

The Right Side of History

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Words of Wisdom

Hezbollah is truly a “Shajarah Tayyibah” [Blessed Tree]. Hezbollah and its heroic, martyred leader are the essence of Lebanon’s historic virtues and identity.

From Martyr Khamenei’s Friday Prayer sermon on Oct. 4, 2024



Word for Word

In this battle, the evil enemy is equipped with the best resources, and the US is behind them. The US claims that they aren’t involved and are unaware of matters. This is false. They are both aware and involved, and they need the Zionist regime to be victorious. The enemy has money, weapons, resources, and a global propaganda system. The opposing side, which is the believers and the Mujahideen who fight on the path of God, don’t have even a hundredth of those resources. But at the same time, the one who is the victor is the one who fights on the path of God. The Palestinian Resistance is the victor. Hezbollah is the victor. Up until today, Hezbollah and the Resistance Forces have been the victors. And the proof for this is that [the Zionist regime] has resorted to killing civilians.

If the malicious Zionist regime had been able to overcome the fighters, either in Gaza, or the West Bank, or in Lebanon, if it had been able to defeat the fighters, it wouldn’t have been forced to reveal its dark, hideous face to the world. It wouldn’t have needed to carry out these crimes against homes, schools, hospitals, children, infants, and women. It hasn’t been successful. Since it hasn’t been able to overcome the Resistance forces, it has no choice but to pretend to be victorious by targeting women, children, defenseless civilians, vehicles on roads, schools, and hospitals. So they have failed so far.

Yes, they are inflicting damage. They have martyred a number of Hezbollah’s influential, valuable members. Undoubtedly, this was a loss for Hezbollah. Nevertheless, this is not a loss that will bring Hezbollah to its knees. Hezbollah’s organizational strength and its powerful human resources are much greater than this. Their power, capabilities, and resilience far exceed any serious harm inflicted by these martyrdoms. Yes, of course, losing even one person, especially a commander with a history of fighting on the path of God, is a loss. There is no doubt about that. But up until today, they [the Resistance] have been victorious, and by God’s grace, power, and strength, the Resistance Front and the Hezbollah Front will be the ultimate victors in this battle.

From Martyr Khamenei’s speech on Sept. 25, 2024



Memorable Frame



A bond rooted in love and support, the story of these two fearless leaders who stood against the oppression of Western and Zionist governments is one of steadfastness and resistance. They devoted their lives to strengthening Islam, standing with the oppressed people of Palestine, and fostering unity among Islamic nations in opposition to Western policies toward West Asia.

Their leadership reached far beyond their own countries and the Islamic world; they awakened the world to the cruelty of Western governments. Today, in many parts of the globe, people take to the streets to condemn Western politics and behavior, calling for justice and a free Palestine. This is the fruit of the efforts these two leaders made to alert global public opinion to the destructive and inhumane policies of the West.

The enemy believed that assassinating these

two leaders would drain the Resistance Front of its spirit and unity, paving the way for its destruction. But that miscalculation became their own worst enemy. In Islamic teachings, martyrdom is not the end of a path or an era; it is a beginning — one that breathes new rays of hope and resistance into the hearts of Muslims. For the followers of Imam Hussain (pbuh) and the school of Ashura, martyrdom is rebirth and a new beginning.

The blood of a martyr is so sacred that it illuminates the path to God, guiding freedom-loving people around the world toward it. This is exactly true of our martyred Leader, Imam Sayyid Ali Khamenei, and the revered martyr of Islam, Sayyid Hassan Nasrallah. The actions and principles of these two leaders were always in harmony, ultimately leading them to martyrdom — an eternal honor bestowed by God upon His special servants.

 **The People Rise Up**

Should any event befall this country, Almighty God will raise these people to confront it. The people will be the ones who will stop it.

Martyr Khamenei
Feb. 1, 2026





Opinion

Inside Hezbollah's battlefield transformation

Interview with Ali Jezzini, military analyst

What factors led Hezbollah to choose this specific timing to respond to the Zionist regime's repeated ceasefire violations and resume military confrontation?

Hezbollah decided to enter the confrontation after the Zionist regime's ceasefire violations had reached into the thousands over a span of fifteen months, leaving more than four hundred Lebanese martyrs. The trajectory the Zionist regime had adopted was an escalating one: it began with drone strikes targeting individuals, then expanded to the bombing of safe houses, and ultimately escalated to direct attacks on residential homes, with complete disregard for civilian lives.

As an integral part of the Resistance Front, Hezbollah therefore deemed this intervention necessary to restore and reassert the prevailing strategic equations. At the same time, it seeks to utilize the newly formed reality and to secure a place for itself at the ceasefire negotiating table, particularly given that this is a decisive battle targeting the very heart of the Resistance

Front: the Islamic Republic of Iran.

By entering the battlefield, Hezbollah has positioned itself as one of the principal actors in any forthcoming negotiations. In the event of a ceasefire, it can now demand a comprehensive and complete ceasefire across the entire West Asia region — an effort aimed at reversing the reality that took shape over the previous period, reflected in what came to be framed as the "Israeli freedom movement," through which the Zionist regime came to believe that the outcomes of the previous war, together with political developments in Syria, had cemented a new strategic status quo.

Accordingly, the Resistance's entry into the battlefield is an attempt to overturn these equations, despite the heavy costs and sacrifices involved, and to impose a complete and violation-free ceasefire on the Zionist regime, restoring conditions to what they were prior to 2023.

In this sense, Hezbollah's intervention is understood as serving Lebanon's national interests, while simultaneously advancing the interests of the Resistance and the entire Resistance Front. This is especially true when viewed through the lens of the ideological and spiritual dimension embodied in the martyrdom of the martyred Leader, Imam Ali Khamenei—a point referenced in Hezbollah's first statement, which emphasized that this action stands as a continuation of that same pure and sacred blood.

What new tactics did Hezbollah employ in the recent war; both in terms of weaponry, equipment, and operational tools, as well as in its field tactics?

Unlike in the “Uli al-Ba’s” battle, Hezbollah adopted an entirely different tactical approach in the current operation—referred to as “Al-‘Asf al-Ma’kūl.” These tactics were fundamentally based on not insisting on holding territory in the face of changing conditions — a departure from the traditional defensive doctrine in southern Lebanon. Over the past fifteen months, the Zionist regime has pursued a systematic campaign of destruction and displacement across the border villages, which in turn weakened the front line.

Given the Zionist regime’s firepower advantage, as well as the new reality shaped by political developments in Syria, which imposed constraints on the flow of weapons to the Resistance, it became necessary to alter the geographical deployment and refrain from insisting on holding territory, while at the same time working to draw Israeli forces deeper into Lebanese territory and inflict casualties on them.

Another shift involved the use of advanced, high-value systems that can be produced domestically and at scale within Lebanon—such as attack drones and fiber-optic-guided weapon systems. These systems operate through fiber-optic cable connections, making them resistant to Israeli jamming efforts. They also provide operators with greater flexibility and enhanced ability to target the vulnerable points of armored vehicles—unlike conventional anti-tank missiles, which require importation and involve far more complex production processes.

One may also point to Hezbollah’s adoption of the principle of “balance in fire” in its launch operations—a doctrine aimed at sustaining effective firepower for as long as possible while gradually exhausting the Zionist regime’s internal front. Within this framework, precision in targeting improved significantly, replacing a focus on sheer quantity.

In parallel, field tactics shifted from large-scale military operations to small, independent teams relying on planting explosives, firing anti-tank missiles, and carrying out attacks using kamikaze drones. However, this did not prevent the execution of more complex operations involving fire support from missiles and artillery to back up field forces.

This was clearly demonstrated in the Taybeh–Qantara area, where Israeli forces attempted to advance but were caught in a Resistance ambush. Resistance fighters targeted them with missile strikes and artillery fire, inflicting heavy casualties and ultimately forcing their withdrawal—to the extent that they abandoned any plans of advancing north of the Litani River.

How do you assess Hezbollah’s capacity to adapt its tactics—in weapon deployment, field combat, and command—as well as the large-scale introduction of new and more advanced weapons into its arsenal? More broadly, what overall picture do these developments present of Hezbollah’s nature and capabilities, beyond the purely military dimension?

As noted earlier, the Resistance's fundamental tactical shift stems from several key factors. First, the Zionist regime typically seeks to draw its opponent into a war based on defense and containment, exploiting its superiority in firepower and destructive capacity. It was therefore essential to reverse this dynamic by pulling Israeli forces deeper into Lebanese territory, where their supply lines would be extended and their units exposed to attacks from multiple directions.

This expansion also stretches their logistical chains and forces them to move through routes and areas that, unlike in the past, have not been fully cleared from a security standpoint. This is due to the Zionist regime's continuous activities over the past fifteen months, including ceasefire violations, the planting of surveillance equipment, persistent infiltration operations, and similar actions, all of which kept its operations intensely focused on this front.

Within this context, operational and battlefield necessities imposed their own demands, alongside the lessons Hezbollah learned from the July War (the 33-Day War), also referred to as "Uli al-Ba's." In addition, changes in the types of weapons employed were also shaped by political developments in Syria, which restricted access to certain types of armaments and necessitated their replacement with alternative tools and systems.

Taken together, these pressures drove this transformation, and the Resistance was prepared to learn and adapt its methods in response to the new circumstances.

The capabilities now being deployed not only reflect the Resistance's high degree of flexibility, but also demonstrate its clear ability to learn and to compensate for losses—whether at the level of command, logistics, or personnel. In the process, a substantial reservoir of experience has been accumulated, along with the capacity to sustain field operations even under the most difficult conditions.

This becomes even more significant given that these operations are being carried out in the face of highly advanced Israeli intelligence capabilities—among the most powerful in the world. Despite sustaining losses, the Resistance has maintained the ability to replace personnel with suitable successors and sustain the course of battle, all while preserving uninterrupted communication with the command center.

This marks a fundamental distinction from previous confrontations—particularly "Uli al-Ba's," or the July War (the 33-Day War)—during which Secretary-General, Sheikh Naim Qassem noted that communications had been severed. In this confrontation, however, no such interruption occurred; command and control continued regularly at all levels and without pause.

This has significantly enhanced the Resistance's effectiveness in conducting ambushes and inflicting casualties on enemy forces. This situation not only reflects a high capacity for learning and flexibility but also reveals a steadfast will and a serious determination to continue on this path, despite all the sacrifices involved.

This factor—namely, the spiritual and faith-based dimension—is fundamental. Without it, the Resistance might well have collapsed, as has occurred in many previous military experiences where forces from other movements were unable to withstand the intensity of Israeli fire and could not continue the fight.



Choose the Right Side of History



A display in the city of Leipzig, Germany, in honor of the martyred Iranian students killed in the US-Israeli airstrike that targeted an elementary school in Minab





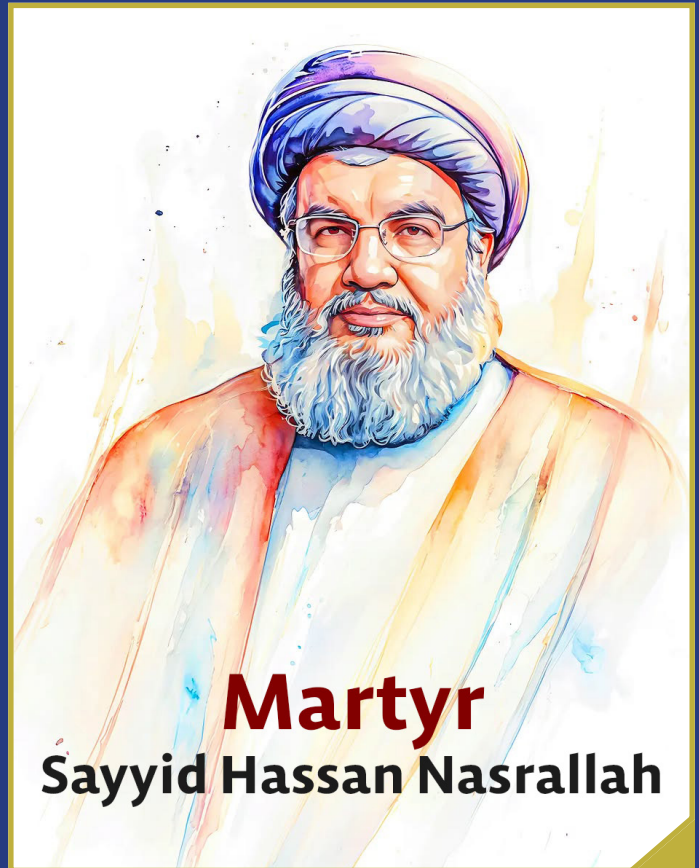
A Moment with Caravan of Martyrs

Martyr Sayyid Hassan Nasrallah

Sayyid Hassan Nasrallah was born in 1960 in the Ashrafieh district of Beirut into a humble and religious family. As the eldest son in a large household, he showed a character very different from other children from an early age. While many boys his age spent their days playing, young Hassan devoted his time to mosques, books, and religious study. His deep attachment to Islam and to the cause of social justice emerged early in life. The image and message of Imam Musa al-Sadr left a lasting impact on him, especially the call to defend the deprived and oppressed.

At the age of fifteen, he joined the Amal Movement, which was then widely known as the "Movement of the Deprived." Despite his young age, he quickly gained recognition for his intelligence, discipline, and leadership abilities. A year later, driven by a passion for religious scholarship, he traveled to Najaf to study in the Shiite seminary. Life there was difficult, and he lived with very limited means, but hardship never weakened his determination. In Najaf, he met the future martyr Sayyid Abbas al-Musawi, who became his teacher, mentor, and lifelong companion. Under his guidance, Nasrallah completed years of religious studies in a remarkably short time. However, in 1978, the Iraqi Baathist regime expelled many foreign seminarians, forcing both men to leave Iraq.

After returning to Lebanon, Nasrallah continued his studies in Baalbek while expanding his political and social activism.



The Israeli invasion of Lebanon and growing pressure for compromise with the occupying regime became a turning point in his life. In 1982, alongside Sayyid Abbas al-Musawi, Ragheb Harb, and other clerics, he left the Amal Movement and helped establish the nucleus of what later became Hezbollah. For Nasrallah, resistance was never limited to defending Lebanese territory alone; it was a struggle for human dignity, justice, and the defense of oppressed people against occupation and aggression.

Later, he traveled to Qom to continue his religious education and further strengthen ties between the Lebanese Resistance, Iran, and Syria. He believed that resistance was not merely a political strategy but a moral and spiritual duty. Following the assassination of Sayyid Abbas al-Musawi in 1992, Nasrallah was chosen as Secretary-General of Hezbollah

despite his relatively young age. Those close to him said he accepted the role not out of ambition, but from a profound sense of responsibility.

Under his leadership, the Lebanese Resistance achieved a historic victory in 2000, forcing the Israeli occupation to withdraw from southern Lebanon. This victory transformed the balance of power in the region and established Nasrallah as a symbol of steadfastness throughout the Arab and Islamic worlds. Through his speeches, composure during crises, and unwavering commitment to his promises, he inspired millions. He repeatedly affirmed that the children of Lebanon were no less valuable than those of the enemy and that oppressed nations had the right

to defend themselves.

His personal life was also marked by sacrifice. His son, Sayyid Hadi Nasrallah, was martyred at the age of eighteen while fighting against Israeli forces. Though deeply grieved, Nasrallah regarded his son's martyrdom as an honor bestowed by God and bore the loss with patience and faith, just as countless other families of martyrs had done.

Until the end of his life, Sayyid Hassan Nasrallah remained a defining figure in the struggle for resistance, the liberation of Palestine, and the defense of oppressed peoples — a leader who dedicated his life to dignity, justice, and the fight against occupation.



Narrating the Art



Under the olive tree, he rests

The fighter from the hills of the south, a son of Hezbollah, leans against the trunk. His body is broken, his breath shallow, his uniform stained with the soil of his homeland and the blood of his sacrifice.

In his hands, he holds a headband, and on it is written a name that has guided the Resistance for centuries: "Ya Hussain." In his mind, he drifts into the lamentations of Karbala — the stories he grew up hearing. It is as if he can see Abbas ibn Ali (pbuh) fall before he could bring water to the parched children of the caravan. And then, as if he sees Imam Hussain (pbuh) himself fall to his knees beside his brother and hold his head. The soldier sheds his last tear — not

for himself, but for the calamities that befell the grandson of Prophet Muhammad (pbuh). But then, the vision fades. He returns to the present. The trees around him have witnessed his footsteps for years. Now, they witness his final moment.

From a distance, the sound begins, low at first, then growing louder, more certain. The enemy's drone approaches through the thick, heavy air, not with mercy, not with warning, but with the cold emptiness of a machine that has no heart. It is the sound of the oppressor, the same sound that has haunted these hills for decades. Closer it comes, and closer still.

The fighter does not run. He cannot, and more than that, he will not. In that final moment, as the shadow of the drone falls over him, the last sound he hears is not the explosion, but the whisper of his own lips repeating a name that has never failed him: "Ya Hussain."

The missile strikes the tree beside him. The wood splinters into the air, the ground shakes, and the fighter falls — not as a victim, but as a witness. A martyr whose name will be whispered among the same olive trees that once gave him shade, and whose story will be told to children who will one day take his place.

And if we were to look closer, past the smoke and the dust rising from the shattered earth, we would see a figure kneeling beside the fallen fighter, with his head resting on his lap. The same hands that once held the head of his brother in Karbala now hold this soldier as gently as if he were family.



A Word to My Martyred Leader

My Dear Martyred Supreme Leader, Sayyid Imam Khamenei,

Bismillah...

I grew up loving you. Your name was always spoken with reverence in my home.

I watched your humble eyes, your simple clothes, your quiet strength. I found not a tyrant, but a servant, a man who chose truth over gold.

When I heard you returned to your Lord as a martyr, I wept, not for you, for you won the highest rank. But I also smiled, because Allah chose you as a shaheed.

You are gone from our eyes, not from our hearts. Every prayer, I will remember you.

Inna lillahi wa inna ilayhi raji'un.

Your follower from afar,
Muhammad Abdurrashid Muhammad
Nigeria



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