

Shaheed Courcelle and the Legal Status of Muhajireen in the Islamic World

By Ali Salaam

“If God finds your essence priceless, He will assign for you martyrdom wherever you are. Wherever you are, even in the center of Europe, He will allot martyrdom for you and in due time He will steer you thousands of miles away to the battle of Truth & Falsehood.”

- Martyr Morteza Aviny (ra), addressing the French martyr Jérôme Kamel Courcelle (ra)

Just as Islam is a universal religion open to all people regardless of ethnicity – even if western liberals seek to reduce it to some meaningless ethnic/cultural identity associated with West Asia, North Africa, and South Asia – so too should the culture of martyrdom for the sake of Allah be open to all believers regardless of their ethnic background.

The path of martyrdom is open to all believers, as Allah is the one who bestows the honor of martyrdom, and it will find the seeker no matter where they are in the world. However, for some nationalities, the door of martyrdom is more wide open due to the logistical opportunities, although of course martyrdom is solely within the hands of Allah, it also depends on what the believer does with the circumstances available to them. Believers who cannot join in a military battlefield have to work very hard to become martyrs of the soft war, due to their self-purification and becoming

an intolerable thorn in the side of the international Zionist network and the liberal imperialist regimes.

There was an Iranian speaker, whose name slips my mind, who said during the Sacred Defense eight years war, the door to martyrdom was wider than it is now, so even for nationals of countries in the resistance bloc, it is currently much more difficult and thus reserved for those who truly work on themselves and work in frustrating the enemy on all intellectual, philosophical, social, political, cultural, media, and economic battlefronts. Therefore, doors to martyrdom for those who do not hold such nationality papers should be made available by the various organizations of the believers after proper security screenings and background checks are conducted.

This does not have to necessarily equate to the battlefield, because except for Martyr Jérôme Kamel Courcelle (ra), all other non-West Asian martyrs fell in the battlefield of soft war and *jihadul tabyeen* (the struggle of clarification of truth vs. falsehood). Malcolm X, Malcolm Latif Shabazz, and Edoardo Agnelli did not go to a battlefield in order to be under the shade of martyrdom on a constant basis. Rather, their existence became so unbearable for the enemies of mankind, martyrdom sought them out where they were, far outside of battlefields of physical wars.

However, whether on the battlefield of military war or soft war, the prerequisite to martyrdom is overcoming the ego, purifying the heart, and standing against the wicked rulers of the time.

In order to enter the military battlefield and be in the courtyard of martyrdom, Shaheed Courcelle had to overcome many things in his own soul as well as the outside world, serve the purpose in life that Allah set out for him based on his unique circumstances, and leave this lowly world behind.

Martyr Courcelle said “the Dua Kumayl of Imam Ali (as) made me become a Shi'a.” This dua in particular enables the purification of the soul. It is a potent tool to become worthy of the station of martyrdom.

If we reflect on such a statement, we can see that one of the gravest crimes of Zionism and imperialism when it comes to their slander against Islam is to deprive mankind of the beauty of this religion. From the character of the Prophet Muhammad (S), to the radiance of his daughter Fatima (sa), and even the vast beauty found in this one prayer, Dua Kumayl, would quench the thirsty hearts of the deprived souls of the world.

As mentioned earlier in this book, there is a reason why the US is home to the largest Satanic obelisk monument in the world. This Great Satan seeks to prevent human beings from discovering the great lights within Islam, of which Dua Kumayl is but one vast treasure. This is a practical example of what Allah says in the Qur'an about those who bar others from the path of God.

“At the beginning, I believed in Sunni Islam, I saw that the Islam of Imam Khomeini in Iran is a different Islam. I searched a lot and asked questions about the Iranian students who were in France. The Association of Lebanese and Syrian Shi'a Students, which was in France, helped me a lot. Anyway, I've read a lot of books in this area. I read Al-Muradjeat's book [by Lebanese Shi'a author Sayyed Sharafoddin] and I was completely convinced and I became a Shi'a. After that, I decided to come to Iran and see Iran up close,” the martyr wrote in his memoirs, as reported by *IRNA*.

However, while the Americans and the international Zionist network were using their puppet Saddam “Husseini” to attack Iran to try and eliminate the divine light of its Islamic Revolution, Shaheed

Courcelle, now living in Iran, was not comfortable in his own skin if he couldn't defend the honor of Islam against the dogs of the devil.

Unfortunately, some people who perhaps didn't understand that Islam is a global Ummah and that this revolution in Iran is an Islamic Revolution, not an Iranian revolution, told Shaheed Courcelle – perhaps even jokingly but perhaps also seriously – that the frontlines are for Iranians, and that Kamel should spend his time studying and learning the truth, that there is no obligation on French students.

However, the Shaheed understood the visionary approach that Islam takes to society and civilization, and the duties it places on each Muslim. He understands that Islam is its own civilization-state, which is not held by the boundaries of the secular liberal invention known as the modern nation-state. Islam does indeed have notions of *watan* (homeland, patriotism, etc.) but it is filtered through the lens of Islamic values and a spiritual orientation towards life. It forbids any kind of racial or national supremacism, which believes that one group of people is superior to another based on trivial things like ethnicity, and even without supremacism, still it is spiritually problematic to have our entire ideology centered around materialistic things like race. Our race will not be what admits us into heaven or hell, but rather what we did with all the various circumstances we were given in life will determine where we end up.

Therefore, the response of Shaheed Courcelle to those who told him he has no business in the battlefield was that "this war is against Islam and I, being a Muslim, must go to the fronts to defend Islam." He had a visionary mind and a true, deep understanding of what it means to be a Muslim and for the Ummah to truly be a universal civilization-state – which is not the same as the faux-universalism of liberal democracies, which only maintains policies of open borders and imports various ethnic groups and nationalities

solely to exploit their relatively cheaper labor and foment a clash of civilizations between diametrically opposed ethnic groups who solely live in the west for the sake of money, with the exception of legitimate refugees who have nowhere to go due to the machinations of the Zionists, western liberal imperialists, and usury-eating global banks like the IMF.

While he did do military training in Iran, he was still forbidden from the frontlines. However, he put his faith in Allah and kept persisting. Nothing stopped him from joining the Basij and going to the frontlines towards the end of the war, just before the wide-open doors to martyrdom would close and the victory of Iran against the arrogant powers would be realized.

He participated in Operation Mersad to fight against the western-backed terrorist group known as Mujahideen-e Khalq (MEK), which was being supported by the Baath Party. The irony is quite visible when looking at who falls on which side of the line of truth vs. falsehood.

Today, the MEK hosts its conferences in Paris, France, the center of godlessness, degeneracy, perversion, and hedonism. The MEK stands in the camp of falsehood, and migrated towards the Satanic liberal system of France. However, in contrast, a Frenchman who went to the camp of truth, migrated to Islamic Iran.

The MEK betrayed their homeland, their people, and the religion they claimed to be a part of. While a non-Iranian Frenchman was more patriotic to the nation of Iran and the religion of Islam than these traitors who get financed by the Satanic pedophiles of the US and Zionist governments.

The MEK was being crushed in the areas near Kermanshah, but our souls are in the hands of God and He determines when we leave

this world. After only a week or so on the battlefield, at the age of 24, Kamel Courcelle attained martyrdom in 1989 at the tail end of the war and was rebirthed into a new, true life that never ends.

The martyr's resting place is in the holy city of Qom in the graveyard reserved for the martyrs. He is the only European martyr of the Sacred Defense war.

“One can come to Iran from Paris and become a pious warrior and fly and reach the skies,” the *Ziahul Saliheen* website proclaimed.



That time period was much more easy and less complicated than today's time period, especially as we are likely living in *akhira zaman* (the end times) and so corruption has become more rampant and people are willing to sell their own mothers for a few dollars.

In those simpler times, there was less risk for infiltrators. A sincere believer from anywhere in the world could have an open path for joining in the sacred defense of Islam from the onslaught of the Satanic powers and the vetting process was relatively simple.

However, in today's times, the world is more complex, and so the security risks are also more complex. However, despite these risks, there still should be some kind of path open for sincere believers to support the cause of Islam and even to migrate out of their birth nations if they face political persecution for their beliefs and/or wish to not contribute financially or otherwise to the system of *taghut*.

I humbly implore leaders within Muslim-majority countries to address their immigration policies based on the following simple slogan: **balancing brotherhood and security**.

The balance is key to filter out the risks of potential infiltrators, while at the same time allowing sincere believers to assimilate comfortably, be treated as equals under the law, and even contribute to the building of the Islamic civilization and to the defense of its sanctities.

The Prophet Muhammad (S) and Imam Ali (as) ran a system that systemically incorporated brotherhood into the legal fabric of society when they ran a divine government in Medina. Bilal the African, Salman the Persian, and Ammar the Yemeni – may Allah be pleased with them all – lived as equals among the Hijazi Arabs of both Mecca and Medina. Not just on how they were treated on a personal level, but on a state level and legal level when it came to the government administered by the Holy Prophet. If a few ignorant, racist Arabs who had not yet had the principles of Islam fully permeate in their hearts and minds mistreated Bilal or Salman, it wasn't so important because the system itself viewed them and treated them as equals and brothers. Even then, there were still security measures and trust had to be earned, but after sincerity is assessed, brotherhood was afforded to them.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ

"**The faithful are indeed brothers.** Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy."

- Holy Qur'an 49:10

Unfortunately, in the Islamic Republic of Iran, the main foundation of the current laws on foreign nationals have not changed since the time of the tyrannical, short-lived Pahlavi dynasty. While the so-called "Shah" is dead and burning in the hellfires, some small remnants of his godless system – which have not yet been updated to reflect the Revolution's values – still oppresses believers to this day. One group that gets oppressed are foreign muhajireen who come here for the sake of serving *wilaya*. Had someone like Kamel Courcelle not been martyred and instead went back to Qom and lived his life out in Iran, this bright light of the Islamic Ummah would have found himself being viewed differently under the law simply due to race and ethnicity, which is contrary to the teachings of Islam.

Naturally, the Iranian people are the natives of this land and they deserve a level of respect for it, and policies should insure that Iranians remain the majority demographic of the land. Treating muhajireen like equals under the law, and opening the path for believers to escape persecution by governments of the world, does not mean the creation of a sort-of Islamic version of Zionism without the military massacres. Accommodating muhajireen doesn't mean displacing Iranians. This is a basic moral principle, as it would be wrong to do so. Additionally, if too many muhajireen are admitted into Iran, then the enemies of Islam would use petty nationalism as a means to create fitna between the Iranian natives

and the muhajireen. Balance is key to crafting an Islamic immigration policy, in Iran or elsewhere in the Islamic world.

I myself am in voluntary exile from the US and am a sort of political/moral refugee. I have nowhere else to call home. Despite the shortcomings within some parts of the government of the Islamic Republic, I still feel it is the best country on earth and that it has the most untapped potential of any country on earth, both in terms of material potential and spiritual/social/cultural potential. The Iranian flag with the *shahada* and *Allahu Akbar* is the flag I am most proud to stand under.

If I am assassinated and deemed worthy by Allah to become a shaheed, then it is mostly due to my support of the Islamic Revolution. I don't ask for any favoritism, paybacks, or to be treated like royalty. I just want to live under a system that truly embodies the spirit of Islam in which all believers are equal under the basic civic law regardless of ethnicity, whether I have a citizenship or just a residency card. This is not too much to ask for, and it is not asking for anything related to benefiting my ego, as I am not personally offended by the lack of equality under the law, but rather I am offended that the spirit of Islam in the area of immigration is not being upheld and that the laws of Allah are not being manifested on His earth.

Unfortunately, most of the presidents of Iran have been liberals who did not care for the visionary ideals of the Islamic Revolution, and instead spent most of their time begging from the West and copy/pasting Western policies and systems, usually the worst and most corrupt aspects of Western systems, from usury in banking to health policies set by the pharmaceutical mafias. Rafsanjani, Khatami, and Rouhani were totally opposed to the noble values of the prophets of God, which guide the vision of the Leader of the Islamic Revolution, and instead just sought to implement liberalism

with an “Islamic guise.” Revamping Iran's immigration policies to reflect Islamic values, while still taking into account modern considerations like security as well as insuring the demographic majority of the Iranian natives, was the last thing on their minds, if at all.

While the bulk of this chapter was written before the martyrdom of Sayyed Ibrahim Raisi (ra), I had hoped that this book, with this chapter written fairly and reasonably when addressing this policy issue, would have fell into his hands, and since he was a man of the people, who listened to legitimate and merit-based feedback from the people regardless of their status, I know he would have thought critically about my suggestions and complaints within this chapter, taken the good and rejected the bad, and prepared the foundation for an update to the status of foreign nationals within the Islamic Republic of Iran. I am hopeful that with his martyrdom, his spiritual energy re-invigorates the political class so that more and more public servants of this Islamic system embody the same principles of openness and accessibility, while still standing firm behind the principles of Islam.

Since these west-toxified liberal officials oppressed the Leader with their stubbornness and bowing before the Satanic powers, they in turn also oppress the Iranian and Muslim peoples, including non-Iranian Muslims who come to Iran hoping to get a taste of the spirit of Medina that existed under the Prophet (S), only to find themselves unequal under the law – due to the laws being made by the Pahlavi regime and being modeled after secular models in Europe – and subject to irrational, illogical restrictions that have nothing to do with the national security of the country.

As a foreigner, when I get a residency card, I do not get an equivalent of a national code. There is one code that comes along with my passport stamp, but it is not really good for many things. I thought it was enough to open a bank account, but there was

another code needed for that, so I went back to the same office for foreigners and asked them where I can get this code. They told me go to Shahr-e Rey to a different office. We went, and then they said they only deal with Afghans and Iraqis. No one would even try to help us find the right office. I have heard stories of how beautiful the morals and mannerisms of the people were during the early years of the Islamic Revolution, how the first thing people would do after a car accident is hug each other, make sure everyone was alright, and thank God for their safety. Unfortunately, the influx of materialism and western values of selfishness have seduced many people, especially for those whom Islam is just an inherited name-tag and not a way of life.

After spinning in circles for some weeks, we went to another office in Shahr-e Rey but this time they had a list of all similar offices in Tehran. We chose the one that was located in central Tehran, hoping that in the center of the city, they may be able to accept all nationalities to get this code. We arrived, and alhamdulillah they were able to make the code. However, it would be far more considerate of the time, energy, and efforts of a muhajer if all of these codes came all at once with the residency card.

Once I got the code, I went to open a main bank account at Bank Melli. I was able to, but I am not allowed to use mobile banking, which makes payment difficult because many people use card-to-card payments if they don't have enough cash on hand, or don't have card machines, or to pay for deliveries from online orders, and many other regular uses. The 12-digit code that I spun around in circles for, I cannot use online solely because I am of a different ethnicity. It is not the worldly matters like money and banking that upset me, these are matters of this transient world. The thing that really upsets me is that the principles of Islam, which states that all Muslims are brothers and are equal under the Islamic law, are not being upheld.

If I want to make card-to-card payments, I should walk on foot to the nearest ATM machine, or rely on my wife. As the man of my house who is supposed to be the leader and provider, this becomes somewhat humiliating. I shouldn't have to ask my wife or put everything in my wife's name.

My Bank Melli debit card would have limitations. I couldn't pay for something more than 1,000,000 Tomans (10,000,000 Rials) all at once. The poor cashier would have to swipe my card more than one time to cover the entire bill. For what purpose does this serve? If there are security reasons, then that is understandable, but I cannot imagine how this would prevent security issues from taking place.

I opened another bank account at Qarzul Hasana Resalat, the only bank that is closest to the Islamic law on usury, loans, etc. Unfortunately, due to western-educated technocrats copy/pasting the system of usury from the west, the great scholar Ayatollah Jawadi Amoli complained directly to the faces of some of these western-minded politicians that 80% of Iranian banking activities are *rabawi* (usury-based). However, even at Bank Resalat, a foreigner cannot use mobile banking. Although at least there are no restrictions on the amount I can charge in one transaction, I am still wondering: where is the spirit of Islam and brotherhood in these irrational regulations that prevent me from having the same normal life as Iranians?

As of August 2024, I finally found a way to make card-to-card transfers over the phone, but it involved my wife making an account at Resalat Bank, logging into their app on my phone with her National Code, and then adding my card to the list of sender cards. However, there is still no simple and direct way for me to login to the app on my own with my own account.

There is a common Iranian phrase “*zahmat keshide*,” which means it took a lot of difficulty [from you], which is usually said when someone does a favor for someone, does something nice, or exerts an effort, the phrase is used to indicate that the person who is receiving the fruits of this person's efforts wishes that they don't go through any hardships. It's a beautiful phrase and part of the many beautiful aspects of Iranian culture, as those aspects of culture which are not based on polytheism, superstition, or ignorance should be preserved and embraced.

However, where is this phrase when muhajireen have to go through so much *zahmat* just to fulfill their role as man of the house and the breadwinner? These irrational systems negatively affect the believing man from acting according to his gender role within the family.

Another regulation that doesn't fully align with Islamic values is that a foreign man with an Iranian wife, after he has obtained his residency permit, should always file a permission slip in order to leave the country and be able to re-enter. If he leaves the country without it, he won't be able to re-enter and his permit would be invalidated. This law has a good intention originally, to prevent some Afghans and Pakistanis who only married Iranian women for the sake of getting a job within Iran from abandoning their family, but when it is applied as a one-size-fits-all policy, ends up causing harm and humiliation for men who do not fall into such a category.

While I don't seek to waste the pages of this book on the irrational, unnatural, and wicked ideology of feminism, in Islam the man is the leader of the household. Being a leader doesn't mean being a tyrant, as a man should not abuse his powers, but a man should also not be someone who cannot lead, who lets everyone walk all over him like a doormat, and who is led around by women. Men and women are equal in Islam, but due to the fact that it is

a scientific fact that men and women are biologically, psychologically, and socially different, Islam seeks to honor their differences by treating them according to their capacity and not expecting one to act or be more like the other.

One is not superior, and the other is not inferior. Both should be honored according to their nature. Man, therefore, is honored by his leadership instinct being respected, especially as he is the breadwinner. He should be able to leave his home to seek sustenance for his family and take care of what needs to be taken care of to support his family. By placing obstacles in his path, such as asking for permission as an obligation, will totally sabotage his progress and efforts. That doesn't mean he should be careless about his family's feelings, and not inform them about where he is going and make sure they are happy with him, but permission as a legally obligatory requirement in order to go out of the house means that he cannot get done what needs to get done in order to support his family in the time that it needs to get done.

Therefore, such a regulation is more in line with secular feminism than it is with Islam. It is humiliating for me that I should drag my wife to a government office, stand in line for hours, for her to fill out a paper, that a man should be asking a woman for permission. Especially when I own a business in Russia, if I need to travel on short notice to take care of business affairs, this is crippling for me. Again, the lack of the spirit of Islam in Iranian legal codes has compound effects.

Not only am I humiliated in having to ask my wife for permission, when it is the other way around in Islamic law, my ability to provide for my family, which is the man's obligation in the family, is severely harmed by not being able to go where I need to go when I need to, perhaps in a short notice. These re-entry stamps take 7-10

days to process. Once again, another *zahmat* placed on the shoulders of muhajireen due to a lack of adherence to the spirit of Islam.

There are only two rights the man has over his wife in a marriage. One is that she should be available for intimate relations whenever he so desires, except for legitimate excuses such as tiredness, sickness, or any other rational and legitimate excuse. The other right is that she should ask him for permission to leave the house. This is more important at the beginning of a marriage, to establish trust, as well as for her protection, because a man understands the dangers of the outside world moreso. For routine things, it is not necessary for her to ask for permission every time.

As much as feminist women protest against such a ruling, and seek out totally emasculated, cuckold men for their flimsy, whimsical temporary relationships, deep down they do not respect their emasculated boyfriends and loathe the cuckold man. They would have more respect for a man who acts as a protector and guardian of his woman. They are only fooling themselves due to being misguided and are too stubborn to wake up to the truth.

Contrary to Zionist media propaganda, as well as the minds of some backwards-minded Muslims who have only inherited their faith, Islam does not obligate a Muslim woman to cook, clean, or any such things and she does not have to obey her husband's commands to do those things. However, marriage is more than just about legalistic measures. It will lack love and compassion when the man and the woman focus solely on the letter of the law. Therefore, both the man and the woman should do extra and engage in kind gestures towards the other out of love. On top of that, part of being a mature adult is being able to cook and clean. Liberals seem to loathe maturity and adulthood and want to have all fun with zero responsibility.

Social liberalism and going against family values is perfect for capitalism, because only those who can afford to not take care of their own home – such as affording expensive restaurant costs, maid cleaning services, and babysitting services – can live their hedonistic lifestyle. However, such a lifestyle sits on the backs of a low-paid menial labor industry, such as restaurant workers, maids/cleaners, and babysitters, who themselves do not earn enough money to pay others to do housework for them so they can have more time off for themselves to focus on other things in life. Liberals need a permanent underclass of low-paid workers to be their cooks, maids, and babysitters so they can go out and enjoy their hedonistic lifestyle.

Both the feminist extreme and the Taliban extreme view women as property; the Islamic ideal views woman as the most valuable member of society who is the builder of civilizations.

Unfortunately, some Muslims who inherited their faith think it is their right to force their wives to be behind the kitchen all day, to cook three full meals a day, when a full meal at lunch is an unhealthy invention of the American system.^{4,5,6} There are many studies showing the benefits of various degrees of intermittent fasting during the day, so breakfast and dinner are sufficient for full course meals, with only fruits and nuts needed during the day for most people, excluding pregnant women and those with other health needs. It is cruel to push a woman to slave her self in pursuit of an American lifestyle.

On the opposite extreme, it is also an enslavement of women to tell her that her “liberation” is by going to work for a soulless corporation, and instead of making 2-3 meals a day for her loved ones, she is making tens or hundreds of meals per day for strangers for little pay, and little respect.

Especially for male muhajireen, an Islamically-oriented immigration policy should take care to make sure that regulations do not inhibit his ability to manifest divine masculine traits within the family structure, including leadership and being the breadwinner.

To be fair, the logic behind this regulation for foreign husbands to need a permission slip from their wife to leave the country must be taken into consideration as it does address a serious problem with regards to the rights of women. I spoke to a few officers at the immigration center in Tehran and asked why does such a law exist when it contradicts the principles of Islam and the harmony between the genders. As they explained, unfortunately, some foreign men have entered into marriages for not fully sincere reasons and then leave the country without fulfilling the wife's right to receive sustenance and living expenses from her husband. They leave the country to basically skip out on supporting their family. Unfortunately, most of the time it is Afghani refugees or Pakistanis.

While it is unfortunate that some Iranians do not treat Afghani refugees with dignity or respect (due to their own personal racism, and not as a top-down policy from the government), still to prevent abuses these refugees will naturally have to be subject to extra scrutiny, so long as they are not mistreated in the process, due to the various risk factors that exist. The abandonment of the rights of wives, whether by refugees or anyone else, is a very serious problem that should be addressed through legal means.

However, when applying this law through a one-size-fits-all basis, it has unintended consequences of burdening and humiliating men who are not going to abandon the rights of their wives. In fact, for those who own businesses abroad, it can negatively affect their ability to earn a living for their family, and thus perhaps jeopardize their ability to fulfill the right of their family to receive basic sustenance from the head of the household.

Additionally, this law notably reverses and inverts the natural order of the universe in which masculine and feminine energies exist in harmony and complement each other, and humiliating the man by having him ask for permission from his wife disrupts this natural balance.

Therefore, a balance should be sought with these types of laws. They should have a more dynamic implementation, rather than a static, one-size-fits-all implementation.

There are also other legitimate practical concerns of the government which can be seen as a means to justify the current immigration code. More men immigrate to Iran than women, and it would create a huge demographic problem, especially when the majority of these men are Afghani or Pakistani men who emigrate for work and for living in a stable country with modern amenities (many of them paying for their "white marriages" in border villages), and not for religious or ideological reasons, and thus giving them full citizenship with voting rights would harm the Islamic system. However, once again a one-size-fits-all policy may have benefits for this legitimate concern, but ends up causing harm to believers who do not fall into this category and came to Iran for the sake of their belief in wilayat and the Islamic Revolution.

Experts in immigration policy who believe in the noble values of Islam can certainly find a proper compromise and balance to these legitimate concerns in order to safeguard the rights of women or preserving the demographics of the country while still not placing burdens on believers who do not fall into such categories of concern.

This is also important when it comes to the fact that a foreign man cannot own much property such as homes or cars in his name,

and must put it in his wife's name. Since there may be some wisdom in preventing foreigners from easily buying up property and land in Iran, perhaps there can be a compromise. God forbid there is ever a scenario where a woman married a foreign man in order to use him for a green card or passport in a western country, or uses him for his money, and gets him to buy various assets like property or cars, and then divorces him, and uses the loophole that all is in her name to take all what he had spent his money on and leave him poor, homeless, and destitute, with all his life's energy wasted. This scenario can be resolved by experts finding some kind of compromise to the issue of ownership, as there are legitimate concerns that would justify some level of restrictions on foreign property acquisition.

Another area in which muhajireen are treated unequal is in the area of driver's licenses. According to what I have heard, some nationalities can trade in their valid driver licenses for Iranian domestic ones in a simple, streamlined process. In my case, I was put through a lot of *zahmat* just to have a normal life.

Despite the fact that public transport in Iran is very good quality, especially in major cities, still cars are needed in many scenarios. Unfortunately, driving with taxis is problematic for me as a foreigner, especially a foreigner from the west.

First, many taxis do not drive safely at all and do not have seatbelts in the backseat, placing my life in unnecessary danger. Second, many of them listen to haraam music, and especially during times of heightened enemy propaganda such as the 2022-2023 fitna, they may get upset and offended if I ask them to change or turn off their haraam music. Third, when they find out I am a foreigner, some of them become nosy and ask about dollars, which is quite dangerous, because they could be scoping me out in order to plan a robbery of

me, perhaps they take note of where I live if they are dropping me at home.

Given my nationality doesn't have a streamlined process, I had to file for a domestic driver license in the normal way. Just to even register for a license, I had to file a permission slip which took two months to process.

My driver license from the US had expired. Clearly, due to my political views, having friendships with Hezbollah martyrs' families, and being previously targeted by the FBI in 2018 (one year before I left the US permanently), and many other reasons, I cannot go back to the US because they will put me in jail and subject me to unfair, perhaps physically painful interrogation tactics in order to get information out of me.

If this was Medina 1,400 years ago with the Prophet (S) and Imam Ali (as), even if they had various laws and codes, they were also merciful and would take into account peoples' individual circumstances and perhaps make certain exceptions if it made logical sense and did not pose any harms or burdens to society, without being unjust, unfair, or playing favorites.

In my case, I have been driving for 14 years. Given that many Iranians are bad drivers who carelessly violate laws and general safety etiquette (Iranian liberals will copy the west on all things related to immorality and selfishness, but they won't copy the few good things from the west such as promoting a culture of safe, orderly driving), I am probably one of the safest drivers in Iran. Islamic akhlaq should extend to behind the wheel, too. The Prophet (S) told us to trust in Allah, but tie our camel (meaning do our duties and take our precautions), so we always wear our seatbelts because it is better to die as a martyr than in a car accident.

A good hypothetical story to imagine to relate to this situation, is for us to imagine a fictional scenario where Salman Farsi (ra), who was a political refugee that escaped persecution from paganistic Persia of the time, came to Mecca and Medina to serve Allah and support the Prophet, and that under the Islamic system, people needed licenses to ride horses and camels (again, a fictional imaginary scenario to make a point) for public safety.

Salman's Persian license had expired some months after arriving in Hijaz, but he can't go back to Persia to renew it otherwise he would be jailed, tortured, or even killed. But he is professional at riding animals and just needs to take a basic competency test to prove he is not a danger to the rest of the people when riding on the streets of the city. Would our magnanimous Prophet be at peace if Salman had to go through the *zahmat* of waiting for two months just for a permission slip to even begin the process of applying for a local license? I don't think so.

Out of his mercy, and understanding Salman's unique circumstances, it would be highly likely that regular processes would be forgone, and Salman should just prove that he knows how to ride horses and camels safely, and then be approved to take his license in a matter of days, so he can go on to having a normal life just like any other Muslim under the Islamic government in Medina.

When I finally got my driver's license, it had a national code on it. But unfortunately, it is not even usable since it begins with a letter, while Iranians' national code is only numbers. In total, I have three separate codes: residency code, economic code (for banks), and useless national code. It would be far less of a headache if foreigners received only one code for everything, or maybe two (a national code and an economic code), and they all come from the same office that residency is applied for.

Another way in which this lack of equality under the law can be particularly dangerous is if a crime happens against a foreigner.

During the fitna of 2022-2023, I was physically assaulted on an elevator in Ekbatan, the same region of Tehran where Shaheed Arman Aliverdi (ra) was killed by a group of savage nihilists. In this occasion, I was wearing no signs of religiosity. No aqeeq ring, no pin of Martyr Soleimani (ra) on my shoulder bag, nothing! But because I was wearing a slightly traditional-style shirt – the kind that are usually found for sale in the Jamkaran mosque, with cotton knots to close the shirt instead of buttons – the old man in the elevator thought I was an Islamic scholar.

He first quietly whispered “may God curse *akhunds* (Islamic scholars).” He repeated it loudly a second time. I ignored him both times and just stared at the floor. Then he quite violently grabbed me by the arm and stared me in the eyes saying “*nakone? NAKONE?!?!?*” (He shouldn't [curse Islamic scholars]?!?!?)”

Although the assault was quite light and I wasn't injured, in the moment I didn't know how it would escalate. I'm not the strongest guy, but I have trained in boxing, Kyokushin karate, and also attend *zurkhāneh*. If it had escalated beyond this, I could have easily sent this foolish old man to the cemetery.

But, having read *Peace Be Upon Ibrahim* (a series of stories about the life of Martyr Ibrahim Hadi (ra)), I remembered how Ibrahim acted in tense situations when people insulted him or caused him problems. We reached the ground floor, the door opened, and I took the arm he grabbed and I raised it over my head, breaking his grip off that arm. Perhaps in the moment he was scared that I would then use that same arm to strike him on the top of the head and begin beating him senselessly.

However, I kept the arm still over my head and just said in a stern, powerful voice “*khoda hafez* (goodbye)!” He left the elevator, and his wife followed, but due to the poor quality of this particular elevator, the door began to close on her and its sensors are not so quick/sensitive and so she almost got hurt by the door. I rushed to press the door open button but that also didn't have a quick reaction time. Thankfully, she didn't get hurt, but due to her husband's foolishness, she almost did.

I should have ran after them and stopped them from leaving, and asked the lobby guard to call the police. Unfortunately, we made several mistakes. First, we contacted the building manager instead of the police. The building manager was clearly a liberal and sympathetic to the fitna, so purposefully did not take my case seriously. They did not inform us of their policy that CCTV videos from the building get erased after 10 days. Had we known, we would have acted more quickly.

We went to the police to file a report, but then they told us that they don't file reports for foreigners there. That is an extremely dangerous bureaucratic obstacle for foreigners. How are they supposed to file reports for serious and/or violent crimes if they have to hop from one office to the other?

By the time we hopped from office to office, including a special office for crimes against foreigners, and then to the local police station, the police told us we should go ask for the video from the building manger. Unfortunately, the manager didn't cooperate and said we should get a warrant from the police. We had to go back to the police to get a warrant, but then when we went back to the manager, they said sorry, the video had been cleaned due to the 10 day limit. Only at the very end they inform us of this limit, even though it already had been 2-3 weeks since the incident, due to all this office hopping and head-spinning bureaucracy.

I had no intention of trying to make life miserable for this crazy, brainwashed old man. I had a much more beautiful idea in mind. I would press charges against him, and then once it got to the court, I would tell the judge that I am prepared to drop all charges against this man on the condition that the assailant reads the book *Peace Be Upon Ibrahim*, then visits the grave of Shaheed Ibrahim in Behesht-e Zahra (sa), and then write a book report, and all must be done within 40 days. The goal of such a thing was to give this man a chance to reflect on his actions and perhaps open his heart. He surely would reflect when jail time and legal consequences are right under his nose and then at the last second he gets a breath of mercy. Unfortunately, due to the intentional sabotage of this building manager, I could not do such a thing. Had there not been a separate office for foreigners, I could have obtained the video in time.

Unfortunately, this book is the best outlet I have to complain that non-Iranian Muslims, who are equals and brothers/sisters under Islamic law, are treated unequally under the law based on their ethnicity, when Islamic law is supposed to not have different sets of laws based on ethnicity.

This is especially concerning for me as, after many years (and many tears!) of waiting, my daughter was born in May 2024, a few days after the martyrdom of president Raisi. Until she gets Iranian nationality, she is stateless, which means that in a sense, she truly belongs to the future divine nation of Imam Mahdi (aj) and Jesus Christ (as).

She will not have citizenship from the godless, uncultured United States of America. InshaAllah, when she is older, the Zionists, deep state, and usury-eating bankers will be uprooted from the land of the Americas and they will formally apologize to me and my family for persecuting us because we were on the right side of history, and

freely re-issue our passports and citizenship and welcome us under a new system that reflects divine values instead of Masonic liberal values and Zionism.

Those who have served in the Fatimiyoun and Zainabiyoun brigades should be able to get citizenship for their whole families, including children, as they cannot go home without being jailed. For average Afghanis and Pakistanis, various levels of residency (short-term, long-term, or permanent) suffice, and experts can decide about citizenship for children or not.

Alhamdulillah, at least my daughter is able to get Iranian citizenship.

However, this also doesn't come without some aspect going against the spirit of Islam solely due to our race. The current rule at the time of writing this book is that any child born from a foreign father and an Iranian mother must take the mother's last name on her birth certificate! The man is the wali of the household, and this humiliates him in front of his children. This can potentially affect their relationship with Allah, as what I have gathered from those knowledgeable on Islamic tarbiyat is that the child first interacts with the 99 names/characteristics of Allah through their parents, which is one of the reasons why neither the father nor the mother should be disrespected nor humiliated.

Even worse that I must be humiliated in front of my daughter solely due to my race. At the civil registry office in East Tehran, they treated me very horribly, telling me it was just the law and I should accept it. I told them this law is not Islamic, but feminist, and that this is an Islamic Republic and the religion of Islam does not discriminate against races. One worker in a very careless and arrogant tone told me to go get a passport for my daughter in my own country and give her my last name there. He also asked how the laws were for foreigners in my own country, and I said do you really want to be comparing Iran to the Great Satan America?

Shouldn't Iran have Islamic standards instead of copying the bad policies of the world?

These people think so narrow-mindedly, that they are totally unprepared for Imam Mahdi (aj) who will totally bring a whole new world with him different than anything these narrow minds could imagine. My wife and I asked another bureaucrat if he would be happy to give his own children his wife's last name. He said no. So, solely because of my race I must be subjected to something that no self-respecting man would dare to tolerate? Have they never heard the hadith about how our faith is not complete until we want for our brother/sister in Islam what we like for ourselves?

One worker in a mean tone, as if he doesn't care about our plight, told us that my daughter can just change her birth certificate when she becomes 18. Don't they know that Islamic tarbiyat prioritizes the first 14 years as the formative years of developing the character, soul, and psyche of the child? By the age of 18, it will be too late. Whatever negative psychological and spiritual effect of her father being humiliated will have affected her long before the age of 18.

The worst part is that these people have pictures of the Leader, Haj Qassem (ra), and Shaheed Raisi (ra) in their desks, but either they themselves didn't put them there, or they have reduced these luminous men of God to mere symbols that have no practical application in their lives, no different from the people of Kufa who had Imam Ali (as) but did not listen to him. From what I have heard from a few families who are similar to mine (Iranian women with foreign husbands) that Shaheed Raisi did work on some changes but pressure from certain groups who do not like to see an Islamic vision for society either blocked such changes or simply ignored as many parts of it as they could to prevent practical implementation.

My daughter is half-Iranian and inshaAllah will be among the foremost contributors to the development of Iran and the Islamic world, if we do a good job to raise her to be sincere in service to God rather than putting on a face for personal gain. She is a part of this country, whether the Pahlavi-era law on foreign nationals recognizes her as such or not.

Maybe she will grow up to be a doctor of natural medicine, with an understanding of modern medicine too. Maybe she'll become the future health minister of the Islamic Republic of Iran and be a thorn in the side of the pharmaceutical mafias and brainwashed robots who copy/paste the corrupted Rockefeller system which has intentionally censored cures for cancer, while being a mercy for the people for establishing a just healthcare system that balances traditional and modern medicine, while also making sure the poor and needy never are without access to healthcare. God willing, she will be a sincere servant to Islam and Iran. Let the narrow-minded racists who have sold their religion seethe over the fact that she is only half-Iranian.

One scholar told me I should pick my battles, and that while the law and policy is wrong, statelessness will cause my daughter more harm than benefit, and we should refer to her by my last name and not my wife's last name. The only problem is finding a school who will sincerely agree to using my last name, rather than just saying so but then doing the opposite behind our backs once we leave the school and go to our homes. Why should my daughter and I be in such a predicament in the first place? Why can't we be honored as Muslims in the same way that the Prophet (S) honored the forefather of Persian Muslims, Salman Farsi (ra)?

Thankfully the process for her citizenship papers will take half a year and the clerk at another office told us there is some push-back against the rule of the last name, and perhaps there might be

a change by the time her citizenship is approved. InshaAllah, this book serves as a catalyst to put more pressure to bring the laws in line with the values of Islam, which declares that believers are brothers in faith, regardless of race. There is no reason why I should be humiliated as a man solely because of my race.

This is especially important as my last name carries a very deep and symbolic meaning. I literally created an entire new family tree in service to God, Islam, the Holy Prophet (S), and his Ahlul Bayt (as) by changing my name. Even though it is not obligatory in Islam to change our names, it matched my soul the most and made a powerful statement of renewal and redemption. Preserving this name will provide a great reference point for my children as to how they wouldn't exist without my journey to Islam and gives them a proper foundation to align with their ultimate purpose in life, which is to serve their Creator humbly, wholeheartedly, and with deep reflection and understanding.

May Allah curse and damn the Pahlavi family for their unjust, racist policies, whether it directly affects my innocent children and personally pains our hearts, or if it didn't directly impact us. I know Shaheed Raisi would be on me and my daughter's side against the oppression and discrimination that we face from the remnants of the Pahlavi system that still have yet to be changed.

نژادپرست سرباز شیطان است

"A racist is the soldier of Satan."

- From the TV serial *Mokhtar Nameh*, about the uprising of Mokhtar (ra) against Bani Ummayad following the tragedy

of Ashura. This quote was stated by the character who played Kian, the chief general of Mokhtar's army

The Islamic Revolution is a constant progression towards improvement and mining the vast untapped treasures of the potentiality of what an Islamic system can achieve, so I don't have unfair expectations of this Islamic system to be perfect or to improve overnight, but there are certain things which should be improved sooner, rather than later.

I turn towards the metaphysical and ethereal realms of existence and ask the pure martyrs of service, Sayyed Raisi and Amir-Abdollahian, to help advance this important issue in a balanced way that takes into consideration all the national security and demographic issues, but while still reflecting Islamic values of brotherhood that is totally lacking in the one-size-fits-all approach of the Pahlavi-era law. My daughter and all children who have similar circumstances to her deserve to be seen the same way that God sees us: equal before his eyes, with rank only being determined by taqwa and good deeds.

It is time to bring Iranian legal code on immigration up to speed with Islamic principles and make sure that the evil legacy of the tyrant Pahlavi dynasty remains in the past, not the present. The present belongs to the Islamic Republic and its noble principles should permeate in as many facets of society as humanly possible.

"Whoever loves Ali (as) is our countryman (*hamvatan*)."
- Hossein Taheri, Iranian reciter of Islamic poems, nasheeds,
and eulogies

Brotherhood and security must be balanced, because right now there is neither brotherhood nor security. Unfortunately, most of the recent terrorist attacks against Iran, such as in the Shah Cheragh shrine or in Kerman on the anniversary of the martyrdom of Qassem Soleimani (ra), were done by foreigners. Sincere foreign believers do not get treated according to the spirit of Islam, while foreign terrorists slip through the cracks of the intelligence services' surveillance network and are able to carry out tragic attacks.

"The reason I repeatedly state that nationalism is the root cause of Muslims' misfortune is because this nationalism pits the Iranian nation against other Muslim nations, and the Iraqi nation against others, and so on. These are plans devised by the colonial powers to ensure that Muslims do not unite. In Iraq, the previous government before the current one, which is even worse, was proposing the revival of the Ummayad dynasty's glory, in opposition to Islam. [Editor's note: The Ummayad dynasty usurped the throne of Islam from its rightful successors and killed the Prophet Muhammad's (S) grandchildren, Imam al-Hassan (as) and Imam al-Hussain (as)]

Islam came to dissolve all glories into the glory of God, but they were saying 'we must revive the glory of the Ummayads.' This was not something they could comprehend on their own; it was an idea instilled into them by the superpowers to cause division in Islam, to divide Muslims, and to turn them into enemies of one another.

In Iran, for many years, some people, ignorant of foundational issues - assuming, let's say, that some of them were not even malicious - were constantly beating the drum

of nationalism, the very nationalism that sought to uproot Islam in Iran.

Islam came to unite all races like the teeth of a comb. None are superior to one another - not Arabs over non-Arabs, not non-Arabs over Arabs, not Turks over any of the others, nor any race over another. Not whites over blacks, nor blacks over whites. None have any advantage over the other. Virtue is through piety, commitment, and commitment to Islam. These were propagandas and suggestions fed by superpowers who wanted to exploit us, and unfortunately, it has happened that even some righteous Muslims believed them."

- Imam Khomeini (ra)

I speak the plight of all dedicated believers who have come to Iran and West Asia in general to escape the liberal tyranny of the west and remove themselves from being complicit in the shedding of blood and spreading corruption throughout the earth that western governments carry out.

I speak this because if Shaheed Courcelle (ra) was to return among us today, perhaps during the *rajat*, he would not be treated as an equal under the legal code despite sacrificing his blood for Iran and Islam, while those among Iranians who work directly as spies and agents of the US and the Zionist network have full rights. In the name of these noble martyrs and muhajireen, we must begin the framework for an Islamic immigration policy.

Naturally, security should be an important matter.

It is understandable that foreign men with Iranian wives have slightly more scrutiny, due to the fact that man is the leader of his family, and has a greater magnetic pull towards a certain direction than a woman. So if a man is a liberal, disbeliever, or enemy of Islam and the revolution, he will certainly pull his wife and children in that direction and thus negatively affect the Islamic world and the Iranian nation. However, for believing men who pass all the basic background checks and have a track record of serving Allah, there should be a path for them to obtain full citizenship.

Even for foreign women who are married to Iranian men, even if they have less power to influence the man in a bad direction if she is an enemy to Islam or the revolution, still the current status quo of a foreign wife being able to easily get citizenship just by being married to an Iranian man should be scrapped.

It is best if neither foreign men nor foreign women have an instant path to citizenship via marriage. Instead, both foreign men and foreign women who are married to Iranians should meet certain merit-based criteria to get full citizenship, such as being a genuine believer and passing background checks, to be certain that they support the system of wilaya and will be beneficial to Iran and the Islamic society. The rest can get short-term residency, long-term residency, and permanent residency/golden visas depending on their needs and qualifications.

However, those who don't get citizenship should still be treated equal under the law even as residents. They just don't have rights of a full nationality, such as voting in elections or other such things. Children are another story, and for children the experts in immigration law and Islamic law should figure that out. The children of fake, paid marriages of Afghans on border villages should be dealt with differently than children from marriages done for the sake of God and love.

Regardless, foreigners who get residency or become naturalized citizens should be treated equally under the basic civic law so they can live relatively normal lives, such as in the examples of mobile banking or driver's licenses. Of course, Iranians are the natives of this country and this is their land, so there should be a handful of laws or codes that respects them as such, but without making them superior to foreigners. There is one such law in the Iranian Constitution which favors the hiring of Iranians in certain sectors, which is reasonable. Areas like that are separate from banking, driver's licenses, and other things which are necessities of a normal life free of needless inconveniences.

The rights of the native Iranians to be the demographic majority of their country should also be respected, by implementing quotas and limits on the amount of muhajireen admitted into Iran on a yearly basis (barring extreme circumstances such as immediate danger to the life of a muhajer, such as Martyrs Edoardo Agnelli and Malcolm Shabazz who both wanted to come to Iran prior to being assassinated).

Iran and other Muslim-majority countries should definitely not have the same open borders policies as Europe or the US. After all, liberal immigration policies in the west are crafted by capitalists, to exploit the cheap labor of the people from the countries the western militaries and IMF bank destroyed, and Zionists, who like to pit various groups of gentiles against each other in order to prevent different groups from uniting against Zionism and imperialism. We shouldn't have an Islamic version of globalism, which abuses mass immigration for the sake of profit or divide and conquer agendas.

Globalism, in the hands of capitalists and Zionists, seeks to put the whole world's population into a blender, erasing all of our cultures, until we become part of an identityless, deracinated

consumerist monoculture where everyone wears Nike, Levi's, eats McDonald's, has an iPhone, lives in a bland skyscraper, and speaks English as a second language.

This is contrary to what Allah has set forth in His creation. In Suratul Hujurat, aya 13, Allah says “O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

While globalists and liberals pretend to be about tolerance and diversity, it is all fake and superficial. In fact, they are the enemies of true diversity on this planet. Allah created us into different nations and tribes so that we can identify each other. How can we know who is from where when everyone wears Levi's blue jeans?

It is also one of His signs as well, for the earth is more colorful, flavorful, and beautiful when there are differences in our cultures and languages. He says in Suratul Rum, aya 22, “Among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. There are indeed signs in that for those who know.” Sticking the whole world into a blender through neoliberal capitalism and mass migration will slowly erase Allah's signs.

Culture is a beautiful thing. Islam is only against those aspects of culture which are derived from superstition, ignorance, and polytheism, and wants us to have an understanding of our religion that is based on active faith, research, verification, and not inheriting this faith or having a faith which is just based on our imagination that we get from other people, which is often referred to as “culturally Islamic” but even the word culture cannot describe such an approach to Islam accurately, as even those who are against “cultural Islam” may themselves also believe in certain things which

come from their own limited imagination, and not thorough investigation.

Allah made us a certain way as one of His signs. Knowing ourselves is therefore important for knowing Allah. When the liberal capitalist system and the Zionists seek to make us all deracinated consumerists who adopt a godless monoculture, sometimes referred to as global homogenization (“globohomo” in internet slang), they take us away from a part of ourselves which help us to see Allah's sign and have more meaning in our lives than just consuming brand-name products.

The primary identity of the human being is the soul, not race or ethnicity which is secondary to the soul. The human being gets to know itself firstly by knowing its soul, its uniqueness among all creation, and its purpose to submit to God. *Islam* in Arabic means submission to God, so we fulfill our soul's purpose by being *Muslims* (those who submit to God).

However, after the issue of the soul is resolved, we should also understand our material identity in terms of ethnos and gender (of which there are only two, male and female). Our unique cultural background can give us more meaning in life, through the language, food, traditional clothing, and other things attached to our cultures, and additionally understanding how Allah created the male and female in harmony, and neither superior nor inferior to each other, but with different natures that the male and the female must strive to actualize in themselves so that they align with the natural order of the universe and unlock their full potential within this harmonious balance.

Growing up in America, I became totally deracinated and a part of this meaningless consumer culture. My whole life was a lie. I was disconnected from both my soul and my material roots. In

the spiritual level, I was not in submission to God, so I was out of balance with the order of the universe. On the material level, I believed the myth that European Jews are descendants of West Asian Semites who descend from the Prophet Jacob (as), whom I didn't even know much about nor believe in.

The actual truth is that Ashkenazi Jews like my parents descend from Caucasian converts who were among the ruling clans of the Khazar Empire. Not everyone under their domain converted, as the Caucasus is a multi-confessional, multi-ethnic tapestry, and certainly the Khazars were oppressors in the land before and after converting to Judaism. An academic book on this subject is *Jews of Khazaria* by Kevin Alan Brook, which interestingly reveals that the Abbasid tyrants hired Khazarian Jewish mercenaries to serve in their security forces, likely contributing to the oppression of the latter Imams of Ahlul Bayt (as) and their Shi'a. This fact makes my conversion even more powerful and thus makes it even more important that my children take my last name in official papers, because it truly symbolizes creating a new family tree based on loyalty to Ahlul Bayt after potentially having ancestors who oppressed the Ahlul Bayt directly.

To truly get in touch with my soul and bring it in line with being in harmony with the natural order of the universe, the top of which is its singular Creator who has no partner, I had to reject Judaism, which is not the true faith of Jacob, Joseph, Moses, Aaron, David, and Solomon, peace be upon them all, but is the religion of the corrupted rabbis who deviated from those holy Israelite prophets. Alhamdulillah, I was guided to the true religion of Moses, which is Islam.

However, to get in touch with my material identity, rejecting Judaism does not negate the fact that my roots are in the Caucasus and Russia. Both of those places have very beautiful cultures, art,

architecture, food, and clothing. That is why I can be seen sometimes wearing traditional Russian and Caucasian clothing and have their handicrafts in my home as well. It gives my life meaning, which then in turn helps me connect to Allah more, as the previous Qur'an verses describe.

However, we must be very careful of the dangers of too much obsession with materialistic identities such as ethnos. Bani Israel went astray by placing too much importance on their ethnos, to the point where the corrupted rabbis who distorted the religion of Moses far away from its original spirit, made racial supremacism and race idolatry the central tenet of Judaism, where if the idea of a “chosen race” is removed, there is not much of their religion left. However, racial supremacism and race idolatry is not something Jewish supremacists hold exclusively.

The first instance of racial supremacism in human history was when *Iblis* (Lucifer) refused to bow before Adam (as). Since Adam was given all the names (which perhaps is metaphorical for divine knowledge), Lucifer couldn't claim to be more knowledgeable than Adam. Lucifer was a *jinn* who was able to rise to the rank of angels and walk among angels due to his knowledge, but he was a hypocrite who only sought knowledge for the sake of showing off. He was arrogant, and his ego took precedence over humbly submitting to God.

What was the best excuse that Lucifer could come up with in order to justify his enmity towards Adam, which stemmed from arrogance and envy? Adam's physical makeup. Allah says in the Qur'an, Suratul A'raf, aya 12 “Said He, ‘What prevented you from prostrating, when I commanded you?’ ‘I am better than him,’ he said. ‘You created me from fire and You created him from clay.’” He brought up ethnos, even though our physical makeup doesn't make us special because we were born with it and didn't do anything to

achieve it, unlike when we work on our souls or gain knowledge. This is what led him to become Satan – he was the first racial supremacist.

Therefore we should not get too lost in our material identities, because it could lead us down a Satanic path of supremacism. Imam as-Sadiq (as), the sixth Imam, related a hadith from the Prophet (S) which said:

“Whosoever possesses in his heart *‘asabiyyah* (prejudice in any of its forms such as tribalism, racism, supremacism) even to the extent of a mustard seed, God will raise him on the Day of Resurrection with the (pagan) Bedouins of the *Jahiliyyah* (the pre-Islamic era [of ignorance]).”⁷

Therefore, genuine muhajireen should be able to be admitted to reside in Islamic countries regardless if they are married to a national from that country, and they should be able to get residency, or in certain special cases be naturalized as citizens, on a merit-based system after passing background checks to determine their merits and the sincerity of their faith, and there should naturally be limitations on the number of people admitted so that the demographics don't get disrupted and the native peoples don't become a minority.

For citizenship they *must* meet certain criteria of faith, passing a background check, and other important points, since they would become part of the fabric of society and receive political and voting rights, while the criteria for residency can be less strict and open to other areas such as for students, workers, investors, spouses of nationals, and most other common reasons for obtaining residency permits.

Background checks will also prevent another scandal like what happened with Catherine Shakdam. While Islam has no problems with Jews *as a people* – meaning Islam does not view the world through a racist or supremacist lens and rejects biological determinism – the issue was that she *hid* her Jewish identity, which is highly suspicious. It was not found out she was a Jew until after she wrote her big “exposé” in an “Israeli” website. It is especially suspicious because there is no need to hide coming from a Jewish background in the Islamic world, unless they have something more nefarious to hide, like working for the Zionists.

I come from a Jewish background and have always been transparent about it, but since I came to the real religion of Moses – which is Islam, not the fake, man-altered “Torah” written by corrupt, racist, usury-eating rabbinical elites who decided to name their religion after Judah, the wicked brother of Prophet Joseph (as), instead of naming it after Joseph or Moses – at least I am treated like an equal and a brother on a personal level when it comes to the majority of believers, even if the basic civic legal code of Iran has yet to catch up to this spirit of brotherhood.

I have had zero problems due to my background. Shakdam has spread nothing but lies and crocodile tears in her sensationalist tabloid pieces against Iran, where she claims she hid her identity to avoid being subjected to discrimination and also to avoid her spy mission from being uncovered. The irony is that, while her infiltration was very problematic, she honestly did not get very far, with the exception of the interview with Sayyed Raisi.

She only spent time in Iran for a handful of weeks cumulatively, and her scandalous allegations cannot be taken seriously due to her deceitful nature as an agent of Zionist propaganda. However, she can use that chapter of her life as a source of making money on the “insider” grift, writing books and doing speaking engagements.

While her actual impact isn't as big as she made it out to be, still such scenarios should avoid being repeated with even the most simple of background checks.

The worst part was that while it was perhaps somewhat hard to discover her hidden Jewish identity before she spilled the beans only at the very end, it was easy to discover that she was indeed working for the Zionists. A few brothers and sisters from the UK had discovered that her name and face was listed on the website of the Zionist think tank known as Wikistrat, as Shakdam was a research fellow or some other position within that organization.

These brothers and sisters in the UK sounded the alarm, but because the reformists, who had power at the time (not just inside Iran, but also soft power in the Shi'a communities around the world), wanted to parade around a white face being on their side, they ignored these warning signs and slandered those in the UK who had raised the concerns. This evidence was not even hidden, it was available in plain sight but it was deliberately ignored. Her standing in the UK gave her clout which was used to then build connections with revolutionaries in Iran who were fooled by her charade without the slightest knowledge of what was really going on and those who were fooled should not be blamed from the deceit of the deceiver.

It wouldn't have taken much hard work to do a background check on someone like Shakdam. For the insincere person with ulterior motivations, it is not so difficult to find them out and discover hard evidences incriminating them.

However, once believers do pass the background checks and their base level of sincerity is affirmed, they should be treated as equals under the basic civic law, as Islam commands the law to be towards all believers regardless of race or ethnicity.

Just because the law must prevent the naturalization of Afghans who purchase fake marriages at border villages in Iran in order to have access to a country with much better work opportunities and infrastructure, doesn't mean the law should not be updated to reflect Islamic values, especially since it was written by the Pahlavi taghut long before the issue of Afghan refugees and fake marriages became an issue. The issue of fake marriages is a legitimate concern of the state, as such cases do not deserve to have citizenship and voting rights and Iranian women should be protected from potential abandonment, but people with different circumstances, such as Shaheed Courcelle or Shaheed Malcolm Shabazz or Shaheed Edoardo Agnelli, should not be subjected to the same law as it is unfair when it is applied to those who deserve to be in this country, either with a special long-term residency or even citizenship.

In any case, even an Afghan refugee deserves some level of equal treatment under the basic civic law, such as being able to pay their rent from their phone just the same as any Iranian, instead of having to walk on foot to the nearest ATM in order to do a card-to-card transaction.

A basic level of equal treatment does is not the same as naturalizing them. However, there is no systemic racism on the part of the Islamic Republic, contrary to Zionist media slander. Especially when it comes to the Islamic leadership, Imam Khamenei has made great overtures to ensure they are treated with dignity.

A great way to honor Shaheed Courcelle (ra) is for officials of Islamic countries across West Asia to re-shape their immigration laws to reflect Islamic values of brotherhood, while still maintaining strong security filters, and respecting the rights of the native peoples to be the demographic majority in their own lands, without imposing a one-size-fits-all policy on all foreign nationals due

to various unique circumstances, such as the case of Afghan refugees in Iran or Syrian refugees in Lebanon. Naturalizing Palestinian refugees would also be out of the question as that would do great harm to their cause to return to their homeland which was stolen and erased by the Zionist occupation since 1948.

Additionally, Muslim-majority countries as a whole must be prepared for an influx of believers who will be escaping the liberal, rainbow-flag tyranny of the west. These "moral refugees" won't be so large in number, as unfortunately many people who are Muslim in name only are so drowned in the dunya and so attached to life there, that they will remain on the Titanic even as it sinks to the bottom of the ocean, sadly. But, it will be a large enough number to constitute a phenomena that requires some kind of infrastructure to deal with, rather than a few one-off cases here and there.

Currently, Russia has a better policy than the Muslim world when it comes to taking in "moral refugees." In August 2024, President Putin signed a decree allowing people with passports from countries ruled by neoliberal tyrannical systems to migrate to Russia and receive a temporary residence permit, without Russian language requirements and bypassing quotas.

There needs to be some kind of legal infrastructure to prepare for this movement, because there are rulings made by many of our Islamic scholars in the noble school of tashayyu which place conditions upon living in the west, and when those conditions cannot be met by the individual believer, in many cases it might be either obligatory or highly recommended to make *hijra*, or migration, towards a country that will respect their faith.

Living under the *Taghut*, especially a government which is totally godless and at war with Islam like most western liberal governments are (they are also at war with Christianity too), is

unacceptable and thus living in such societies has conditions. The dear reader can check the rulings of the different grand scholars to see the specifics.

Due to these rulings on the permissibility of living under a taghuti system, it is the duty of governments in the Islamic world to have some kind of infrastructure, including in immigration laws, to be able to deal practically with those who follow these laws of Islam in order to safeguard their souls and the souls of their family.

The best resource on how to decide if *hijra* is suitable for us as individuals is the book *Jihad and Hijra* (Struggle and Migration) by Martyr Ayatollah Murtaza Mutahhari (ra). Reading that book was instrumental in me and my family's decision to leave the US for good since 2019. It is not necessary to move to a Muslim-majority country, although that would be the ideal. We should have a short-list of countries based on priority and feasibility.

If Islamic countries are not feasible, then there are always countries which are not hostile towards Muslims nor traditional family values, such as Russia and Belarus. I once wore a Hezbollah hat that I purchased from the Mleeta Museum during a tour of the Kremlin museum and ran into zero problems, unlike if I were to do the same when taking a public tour of the White House, where I would likely be promptly arrested. Hezbollah is not listed as a terrorist organization in Russia, but the LGBT movement is on the list of terrorist organizations.

Some scholars have also done great work in opening up the discourse on the issue of *hijra* and living in the west.⁸ Due to the psychological defense mechanisms of facing uncomfortable truths, many people naturally get offended at such discourse and thus naturally misinterpret many of what different Islamic scholars, or people like myself, have to say on the subject. Although I cannot

Speak on their behalf, it is fair to say that we are not absolutists nor elitists on this subject. Neither myself nor outspoken scholars have advocated an absolutist position that everyone pack up their bags and leave the west tomorrow. The point is that we must critically think about our life and its purpose, direction. Everything in life should be centered around serving Allah, even where we choose to live.

Martyr Mutahhari said that hijra can even be as small as down the street or as big as going across the world, in order to safeguard your faith. That's why it is important to make our own shortlist of our ideal locations to live, based on our own circumstances. Maybe some people do indeed just move down the street, while others move across continents.

One important point that scholars who support hijra in the modern era raised, was to know that living under the puppet master (US, UK, France, etc.) is far worse than living under the puppets (Qatar, Kuwait, Oman, Turkey, etc.), for those who would raise the claim that they will also face restrictions if they live in certain Muslim-majority countries.

Those restrictions and oppressive policies/governments are maintained due to the power of the western governments, and by living under the puppet master, we are contributing to that oppression even more through the taxes we pay, and the prestige we give to the system when we work for some of its major centers of economic power, such as technology or medicine, and develop some of its cutting edge technology which it then presents to the world and gains power and leverage from what we produce for them.

Since the moment I set foot on a plane to leave the US in 2019 and never looked back, Allah has taken care of me and opened up doors in ways I had never experienced before. The amount of

blessings He has bestowed on me, and the amount of calamities He has prevented, of which I am not sufficiently grateful for, is immeasurable. Just in the financial category alone, every time I thought we were on the edge of a cliff and would run out of money and not be able to afford rent or other expenses, He provided for us from where we least expected us.

We couldn't afford the costs of moving from our first apartment in Lebanon to our second one and were incredibly stuck as we needed to get out of that apartment due to the bloodsucking landlord. One of the bathrooms had overflowed with raw sewage, which was not our fault, and he made us pay the costs to fix it. Not once, but twice! Neither repair service solved the problem. He was bleeding us dry, so we had to move. All of a sudden, a few days before we were to pay our invoice to the movers, a sale worth several hundred dollars from my e-commerce business came through and it covered the cost of the moving company. SubhanAllah. Don't think that Allah won't take care of you if you set your foot in His direction as well.

However, these minor worldly problems are nothing compared to the humiliation of living under bloodsucking tyrants. It is humiliating to live under a system which is openly at war with Islam. The US is the most glaring example. As was outlined earlier in this book, the US is not really a peoples or a civilization, but is more like a Satanic cult. Anyone can become an American so long as they strip themselves of their identity and accept liberalism as their religion. The largest Satanic obelisk monument is in the US. Living there means we contribute towards its bloodshed and spread of corruption around the world. Citizens and residents also are subject to its culture and laws, which destroy the human soul.

It is like an invisible prison. The US system oppresses its own people through a variety of means, in addition to carrying out acts

of evil across the world in much more severe proportions. Even for those who live at home, not only is true faith under attack – with both Muslims and Christians the subject of FBI surveillance – but now the US government is mandating that young children learn about homosexuality and that your life will be severely restricted unless you take an untested, experimental mRNA genetic vaccine from Pfizer and Moderna for a virus that the US government themselves created.

It is not easy to offset our contribution to this Satanic system. If we work hard and do so, then we can justify living there but to an extent it is still not honorable. Especially for those who chose to migrate there, like Iranians who take an H1B visa so that the US system can use their brain to build up their economic power and political prestige that is gained through the various technological advancements created by Iranian brains. This agenda, known as “brain drain,” is supported by the CIA.

In the past, it made sense for various peoples, such as Iranians, to get their education abroad since the US-backed Shah didn't put much into the development of the country's academic infrastructure, but now that Iran has top-line schools and scientific research, it is safe to say that many Iranians who go to the US or other western countries in this current time period are solely interested in money. They certainly didn't migrate for religion and should be honest with themselves, for the ones that at least on the surface put on a face of religiosity.

True Islam is a threat to the systems of the Satanic powers, and if an Iranian who lets themselves be exploited by the brain drain scheme was truly a threat to the system, then the US government would not grant them a visa. I should know, my father-in-law is blacklisted from getting a visa to the US, which means they do have a list of Iranians they do not allow to take visas.

It's even harder to offset contributing to the Satanic system's advancements when someone's very existence in the geographical borders of the US are rubberstamped by the authorities themselves. That leaves two choices: admit that they don't care about the religion of Islam and its principles, or move back to Iran and contribute their brains to building up the Islamic system instead, so long as they don't copy/paste the corrupted aspects of the US system, such as usury in banking or Big Pharma.

The exceptions that deserve our sympathy and may be subject to different standards are legitimate refugees who had to escape war or severe poverty. It is hard for many of them to return home. There are also unique communities such as African Americans, whose blood and sweat built America so they have certain rights over the land, as well as groups like Palestinian refugees, who have no right to return to their homeland. However, even if they cannot return home, it is worth contemplating to migrate to another country which is not their own, but has more sane policies and isn't a cesspool of uncultured degeneracy like the godless, liberal societies of the west.

To those who truly meet the criteria to live in the west while offsetting their contributions to the system, then we have nothing but respect for them. This position is not an absolutist position, that everyone must vacate the west tomorrow. The point is that where we live should be determined by where is best for us to serve Allah based on our own unique circumstances and abilities, and not where is best to earn money. Those who reside in the west yet choose where to live based on spiritual considerations are obviously few in number, but they exist and more power to them for enduring within the belly of the beast. Naturally, there is always room for improvement, and we hope that the life of Martyr Malcolm X (ra) and his work on semi-autonomy of the black communities in

the US serves as an example for what a long-term vision for our communities within the west should look like, because the reality is that long-term vision is sorely lacking as of now.

There are those who might say that it is better to live in the west because over there people drive safely and things are orderly and consistent, while in Muslim-majority countries there is problems, disorderly conduct in roads and in government offices, and corruption. The small amount of positive traits in western society are simply window dressing and are related to the most trivial of worldly issues. Those who make such claims that the west is better, or God forbid say that the west is closer to Islam, have not at all understood the concept of *wilayat* or leadership. What is the point of clean roads when the wali of that society is a partisan of Satan who sheds the blood of millions around the world and has enslaved the world through usury?

Whereas the Islamic Republic is based on a divine system called Wilayatul Faqih, which places a servant of God at the head of the system. Wilayatul Faqih was set up by the holy imams themselves, closer to the birth of Imam Mahdi (aj), to prepare the believers for the absence of the imam but without losing the same power to run an Islamic government just as the imams would. The foundation of the system is the most important thing. The foundation of western systems is utterly Satanic and perverse, no matter their few cosmetic and trivial positive aspects, while the foundation of Wilayatul Faqih is divine and righteous, no matter how many [overcomable] problems there are in society.

If we were to simply make Islam an active lifestyle, rather than some symbolic inherited faith, we could easily overcome internal problems that exist in Muslim-majority countries. For example, beginning to contribute towards a culture of safe driving by choosing ourselves to not drive like careless maniacs and enjoying good for

others to do the same, which would bolster the strength of police forces to enforce traffic regulations, as well as contributing to good akhlaq in government offices and making their processes more streamlined and efficient. The Islamic world is more than capable of having all of the trivial, surface-level positive aspects of the west, but having something much, much more valuable than these worldly issues: a system that allows for the human soul to become clean, not just for the streets to become clean. There has been plenty of progress in science, but morality and culture has vastly regressed into a state of ignorance and wickedness.

Allah tells us in the Holy Qur'an that whomever we take as our *wali* (guardian with governing authority), we are one of them. After all, we will be raised with those who are the most like us, in belief and action, on the Day of Judgment.

"O you who have faith! Do not take the Jews and the Christians for guardians (with governing authority): they are guardians of each other. Any of you who allies with them is indeed one of them. Indeed Allah does not guide the wrongdoing lot." - Qur'an 5:51

This verse is often misinterpreted due to a wrong interpretation of the word *awliya'*. This word comes from the same root word as *wali*, which refers to a guardian and in the Islamic context, a guardian who is involved in the political life of the Muslims. Interpreting it as "friend" or "ally" reduces the claim to legitimacy by the Imams of Ahlul Bayt (as), who are the *wali* of God. The Prophet Muhammad (S) and Imam Ali (as) were the top political authority of a fully-functioning government.

In reality, it refers to taking Jews and Christians as guardians with governing authority. It has nothing to do with taking them

as friends on a personal level. Even on a political level, the Islamic Republic of Iran has relations with an Orthodox Christian country like Russia, but its relationship is mutual and equitable, and not a case of Iran bowing before any power other than God. Therefore, our wali is the leader of whichever system we live under and contribute to. If we live in the West, then our wali are the pedophile politicians who are on Jeffrey Epstein's black book. If we live in the Islamic Republic of Iran, our wali is a righteous servant of God, Imam Sayyed Ali Khamenei.

If we cannot offset our contributions to the wilayat of the taghut while living in the west, we should at the very least migrate to a land which at least does not obstruct our ability to practice our religion, half of which is repelling the taghut and the other half of which is worshiping Allah. The two are inseparable and come as a pair within many verses and sections of the Holy Qur'an. Even in a country which is not Islamic nor ruled by Islam, if they don't interfere with such parts of religion, then it is acceptable. For example, Russia will not give a believer problems for supporting the Islamic Resistance Axis. It is possible to fund and support the resistance without consequence, because they are not a proscribed terrorist group. Groups like ISIS and even the LGBT movement are on their terrorist list, but Hezbollah and the IRGC are not. Even though Putin and Russia are not ruled by Islam, they do not obstruct our commitment to rejecting the taghut (namely those who are actively at war with Islam both militarily and culturally) and worshiping Allah.

The good news is that since 2020, the world has been rapidly shifting. Refugees often escaped due to the lack of hope and overwhelming power of the domineering forces. The opposite is true these days. The US, NATO, and the international Zionist network are on the decline worldwide and the countries which once lived in misery have hope to rise from the ashes and become beautiful

places to live. Do not think that the US will last forever or that these miserable situations will last forever.

We should never center our lives around money. That doesn't mean we tolerate starvation, but what we should tolerate even less is the starvation of our souls to the point where our children leave the path of God and become self-centered degenerates who make us ashamed. If they do sins in their life because we didn't give them the proper tools to have a strong and faithful soul in the face of the temptation towards corruption, then we will share in the punishment and shame of their sins due to how we failed them during their formative years.

We should seek a basic standard of living for our families, and sometimes that requires migration. But what is more important is safeguarding our family's souls, because money comes and goes, but the loss of a soul is something that has a much more long-term effect in this world, and ultimately an eternal effect in the next world. It is easy to regain money, but it is harder to regain a misguided soul.

The importance of setting an Islamically-oriented immigration policy relates to the rulings of the scholars on living in the west, because if we want to follow those rulings, there has to be some kind of structure in place to make our transition feasible and easy, especially when it comes to visas and residency.

Then there is also the strategic element of what benefits the Islamic Republic could gain if immigration is limited to merit-based approval and faith-based approval, since the numbers should be limited anyway to protect the demographics of the native Iranians' right to be the majority. If the US can steal the brightest of minds from Iran, Russia, China, India, and others in order to build itself up

under the CIA's "brain drain" scheme, why can't we have a similar strategy (minus the malevolent motives of the US)?

Allow a limited number of merit-based believers whose potential, both in the physical sense and spiritual sense, is limited by their current circumstances and the system they live under, to emigrate to Iran and receive citizenship, or at least some kind of special golden visa. Allow them to develop Iran's economic, social, political, artistic, and cultural potential either in the private sector or within various IRGC-related companies (if they pass certain security criteria and background checks).

They can not only help build up Iran's power and prestige in economic and other areas, but also within their capacity, export their expertise to countries which Iran has friendly relations with and that are in great need of development and reconstruction, such as Lebanon and Yemen. This limited number of people would not threaten the demographic makeup of Iran, nor should it take away bright stars from countries who do need them to remain at home, such as Lebanon, Yemen, Syria, or other regional states, if their potential is not hampered by circumstances out of their control. In some cases, experts from friendly states may not even need to permanently reside in Iran, but spend some time in Iran to develop projects, receive funding, and have assistance in actualizing these projects from Iran since Iran has the economic resources as well as being a hub of scientific progress and industrial development in West Asia.

Updating the policy on foreign nationals will also be needed for any of the students in the west who were expelled for their pro-Palestine views that were offered scholarships from Iranian universities. The current laws would place too many hardships and burdens upon them, due to the fact that non-citizens, even on residency permits or student visas, are not equal under the basic civic

law. Although, to prevent the arrival of liberal Zionists who feign support for Palestine, such scholarships and student visas should be given to students who acknowledge the right of the peoples of this region to engage in armed resistance and fully reject the LGBT agenda. Those two filters will keep away liberal Zionists from coming to the land of resistance and of preservation of the God-centric family.

I believe President Raisi of the Islamic Republic of Iran was the first president in Iran since Ayatollah Khamenei was president who truly cared about the expansive vision that Islam has for society and civilization, and am hopeful that the issue of bringing Islamic philosophy to all areas of public policy – while still taking into consideration legitimate concerns of our complex modern world – will be resolved, with God's help and with the sanctity of his martyred blood.

There was a story I heard of a young martyr during the eight years Sacred Defense war who would not be accepted to sacrifice for Islam and Iran due to his age. This story was about Martyr Marhamat Bala Zadeh (ra), which I heard in a lecture from Sheikh Usama Abdulghani. At the age of 13, this martyr personally traveled from Ardabil to Tehran to meet with Ayatollah Khamenei, who was then the president of the Islamic Republic.

The luminous young man was persistent and adamant to secure the ability of the Muslims to defend their faith and their country. He presented a very logical and coherent argument towards Ayatollah Khamenei, stating that president Khamenei should issue an official order across the country that there shall be no more mourning for Hazrat Qassem ibn Imam Hassan (as) during the Muharram processions for an indefinite period of time.

Qassem was the young son of Imam Hassan (as) who joined Imam Hussain (as) in the tragic battle of Karbala. His age was around 13 years old, yet his maturity and faith exceeded that of grown adults. When he asked permission from Imam Hussain to fight the Satanic forces of the Ummayyad dynasty, the Imam asked this saintly young man what he viewed death as, to which Qassem replied that death in the path of God and righteousness is sweeter than honey. The Imam granted permission for Qassem to enter the battlefield.

This young martyr told Ayatollah Khamenei that as long as those faithful youth of Iran who are of approximately the same age as Qassem are forbidden from entering the battlefield to defend against the US/Zionist-backed invasion by Saddam, then there should be no more mourning for Qassem during the Muharram and Safar mourning periods.

Imam Khamenei was impressed by the faith, maturity, and intelligence of this young boy, and then oversaw a change in the rules of entry for various military bodies in the country to allow youth the age of Qassem to join the frontlines, perhaps with certain conditions, such as demonstrating a level of mental and spiritual maturity that may not be present in all people of that age, but it wasn't totally forbidden as was before, and Marhamat was able to go to the frontlines and attain martyrdom. Reform was made so that the landscape of the society in Iran reflected the spirit of Karbala.

In that same light, I humbly suggest on behalf of all the sincere non-Iranian believers who reside here in Iran, that all commemoration, mourning, or any sort of remembrance of any of the non-Arab Muslims who lived with the Prophet (S) in Mecca and Medina – such as Bilal the African, Salman the Persian, Ammar the Yemeni, and more – are temporarily ceased until foreign believers are made equal under the basic civic law of the country and the Shah's

backwards-minded law is fully scrapped and buried, and the spirit of Medina becomes the basis of Iran's policies towards foreigners.

Additionally, the few companions of Imam Hussain who had only recently converted to Islam prior to their martyrdom, such as Wahab bin Wahab,⁹ should not be mourned during the Ashura processions until the spirit of the caravan of Aba Abdillah al-Hussain is established in the basic legal code.

Perhaps, in favor of creating the spirit of equality that existed in Medina under the Prophet (S) and Imam Ali (as), the producers of the upcoming film on Salman the Persian should, in solidarity, delay the release of the series until there are concrete steps to making sure that foreigners who are sincere believers are treated in this country the same as the Prophet treated Salman, the spiritual forefather of Iranian Shi'a Muslims.

Many Muslims and believers around the world are seeking to leave the suffocating rainbow-flag tyranny of the liberal west, with some going to other non-Muslim countries that are more sane, such as Russia, or others opting for the ideal choice, namely the Islamic Republic of Iran which, despite all the various shortcomings, is still the best and most honorable country on the face of the earth.

"We have Muslim brothers who speak Urdu, Hindi, Indonesian, and other languages. To them, too, we are bound by the Islamic faith. All Muslims form one nation (ummah) and this Islamic Revolution of ours should advance towards the objective crystallization of a powerful Islamic Ummah, one billion strong. This is exactly what the enemy is afraid of. That is why our enemy insists on referring to

this Islamic Revolution as purely Iranian in its desperate bid to mar and ignore its universal dimension.

We are not against nationalistic inclinations as long as they are confined to such issues. But, if one's nationalism & nationalistic feeling urges one to incite every ethnic group to establish an independent socio-political state, separate from other brothers in this country, then it becomes a dangerous thing & we certainly oppose it.

Why is Islam a more sublime & powerful base for unity? It is because Islam is a religion of *fitra* (Divine nature of man). It is a religion made compatible by God with man's nature. This religion has harnessed common human *fitra*, bringing about a great powerful global entity of men with awakened *fitra*, rooted in the very being of man. It is then only natural that such a unity is vested with a tremendous potential for worldwide expansion."

- Martyr Ayatollah Sayyed Muhammad Husayni Beheshti
(ra)

Therefore, it is the duty of officials in countries which profess to have Islam as the basis of its law, or even a strong influence on its law, to make sure muhajireen are at the very least treated as equals under the basic civic law, balancing brotherhood with security to make sure only the sincere believers pass through their filters, and insure that the native population remains the majority demographic as is their right.

This equality should extend no matter if foreign believers are given residency permits, which would be for most people, or citizenship in cases where a muhajer faces severe political persecution

and jail time in their country of origin, or is a sincere believer who is married to a national of that country.

If hijra, whether down the street or across continents, is a divine duty, then there must not be any unnecessary bureaucratic road-blocks in the way of sincere believers who take steps towards Allah away from the dens of corruption. The road to martyrdom would be even more narrow for someone like Shaheed Courcelle, had he been born many years later.

How many potential Shaheed Courcelles are there who have the potential to become worthy of attaining martyrdom, but must struggle to attain their dreams of an honorable death? For them, the only potential route for martyrdom is if they upset the enemies of God and humanity so much that the Satanic powers send an assassin to kill them, and such plots by the enemy only happens to a handful of people.

As Shaheed Courcelle saw himself as part of an Islamic Ummah, and thus his duties to Islam were no different than an Iranian, he also criticized some internal Iranian policies that were contrary to Islamic values. Naturally, there are many issues that are solely the business of Iranians, but there are also many policies which affect Muslims as a whole, both inside Iran and around the world.

I also see my duties in a similar way, and when lack of Islamic spirit in the laws on foreign nationals in Iran cause fellow believing Muslims to be treated differently than other believing Muslims solely based on race, then it is my duty to address this issue in as fair and resonable a way as I can so that this issue gets highlighted, and then experts can decide the best way to address these issues while still balancing many other legitimate, practical concerns. This is a time-sensitive issue, as more and more people are considering leaving the west. It is imperative to make sure that a system exists

to take them in, while still preventing infiltrators and also preventing dramatic demographic changes which would be an injustice to the native peoples of the lands of the Islamic world.

“Indeed, those whom the angels take away while they are wronging themselves, they ask, ‘What state were you in?’ They reply, ‘We were oppressed in the land.’ They say, ‘Was not Allah’s earth vast enough so that you might migrate in it?’ The refuge of such shall be hell, and it is an evil destination. Except the oppressed among men, women, and children, who have neither access to any means nor are guided to any way. Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving.

Whoever migrates in the way of Allah will find many havens and plenitude in the earth. And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah, and Allah is all-forgiving, all-merciful.”

– Holy Qur'an, 4:97-100

A short summary of the policy suggestions, which take into account the spirit of Islamic brotherhood, national security, and the right of the native population to remain the demographic majority of their country, can be summed up as follows:

- End an easy path to citizenship for foreign women married to Iranian men. Both foreign men and foreign women with Iranian spouses must apply to a new system which only gives citizenship on a meritocracy basis, after assessment of faith in Islam, general loyalty to the system of wilaya, background checks (to weed out spies), and other sensible procedures

(which should be fair and not take too long). Strict quotas should be in place to maintain the Iranian people's demographic majority, therefore priority should be given to those with special cases such as spouses of Iranian nationals, political refugees (such as myself or mujahideen from Fatimiyoun, Zainabiyoun, and other such resistance units whom would get persecuted in their home countries for membership and military service), and any kind of legitimate special case.

- Those who are not eligible for a citizenship can settle for residency, which should be restructured based on the following: short-term, long-term, and permanent/golden visa. The criteria for each should be set by the experts in immigration law and national security.
- All foreigners should be treated as equal under the basic civic law so they can have a normal life when it comes to things like bank accounts, driver's licenses, and reporting crimes committed against them. Few exceptions for matters of national security or curbing the negative effects of fake marriages purchased on border villages by Afghan refugees seeking work. Government offices should also treat foreigners with dignity, even Afghan refugees. Follow the guidelines of the Leader of the Islamic Revolution who has advocated for the dignified treatment of Afghan refugees, even if certain laws need to be made specially for them due to the issues relating to Afghani men who flee the country and do not fulfill the rights of their Iranian wife nor their children.
- In the case of foreign men married to Iranian women, balance the need to protect Iranian women from the abuses of derelict husbands, such as those who leave the country and don't pay the wife's maintenance, without negatively affecting normal husbands who don't do such wicked acts of abandonment, and due to this, have their manhood humiliated by such laws and regulations, especially in the area of their children taking the last name of the mother, which humiliates

the father. In the area of re-entry permits, for Afghans, they should need a re-entry permit for every foreign trip. For non-Afghans, a multi-entry permit would help to make their lives easier, especially if their income is earned from businesses and companies abroad which requires them to make frequent trips, some which may be urgent and unplanned emergency trips which the bureaucracy of getting a re-entry stamp will greatly jeopardize.

- When taking into consideration practical issues such as national security and demographic preservation, do not neglect the spirit of brotherhood in Islam.

I humbly ask all readers as well as public officials and public servants in Muslim-majority countries to forgive me for my shortcomings. This is an important issue which affects me personally. I long for the fragrance of Medina under the Prophet (S) and Imam Ali (as) where I know I would be treated as a brother and an equal, not just on a personal level but on a legal level under an Islamic system. Not smelling this fragrance of brotherhood breaks my heart. This fragrance can be actualized in reality (to a certain extent) while balancing legitimate, practical concerns relating to national security and demographic preservation.

If my humble suggestions in this chapter are worth any merit, policy experts can build upon what was beneficial from my suggestions and reform/discard the aspects which have shortcomings or other flaws and make it much better than anything my limited mind could come up with, as well as go from the general principles down to the specifics and fine print.

The full extent of the fragrance of the brotherhood of Medina will be fully actualized by the establishment of a divine kingdom on earth by Imam Mahdi (aj) and Jesus Christ (as), which we should all pray will come sooner rather than later, although their delay is

due to our sins, shortcomings, and unwillingness to sacrifice our lives and treasures for the sake of God and upholding truth and righteousness.

"In a poetry session in the presence of the Leader of the Islamic Revolution, a poet recited a beautiful poem. This poem of his was very pleasant and enriched with prominent meanings. I want to recite it here to put flames [of joy and wisdom] in your hearts and for the martyrs' daughters, spouses, and mothers to calm their hearts.

*'If you be a mountain, what's the difference between rain or flood?
If you be a cedar, what's the difference between wind or storm?
The borders belong to the earth and You to the sky.
What is the difference between the sky of the Levant and that of
Iran?*

*The lock must break, we must break the cage.
What is the difference between the siege of Al-Zahra and Abadan?'*

The oppressed in the cage, whether in Al-Zahra, Kafriya, Abadan, or in Sarajevo (Bosnia), makes no difference.

[The poem continues,] *'Our border is love and wherever it is, is our soil.*

*What is the difference between Samarra, Gaza, Aleppo, and
Tehran?*

*Anyone without the dawn of martyrdom, will have the night of
death.*

*Without martyrdom, what is the difference between death and
loss?'"*

- Martyr Qassem Soleimani (ra)

"The IRGC Quds Force is a force that watches everyone and everywhere with an open and wide heart. They are 'fighters without borders.' **Fighters without borders.** They preserve the dignity of the weak and the oppressed."

- The Leader of the Islamic Revolution, Ayatollah Sayyed Ali Khamenei
Friday prayer, 28 Mehr 1398

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1 <https://fr.irna.ir/news/85064928/Le-seul-martyr-fran%C3%A7ais-de-la-guerre-impos%C3%A9-1980-1988>

2 <https://borna.news/fa/news/885647/%DA%A9%D9%85%D8%A7%D9%84-%DA%A9%D9%88%D8%B1%D8%B3%D9%84-%D8%AA%D9%86%D9%87%D8%A7-%D8%B4%D9%87%DB%8C%D8%AF-%D8%A7%D8%B1%D9%88%D9%BE%D8%A7%DB%8C%DB%8C-%D8%AF%D9%81%D8%A7%D8%B9-%D9%85%D9%82%D8%AF%D8%B>

3

3 <https://www.ziaossalehin.ir/fa/content/10108>

4 <https://wpr.org/historian-industrial-revolution-gave-us-lunch-we-know-it>

5 <https://bbc.com/news/magazine-20243692>

6 <https://ediblegeography.com/lunch-an-urban-invention/>

7 Al-Kulayni, Usul al-Kafi (Intisharat 'Ilmiyyah Islamiyyah, Tehran), vol. III (Arabic text with Persian translation by Sayyid Jawad Mustafawi), p. 419 – taken from *40 Hadith* by Imam Khomeini (ra)

8 Relevant lecture series by Sheikh Farrokh Sekaleshfar, who summarizes the teachings of many grand scholars on the Islamic view of living under the system of taghut, and the arguments in favor of migrating to a nation or society that allows the believer to fully practice his faith: <https://www.youtube.com/playlist?list=PLwHLTdHS4BfDjyT3zbj-zxXGe8C0bZJ1q>

9 https://en.wikishia.net/view/Wahb_b._Wahb



Basira Press editor-in-chief Ali Salaam at the grave of Shaheed Jérôme Kamel Courcelle in the holy city of Qom, Islamic Republic of Iran in early 2024.