

The War by America and the Jewish Entity Against Iran and Its Impact on the Islamic Ummah

(Translated)

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Perhaps the incitement of sectarian strife between Sunni and Shia, at a time when America and the Jewish entity are waging a devastating war on Iran, demonstrates the extent of the intellectual and political deviation reached by some factions among ulema and intellectuals, to the point that one of them declares that "Iran is more dangerous to Arabs and Muslims than Israel!" This is because, according to him, the Jewish entity is a foreign entity that can be confronted and expelled, as happened with the Crusaders, the Mongols, and the colonialists, while Iran is a neighbor that adopts an extremist Safavid ideology hostile to Sunni Islam, and seeks to dominate Arab lands and spread Shia ideology.

This discourse undoubtedly echoes the same narrative promoted during the 2003 US invasion of Iraq: America was portrayed as an intrusive, foreign entity that can be expelled, while Iran was portrayed as seeking to alter the demographic landscape through sectarian expansion. The Jihad against the American crusader occupation was thus transformed into a sectarian conflict between Sunni and Shia, consuming everything in its path. Now, more than two decades after the invasion, we see that America has not withdrawn from Iraq. Instead, its influence has grown, and its military bases have proliferated throughout the country.

Therefore, it is essential to alert Muslims in general to the following facts:

1. A distinction must be made between Iran as a country and the Iranian regime. Iran is a Muslim land, opened during the reign of Khaleefah (Caliph) Umar ibn al-Khattab (ra). After the opening, it became a base for launching Islamic armies and contributed to the spread of Islam in Khorasan, Bukhara, and Samarkand. Therefore, it is a Muslim land, and its people are an integral part of the Islamic Ummah.

The current Iranian regime has orbited America for decades, serving its interests in Afghanistan, Iraq, Syria, Lebanon, and Yemen, and committing crimes against Muslims. However, this does not make Iran a non-Muslim land. Just as the presence of the criminal Jewish entity in Palestine does not strip Palestine of its Muslim character, the same applies to Iran. Islamic Shariah Law commands that if non-Muslims attack a Muslim land, repelling and resisting them is a Shariah obligation upon all Muslims, until sufficient force is used to end their aggression. Allah (swt) says, ﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“And fight the polytheists collectively as they fight you collectively. And know that Allah is with the righteous.”** [TMQ Surah At-Tawbah: 36].

2. It is essential to distinguish between the primary, unchanging enemy and the secondary, variable enemy. America, the West, and the Jewish entity are the primary, unchanging enemy. Their enmity towards Islam and Muslims is constant and unwavering. Their diabolical crimes against Islam and Muslims are known far and wide. Allah (swt) says, ﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا﴾ **“You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah.”** [TMQ Surah Al-Ma'idah: 82].

Therefore, the crimes of the Iranian regime against Muslims in Iraq, Lebanon, Syria, and elsewhere, over the past decades, must not blind us to the true nature of this war: a war between Muslims on one side, and the Jews, backed by America and the disbelieving West, on the other.

In this situation, the Muslim's Shariah obligation is to align his feelings and political stances regarding the war with the dictates of his religion and the best interests of his Ummah, not the other way around. The Prophet (saw) said, ﴿لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ﴾ **“None of you truly believes until his desires are in accordance with what I have brought.”** And Allah ﷻ said, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“Indeed, the believers are but brothers.”** [TMQ Surah Al-Hujurat: 10]. Therefore, it is not permissible for a Muslim to rejoice in the bombing of Iran by America and the

Jewish entity, regardless of the Iranian regime's transgressions against him, because it is an act of aggression by the disbelievers against Muslims and a Muslim land. The war is on our land, and the destruction is in our abodes.

3. The most important matter the Ummah must understand is that this aggression is not aimed solely at Iran, but rather at breaking the entire region's power, and placing it under the hegemony of America and the Jewish entity. America seeks to impose its control over the region, establish its monopoly over the Ummah's resources, and impose its Abrahamic religion. What is happening today in Iran is America's realignment of its regional calculations, and its attempt to transform the Iranian regime, from one orbiting its sphere of influence, into a completely subservient agent state. The Iranian regime, however, rejects this constraint, particularly regarding its domestic policies, such as uranium enrichment and the development of missile defense capabilities. Therefore, our animosity towards the Iranian regime does not justify applauding American and Jewish aggression against Iran. The Iranian regime, like other regimes in our region, is a criminal, subservient entity, but our hostility towards it does not permit us to allow the occupation of our Muslim lands, and leave them as easy prey for America and the occupying Jewish entity.

4. Anyone with political awareness and sound judgment understands the dangerous consequences of an American and Jewish victory over Iran. The Jewish entity that incurs the Wrath of Allah (swt) will become even more powerful, and America's aggression in the region will intensify. This will have dire and horrific repercussions for Muslims, paving the way for their subjugation and the violation of their sanctities and sacred sites.

5. Stirring up discord between Sunni and Shia at this time only serves the warring disbeliever, who makes no distinction in his enmity towards Muslims between Sunni and Shia. We have in the speech of Allah (swt), Who said, **﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾** **“That was a nation which has passed on. It will have what it earned, and you will have what you earn. And you will not be questioned about what they used to do.”** [TMQ Surah Al-Baqarah: 134]. It is a guiding principle that allows us to rise above the conflicts of the past. We are accountable to Allah (swt) for the continuation of division or for striving to overcome it. We have in the Messenger of Allah (saw) an example, as he addressed the tribalism of the pre-Islamic era that was tearing society apart, and fueling conflicts between tribes by saying, **﴿أَبَدَعُوا الْجَاهِلِيَّةَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟﴾** **“Are you calling for the ways of ignorance while I am among you?”** He (saw) then established in its place a society based on the bond of Iman and the unity of the Ummah. Inciting fitnah between Sunni and Shia at this time only serves the warring disbeliever, who makes no distinction in his hostility towards Muslims between Sunni and Shia.

6. In conclusion, we say that the Jewish entity, and its supporters, are pushing the Gulf states and Turkey to engage in a broad regional conflict against Iran, threatening to ignite a devastating conflagration in the region, further weakening the Muslim World, and opening the door for its adversaries to exert greater dominance and expansion. Given this reality, it is imperative that Muslims recognize the dangers of division and fitnah, cling to their unity, and avoid being drawn into conflicts that serve their enemies. Muslims must instead work to unify their ranks and rise to the level of the challenges they face, drawing inspiration from their history's moments of strength and unity that enabled them to overcome major crises.

7. It is the Shariah obligation of Muslims to hold fast to the Rope of Allah, rise to the level of this historical confrontation, transform this crisis into an opportunity, seize the initiative, close ranks, mobilize armies, and rally the entire Ummah in a decisive confrontation that will revive the glories of Hattin and Ain Jalut, eradicate the disbelievers and hypocrites, and restore to the Ummah its Shariah authority, its Khilafah (Caliphate), and the ruling governance of its Shariah Law.

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And Allah is predominant over His affair, but most of the people do not know.” [TMQ Surah Yusuf: 21]