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Learning from USA IRAN War: Resilient of Islamic Law from Global Crisis

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Abstract

The US-Iran war that began on February 28, 2026, warrants examination and research as it presents two issues currently serving as international topics requiring answers—and offering potential research novelty: first, why the US went to war with Iran after a prolonged embargo that triggered a global crisis; and second, whether the implementation of Shi'a-style Islamic law in Iran was the primary factor preventing the country from surrendering up to the time of this study. The research employs a qualitative approach grounded in Islamic law (derived from the Qur'an and Hadith) and Islamic history, utilizing Amin Abdullah's "Integration-Interconnection" framework and Fazlur Rahman's "double movement" method. Two key results emerged: first, the conflict is fundamentally linked to resources, as Iran possesses abundant oil and nuclear materials—the management of which is claimed to pose a global threat. Second, the embargo imposed on Iran for nearly four decades fostered crisis resilience; this was sustained by the consistent application of Shi'a-style Islamic law alongside the development of military technology capable of striking bases in US-allied Gulf states. Two brief conclusions are drawn: first, nations with abundant natural wealth face a choice between being colonized or independently managing their resources; second, states must implement laws and regulations that strengthen human capital and foster the development of cost-effective, efficient military technology to safeguard national sovereignty and reflects an innate aspect of human nature that has existed since Earth became the human abode and the setting for humanity's role as khalifah.

Keywords: *USA IRAN War, Resilient, Islamic Law, Global Crisis, Khalifah*

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Introduction

The background of this research stems from the researcher's concern regarding two matters: first, the news reports stating that Imam Ali Khamenei and several of his family members were martyred in a United States bombing (Sartika, 2026) in Tehran on February 28, 2026 (Amar, 2026) which subsequently marked the beginning of the Iran war and the ongoing struggle for the Strait of Hormuz (Pristiandaru, 2026) and it is claimed that the United States won this war, "Operation Epic Fury" (Sinaga, 2026). However, as of the time of writing on August 12, 2026, the war has not yet ended. Secondly, the war against Iran is a controversial war for Trump because it is not grounded in a conflict waged to uphold the law and defend justice, but rather follows Israel's wishes (Dewi, 2025).

This war began with concerns regarding nuclear issues and regional political stability, though it subsequently sparked debate within the U.S. Congress itself (Sarwindaningrum, 2026) which stated that this war had dragged on for too long and incurred enormous costs, resulting in two consequences: first, a crisis of suffering for the American people themselves due to a fuel crisis and skyrocketing prices, which sparked protests (Kristiana & Planasari, 2026) and secondly, the embarrassment felt by Americans—provoked by President Trump—stemming from military incompetence that frustrated troops, leading to clashes among their own forces and the deaths of seven soldiers aboard an aircraft carrier (Lainufar, 2026), as well as the weakness of American diplomacy regarding the agreement with Iran (Firmansyah, 2026). Consequently, Iran will not accept peace negotiations unless the Trump administration is replaced by another president (Azimi, 2026) based on the chronology of the history of Iran's development which was isolated for more than 40 years, the embargo (Wulandari & Nurhadi, 2025).

Iran has been under embargo since 1979, when the Iranian Islamic Revolution, led by Imam Khomeini, succeeded in overthrowing Reza Pahlavi as the Shah of Iran (Zuraya, 2023). The transition from an absolute monarchy to an Islamic republican theocracy (Purnama & Arjanto, 2024) in governance, leadership styles, and the implementation of the Shi'a version of Islamic law (Saputra et al., 2025).Iran is a country that is not treated like the seven other Middle Eastern nations that enjoy the privilege of hosting United States military bases (Syarifudin, 2024). An embargo was imposed on Iran by the United States and the UN, involving the freezing of assets and financial resources (Idris, 2020) because it is considered to be sponsoring terrorism by the Hezbollah, Hamas, and Houthi groups (Firmansyah, 2017) and is alleged to be developing nuclear weaponry (N. N. Dewi, 2026).

The State of the Art of this research was conducted according to research procedures. The steps are as follows: First, the researcher conducted a strict selection of duplicate research titles and themes by searching journals and other document sources related to the research theme. In this context, the focus is naturally on matters concerning the US-Iran conflict and its relationship with Iranian Islamic law amidst the global crisis. Secondly, the researcher seeks to identify research gaps in prior studies

related to the conflict, particularly those conducted before February 28, 2026. Third, the researchers identified the study's novelty by mapping the literature, modifying the research methodology, and analyzing the research findings (Nuraini, 2023) accompanied by research originality and tangible contributions to various parties (Yuliana, 2022) particularly for students taking the courses Islamic Religion, Legal English, International Law, and Islamic Law at the law faculty where the researcher teaches.

Studies conducted on the US-Iran conflict highlight the resulting impact of the global energy crisis (Abdul Basit et al., 2026) as well as international geopolitical changes (Navale, 2026) towards military blocs such as NATO (Jati, 2026). Research regarding Iran's military resilience and its connection to Islamic law was conducted prior to February 28, 2026, focusing on the legitimacy of war and jihad, as well as the jurisprudence of war and its adaptation (Rezamand, 2011), ban on poison weapons (Simonen, 2017) and protection of non-combatants (Asgari, 2025) The focus is not on Iran's current protracted conflict, which is underpinned by Islamic law. Previous studies have not examined how Iran’s capacity to endure—under the laws it enforces—holds up amidst changes in leadership.

Thus, the research gap lies in the intersection of the application of Islamic law and Iran's military technology—specifically in the post-February 28, 2026 period—and Iran's resilience amidst a global crisis. This gap serves as the basis for the study's novelty and the paper's objective: to answer two research questions. First, what is the US objective in engaging in conflict with Iran after a prolonged embargo that ultimately precipitated a global crisis? Second, is it the Shia version of Islamic law—implemented by Iran since 1979—that has enabled the country's defense capabilities and military technology to remain robust and unconquerable to this day?

The two research questions above define the scope of this study: first, the reasons behind the war and the U.S. embargo, supported by arguments based on international law; and second, the primacy of the Iranian version of Islamic law and its implementation from 1979 to the present, from Khomeini (Yanuri, 2022) to Khamenei (Pandu, 2026) in eliminating three things—social injustice, foreign influence, and political repression by SAVAK—and replacing them with moral courage, simplicity, and religious ideology plus military role in keeping peace. This implementation has garnered citizen support for upholding sovereignty—as evidenced by their control over territory, particularly the Strait of Hormuz, which has triggered global crises—while simultaneously offering a tangible lesson to other nations on the importance of self-reliance and robust military-technological defense capabilities to avoid easy subjugation, such as the attempted abduction of President Maduro by the U.S. in Venezuela. (Agius, 2026).

Methods

The researcher used a qualitative method type of research with a legal research approach by applying data analysis from the integrated-interconnected paradigm of

Amin Abdullah (Tajuddin & Awwaliyah, 2021) and Fazlur Rahman's double movement method (Hasanah et al., 2024) in providing solutions and answers for questions by obtaining data sources from the Quran, Hadith, journals, and news reports related to the US-Iran conflict.

The choice of qualitative method in this type of research is based on that qualitative research that uses statements or opinions as a way of writing is the right method in this scientific writing because it is closely related to the text of the Koran and the hadiths and it has adaptation and flexibility of meaning that is adjusted to the needs of the environment and the time of their application so that there is no single interpretation and single solution for all problems. This type of research obtains data and facts from narratives and descriptions in answering why and how flexibly according to the research (Apprentice, 2025) in the form of opinions and opinions recorded in writing, either electronically or on paper. Furthermore, the qualitative selection tends to eliminate claims of sole truth, because it is plural, subjective, contextual, and focuses on the process rather than the results (Team, 2026) so that every opinion and view gets the same portion in the discussion, both pros and cons, and readers of the research can then consider the reasons used as evidence in making decisions and solutions, especially in discussions regarding the reasons why wars occur and elements make Iran's Islamic law survive embargoes and wars with the military technological power they possess which have many points of view.

The legal research approach is divided into two legal approaches, first, the international legal approach is based on the occurrence of war between countries. Law has the keywords: regulate, bind, sanction, which means that law is a rule that binds the parties and if anyone violates it, they will be punished. As for international law, it is countries or organizations, so the international legal approach in this study examines various rules that have been violated by countries at war, especially the rules regarding war that have been mutually agreed upon, namely the ICC Rome Statute Article 8 regarding the killing of non-combatant civilians and the destruction of non-military facilities (Muharrom et al., 2025). The UN cannot stop war militarily even though the UN is an organization that has authority in international regulations in articles 39-42 of the UN Charter (legal.un.org, 2010a) can support and establish an arms embargo (Sipri, 2026) and economy embargo (Shaid, 2023) and international sanctions against a country deemed to threaten another country. In addition to embargoes, the UN itself has regulated and veto rights held only by the five founding countries of the UN and the deciding factor in the outcome of World War II, with the right to determine or overturn decisions as outlined in Article 23 paragraph 1 and Article 27 of the UN Charter (legal.un.org, 2010b) which is considered unfair in legal considerations but is geopolitically relevant in maintaining global stability so it is difficult to change (UMY, 2025). The three facts above (war crimes, embargo and veto rights) are international legal issues which are considered to be stages in efforts to prevent and handle war between countries.

The second approach is the Islamic legal perspective, which examines the evolution of the laws of war within Islam—as documented in the Quran and Hadith—to derive the legal principles and rulings that guide actions concerning warfare, national resilience, and state sovereignty. War is a significant reality of human existence; consequently, Islamic legal scholars have dedicated specific sections to the management of warfare and strategies for achieving victory. Thematically, war is inextricably linked to geopolitics and geoeconomics, as it represents one of the many methods humans employ to seize and secure power and natural resources.

Geopolitics comes from two words, “geo” which means “earth” and “politics” which has a definition: the art of seizing and maintaining power (Darmoko, 2017). The concept of geopolitics is also often equated with international politics (Deudney, 1998). Geopolitics explains three things: the first is related to influence and power over space and territory; the second is related to state affairs; and the third is related to the future orientation of countries in the world as well as the interests of assets and the regulation of the population of countries related to the interrelationship between interests and power as well as the role of discourse and ideology (Dodds, 2019) which is closely related to the economy as its link. The importance of the relation of geopolitics and geoeconomics are factors that encourage countries to have the same interests in protecting assets, whether in the form of companies or natural resources owned by a country in its territory, which is protected by one of various means (Angel, 2023), namely, military equipment as defense in the event of conflict (Rachman, 2024) and the future of a country that depends on economic capabilities and political influence in determining capital flows, trade routes, supply chains, and technological ecosystems that reshape dynamics all over the world (HDFF, 2025). Examples of geopolitics related to geography, economics, and territory are treaties, international organizations, trade and economic agreements, climate-related agreements, and war (Ferguson & Jordan, 2026), which occurred between the USA and Israel and Muslim Gulf countries against Iran.

Two data sources from the Quran and the Hadith of the Prophet Muhammad, chosen thematically related to geopolitics and war. The Quran in this study is limited to the Quran translation published by Oxford University Press (Abdel Haleem, 2004), based on the researcher’s choice of the Hanbali school of thought regarding the possibility of touching the translation of the Quran without ablution, which is followed by some scholars (Hasan, 2018). The discussion of geopolitics is found on page 7 in The Cow 30 about the creation of Adam: 30 [Prophet], when your Lord told the angels, ‘I am putting a successor on earth,’ they said, ‘How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?’ but He said, ‘I know things you do not.’

The word earth is geo and khalifah means successor, be equated with politicians, who engage in politics as the art of seizing and maintaining power. God grants humans authority to rule, as the earth was made for them to return to the afterlife. And in its implementation, humans who become caliphs require authority and power in the use

of human resources and natural resources so that obedience to the laws that are to be enforced occurs with God's sovereignty as the initial source and shifts slowly with the development of understanding of the sovereignty of the king as God's representative, the sovereignty of the people, the sovereignty of the state, the sovereignty of law, the sovereignty of the constitution, the sovereignty of reason, and the sovereignty of social facts (Shidarta, 2026) and fought over through war.

War or killing in Arabic, "Qital" does not only mean military war but can also mean economic war, cultural war, war of nerves, and so on, and its harm is less than slander. Therefore, war knows no tribe, religion, or race; it can occur between families and within the same religion. The Quran even speaks of war in several verses on the topic of war, which serve as the source of the concept of war in Islam. First, on pages 21-22 in The Cow 190-194: *190 "Fight in God's cause against those who fight you, but do not overstep the limits: God does not love those who overstep the limits. 191 Kill them wherever you encounter them, and drive them out from where they drove you out, for persecution is more serious than killing. Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, kill them– this is what such disbelievers deserve– 192 but if they stop, then God is most forgiving and merciful. 193 Fight them until there is no more persecution, and worship is devoted to God. If they cease hostilities, there can be no [further] hostility, except towards aggressors. 194 A sacred month for a sacred month: violation of sanctity [calls for] fair retribution. So if anyone commits aggression against you, attack him as he attacked you, but be mindful of God, and know that He is with those who are mindful of Him"*. Second, on page 24 in The Cow 216: *216 "Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something although it is bad for you: God knows and you do not"*. Third, on pages 338-339 in The Private Rooms 9: especially the war between Muslims: *9 "If two groups of the believers fight, you [believers] should try to reconcile them; if one of them is [clearly] oppressing the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God loves those who are even-handed".*

The Hadith of the Prophet Muhammad related to war is found in the chapter on *jihad*. In this study, the researcher only took the hadiths of war that were sourced from *Al-Lu'lu' wal marjan*, which was compiled by Fuwad Abdul Baqi and translated by Muhammad Muhsin Khan into English (Abdul Baqi, 1994). The choice of the word hadith over sunnah refers to the opinion of scholars distinguishing the frequency of occurrence: hadith is everything that comes from the Prophet Muhammad after his prophethood, while sunnah is everything that comes from the Prophet Muhammad pre-prophecy. To provide additional information to the previously discussed Quranic verses, the researcher limited the study to hadiths.

First, on pages 89-90, Chapter 5 in Jihad, no. 1134: *Narrated Jabir bin Abdullah: The Prophet said, "War is deceit"*. (Sahih Al-Bukhari, Hadith No. 269, Vol. 4). Second, on page 91, Chapter 8 in Jihad no. 1138: *Narrated Ibn 'Umar: During some of the Ghazawat (holy battles) of Allah's Messenger, a woman was found killed, so Allah's*

Messenger forbade the killing of women and children. (Sahih Al-Bukhari, Hadith No. 258, Vol. 4). Third, on page 102, Chapter 16, in Jihad no. 1150: *Narrated; Aisha, mother of the believers: After the death of Allah's Messenger, Fatima, the daughter of Allah's Messenger asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Messenger said, Our property will not be inherited, whatever we (i.e. Prophets) leave is Sadaqa (to be used for charity). Fatima, the daughter of Allah's Messenger got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Messenger. She used to ask Abu Bakr for her share from the property of Allah's Messenger which he left at Khaibar, and Fadak, and his property at Al-Madina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Messenger used to do, because I am afraid that if I left something from all that which the Allah's Messenger used to order, then I would go astray. (Later on) Umar gave the Prophet's property (of Sadaqa) at Al-Madina to Ali and Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Messenger used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler". (Az-Zuhri said, "They have been managed in this way till today")* (Sahih Al-Bukhari, Hadith No. 325, Vol. 4).

Hadith No. 325, Vol. 4 marks the beginning of the geopolitics and geoeconomics involving the descendants of the Prophet Muhammad and the Companions—a dynamic that centered on differing views regarding the management of power and natural resources. This gradually led to the historical battles of the Camel and Siffin, and it illustrates that the current conflict between the United States and Iran is likewise driven by a desire for political and economic dominance. Back to the old days, after the Prophet Muhammad died, history recorded the dark events of the war that occurred between Muslims, namely the Jamal War and the Siffin War, which claimed thousands of lives; the tricks carried out by Jewish individuals in triggering the two wars; and the DNA of Israeli Jews, which appeared in historical records to re-examine the theory of modern war involving the USA, Israel, and Muslim Gulf countries against Iran.

The Jamal War and the Siffin War were slanders that occurred within the Muslim community after the murder of Uthman bin Affan. The Jamal or Camel War that occurred in Basrah in 36 H / 656 AD was a war that occurred between Ali and Aisha, Zubair, and Talha, who asked for the killers of Uthman to be punished as soon as possible. An agreement was made that Ali would immediately punish the killers of Uthman, but it spiraled out of control and turned into a feud that ended in a bloody conflict, claiming 10,000 lives due to slander by Abdullah bin Saba, originally from Yemen and of Jewish descent, who pretended to be Muslim. He pitted Muslims against each other by killing those who sought peace and making it seem as if peace would be in vain. In the Jamal War, Thalhah and Zubair were considered to have strongly

criticized the authorities; decision in resolving the Uthman blood issue by involving elements of weaponry, not through the peace table. While Aisha received protection from Ali after the war was over because Aisha's initial intention was to reconcile and calm the Muslims (,بلاط2025).

The Battle of Siffin demonstrated the effectiveness of cunning tactics in warfare and proved that political defeat was possible for the government of authority. Ali was defeated by Muawiyah through the Tahkim process, which involved the Quran being thrust on a spear as a request for negotiations. The ingenuity of Amr bin Ash defeated the naivety of Abu Musa al-Asyari. The war took place in 37 H / 657 AD for 7 consecutive days, which claimed the lives of 70,000 people, and on the eighth day there was an arbitration, or tahkim, which made Ali relinquish his authority as caliph and was replaced by Muawiyah as a sign that the caliphate was replaced by a dawlah government pattern and the emergence of the Khawarij group, which ultimately killed Ali because of dissatisfaction with Ali's political choices in the Tahkim.

Both wars in the law of right and wrong are returned to the rules of ijtihad in providing istinbath. If ijtihad is correct, then 2 rewards are obtained; if ijtihad is wrong, then 1 reward is obtained. In the Jamal war and the Shiffin war, according to the Ahlussunnah waljamaah school of thought, show that Ali got 4 rewards for his ijtihad, Aisyah got 1 reward, Zubair got 1 reward, Thalhah got 1 reward, and Muawiyah got 1 reward (,بلاط2026). For Shia Iranians in particular, beyond the two tragedies mentioned above, the stories of Hasan's death by poisoning and Husain's martyrdom at Karbala have provided Iran with a powerful guiding principle: the saying, "Every day is Ashura, every month is Muharram, and every place is Karbala" (Saptohutomo, 2012) in a state of war readiness, prepared for jihad and ready to die—anywhere, anytime.

Applying data analysis from the integrated-interconnected paradigm of Amin Abdullah "Scientific Spider Web" with the following procedure, firstly the core of thought consisting of the Core, namely the Koran and Hadith as a normative basis and ethical source for science, secondly, all knowledge from religious sciences, social sciences and natural sciences complement each other and correct each other "greeting each other", thirdly, all sciences are dynamic in responding and looking for solutions together when one of the scientific disciplines experiences problems (Fauzima & Irsyadunnas, 2026) Then there is integration - interconnection which enriches one knowledge of another without eliminating the characteristics of each field of knowledge and transforms into a holistic and contextual perspective in responding to problems (Jauzaa' & Ibrahim, 2025) as applied in this study regarding the selection of the aforementioned sources and their analysis using Fazlur Rahman's double-movement method (Hasanah et al., 2024) namely, firstly, moving from the present to the past and secondly from the past back to the present by carrying out historical studies both in asbab nuzul and asbabul wurud along with the gradual development of applicable laws and attracting universal values (Umair & Said, 2023) arising from two events that were similar in theme but differed in time and location, and formulating a new policy that is adaptive to circumstances when needed (Zumaroh et al., 2025).

Results and Discussion

The findings of this research regarding the two research questions are as follows: First, the United States' confrontation with Iran is driven by geopolitical and geoeconomic factors—specifically the ambition to conquer the country, control its natural resources (such as nuclear assets and petroleum), and dominate the Strait of Hormuz as a symbol of military power. However, this ambition has remained unrealized because Iran's experience enduring over four decades of embargoes has fostered resilience and the development of robust military technology; furthermore, war—in all its forms—can erupt anywhere, at any time, and be initiated by any actor. Second, the Shia version of Islamic law implemented in Iran serves as a primary source of strength for the Iranian people across political, economic, socio-cultural, and defense-security spheres, proving capable of safeguarding national sovereignty through a system that combines theocracy with democracy (Wahyu, 2026) which is realized in the concept of wilayat faqih (Pratama et al., 2021) with a dual governance structure comprising *ulama* (religious scholars) and *umara* (political leaders), with the *ulama* serving as the primary leaders (Muslih, 2011), as implemented during the lifetime of the Prophet Muhammad, with slight modifications (Al-Walid, 2013).

The debate surrounding a potential American war against Iran can be categorized into arguments defending the U.S. position and those defending Iran's stance amidst the current global crisis. Pro-U.S. groups argue that military action against Iran is justified because the country has failed to demonstrate good faith regarding its nuclear weapons program and has persisted in actions—such as funding and arming groups designated as terrorists—that have led to four decades of embargoes. Conversely, pro-Iran groups contend that despite the embargoes, Iran has refrained from closing the Strait of Hormuz; they further argue that accusations regarding nuclear weapons reflect a double standard and bias against Middle Eastern nations. They question the inequity of allowing Israel to possess nuclear capabilities while denying Iran the same right, and criticize the privileges granted to nations hosting U.S. military bases. Furthermore, they point out that Gulf states have failed to protect Palestinians from Israeli attacks, leading Iran to assist fellow Muslims—an action driven by both religious and humanitarian mandates within Islamic law.

Conclusion

Two conclusions can be drawn from the entirety of this research: first, the state must be sovereign and capable of developing military technology to safeguard geopolitical and geoeconomic stability against nations driven by a hunger for power and natural resources. Second, the principle of "the law as the supreme authority" has been effectively implemented in Iran—where "law" encompasses its institutions, regulations, and culture—thereby fostering justice and citizen protection, as well as recognizing achievements based on knowledge standards within the government structure that shapes pro-people policies, ultimately uniting the leadership and the populace.

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