

Why the schoolgirls of Minab?

Question:

Why would anyone act in a way that leads to the deaths of more than 180 students and the destruction of thousands of homes?



On 9 Esfand 1404 (late February 2026), simultaneously with the beginning of the military aggression by the United States and the Zionist regime against Iran, the girls' elementary and preschool "Shajarat-e Tayyebah" in the city of Minab (Hormozgan Province) was targeted in an airstrike. The number of victims—an overwhelming majority of whom were students—exceeded 180 people. This was therefore a direct attack on a civilian institution and facility, which, in addition to being inhumane, constitutes a clear war crime under international law.

The question is why the United States and Israel, despite knowing that such actions are both inhumane and illegal, still proceed with them. Just as they attack hospitals, just as they strike relief and service centers, just as they target the homes of ordinary civilians.

The answer is that the leaders of the Zionist regime have for years pursued a method through which they attempt to achieve their objectives. This method or doctrine—known as the "Dahiya Doctrine"—was first employed during the 2006 war against the people of southern Lebanon and

later in Gaza. Zionist strategists believe that this method is the only effective way to eliminate their enemies.

This approach—based on mass killing, maximum harm to civilians, and the destruction of infrastructure and vital facilities, including residential buildings, roads, bridges, and public institutions such as service centers, healthcare facilities, and schools—is designed and implemented with the aim of separating the people from the political system and creating a rift between society and its leadership.

In other words, through such actions they seek to send a message to the population that they are paying the price for supporting their government. By spreading fear, terror, and despair among the people, they attempt to undermine the popular base and legitimacy of the system. Therefore, such actions are not unexpected, and there remains a possibility that similar attacks could be carried out again against other regions or civilian facilities.

Interestingly, the strategy for confronting this doctrine lies in effective and deterrent resistance. In other words, the

enemy can be forced to abandon such methods only when, in addition to military, security, and diplomatic measures—namely inflicting serious blows on their military forces and installations—the people themselves demonstrate clear support and continuous presence. Such unity can discourage the enemy and render its strategy ineffective.

In fact, the reason behind the repeated emphasis of Imam Khomeini and the Supreme Leader on the "presence of the people" in social arenas and decision-making processes has precisely been to prevent the realization of the enemies' plans and objectives.

The foundations of this emphasis on public participation are also rooted in Islamic teachings. As he stated:

"Here I would like to remind you of an Islamic principle, namely the role of the people in the Islamic system and, more broadly, in Islamic life. In the view of Islam and the Qur'an, and according to the comprehensive set of Islamic teachings, the people occupy a very important position in the movement of Islamic society, the Islamic community, and the life of this community. They play a prominent role in it."

One can also observe this principle in the well-known statement of Amir al-Mu'minin, Ali (peace be upon him):

"Were it not for the presence of those present and the establishment of proof through the existence of supporters... I would have cast the rope of the caliphate upon its own shoulders."

In this statement both the role of the people and their right are emphasized. The role of the people means that if the people do not turn toward the one who considers himself entitled to leadership and responsibility, he is not obliged to pursue it. The phrase "I would have cast its rope upon its shoulders" means that if the people had not come forward, he would have had no duty or obligation.

The role of the people is therefore of such significance that even someone like Ali ibn Abi Talib, the Commander of the Faithful, declares that if the people are not with him and do not stand beside him, he has no obligation to assume authority. But when the people came forward, insisted, and urged him to accept the caliphate, he accepted the responsibility. The role of the people is this important.