



University of Tehran
Faculty of Theology

19 April 2026

Your Holiness Pope Leo XIV, Supreme Pontiff of the Catholic Church,

With the utmost respect and humility, I present this letter to your esteemed presence. I begin by praying to Almighty God for your health and long life, as well as for your wise and inspiring leadership in guiding the global community. As Your Excellency is well aware, in March 2026, once again amid peace negotiations, the United States and Israel launched an attack against Iran — a flagrant violation of international law, particularly Chapter VII of the United Nations Charter, as well as a breach of the U.S. Constitution. Article 2 of the UN Charter explicitly prohibits interference in the internal affairs of sovereign states. Furthermore, Article 24 of the Charter states: “In order to ensure prompt and effective action by the United Nations, its members confer on the Security Council primary responsibility for the maintenance of international peace and security.”

The Security Council is the UN’s principal body responsible for preventing war and maintaining global peace and security. The use of force in international relations is only legitimate under two circumstances recognized by international law: first, in the case of self-defense (Article 51 of the UN Charter); and second, when authorized by the UN Security Council under Chapter VII of the Charter. It is evident that the U.S. and Israeli aggression falls under neither of these categories. It is now obvious to the world that the Security Council — once the central instrument for peace — has lost its effectiveness due to the undue influence of hegemonic powers and the discriminatory veto privilege of certain states. As such, it can no longer play a meaningful role in establishing global peace. The President of the United States deceived his own people by claiming that Iran’s nuclear capability poses a threat to U.S. security, while after the American attack on Iran’s peaceful nuclear facilities in June 2025, President Trump himself declared that Iran’s nuclear infrastructure had been “completely destroyed.” If it was indeed destroyed, then how can they justify another attack eight months later under the same pretext? On the very first day of the war, the United States committed a massive terrorist assault in blatant violation of all international and moral norms, killing numerous defenseless civilians, children, military commanders, and state officials — including the Supreme Leader of Iran. The Shajareh Tayebbeh elementary school in Minab was targeted, leading to the martyrdom of 168 innocent young girls, most of them under the age of ten.

As Your Excellency knows, any attack on clearly civilian infrastructures — such as power plants, industrial sites, universities, cultural and sports buildings, hospitals, medical centers, and



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Faculty of Theology

residential areas — is strictly prohibited by international humanitarian law. The Fourth Geneva Convention (1949) and the First Additional Protocol (1977) forbid states from targeting civilians or civilian facilities. It is deeply shameful that the criminal United States and the usurping Israeli regime have carried out such barbaric assaults on educational and research centers — actions condemned by every free and just human being. Today, the conscience of the global community denounces and condemns this illegal and oppressive war waged by the United States and Israel. The collective awareness of humanity stands against the warmongering of Trump and Netanyahu. Israel, meanwhile, has committed genocide in Gaza, killing over 72,000 people and displacing more than one million Lebanese civilians.

The aggressive and preemptive attack, according to the principles of the Muslims' holy book, the Qur'an, is immoral. In contrast, defense against such unjust aggression is not only recognized in multiple Qur'anic verses, but is also considered a duty for every human being faced with oppression. Islam does not encourage war; rather, it praises defense in the face of aggression. Its teachings call people to a peaceful life based on faith in God, justice, and purity. Therefore, peace in Islam is a fundamental and permanent principle. God calls humanity to peace: "God invites to the Home of Peace and guides whom He wills to a straight path." (Qur'an, 10:25)

God commands believers to enter the culture of peace and avoid violence, which is a satanic path: "O you who believe, enter into peace wholeheartedly, and do not follow the footsteps of Satan; he is indeed your manifest enemy." (Qur'an, 2:208). Even the nature of warfare in Islam is defensive, not offensive, because the foundational principle in Islam is peace and peaceful coexistence—not conflict, violence, or war. In numerous Qur'anic verses, God has permitted fighting only in cases of defense. God says: "Permission to fight is given to those against whom war is waged, because they have been wronged—and surely God is able to grant them victory." (Qur'an, 22:29). Other divine religions also uphold the principles of peace and peaceful coexistence, since the essence of all heavenly religions is one, and there is no inherent contradiction among them. Followers of divine religions must honor the truth that lies behind all faiths—submission to the Almighty God—and make it the guiding principle of their conduct.

Your Holiness, as the highest authority of the Catholic Christians, you courageously followed the example of Jesus Christ (peace be upon him), the messenger of peace, mercy, and defender of the oppressed, by condemning the illegal and unjust war waged by the United



University of Tehran
Faculty of Theology

States and Israel. This admirable stance of yours has been welcomed and praised by the global community. On behalf of professors of the Faculty of Theology at University of Tehran, I feel compelled to express our deepest gratitude for your courageous and humanitarian stances in advocating for global peace and supporting the oppressed around the world. The Faculty of Theology at the University of Tehran deems it necessary, while condemning the insulting remarks made by President of the United States against Your Holiness, to strongly commend your brave position in defending the oppressed and opposing injustice. We view your peace-seeking stance as an extraordinary and historic act. Undoubtedly, the mission of all divine religions is to establish peace, uphold justice in societies, and promote morality, love, compassion, and peaceful coexistence among all people. You have fulfilled your social and spiritual mission in the best way, and you have taken a highly significant step toward bringing the followers of different heavenly faiths closer together—something the Iranian nation will never forget. It is our hope that your humanitarian teachings and messages of peace will always serve as a guiding light for humanity in achieving a more just and tranquil world. For Your Holiness, I pray for continued success and eternal well-being from the Almighty.

With deepest respect and devotion,

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