

## **The Red Manifesto of the Nooses; The Remnants of Despotism at the Banquet of Blood**

What is unfolding these days across the geography of Iran — from Sanandaj, Urmia, and Bukan to every inch of Kurdistan, Baluchistan, Khuzestan, and all of Iran — manifests the most naked form of systematic terrorism, state killings, and crimes against humanity.

The security, judicial, and military gangs left behind by the shattered structure of Islamic and rentier despotism, faced with an absolute crisis of legitimacy and the fear of inevitable collapse, have taken refuge in their only instinctive tool: ruling through the noose, direct gunfire, security-case fabrication, and the repeated reproduction of terror in the veins of society.

Within a short period — from **23 to 30 May 2026** — according to public human rights reports, at least **12 Kurdish citizens** were killed or executed by institutions of the Islamic Republic. This figure includes **9 executions by hanging** and **3 direct killings by gunfire from state forces and the IRGC**. The number may rise as new reports are published. This concentration within such a short time shows that we are not dealing with “scattered cases,” but with a centralized policy designed to create social terror following the bloody nationwide uprising of December and the massacre that followed; on **8 and 9 January 2026** alone, more than **40,000 women, children, young people, and elderly people** were slaughtered by the machine of repression.

The daily erection of gallows is the regime’s strategic policy for creating social paralysis. It is a bloody campaign in which the boundaries between political accusation, cultural activity, civil protest, kolbari, ordinary crimes, drug-related charges, and qisas are effectively erased, and all are placed in the service of a single objective: stripping citizens of the right to life in order to prolong the survival of the remnants of the ruling power.

### **Breaking the Hollow Majesty of the Regime: Torture, Fabricated Confessions, and Security Frame-Ups**

In the political logic of despotism, the accused must not merely be punished; their personality, will, dignity, and voice must also be broken. The common thread linking many of the recent massacres — from civil and cultural activists to ordinary prisoners — is the use of severe physical and psychological torture, absolute deprivation of independent

legal counsel, prolonged interrogations, forced confessions, and security-case fabrication.

The machine of repression imposes its pre-written scenarios and security fabrications through deadly torture and sexual violence in order to extract forced confessions. Yet the political truth of society becomes clear when the victims themselves, whether in show trials or from the edge of the gallows, declare these confessions to be false, fabricated, coerced, and devoid of truth. The regime issues death sentences on the basis of these hollow frame-ups in order to conceal the emptiness of its own capacity to govern.

### **Criminalizing Survival: The Bloody Record of Repression**

The regime's policy of killing is an interconnected chain. In this political system, the direct shooting of an impoverished kolbar such as **Qazi Kavani** on the Sardasht border — who died on **24 May 2026** without any clear judicial charge — the mass execution of prisoners in Sanandaj, Mahabad, Kermanshah, and Bukan, and the killing of Kurdish Yarsani cultural activists in Dalahu are all pieces of one puzzle: to prove that human life in this territory is the cheapest commodity.

**Saman Ebrahimi and Ali Shahbazi:** two Kurdish prisoners executed on **25 May 2026** in Kermanshah Central Prison.

**Abdolqader Rasouli:** a prisoner from Mahabad who was executed on **26 May 2026** in Mahabad Prison on drug-related charges.

**Farhang Sheykh-Ala:** a prisoner from Sanandaj who was hanged at dawn on **26 May 2026** on charges of premeditated murder.

**Group execution in Bukan:** on **26 May 2026**, five Kurdish prisoners were hanged in Bukan Central Prison. Three of them were identified as **Rahman Mahmoudi, Jafar Mohammadi, and Salah Jang**. Four of the five prisoners were executed on drug-related charges, and one on a charge of premeditated murder.

**Meysam Veysi and Mojtaba Veysi:** two Kurdish Yarsani brothers and cultural activists in Dalahu who, without any official charge or judicial process, were killed by direct IRGC gunfire in an **extrajudicial killing** and direct assassination carried out by the security and intelligence forces of the Islamic Revolutionary Guard Corps.

## **The Case of the Veysi Brothers: Despotism's War on Books, Awareness, and Art**

The structure of despotism fears books, awareness, culture, collective memory, and social solidarity more than it fears weapons. The shocking tragedy of **Mojtaba and Meysam Veysi** is a full mirror of the regime's war against the enlightened and freedom-loving layers of society.

The two brothers, each the father of a young child, were prominent cultural, literary, and social figures in the Dalahu region and followers of the Yarsan faith. With a love for books and knowledge, they were among the initiators and founders of the **Darreh-Darizh Library** — a library that became a gathering place for young people, writers, artists, and cultural activists, playing a valuable role in promoting reading culture and social awareness in the region.

Mojtaba Veysi was not merely a cultural activist. He was a well-known wrestler with provincial titles, a musician, painter, and writer whose literary notes were widely circulated on social media.

Pressure on Mojtaba Veysi began in **1403** with repeated summonses to the Intelligence Office. In **Esfand 1405**, security agents, without a judicial warrant and with naked violence, arrested him in Shirin Park in Kermanshah while his young daughter was with him. Government agents cruelly abandoned the child in the park and took Mojtaba to the Intelligence detention center.

His alleged crime? Attempting to prepare and organize Nowruz ceremonies in Kermanshah alongside other cultural activists. After intensive interrogations and absolute deprivation of legal counsel, he was temporarily released on a heavy bail of **700 million tomans**.

A living document of intimidation, security extortion, and at the same time Mojtaba's moral courage was recorded in a **3-minute-and-41-second phone conversation** with a security agent a few days before he was killed. The agent tried to summon him, without any legal procedure and merely by phone, for renewed interrogation at the killing ground of Dizelabad Prison in Kermanshah.

**Security agent:** "Mojtaba, you didn't come today?"

**Mojtaba Veysi:** “I can’t come. There is no one at the library... If you send a prosecutor’s office letter, I am at your service, but I will not come because of these phone calls. I swear on my child’s life, I have no problem and no doubt about myself. I swear by my Pir, Aqa Seyed Nasreddin, I will cut my own vein. What do you want from me?... You have created trouble for me for no reason and caused stress for my family. I swear on my child’s life, I will set myself on fire. The knife has reached the bone...”

**Security agent:** “Did you raise your voice?... Tomorrow at one fifteen you must be here.”

**Mojtaba Veysi:** “My voice rose because I am upset... You come yourselves with documents and evidence, and I will sign; after that, execute me if you want! I have not even posted a protest story. I have nothing to do with these things. People are being crushed under the weight of poverty, but I keep to my own work... My wife is ill, and I myself have to go to prison in twenty days. I cannot bring stress into my home.”

**Security agent:** “That is your own problem. Don’t tell your family...”

After the **January 2026 uprising** and the regime’s hail of bullets against protesters, Mojtaba and Meysam Veysi were forced into hiding because of severe security persecution. But the hatred of the apparatus of repression did not subside. In the early hours of **28 and 29 May 2026**, IRGC forces launched a military and deadly raid on their place of refuge and killed both brothers.

The IRGC spilled the blood of two of Kermanshah’s most honorable sons in order to extinguish the awareness-raising center built around their library and to send a message of intimidation to society: that Nowruz, cultural gatherings, local libraries, and literary activity are also to be treated as “security threats.”

### **Arman Marefati: Security Fabrication and the Transformation of Protest into a Death Sentence**

Alongside this bloody wave, the case of **Arman Marefati** offers a clear image of the regime’s security-judicial mechanism. Arman Marefati, 38 years old, a father of two from Saqqez, was a worker at Tehran’s fruit and vegetable market. He was arrested on **8 January 2026**.

He was tried alongside **Ashkan Mali** and **Mehrdad Mohammadinia** in connection with the case of setting fire to the Jafari Mosque and the Imam Hadi Seminary in Tehran's Kuye Nasr district. Arman Marefati was the third defendant in the case.

The prosecutor's representative first accused him of "assembly and collusion to commit a crime against the internal security of the country through participation in the January 2026 protests." But later in the sham court session, the charge was suddenly transformed into "participation in operational actions against national security in favor of the Zionist regime, the United States, and groups and agents affiliated with them," eventually leading to the issuance of a death sentence against him.

Arman Marefati's death sentence was once overturned by the Supreme Court, but was later upheld again by the judge of death, Salavati, who lacks any genuine judicial competence or training.

### **Mehrab Abdollahzadeh: The Multiplication of the Epic of Resistance from Solitary Confinement**

The case and fate of **Mehrab Abdollahzadeh**, a 27-year-old man from Urmia, is a living manifesto of resistance against despotism. He was arrested during the **Woman, Life, Freedom** uprising in **October 2022** and was convicted by the Revolutionary Court of Urmia of **baghi** — "war against God" — and **efsad-e fel-arz**, or "corruption on earth," on the accusation of participating in the killing of a government agent in Noshinshahr.

Mehrab not only refused to confess, but repeatedly declared that the entire case had been constructed under the most severe physical and psychological torture, and that all of it was fabricated and coerced. Even on the eve of execution, he shattered the authority of the apparatus of repression. When senior prison officials insulted the families of political prisoners in the visitation hall of Urmia Prison, he rose in defense of their human dignity and confronted the officers.

The regime's answer to this courage was handcuffs, shackles, solitary confinement, and the rushed and secret execution of his sentence at dawn on **3 May 2026**, without allowing him a final visit with his family.

But the political turning point of this case came in Mehrab's final conversation and message from inside prison, where instead of surrendering, he issued a call for steadfastness and resistance, urging society to persist, unite, and continue the struggle.

At the same time, the judiciary confirmed the death sentences of other detainees from the **Woman, Life, Freedom** movement, including **Raouf Sheikh-Marooft** and **Mohammad Faraji**, after months of torture in the Intelligence detention center of Urmia. These two young men now face imminent execution in Bukan Prison.

### **The Long-Term Captivity of Kurdish Women: Symbols of Endurance Under the Shadow of Death**

The regime's systematic repression has a particularly vengeful focus on Kurdish women activists and fighters who have refused to submit for decades. Hundreds of Kurdish women and men are now in prisons across Iran and Kurdistan, awaiting death or condemned to long-term imprisonment, torture, and displacement; even their wives, children, and families are subjected to persecution.

**Zeinab Jalalian:** She has been imprisoned in Yazd Prison for nearly twenty years without a single day of furlough. This steadfast Kurdish political prisoner was sentenced on charges of alleged links to PJAK. Today, as a result of multiple illnesses and repeated denial of medical treatment, she is on the verge of blindness and complete paralysis.

**Verisheh Moradi:** A Kurdish political and civil activist over whose head the dark shadow of the noose still hangs, imprisoned under heavy security charges in the regime's wards.

**Pakhshan Azizi:** A civil activist and political prisoner whose third death sentence has been issued. The "crime" of Pakhshan and Verisheh Moradi is nothing other than assisting displaced women and children during the struggle against the ISIS criminals for ten years in Rojava, Kurdistan of Syria, and striving for women's liberation — a humanitarian activity that despotism has now classified as a security crime and punished with the noose.

**Matlab Ahmadian,** a Kurdish political prisoner, was arrested in Eyvan in October 2010 and sentenced to 30 years in prison in exile, and later faced a fabricated death sentence. After 16 years of continuous imprisonment, he remains in critical health due to severe spinal cord injuries and acute chronic illnesses resulting from torture.

The resistance of justice-seeking families, the messages of executed prisoners, the **No to Execution Tuesdays** hunger strikes in prisons across Iran — which have continued for more than a year — the steadfastness of people like the Veysi brothers, the endurance of resistant women such as Zeinab, Verisheh, and Pakhshan, Motaleb Ah and the persistence of a society that creates meaning and protest even from within death, all show that the sword of terror has lost its former sharpness.

The gallows erected today across Iran, before paralyzing society, are mirrors of the rulers' fundamental fear and the countdown to their fall. The nooses will ultimately drag the machine of repression, and the underground, hidden, and wandering remnants of the Islamic government, down into the depths of annihilation.



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