US and its allies have tried to eliminate the leaders who sought stability, security, and convergence in the region. Martyr Soleimani was also assassinated because he had a strategic role in establishing stability and security in the West Asian region that could be the cornerstone of the decline of American hegemony. In fact, Haj Qasim's contribution to stability and security, which is against America's interests in the region, began the process of America's decline and its strategy of creating new global alliances.

Presently, one of the most important issues in international relations during the two decades that have passed since the 21st century is the issue of the "transition period" and political analysts of international relations believe that the big powers of the last century have lost their credibility, and that is the reason that big powers have focused their attention on West Asia or the Middle East. Due to the American invasion of Afghanistan and Iraq, West Asia was involved in a series of unwanted developments and serious crisis emerged in the region, which ultimately led to the uprising of Arab and Islamic awakening called the "Arab Spring" in this region and North Africa the region underwent a transformation, which prompted the United States to design and adopt a new policy. The arrival of proxy forces led to the emergence of proxy wars and the creation of a crisis in the region by the Americans, and the puzzle was completed with the help of the Zionist regime and some countries in the region. Meanwhile, having a correct understanding of the new conditions and a comprehensive knowledge of the will of the Muslims in the region against the American policy and the Zionist regime, the Islamic Republic of Iran began to take certain actions in which General Qasem Soleimani had a very significant role.

The Role of Martyr Soleimani in Establishing Security in the Region and the World

As mentioned earlier the West Asian region was subjected to proxy war and extremist moves over the past two decades, the continuation of which would seriously affect the dynamism and vitality of this re-

gion. However, very intelligently, Martyr Soleimani began a process of cohesion and unity among the nations of the region, activated the resistance axes, mobilized the potential forces, and created a new management system of affairs that eventually resulted in the US's defeat in this region. General Soleimani, on the one hand, gave importance to the internal dynamics of the countries, strengthened the spirit of independence in West Asia, and, on the other hand, approached countries like Russia and China, which were against creating a crisis in the region and involved them in the game through and in this way he was able to draw a new management system against the proxy plans of the Americans. In other words, by linking the dynamism and power of some countries, he strengthened "stability and order in West Asia" and it can, thus, be acknowledged that General Soleimani had the biggest role in the project of regional and global security.

Fostering Integration and Convergence in Resistance

Due to the fact that General Soleimani had perceived the strategy of the Americans and the Zionist regime and knew in which direction they were moving, he designed and implemented effective countermeasures policies, and for this reason, he received the attention of the media and became a symbol of integration and convergence of resistance against American policies in West Asia. This achievement was rooted in his heartfelt faith, great experience, and the belief that Islamic countries themselves can achieve success in terms of security and stability. In fact, this was one of the legacies of General Soleimani for the countries that seek freedom and independence.

Creating Orderliness and Stability

One of the legacies of General Soleimani for the countries of the region was orderliness and stability. By having a correct understanding of the existing conditions, General Soleimani was able to identify such forerunners in the region who would adhere to these values like General Soleimani and continue the path of resistance even after his martyrdom.

The Spread of Martyr Soleimani's School of Thought in the World


In its traditional approach, the United States of America has always sought to remove the leaders who oppose its policies and by assassinating Martyr Soleimani, it showed that it still follows its old tradition and seeks to physically remove influential people in the region and the world. However, due to the emergence of virtual space, the effect of this approach is not the same as before and that is the reason that Martyr Soleimani's school of thought has spread in many parts of the world.

General Soleimani and International Security

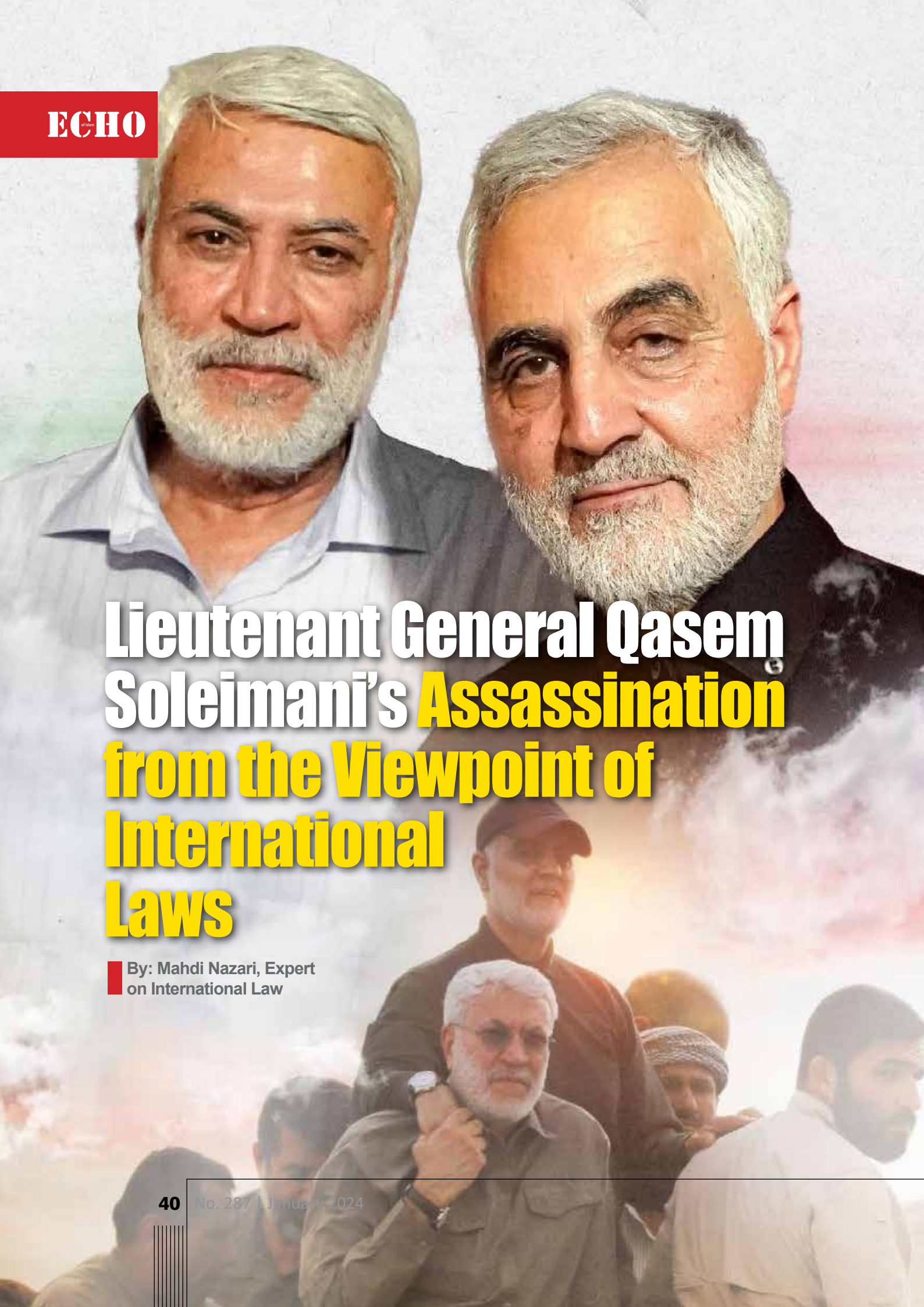
One of the measures taken by Martyr Soleimani for international security was the formation of a new alliance between some big powers and the Islamic Republic of Iran. The international and global security during the transition period required reorganizing power at the international level, which was correctly formed by General Soleimani through the alliance with Russia and China with the aim of protecting the common interests of the East. Unlike the 20th century, when the Western view was dominant, now it is so well known that the international view of the 21st century has changed drastically, and one of these influential and important elements - who played a prominent role in this change - was Martyr Soleimani, who through ingenuity and experience was able to combine align two countries with the veto power in the Security Council with the interests of countries opposed to the presence of the United States and the Zionist regime in the region.

The Central Role of General Soleimani in the Decline of America's Influence

The world is undoubtedly witnessing the decline of America's influence on the international system and this is the reality that was formed due to the efforts of General Soleimani. The charismatic authority of Martyr Soleimani led to a new alliance of Eastern power against the West, and the decline of America's influence, too, contributed to it.



General Soleimani;
The Martyr of Al-Quds



Lieutenant General Qasem Soleimani's **Assassination** from the **Viewpoint of International Laws**

By: Mahdi Nazari, Expert on International Law

A bitter ominous act of assassination at 1:20 am on January 3, 2020, martyred Haj Qasem Soleimani and broke the hearts of millions of Muslims and supporters of truth.

The assassination of Lieutenant General Qasem Soleimani, a great commander and diplomat, whose mission was to eradicate international and regional terrorism, was an unscrupulous act of terrorism committed by Donald Trump and his accomplices, and Trump and the US Department of State shamelessly admitted it.

Besides Sardar Soleimani Abu Mahdi al-Muhandis, a top commander of the Iraqi army and the commander of Iraq's public forces as well as a number of anti-terrorist forces were also martyred and, therefore, the purpose of this article is to briefly examine the legal aspects of this terrorist crime, for which it is important to know:

1. General Soleimani was a top military commander of Iran.
2. He had traveled to Iraq with a diplomatic passport.
3. His presence in Iraq was as per a security agreement between Iran and Iraq.
4. That night, he was traveling to Iraq on the invitation of the Iraqi prime minister to review the ways and means of cooperation and interaction with Saudi Arabia.

Considering the aforementioned points, it is worth noting that General Soleimani's visit to Iraq was in accordance with Iraqi laws and, therefore, he was

entitled to Troika immunity as defined by the United Nations Commission on Human Rights.

The important point to keep in mind is that at the time of General Soleimani's assassination, Trump was entitled to Troika immunity and since he is no longer a president he can be summoned to the court of law and put on trial.

The US government justifies this criminal act by resorting to the principle of legitimated defense but according to Article 51 of the Charter of the United Nations: "Nothing in the present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations until the Security Council has taken measures necessary to maintain international peace and security." It should, thus, be noted that no armed attack had taken place against the US government and the protests launched by the people of Iraq against the presence of the US army in Iraq were neither armed nor had anything to do with Iran.

Furthermore, in order to further justify this act of terrorism, the US government resorts to preventive acts of defense in response to which it should be said that legitimate preventive acts of defense become applicable when there is a possibility of abrupt attack and not based on presumptions. The US government has not so far produced any evidence regarding the possibility of an abrupt armed attack.

Keeping in view the provisions of international laws including the Statute for the International Criminal Court and International Court of Justice as well as the international treaties and also the definitions given on international terrorism, a viable approach to bringing criminals to trial before international courts would be through the 1973 New York Convention.

This Convention is on the Prevention and Punishment of Crimes against Internationally Protected Persons, Including Diplomatic Agents and their families, and a United Nations anti-terrorism treaty that codifies some of the traditional principles on the necessity of protecting diplomats. 180 countries including Iran, Iraq, and the United States are signatories to this convention and all member states have accepted the condition of referring their differences and conflicts to the International Court of Justice.

According to the provisions of this convention, the signatories agree to criminalize those who commit murders or kidnappings of internationally protected persons as well as violent attacks against their official premises, private accommodation, or means of transport.

It can, therefore, be claimed with certainty that the assassination of Martyr Qasem Soleimani and his companions was a clear violation of all international laws and rights and Donald Trump and his accomplices can be sued in international courts.

Standards of International Law and Collective Crimes of **Israel** **in** **Gaza**

By: Special Correspondent



After the successful Hamas resistance force's armed action in the occupied Palestinian lands on October 7th, 2023, which was seen as a legitimate conflict to reclaim the occupied lands, the Israeli army responded to this surprising attack by initiating armed actions in the Gaza Strip. This response goes against international law and the law of armed conflicts.

In fact, Israel has committed international collective crimes. It is for this reason that we say collective crimes because they have committed several crimes such as genocide, crimes against humanity, and war crimes at the same time to put pressure on them and the Israelis have killed more than eight thousand civilians in the Gaza Strip.

Therefore, this article intends to introduce (present) the combined crimes committed in the Gaza Strip by the Israelis in a limited section of international law standards.

Therefore, according to the documents of the International Criminal Court (Rome 1998), which compile definitions and examples of crimes under hu-

manitarian law, the above issue will be explained.

Based on this article, we will write down the articles related to the mentioned crimes along with examples of their occurrence.

1- The crime of genocide:

Article 6 of the Statute of the International Criminal Court

Part B) The issue of severe physical or mental health damage to group members. (The killing of over 8,000 civilians and the serious injury of more than 20,000 people)

Section c) Intentionally subjecting a group to an unsuitable living environment that results in the decline of their physical abilities, either overall or in specific areas. (Including withholding access to food, water, electricity, and fuel for civilian residential areas and hospitals, as well as depriving them of essential medical equipment)

2- Crime against humanity

Article 7 of the Statute of the International Criminal Court

Part A) Deliberate homicide (resulting in the deaths of more than 8,000 civilians)

Part B) Forced displacement (in addition to the thousands of people killed, targeting, and killing over 800 civilian families)

Part C) Deportation or forced migration of a population (deliberately subjecting the people of Gaza to severe bombardment, cutting off access to water, electricity, fuel, and medical services, and publicly announcing that the Palestinians have to leave Gaza and relocate to

other countries)

Part D) Racial Discrimination: The explicit and direct statement by the Israeli Minister of Defense that the people of Gaza are animals and should be killed as such, as well as other Israeli citizens and officials, and the fact that Israelis are actually killing children and families on a large scale.

3-War crime:

Article 8 of the Statute of the International Criminal Court

Part A) Serious violation of the Geneva Conventions of August 12, 1949:

1- Intentional killing (killing more than 8,000 civilians in residential buildings)

Inflicting immense suffering and serious harm to the body and health (massacres, brutal assaults, severe injury to over 20,000 civilians, causing famine and starvation, trapping civilians, and various other instances, including the use of banned bombs with severe burning effects such as white phosphorus)

2- Illegal and arbitrary destruction and confiscation of property that is not justified by military necessity, such as bombing a large area of non-military residential houses and hospitals with a heavy volume of explosives estimated to be the size of the Hiroshima nuclear bomb.

Part B) Other serious violations of the established rules and customs of international law regulating international armed conflicts, such as any of the following actions:

1- Deliberately targeting ci-



vilians in general or those not directly involved in the conflict. (Resulting in the deaths and injuries of numerous children, civilian men and women, and journalists in the Gaza Strip)

2- Deliberately targeting civilian infrastructure (resulting in severe bombing and destruction of settlements, towers, residential houses, hospitals, news agencies, etc.)

3-Attacking or bombing defenseless cities, villages, or residential buildings that are not military targets is prohibited. This includes the use of unjustifiable military bombs such as white phosphorus or those causing high-level injuries and burns, leading to unnecessary pain.

4- Deliberately targeting religious, educational, artistic, scientific, or charitable buildings and historical monuments, as well as hospitals and gathering places for the sick and wounded, as long as they are not military targets. (Intentional bombing and destruction of mosques, schools, stores, hospitals, etc.)

5- Intentionally targeting buildings, equipment, personnel, and medical vehicles displaying the emblem of the Geneva Conventions in violation of international law. (An evident instance is the assault on Al-Ahli Mohamedani Hospital, which bore the Red Crescent or Red Cross symbol, and the medical staff and personnel working there)

The use of starvation as a tactic of war, by withholding essential resources from civilians

and blocking relief aid, is a violation of the Geneva Conventions. In the case of Gaza, this includes imposing a harsh siege that denies access to water, electricity, and fuel - all crucial for preparing food and providing basic healthcare to those under siege. Additionally, over 20,000 wounded Palestinians in Gaza are being denied access to necessary medical and welfare supplies.

Based on the articles of the International Criminal Court and the examples provided, it is noted that the Israeli Zionist regime has engaged in international combined criminal crimes.

There is an important point, and that is that Israel has not ratified the statute of the International Criminal Court, so how can it be condemned for the mentioned crimes?

The important point is that Israel has not ratified the International Criminal Court's statute,

so how can it be condemned for the mentioned crimes?

In response, it should be noted that Israel can be condemned for the aforementioned crimes in various ways, one of the most important of which is customary international law. The rules of the International Criminal Court, observed in a customary and humanitarian way between many countries, such as the set of four conventions of Geneva on August 12, 1949, and similar cases such as international criminal courts in Tokyo (1946) and Nuremberg (1945), as well as the courts of the former Yugoslavia (1991) and Rwanda (1994), confirm its universal structure, leading to the evolution of international customs and mandatory rules regarding the law of armed conflicts, valid for all governments, after the International Criminal Court's statute was drafted and adopted by 122 countries in 1998.

Based on this, the Israeli Zionist regime is condemned for the collective crimes of genocide, crimes against humanity, and war crimes in the Gaza Strip of occupied Palestine, whether it faces trial or not.

An interesting point is that the Israeli criminal regime experienced a comprehensive failure in this armed conflict as a result of its own actions. In fact, they suffered not only intelligence and military failures but also legal and moral failures.

This highlights the cultural poverty of the Zionist regime occupying Quds-e Sharif.

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Although Covered With Big Lies, **The Essence of Reality Cannot Be Hidden**



By: Borivoje Ćetković, Serbia

Part of the great tragedy of the Palestinians is that they have no international support, for obvious reasons. They have no power, no wealth, and therefore no rights. That's how the world works (N. Čomski 2014)

A man carries a child through the rubble after Israeli bombings in Al-Bureij refugee camp, in central Gaza.- Adel Al Khawajre / Zuma Press / EUROPA PRESS.

These are the words of Noam Chomsky who in 2014 spoke in a panel about the relationship between Israel and Palestine. It has been rightly said: in this world of numerous analyses, contradictory statements, and ideologically motivated opinions, the most influential intellectual in the 20th century and today, helps us to find out the truth in the sea of lies. "If you're," says Chomsky, "a young black 14-year-old from Roxbury (in America), you don't have the same rights as a rich white guy from the suburbs.

For the Palestinians, says Chomsky, "many give statements of support, but no one will do much for them." What we call the international community is an abstraction, and "international interest is in fact the interest of rich corporations, those who set governments and policies. The people who oppose the government are ignored. We don't live in a world where public opinion matters unless they impose it in a different way".

The Origin of Israel

Historians know that the impetus for the creation of a Jewish state in Palestine was given by the Zionist movement in the second half of the 19th century. Balfour Declaration in 1917 made the creation of a national homeland in Palestine as a Brit-

ish mandate possible. When the British mandate expired, on the basis of the UN decision in 1947, the Jewish National Council in Palestine declared the formation of the independent state of Israel on 5/14/1948.

Israel is a Child of American Imperialism

Israel is a child of America, of the West. Arabs and Israelis are of the same origin - Semites. The West created everything. Israel is the only country in the world that has no borders - it is constantly expanding. The British were arming the Israelis. In 1948, the attack on the Palestinians displaced a million of them - they settled around the world. Palestinians don't have tanks and planes... If Hamas are terrorists, so are Israelis. Hamas was democratically elected in the elections. The Americans did not like him. Hamas defends the Palestinians - two and a half million. This is

▶ **The American imperialists and its stooges do not honor any agreement. Those who believe them, who obey them pay a high price for their naive belief and they are left without sovereignty and freedom.**

not a war between Hamas and Israel, but between Israel and Palestine, which has been going on since 1948. Since 1948, 140 UN resolutions have been adopted, which have not been respected, and which condemn Israel.

The Oslo Accords and Its Guarantors: B. Clinton and Christopher and A. Kozyrev

The Oslo Accords, signed on September 13, 1993, was the first direct agreement between Israel and the Palestinian political representatives (PLO) and it was intended as a framework for future relations between Israel and the future state of Palestine and was considered a turning point in the Palestinian-Israeli conflict.

The US and Its Allies Do Not Honor any Agreement

The American imperialists and its stooges do not honor any agreement. Those who believe them, who obey them pay a high price for their naive belief and they are left without sovereignty and freedom. And if you don't agree to bow down the "Merciful Angel" will fly to you, as it did to Yugoslavia and Serbia in 1999. There are numerous examples of violation of agreements, which is understandable for a country like America where democracy is being trampled on.

Palestinians also could not expect good from the signatories of the agreement. War conflicts with Israel, which is supported by US imperialism, continue to reach their peak

these days. The agreement provided for the establishment of a Palestinian Authority to administer the territory under its control and the withdrawal of Israeli military forces from the Palestinian Authority in the future from the Gaza Strip and the West Bank. They were empty promises because those who decided are still deciding - there is no peace between the Palestinians and Israel. After 30 years since the signing of the Oslo Accords, thousands of Palestinians have been killed by Israeli occupation forces. Israel continued the policy of conquering the Western imperialist powers that exploited the natural resources of these regions for centuries - of course without any responsibility!

On November 17, Israeli soldiers entered al-Shafa, the largest hospital in Gaza City, under the pretext of searching for the Hamas command center, which the Israeli military believes is hiding in the hospital. The Israelis say they are carrying out a targeted and precise operation - international humanitarian organizations such as the Red Cross and the World Health Organization strongly condemned the Israeli action. The reports of the military attack on Al-Shafa Hospital are deeply disturbing. "We have again cut off contact with the medical staff at the hospital. We are deeply concerned for their safety and that of their patients," WHO Director-General Tedros Adhanom Gheris wrote on his account on Channel X.





Outstanding Characteristics of Martyr Qasem Soleimani



By: Dr. Jamal Pathan (Expert in Quranic Sciences, Thailand)

Part of the great tragedy of the Palestinians is that they have no international support, for obvious reasons. They have no power, no wealth, and therefore no rights. That's how the world works (N. Čomski 2014)

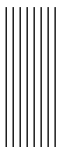
General Qasem Soleimani was detached from the world and oriented towards the hereafter, and his continuous presence in the field of jihad and martyrdom indicates that he was always prepared to be martyred and be in the presence of God Almighty.

Martyr Soleimani had a special military genius and mastered

the knowledge of warfare. He had tested at least three major battlefields, the field of holy defense, the field of fighting against armed evildoers, and finally the field of fighting in the cross-border and regional arena in Iraq and Syria (against the flow of ISIS that was supported by arrogant powers). He was a God's man and a sin-

cere person. He had a spirit of self-sacrifice and forgiveness, and he was a selfless fighter. He had devoted his whole life to the people of God.

Haj Qasem Soleimani's courage and fearlessness in confronting the powers of the world was another reason for his popularity. Besides these two qualities, he was a person who never





took undue advantage of his position for personal gain and preferred a simple life.

Martyr Soleimani was a devoted soldier to Velayat and coordinated all his will with the will of the Vali-e Faqih of the time. He was a brave Mujahid who was humble in front of the people, especially the families of the martyrs. He loved all people and tried to respect everyone by meeting them with a smile.

Haj Qasem had a religious, spiritual, and moral character. Religious spirituality and spiritual connection with God and giving importance to God's commandments were some of the important secrets of success in his life. He had achieved the elixir of popularity and that was acquiring the spirit of piety and fear of God in life. He was truly God-fearing. He was a

true servant of the Ahl al-Bayt (AS) and it is a position that not everyone gets in this world.

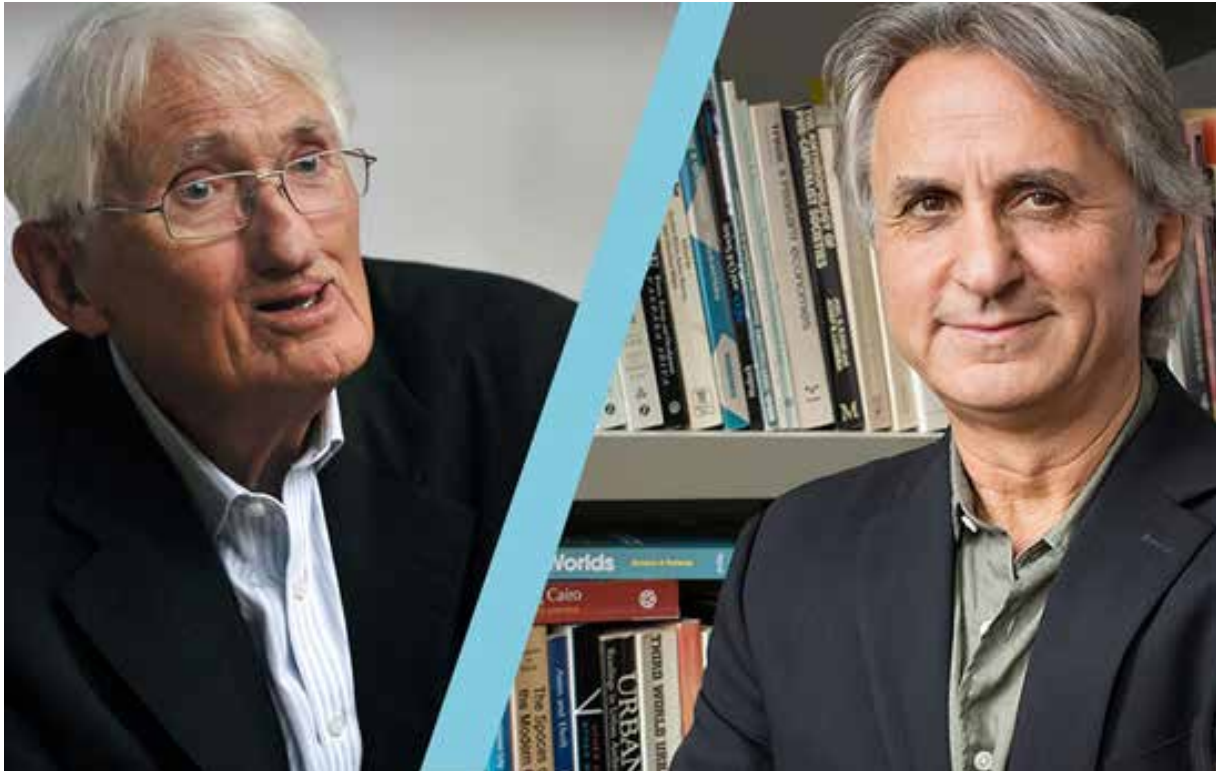
He was deeply infatuated with Ahl al-Bayt and belief in and devotion and love for the Prophet's family had penetrated deep into his being. Whenever he visited a shrine of one of the infallible descendants of the Prophet of Islam, the intoxicating pleasure of being in the vicinity of the pure shrine would polish his heavenly spirit and his entire soul would be filled with bliss and happiness. He repeatedly organized mourning sessions for Imam Husain (AS) and considered it a great honor to serve the people who attended these sessions.

Concluding Remarks

Martyr Qasem Soleimani was one of the prominent and influential figures in the contemporary history of Iran and the

Islamic world. With his efforts, he played an important role in defending his country, fighting against terrorism, and spreading pure Mohammedan Islam. The martyrdom of General Soleimani was an irreparable loss for Iran and the Islamic world, but his memory will always remain alive in people's hearts.

We all have heard this famous saying of Martyr Soleimani that "We are the nation of Imam Husain". A sentence that was the manifestation of courage and seeking justice for the oppressed of the world. A sentence that stole the hearts of many people in all parts of this earth. A sentence that was the symbol of humbleness and did not let him rest in peace until he joined such commanders of the holy defense as Kharrazi, Hemmat, Kazemi, etc.



Asef Bayat's Open Letter to Jürgen Habermas

Dear Professor Habermas,

You may not remember me, but we met in Egypt in March 1998. You came to the American University in Cairo as a distinguished visiting professor to engage with the faculty, students, and the public. Everyone was enthusiastic to hear you. Your

ideas on the public sphere, rational dialogue, and democratic life were like a breath of fresh air in a time when Islamists and autocrats in the Middle East were stifling free expression under the guise of “protecting Islam.” I recall a pleasant con-

versation we had on Iran and religious politics over dinner at the house of a colleague. I tried to convey to you the emergence of a “post-Islamist” society in Iran, which you later seemed to experience on your trip to Tehran in 2002 before you spoke

about a “post-secular” society in Europe. We in Cairo saw in your core concepts a great potential for fostering a transnational public sphere and cross-cultural dialogues. We took to heart the kernel of your communicative philosophy about how consensus-truth can be reached through free debate. Now, some 25 years later, in Berlin, I read your co-authored “Principles of Solidarity” statement on the Gaza war with more than a little concern and alarm. The spirit of the statement broadly admonishes those in Germany who speak out, through statements or protests, against Israel’s relentless bombardment of Gaza in response to Hamas’ appalling attacks of Oct. 7. It implies that these criticisms of Israel are intolerable because support for the state of Israel is a fundamental part of German political culture, “for which Jewish life and Israel’s right to exist are central elements worthy of special protection.” The principle of “special protection” is rooted in Germany’s exceptional history, in the “mass crimes of the Nazi era.”

It is admirable that you and your country’s political-intellectual class are adamant about sustaining the memory of that historic horror so that similar horrors will not befall the Jews (and I assume, and hope, other peoples). But your formulation of, and fixation on, German exceptionalism leaves practically no room for conversation about Israel’s policies and Palestinian rights. When you confound crit-

icisms of “Israel’s actions” with “antisemitic reactions,” you are encouraging silence and stifling debate.

As an academic, I am stunned to learn that in German universities — even within classrooms, which should be free spaces for discussion and inquiry — almost everyone remains silent when the subject of Palestine comes up. Newspapers, radio, and television are almost entirely devoid of open and meaningful debate on the subject. Indeed, scores of people, including Jews who have called for a ceasefire, have been fired from positions,

had their events and awards canceled, and been accused of “antisemitism.” How are people supposed to deliberate about what is right and what is wrong if they are not allowed to speak freely? What happens to your celebrated idea of the “public sphere,” “rational dialogue” and “deliberative democracy”?

The fact is that most of the critics and protests you admonish never question the principle of protecting Jewish life — and please do not confuse these rational critics of the Israeli government with the disgraceful far-right neo-Nazis or other antisemites who must be vigorously condemned and confronted. Indeed, almost every statement I have read condemns both Hamas’ atrocities against civilians in Israel and antisemitism. These critics are not disputing the protection of Jewish life or Israel’s right to exist. They are disputing the denial of Palestinian lives and Palestine’s right to exist. And this is something about which your statement is tragically silent.

There is not a single reference in the statement to Israel as an occupying power or to Gaza as an open-air prison. There is nothing about this perverse disparity. This is not to speak of the everyday erasure of Palestinian life in the occupied West Bank and east Jerusalem. “Israel’s actions,” which you deem “justified in principle,” have entailed dropping 6,000 bombs in six days on a defenseless population; well over 15,000 dead (70% of them women and children);

▶ **“Israel’s actions,” which you deem “justified in principle,” have entailed dropping 6,000 bombs in six days on a defenseless population; well over 15,000 dead (70% of them women and children); 35,000 injured; 7,000 missing; and 1.7 million displaced — not to mention the cruelty of denying the population food, water, housing, security and any modicum of dignity. Key infrastructures of life have vanished.**

35,000 injured; 7,000 missing; and 1.7 million displaced — not to mention the cruelty of denying the population food, water, housing, security and any modicum of dignity. Key infrastructures of life have vanished. While, as your statement suggests, these may not technically amount to “genocidal intentions,” United Nations officials have spoken in unequivocal terms of “war crimes,” “forced displacement” and “ethnic cleansing.” My concern here is not about how to judge “Israel’s actions” from a legal perspective, but how to fathom this moral coldness and indifference you exhibit in the face of such staggering devastation. How many more lives should perish before they become worthy of attention? What meaning does the “obligation to respect human dignity” that your statement emphatically underlines have in the end? It is as though you fear that speaking of the suffering of Palestinians would diminish your moral commitment to Jewish lives. If so, how tragic it is that the righting of a colossal wrong committed in the past should be tied to perpetuating another monstrous wrong in the present. I fear that this twisted moral compass is related to the logic of German exceptionalism that you champion. Because exceptionalism, by definition, allows for not one universal standard but differential standards. Some people become more worthy humans, others less worthy, and still others unworthy. That

logic shuts down rational dialogue and desensitizes moral consciousness; it erects a cognitive block that prevents us from seeing the suffering of others, impeding empathy. But not everyone succumbs to this cognitive block and moral numbness. My understanding is that many young Germans privately express quite different views on the Israeli-Palestinian conflict from those of the country’s political class. Some even participate in public protests. The young generation is exposed to alternative media and sources of knowledge and experiences different cognitive processes from the older generation. But most maintain silence in the public realm, for fear of reprisal. It appears as though some kind of “hidden sphere” is emerging, ironically in democratic Germany, similar to pre-1989 Eastern Europe or under despotic rule in the Middle East today. When intimidation shuts down public expression, people tend to forge their own, alternative narratives about key social matters in private, even as they go along with the officially sanctioned views in public. Such a hidden sphere can explode when the opportunity arises. These are unsettling times, Professor Habermas. It is precisely at such times that the wisdom, knowledge, and above all the moral courage of thinkers like you are most needed. Your seminal ideas about truth and communicative action, cosmopolitanism, equal citizenship, deliberative democracy, and human dignity





remain immensely important. However, your Eurocentrism, German exceptionalism, and the closure of free debate about Israel and Palestine to which you contribute would appear to contradict these ideas.

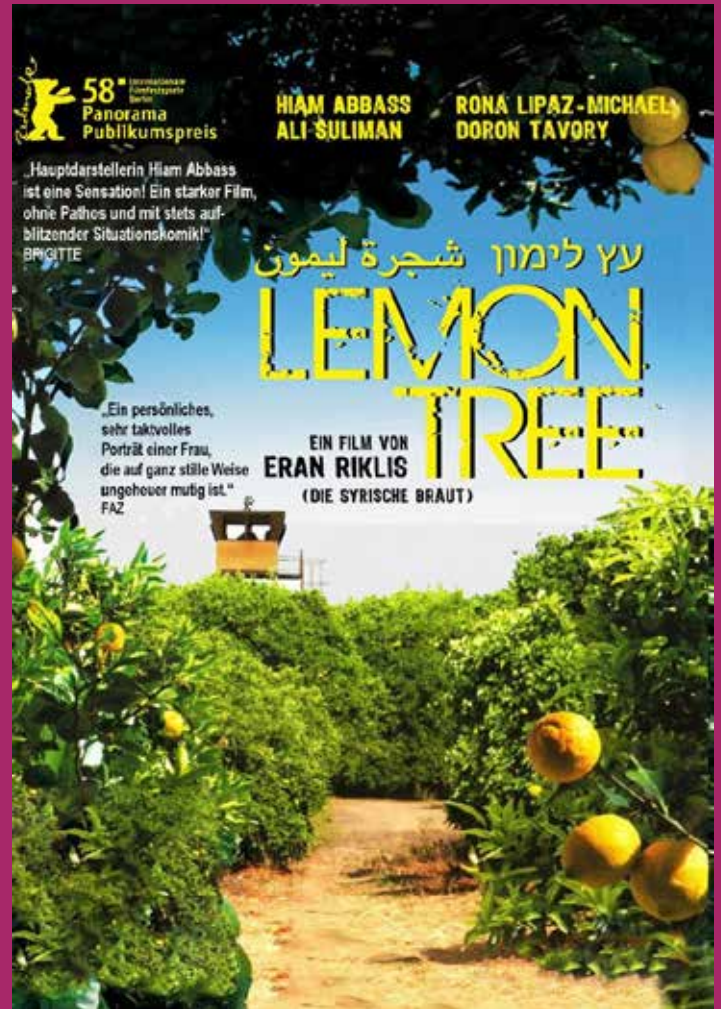
I fear that mere knowledge and awareness may not be enough. After all, how can an intellectual “know” without “understanding” and understand without “feeling,” as Antonio Gramsci wondered? Only when we “feel” the suffering of one another, through empathy, might there be hope for our troubled world.

Let us recall the words of the 13th-century Persian poet Saadi Shirazi:

Human beings are members of a whole,
 In creation of one essence and soul.
 If one member is afflicted with pain,
 Other members uneasy will remain.
 If you’ve no sympathy for human pain,
 The name of human you cannot retain!

**Respectfully,
 Asef Bayat
 Dec. 8, 2023**

Asef Bayat is a sociologist of the contemporary Middle East best known for his concept of “post-Islamism” and for his textured studies of street politics, everyday life, and how ordinary people change the Middle East (the subtitle of his 2013 book, “Life as Politics”).



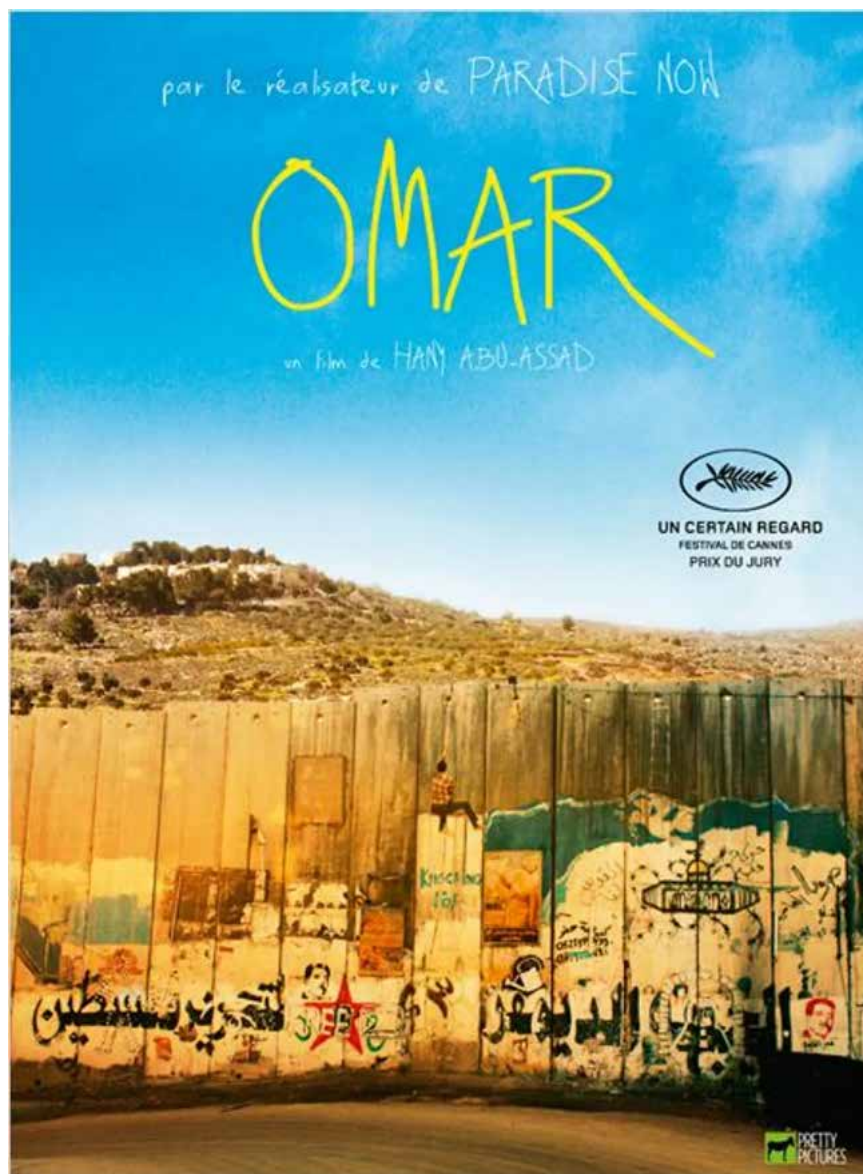
The Image of "Woman",
 "Land", and "Wall" as
 Depicted in the two Films
**Omar and
 Lemon Tree**

Existence is a divine gift and since the beginning of time, it had been intended that man should be the best of God's creations and His vicegerent on earth; the vicegerent who is supposed to honor the existence of his fellow humans by taking help from the inner and appointed prophets, so that he could attain eternal salvation rather than being degraded. But has mankind really become the successor of Prophet Adam or is he the successor of Cain? Until and unless the evil word "war" has not been erased from the dictionary of people's minds, and until the black demon of malice and greed has not stopped instigating man how would it be possible to talk of salvation? Of what benefit would be to talk of justice? Would talking of freedom, peace, and human rights go beyond utterance? For decades, the Zionists, under the pretext of modern man and the modern era, have been killing people in a land that has been one of the most defenseless countries of all ages. What has been the human achievement of seventy-five years of sinister and evil intentions of the usurper Zionist regime to make it stand before the world and brag about it? Nothing but destruction, genocide, and harm to humans, especially defenseless children and women!

Are the people who claim to defend human rights in the United Nations really happy that thousands of men and women, young and old, are massacred in a corner of this world in broad daylight, and have the media done anything positive other than providing news? Is this the ideal of human rights? Destruction of humans, especially women and children?! Innocent children who were supposed to wake up in the morning with the scent of olives and lemons and make the world a better place! Or women who have to rock their baby's cradle with one hand and the world with the other!

Palestine from the Viewpoint of Cinematographers

While Palestine is experiencing turbulent times and the smell of blood spilled in its alleys and lanes has spread throughout the world, the influencing tool called "Cinema" has always acted as a double-edged sword and continues to do so.



Whether this media is controlled by those in power and influential politicians or in the hands of committed artists and supporters of human rights, it does not diminish its effective influence on the minds of the people of the world.

Over the years, many movies have been produced about Palestine and Israel in different countries; each of which has approached the issue from different angles) and perspectives. The films generally include concepts such as criticism of the life of the Jewish community, the racist policies of the Israeli government, and sometimes false depictions of Arabs and Muslims. And as regards the suffering inflicted on wom-



en and children, the approach adopted in these films has also been different.

Keeping in view the common metaphors of the concept of “wall” and the metaphorical closeness of “woman and land” and a special approach adopted towards women and their rights the author intends to critically examine the context of the two films “Omar” and “Lemon Tree” in this note.

The Story of the Film “Omar”

Produced by “Hany Abu-Assad” in 2013, and shown for the first time at the Cannes Film Festival and the winner of many awards at the international level, “Omar” is centered on the life of a Palestinian baker named Omar, who for some reason clashes with Israeli soldiers every day. The film is a representation of the daily realities of the Palestinian people who strive for the freedom of their homeland. “Omar” has a social and national approach towards the issues of Palestine and involves political issues in a soft way.

The Story of the Film “Lemon Tree”

The “Lemon Tree” is an Israeli drama film. This film is one of the notable films that has a metaphorical view of women and directly refers to the efforts of a woman in the land of Palestine to protect her rights. Produced jointly by Israel, Germany, and France in 2008, and directed by Eran Riklis on the basis of the script written by Suha Arraf, this film was the winner of the best film award in the Panorama section of the Berlin Film Festival.

The film is the story of the resistance of a strong and self-made Palestinian woman named Salma who owns a lemon orchard in Palestine, which is her ancestral orchard. Everything is in order before the Israeli Defense Minister, Israel Navonb, moves to her neighborhood. Salma’s calm life becomes turbulent when the Israeli Secret Service views the neighboring lemon grove of Salma as a good place for the minister and his wife to be attacked. The minister orders that the grove should be destroyed and the entire story of the film from this moment on is about Salma defending her property rights from the usurper... Fighting tooth and nail for her indisputable right, facing many ups and downs, and enduring a lot of trouble, she succeeds in convincing the court to preserve the lemon orchard, but on the condition of removing half of the lemon trees!

The Metaphor of “Wall”

The use of “wall” as a metaphor is one of the recurring symbols in the two films of “Omar” and “Lemon Tree”.

Omar is the main character of the first film, who, by undergoing great difficulties, climbs the wall that separates the Israeli-occupied area from Palestine every day to see his fiancée Nadia and eventually gets injured and captured by the Israeli soldiers, and just when Nadia is about to get married to his friend, Omar becomes too weak to easily climb this wall.

We see the same symbol in the movie “Lemon Tree”. The Israeli defense minister, who walls the

orchard of the Palestinian woman to protect his life, ends up depriving himself of the gift of the garden and its beauty with this wall.

The wall is always tied to the concept of separation; an obstacle that has no other function than alienating and distancing people from each other. An obstacle that is a big barrier to human understanding and the way to do away with it is to either climb it or destroy it!

A structure that can have no other purpose than destroying mutual understanding and coexistence. This symbol, both in the way it is shown in the two films and in its metaphorical meaning, evokes the existence of a barrier in the minds of these two nations.

The Image of Woman and Land

Films centered on Palestinian issues depict the suffering of defenseless women who have no choice but to submit in order to live their lives. Of course, there are few women who heroically fight for what is their right and in this film, the filmmaker has taken a step against the usual image of women. For example: (Palestinian Salma in "Lemon Tree"), and some examples of passive Israeli women are also shown who demonstrate passive character in decision-making situations, such as: (The wife of the Israeli Defense Minister in the movie Lemon Tree).

The Image of "Nadia" as Depicted in the Movie "Omar"

The film portrays the lives of defenseless women and children and their neglected rights within the context of pursuit and evasion of the characters and shows the depth of the horrifying situation in Palestine as well as the passivity of the female character in the story "Nadia" who is a young girl trying to study in a chaotic situation and is subject to an unwanted fate. In continuation of the past policies of cinema, in this film, too, the woman is depicted as a being of secondary importance deprived of the right to decision-making and the social position she deserves and whose most natural right is realized with difficulty in a patriarchal society. An anxious and hesitant woman who has no power to defend



her right to make important choices in her life. And she has no choice but to compromise and just keeps on reviewing her sweet memories.

The Image of "Salma" as Depicted in the Movie "Lemon Tree"

The director of the film "Lemon Tree" uses the metaphor of "garden" and assumes it represents the land of Palestine. A widow who is under social pressures and ancestral traditions and while facing the prejudices of the people around her, she must be the protector of her orchard (the land).

The film evokes the ancient link between woman and land; a bond that sees a woman as the land and defending her orchard represents the survival of the land. ("Omar" must also protect Nadia from the treachery of insiders and outsiders, and this also represents protecting his land). A woman who, like the trees in her orchard, is of



originality, but the wind does not always blow in her favor, and now she is forced to single-handedly protect her property (her orchard) and her right (her existence). As a woman who is considered the inferior gender in the general view of her society and is considered the “weaker gender” in the eyes of the world, Salma has to stand tall against the oppression of

a usurping group and fiercely defend her rights and her property. Who the winner and loser of this story are is a thought-provoking question.

At the end of the film, Salma manages to keep half of her property provided that a wall is built and half of the lemon trees are cut down. However, the loser of this game is the Israeli Defense Minister (her neighbor)

who instead of seeing the lemon garden has to eye and view the ugly tall cement wall every day. Although he thinks that he is the winner, his sad look in the last scene of the movie has a different message. The wall that has supposedly protected him against threats has actually given Salma the hope of growing new lemon trees; trees with buds of hope.



Yalda Night or Shab-e Chelleh Festivity in Iran

Since ancient times Iranians divide winter into two parts, referring to them as “Chelleh”. The first Chelleh, which is called “big chelleh” begins on the first day of winter coinciding with 21 December.

The Yalda Night or Shab-e Chelleh, which is a traditional Iranian festivity has been observed by Iranians from pre-historic times.

Why Do Iranians Celebrate This Night?

Yalda Night, also known as Shab-e Chelleh, derives its name from the Syriac language meaning “birth”. Yalda marks the beginning of the gradual lengthening of the day, hence it is a celebration of the birth of the sun as a sign of light. According to legends, Yalda Night traditions were created in the distant past to guard against evil during the longest night.

How is Yalda Held?

The doorbell rings and it appears that everyone in

the family is making their way to the residence of the family patriarch during one of the top celebrations. At their elders’ home, the family and guests come to celebrate Shab-e Yalda.

At home, special arrangements are also made; a sort of heater is put up on the floor, a large table with short legs is positioned above it, and a sizable crimson blanket covers the entire scene. The name of it is Korsi. In the past, in the absence of modern-day equipment, Korsi was the solution for cold winter nights. Not all houses have Korsi nowadays, but it is still a tradition to set up one on Shab-e Yalda to

gather around and enjoy the warmth.

The hosts arrange various plates of fruits and nuts on top of the Korsi. The youngsters are instructed to partake in one of the practices of this night, which includes eating delicious almonds as well as fruits like watermelon and pomegranates. When Shab-e Chelleh is approaching, one might find these fruits and nuts put out in the streets and bazaars, being sold and offered to passersby.

The doorbell stops ringing when all of the guests have arrived and the night goes on. They consume watermelon or pomegranates while seated around the Korsi. They consume nuts. They talk and laugh till the sun comes up, remembering happy times and relishing the chance to be back home together and in one other's presence.

Various fruits and sweet treats that have been specially prepared or stored for this evening are presented. The event is often accompanied by foods like dried fruits, watermelons,

pomegranates, and dried fruit. All of these things and more are frequently put on a Korsi, which is where people sit.

They start talking about dinner as they eat. Every city in Iran has something distinctive to offer for the historic Yalda night celebration. Iran is a large country. Iranian chicken stew with walnuts and pomegranates called Khoresh-e Fesenjun is the dish that is served most frequently. Sabzi Polo Maahi, a rice dish with chopped herbs and whitefish or smoked fish, is the traditional Shab-e Yalda meal in the Gilan district of northern Iran. Havij Polo, a type of carrot rice typically served with chicken and saffron that has been roasted in Persia, is the night's special dish in Shiraz. Kalam Polo, a dish made with rice and cabbage that is also very well-known in Shiraz, is another popular option. Every city in Iran celebrates this night by serving the

local cuisine; however, what is interesting is that in the majority of the cities, pomegranates and dry fruits are the main ingredients for Shab-e Chelleh cuisine. In Qaz-



vin, people eat Nardoan (pomegranate stew) or Anar Polo (pomegranate rice)

Why Is Yalda Red? (The Special Appearance of Shab-e Yalda)

The dominant color of the night is red. Most of the visitors on this special night also wear red, so pomegranates and watermelons are not the only red-colored things. Red is often associated with the dawn's crimson tones and the brightness of life. A holiday called Shab-e Chelleh honors the victory of light over darkness. On this night, many candles and light decorations are typically used in homes and gardens to emphasize the significance of light. The festival is sometimes celebrated with fireworks.

Yalda Night's Inscription on UNESCO's List of Intangible Cultural Heritage



Shab-e Yalda or Chella, has been considered part of UNESCO's Intangible Cultural Heritage (ICH). This was announced on the occasion of the 17th session of the intergovernmental committee for the safeguarding of Intangible Cultural Heritage held in Rabat, Morocco on 29 November 2022. The UNESCO fact sheet proudly characterizes this ancient event as a mirror of cultural identity, hospitality, peaceful co-existence friendship, and cultural diversity, highlighting its unique characteristics that have greatly and positively influenced the world's culture.

Being part of UNESCO's Intangible Cultural Heritage inscriptions means recognizing the country's heritage and its importance in maintaining cultural diversity in the face of increasing globalization. Intangible Cultural Heritage means helping intercultural dialogue and fostering mutual respect for other ways of life. Its importance lies not in the cultural manifestation itself, but in the wealth of knowledge and skills that are transmitted through it from one generation to another.

How is Yalda Celebrated in Iran?

Since ancient times, Iranians and certain other peoples in the Middle East and Central Asia have celebrated Shabe Yalda. People host elaborate gatherings at special tables and sit around late-night conversations while people read poetry and crack & share jokes with their friends, families, and loved ones.

What is Yalda Night in Islam?

The religious importance of the old Persian festivals was lost with the advent of Islam. Despite the introduction of Islam and Muslim ceremonies, Shab-e Yalda is still frequently celebrated in Iran today. "Shab-e Chelleh" is now just a get-together for pleasure and festivities for family and friends.

One of the sacred nights in ancient Iran was known as "Yalda Night"; starting in 502 BC, and being included in the ancient Persian official calendar during the rule of the Iranian king, Darius I.

A hand holding a glowing globe surrounded by digital icons and binary code.

Iran's Knowledge-Based Achievements and Products

In recent years the Islamic Republic of Iran has made many achievements in the field of science and technology, especially nano-technology and knowledge-based achievements. Presently more than 8000 companies engage in knowledge-based activities in such fields as biotechnology, agriculture, industries, pharmaceuticals, advanced materials (chemistry and polymer), advanced machinery and equipment, medical equipment, electricity and electronics, information technology, creative industries, and humanities. Some of the achievements of these companies are briefly introduced hereunder:

In the medical and pharmaceutical fields, a company introduced a nano-encapsulated bromelain enzyme, whose development is rooted in the traditional pharmaceutical practices in Latin America. The enzyme has received a license from Germany for the treatment of inflammation after surgery, especially sinus surgery.

Non-encapsulated royal jelly was another product in the event. It contains sugars such as fructose and glucose, similar to what is found in honey, and has antibiotic properties that inhibit gram-positive bacteria.

Also shining in the event was some magnesium syrup that can prevent osteoporosis, and strengthen bones, muscles, and teeth among children and teenagers by increasing the absorption of salts and vitamins through sucro-liposomal nanoparticles and reducing side effects and removing interference with the absorption of other substances in the body.

A gas process compressor has been produced for the first time in Iran with a high-speed gearbox, monitoring and control system, and special nano anti-corrosion and anti-wear coatings.

Manufacturing and coating of hot rollers for steel industries, catalysts, and construction and design of the purification systems were among other achievements unveiled at the event.

With the support of the Optics and Quantum Committee of the Presidential Office's Department for Science a Technology and Knowledge-Based Iranian company has produced a plasma apparatus that produces cold plasma and has applications in food and medical industries as well as items and materials sensitive to temperature, including ancient objects and relics.

General Soleimani; The Martyr of Al-Quds





General Soleimani;
The Martyr of Al-Quds