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IRAN



UNDERSTANDING IRAN & ISRAEL

From Cyrus to Khomeini: How allies became adversaries



by Kelly John Walker

PERSIA is a land steeped in mystery and intrigue. Known as Iran since 1935, it is a birthplace of legends, stretching back into the mists of antiquity. From the classical Persian empire—in which are embedded the stories of Queen Esther, the prophet Daniel and Alexander the Great—to the Iranian Revolution of 1979, to the current “Operation Epic Fury” crisis, the land called “Elam” by the Hebrew prophets has been at or near the center of world events for millennia.

Despite popular perception, the present conflict between Iran and Israel is just decades old, a brief chapter within a much longer historical story that, ironically, began with the Achaemenid Empire paving the way for the restoration of the kingdom of Judea. King Cyrus—remarkably referred to by Isaiah as “God’s anointed”—ended the Babylonian exile and allowed the people of Judea to return home, rebuild the city destroyed by Nebuchadnezzar and begin work on the second temple. Cyrus even ordered the looted

gold and silver vessels returned to the Temple and instructed surrounding nations provide financial support.

In modern times, after Israel regained statehood in 1948, Iran under Shah Mohammad Reza Pahlavi, did not go to war against Israel, but instead gave Israel de facto recognition in March of 1950. The two nations enjoyed trade, strategic cooperation and even sharing of intelligence.

So, what happened that abruptly turned centuries of cooperation into animosity?

The answer lies in a profound ideological shift. The 1979 Islamic Revolution did not merely change Iran’s leadership—it redefined the nation’s identity and foreign policy. Under Ruhollah Khomeini, Iran moved from a secular, pragmatic, Western-aligned monarchy to a theocratic regime that viewed Israel not as a strategic partner, but as a symbol of Western influence in the region.

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Cyrus the Great
600-530 BC

Ayatollah Khomeini
1902-1989 AD

Diplomatic ties were severed, the Israeli embassy in Tehran was handed over to the Palestine Liberation Organization (PLO), and opposition to Israel became a central pillar of the new regime's ideology.

A pragmatic relationship grounded in mutual interests was replaced by a posture of sustained hostility rooted in revolutionary fanaticism. Since 1984, Iran has been officially designated by the United States as a state sponsor of terrorism, with documented support for militant proxy groups across the region.

In the 21st century, Iran has increasingly leveraged social media, mainstream media, and psychological warfare tactics to influence discourse in Western institutions, including academia and the public square. Its anti-Israel and anti-American narratives often find resonance within Marxist ideological frameworks already critical of Western culture and politics.

Increasingly, similar themes have surface on the political right as well, contributing to the reemergence of antisemitic sentiments once widely considered taboo. While worlds apart culturally, fringe elements within American politics have become strange bedfellows with Islamists hostile to the West. Exploiting this division, the Chinese Communist Party has demonstrated a willingness to engage opportunistically with both state and non-state actors that challenge American hegemony and western values, creating a complex web of overlapping interests and alliances.

Unfortunately, too many public opinions are influenced by social media and clickbait media headlines, rather than being informed through analysis, academic rigor, and historical insights. FreedomTalk Magazine endeavors to provide a grounded perspective on Iran, Israel, and the current conflict with the U.S. based on critical thinking, historical perspective, and well-considered articles by subject matter experts.

One of the most divisive and intellectually careless trends today is the demonization of the Jewish people, which Islamists exploit to deepen the division between the formerly cooperative Iran and Israel. Rather than defaulting to familiar talking points, consider a few key ideas that may bring needed clarity to this contentious, manufactured crisis.

1. The Jews are not synonymous with Israel.

The modern use of the term “Jew” is often treated as encompassing “Israel,” but historically, that’s an oversimplification. After the Neo-Assyrian Empire conquered the northern Kingdom of Israel in 722 BC, most of the population from the ten tribes was deported and dispersed among other nations—giving rise to what are often called the “lost tribes.”

What remained was the southern Kingdom of Judah, composed primarily of the tribes of Judah, Benjamin, and the priestly line of Levi. From this remnant emerged the people historically known as the Jews.

The so-called “lost tribes” were not simply erased—many were scattered, some assimilated, and others likely found their way back into Judah over time. By the Second Temple period, “Jew” had evolved beyond strict tribal identity into a broader covenant identity, encompassing the remaining people of Israel.

So, while it is true that the Jewish people descend primarily from Judah, it is more accurate to say they represent the preserved remnant of Israel, not the whole. Some have raised the possibility that the dispersed “lost” tribes of Israel migrated far beyond the ancient Near East—even westward into Europe. While this remains inconclusive, the reality of exile and dispersion leaves open the possibility that remnants of those tribes were scattered more widely than we can fully trace. If so, it is conceivable that descendants of ancient Israel exist today without any awareness of their lineage—not as a matter of proven history, but as a reflection of how incomplete the historical record truly is. The diaspora of the 12 tribes of Israel is an important distinction regarding biblical covenants and to whom they apply.

2. God made an everlasting covenant with Abraham—a binding promise that did not depend on shifting empires, political borders, or human institutions.

The New Covenant did not negate the original covenant God made with Abraham (predating the Mosaic covenant by 430 years)—it fulfilled and amplified it. The promise given in Genesis was declared everlasting, rooted not in human performance but in God’s own faithfulness. Importantly, that covenant does not apply exclusively

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to the Jews of today, because they are only a subset of a much larger identity. While human records may lose track of lineage, Scripture consistently affirms that God knows those who are His, even when their identity has been lost to history.

When the New Covenant emerges in the New Testament, it does not erase what came before; it builds upon it. The apostle Paul explicitly argues that the covenant with Abraham was not annulled by what came later (Galatians 3:17). Instead, the New Covenant clarifies its ultimate purpose—that the blessing promised to Abraham would reach all nations.

It is possible that some reading this may be ethnically linked to the ancient tribes of Israel that were scattered through exile. So, when the Bible declares that those who bless or curse Israel will be blessed or cursed (Genesis 12:3), it is not merely a geopolitical statement tied to a modern nation-state, nor limited strictly to the identifiable Jews of today. While you or I may unknowingly share in Abraham's physical lineage, the New Testament makes clear that those who share in his faith are also counted among his offspring in a spiritual sense. Abraham—a man God called His friend (James 2:23)—is not only the father of a nation, but the starting point of a promise that extends far beyond bloodlines to ultimately unite all nations under the righteous King of all kings.

Through the New Covenant, the promise given to Abraham expands beyond genealogy. As Scripture teaches, those who are of faith are counted as his offspring, grafted into the same root and made heirs according to the promise (Romans 11; Galatians 3). In that sense, the question is not merely who carries the lineage of Israel, but who participates in the covenant. The inheritance is no longer confined to tribal identity—it is fulfilled in a people drawn from every nation, united not by ancestry alone, but by faith.

3. Yes, Israel was God's "chosen people," but...

It could be said that God chose what the world would consider "weak and foolish" when He placed His name on Israel—not a mighty empire, but a small, often stubborn people who required constant correction and chastening. This choice was never about privilege in the modern sense, but about calling, responsibility, and accountability. Israel was entrusted with the Law, the covenants, and transmitting the knowledge of God

—but with that came weightier judgment when they turned away from righteousness.

Greater revelation brought greater responsibility, and disobedience brought real consequences, from the wilderness of Exodus to modern times. Israel was not chosen because of its strength or righteousness, but as a vessel through which God would reveal His character to the world, despite Israel's failures.

4. Israel's government was (and still is) consistently prone to backsliding and corruption.

From the period of the judges to the monarchy, Israel followed a predictable cycle: leaders arose, the nation prospered, then drifted from God, only to be corrected through judgment, crisis and reform. It's a variation on the trope: Strong men make good times, good times make weak men, weak men make hard times, and hard times make strong men.

Under kings like Ahab and Manasseh, corruption became systemic. Idolatry, injustice, and the abuse of power took root at the highest levels of leadership. Even in Judah, where the Davidic line endured, reform was often temporary and fragile.

The prophets—Isaiah, Jeremiah, Amos—were sent to a nation that repeatedly drifted from covenant faithfulness. Their warnings make one thing clear: political authority in Israel did not guarantee righteousness; if anything, it often amplified the consequences of rebellion. In short, Israel excelled at screwing up, yet God remains faithful.

Modern Applications

So, why should modern-day Israel be above criticism when ancient Israel was not? Some Christian movements and leaders have elevated modern Israel to a place of near untouchable sanctification, as though political authority and geography carry automatic moral endorsement. But that is not in line with the biblical pattern. The same Scriptures that affirm God's covenant also document His willingness to judge His own people when they stray.

There is a difference between honoring the significance of Israel in redemptive history and granting blanket approval to any modern government. Criticism of policy, leadership, and cultural direction is not opposition to God—it is consistent with the very prophetic tradition preserved in Scripture. Next page



Yet, a serious problem arises when people lump “the Jews” together as a monolithic ethnic or religious bloc to be vilified. That kind of thinking collapses under even basic scrutiny; it is no more rational than reducing all Americans to a single political identity, as if an entire nation could be judged by the actions of one administration.

Whenever complex communities are reduced to caricatures, criticism gives way to labeling and demonization—and that is where legitimate criticism crosses into something else entirely. Antisemitism takes root wherever “the Jews” are judged collectively rather than individually. Emotional manipulation replaces critical thinking and objective truth with suspicion and ultimately breeds fear and hatred instead of understanding.

Compounding the confusion are casual references to the Talmud as if it represents a unified, binding authority for all Jews. In reality, the Talmud is a vast body of rabbinic discussion and interpretation—highly influential in many streams of Judaism, but not a single, universally applied code, nor equivalent in authority to the Hebrew Scriptures.

Beyond the rhetoric lies a strategic concern, based on pragmatism rather than propaganda. As my late friend—warfighter and military strategist Boone Cutler—told me over coffee a couple of years ago, Israel holds clear strategic importance for the United States that has far more to do with countering radical Islamist movements than with any notion of unconditional alignment or condoning Israel’s politics.

Alliances should be built in the context of real-world threats, geography, and shared interests, not sentiment or stereotype. And while tensions between Iran and Israel are often framed as ancient, the modern conflict in its current form did not emerge until after the 1979 Islamic Revolution, when Iran’s ruling clerical establishment reoriented its foreign policy to sow discord in the region.

Demonizing “the Jews” can never lead to restoring peace and reconciliation. It only fans the flames of division ignited by the Islamists and fueled by the CCP, making those who fall for that attitude “useful idiots” to carry out their sick brand of psychological warfare. Restore the historic relationship between these civilizations, however, and the security challenges significantly diminish, with Iran returning




to a less confrontational posture. It’s not an easy path, but history suggests it’s not out of reach.

Already, we have seen Israeli and Iranian flags together in the streets of free nations, celebrating hope for the liberation of the Iranian people. We can all hope to witness healing and peace between these peoples, if they call to mind their larger legacy as allies.

The question is whether reconciliation can be achieved through armies and politicians in our time, or if the chasm is so vast that only God can heal it. History suggests that power can restrain conflict, but it cannot transform the human heart.

The people of Iran—heirs to a remarkable civilization—are distinct from the ruling regime that has held them captive since 1979. Should they one day cast off the weight of authoritarian theocracy, the possibility exists for a renewed future—one less defined by hostility and more aligned with the stability, sophistication, and cultural vitality that marked much of Persia’s long historical legacy.

Postscript: Scripture points beyond temporary ceasefires to something far greater—a day when the nations themselves will be healed. As Revelation declares, the leaves of the Tree of Life are “for the healing of the nations,” and not their destruction. The Hebrew prophets envisioned a time when former enemies would beat their swords into plowshares and walk together in the light of God’s truth. 



Rethinking Persia



Aynaz "Anni" Cyrus

Beyond the Myth of Complexity

Dear fellow Americans,

You have been told, repeatedly and confidently, that Iran is complicated, a paradox, a contradiction, a place that defies simple understanding and therefore must be approached with caution, nuance, and endless analysis. That framing has been repeated so often that it has become accepted wisdom, shaping how policymakers speak, how media reports, and how the public interprets everything from Persia to Iran.

That framing is incomplete and, in many cases, deliberately misrepresented.

Iran is not difficult to understand. It is not a contradiction or a mystery waiting to be decoded. What you are looking at is one of the most strategically positioned, historically resilient, and culturally influential lands on earth, a civilization whose value

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has long been recognized at the highest levels of power, even as it has spent centuries as the object of conquest, control, and ideological capture. The so-called paradox is not found in Iran itself, but in the world's refusal to name what Iran has always been: a prize.

Persia, as it was known for most of history, was not built as an isolated or obscure society, nor did it emerge as the result of expansion from elsewhere. It began as an origin point. The roots of what we now call Persia trace back to the Iranian plateau, a vast and elevated region stretching from the Zagros Mountains in the west to the edges of Central Asia in the east. Long before the formation of the empire, Indo-Iranian tribes settled across this plateau, developing linguistic, cultural, and social frameworks that would later define the Persian identity. Next page



Among these groups, the Persians, originally a relatively small tribe located in the region of Pars, present-day Fars Province in Iran, established themselves as the foundation of a distinct civilizational system, rather than inheritors of a foreign one.

What followed was deliberate consolidation. By the 7th century BCE, the Medes had already formed a significant power in the region, uniting various Iranian tribes under a centralized authority. The Persians, initially subordinate to the Medes, did not remain so. Under Cyrus, later known as Cyrus the Great, the Persian tribe did not merely rebel; it reorganized power.

When Cyrus overthrew the Median ruler Astyages, he absorbed the existing structure rather than dismantling it, preserving its administrative framework while expanding its reach. This moment marks the transition from a regional power to an imperial one, through structured integration instead of chaotic conquest.

From that foundation, Persia expanded with remarkable speed and precision. Within a generation, the Achaemenid Empire stretched from the Indus Valley in the east to the Aegean Sea in the west, encompassing Mesopotamia, Egypt, Anatolia, and parts of Central Asia.

More than a loose collection of lands held together by force, it was an organized system divided into satrapies, governed by appointed officials, connected by infrastructure such as the Royal Road, and maintained through a balance of central authority and local autonomy. Conquered peoples were not systematically erased; their languages, religions, and customs were often preserved, creating a model of governance that relied on stability rather than uniformity.

This matters because it establishes a critical point often lost in modern discussions. The land we now call Iran was the core from which one of the first true empires emerged, not a fragment of a larger empire that expanded into significance. Persia did not rise by attaching itself to existing power structures; it became the structure.

Over time, however, that structure did not remain intact. The empire that had once expanded outward began to contract through successive waves of conquest, fragmentation, and redefinition. Next page

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Alexander's invasion in the 4th century BCE dismantled the Achaemenid political order, even as many of its administrative practices survived under new rulers. The Parthian and later Sassanian empires restored Persian power in different forms, but the territorial boundaries and internal cohesion continued to shift.

The most profound transformation came with the Arab conquest in the 7th century, which introduced a new religious and linguistic framework that would permanently alter the region. Even then, Persia did not disappear. It adapted, absorbing Islam while simultaneously reshaping it through the Persian language, scholarship, and administrative tradition. Subsequent invasions, including those of the Mongols, brought destruction on a massive scale, yet each time the land reorganized itself, reasserting continuity through culture, language, and identity.

What emerged over centuries was not the vast empire of Cyrus, but a more defined and reduced territorial entity that would eventually be known internationally as Iran. More than just geographic, this contraction reflected the cumulative impact of centuries of external pressure, internal fragmentation, and shifting centers of power.

By the modern era, Persia had transformed from an expansive imperial system into a nation-state with more fixed borders, yet the historical memory of its imperial past, its cultural depth, and its strategic position remained intact.

This is the foundation that must be understood before any modern analysis can begin. Iran today is more than the origin point of Persian expansion; it is what remains after millennia of expansion, contraction, conquest, and survival. The land did not grow into importance. It began as important, expanded outward from that position, and was gradually compressed back into a smaller form without ever losing the qualities that made it significant in the first place.

This is the first truth of the Persian paradox: Persia endures, yet it remains a prize. What must be understood is that the modern borders of Iran sit at the intersection of major civilizational corridors,

connecting the Middle East to Central Asia, the Caucasus to the Indian subcontinent, and land

routes to critical maritime access through the Persian Gulf and the Gulf of Oman. It is bordered by mountain ranges that have historically served both as protection and as strategic choke points, including the Zagros and Alborz mountains, while internally it contains vast desert regions such as Dasht-e Kavir and Dasht-e Lut, environments that shaped both settlement patterns and defense strategies. Few countries combine this level of geographic diversity with such a central position in regional and global connectivity.

In addition to its geographic value, Iran holds some of the largest proven reserves of oil and natural gas in the world, consistently ranking among the top countries globally in both categories. Its control over proximity to the Strait of Hormuz, through which a significant percentage of the world's energy supply passes, further amplifies its strategic importance. This alone ensures that Iran cannot be dismissed or isolated without consequence.



Beyond energy, the land is rich in mineral, agricultural, and cultural assets that have sustained its relevance for centuries and continue to anchor it in global markets today. Iran is the world's dominant producer of saffron, supplying the overwhelming majority of global demand, a product so valuable it is often referred to as red gold.

Its pistachios remain among the most recognized and exported in the world, while its rice, particularly from the northern regions, is known for its quality and distinct cultivation methods. Tea, grown along the Caspian belt, has long been a staple of both domestic life and regional trade, embedding itself not only in the economy but in the daily rhythm of Iranian culture.

Beyond agriculture, Persia's legacy of craftsmanship continues to project influence through its world-renowned carpets, often referred to as Persian rugs, which remain among the most valuable and sought-after textiles globally, representing not only economic output but centuries of artistic tradition. The land also contains reserves of precious metals, including gold, and has long been associated with high-purity gold markets and refined silverwork, reflecting a culture where material value and craftsmanship intersect. These industries are extensions of a civilizational identity that has historically produced goods of both utility and distinction.



Its geographic proximity to Afghanistan, one of the world's largest opium producers, places Iran within a critical transit corridor that intersects with global narcotics flows, adding yet another layer to its strategic and economic relevance. This is not a defining feature of the nation, but it is a reality of its position, reinforcing once again that Iran does not exist on the margins of global systems, but within their center.

These significant details are part of a broader and consistent pattern. The land continues to produce value across multiple sectors, from energy to agriculture to craftsmanship, reinforcing its status as a resource-rich and strategically indispensable territory.

Very few countries combine all of these elements simultaneously. A central geographic position bridging multiple regions, access to critical waterways, natural defensive terrain, vast energy reserves, valuable mineral deposits, and globally significant agricultural outputs. Each of these factors alone would elevate a nation's importance. Together, they create something far more consequential.

This is why the contraction of Persia into modern Iran didn't diminish its significance—it concentrated it.

And that brings us to the current regime, which understands this. Its actions, from regional proxy networks to its persistent positioning against Western influence, are not random acts of extremism detached from context, but rather expressions of a system that knows the value of the land it controls and seeks to leverage it within a broader ideological and geopolitical struggle. The difference is that where previous empires sought to control Persia for expansion or administration, the current regime seeks to use it as a platform for chaos and destruction.

That same pattern extends beyond the regime itself and into the way Iran is discussed and interpreted today. Even when modern analysis attempts to distinguish between the Iranian people and the ruling structure, it often remains confined to that internal frame, as though the nature of Iran can be understood by examining its divisions alone. It cannot.

The people have endured as the continuation of a civilization shaped by the land itself. Their identity, language, and cultural memory are more than reactions to the current system; they are expressions of something far older and far more stable. Focusing solely on the distinction between people and regime, while valid in part, still leaves the central reality

unaddressed. It keeps the conversation contained within Iran, rather than recognizing why Iran has never been left alone.

The defining feature is not internal division, but enduring value. The land remains the anchor, and both the people who carry its history and the regime that seeks to control it exist in relation to that fact. Remove the land from the equation, and the analysis collapses. Place it back at the center, and the pattern becomes clear.

When policymakers, analysts, or commentators reduce Iran to a discussion of people versus regime, they are not simply misunderstanding the situation; they are redirecting it. That framing shifts attention away from the underlying reality that has driven centuries of intervention, influence, and control: the enduring value of the land itself.

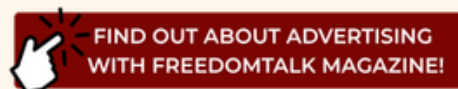
The events of 1979 were connected to this pattern, not the result of a vacuum of understanding. Power does not overlook a prize; it moves to secure it. By centering the conversation on internal division rather than strategic significance, the narrative continues to obscure what has always been clear. Iran is not defined by its internal tensions, but by the fact that it remains one of the most valuable and contested lands in the world.

Iran is not a riddle to be solved. It is a pattern to be recognized—a land that has drawn the attention of every major power that encountered it, because it is an indispensable civilization that has survived conquest, absorbed influence, and maintained identity across millennia. It is a nation whose current condition cannot be understood by isolating the last forty-seven years from the thousands that preceded them.

The Persian paradox is uniqueness, rather than contradiction. Persia is too significant to be ignored, too resilient to be erased, and too valuable to be left alone.

Iran's story began with one of history's greatest rulers and now exists under one of its worst. Persian civilization shaped systems later adopted across the modern world, yet today it is framed as a third-world country, a label that obscures the very foundations it helped build. That misrepresentation is deliberate.

This is a story of resilience, endurance, and continuity. The names change. The systems change. The rulers change. The land does not.





Inspiring Philosophy

Michael Jones

THE ISLAMIC DILEMMA Dawah is Collapsing



As the people of Iran envision a new age of freedom from the Islamic theocracy that has ruled their country for decades, comparative religion and apologetics will see a renewed interest. In pursuit of Truth & Virtue, FreedomTalk examines the claims of Islam vs. Christianity. Michael Jones joined David Wood and Chris at Speakers Corner to discuss the apparent contradictions between Islamic apologists in their views on the validity of the Bible. This is our summary of that conversation.

There are moments in history when an entire system begins to fracture—not from external assault, but from internal contradiction. What we are witnessing today within Islamic apologetics—commonly known as dawah—is precisely that kind of unraveling. The so-called “Islamic dilemma” has exposed a fault line so deep that no amount of rhetorical patchwork can conceal it.

and Gospel referenced in the Qur’an are not the Scriptures we possess today. Instead, they claim these were entirely different texts—now lost to history—that once existed in pristine form but conveniently disappeared without a trace. This approach requires belief in hypothetical documents for which there is no manuscript evidence, no historical chain of transmission, and no scholarly record. It is,

Da’wah: the act of conveying or calling people to the message of Islam

At its core, the dilemma is simple: the Qur’an repeatedly affirms the authority of the Torah and the Gospel, yet it simultaneously contradicts them on essential points. For decades, dawah practitioners relied on a predictable script—attack the Bible, claim corruption, and then point to the Qur’an as the untainted final authority. But that script is no longer holding. The moment a Muslim claims the Bible has been corrupted, the challenge returns with force: Why, then, does the Qur’an affirm it?

This tension has now split dawah into two competing camps—each attempting to solve the same problem, yet in mutually exclusive ways. The first camp argues that the Torah

quite simply, an appeal to invisible sources—texts that must be assumed into existence to preserve the system.

The second camp takes a more nuanced—but equally problematic—approach. Rather than denying the existence of the Bible, they redefine what it means for the Qur’an to “confirm” previous revelation. According to this view, the Qur’an affirms only those parts of the Bible that agree with it, while silently correcting the rest. In other words, “confirmation” becomes selective agreement. Where the Bible aligns, it is true; where it differs, it is deemed corrupted—without the Qur’an ever explicitly stating such a method.

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This is not a solution—it is a redefinition. It assumes insight into divine intent that the text itself does not articulate. Worse still, it collapses under scrutiny. If the Qur'an is consciously correcting prior Scriptures, where does it say so? Where does it explicitly claim to revise, edit, or override earlier revelation? The silence on this point is deafening.

What makes this moment especially significant is that these two camps cannot coexist. One insists the original Scriptures are lost; the other insists they still exist, albeit partially reliable. One appeals to vanished texts; the other to selective interpretation. These are not complementary explanations—they are contradictions. As pressure mounts, these contradictions are no longer theoretical—they are becoming personal.

Increasingly, dawah figures are turning on one another. Public debates, private disputes, and even accusations of intellectual dishonesty are surfacing. What was once a unified front is now a fractured landscape of competing narratives. And the stakes are not merely theological—they are existential. Entire platforms, ministries, and careers have

been built on the reliability of dawah arguments. If those arguments fail, the infrastructure built upon them begins to collapse.

This is why the rhetoric is intensifying. When a system cannot answer its critics, it often turns inward—seeking to silence dissent within its own ranks. But that strategy only accelerates the breakdown. The more these contradictions are exposed, the more difficult it becomes to maintain the illusion of coherence.

What we are witnessing is not merely a debate—it is the erosion of a paradigm. The Islamic dilemma has done what decades of external critique could not: it has forced dawah to confront itself.

And in that confrontation, the outcome is becoming increasingly clear.

When a system must rely on lost evidence or redefine its own terms to survive, it is no longer defending truth—it is preserving structure, and structures built on contradiction cannot stand indefinitely.

Dawah is not being defeated from the outside. It is collapsing from within. 🇺🇸

Muslims Serve Jesus BETTER Than Christians?



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Iran, Nigeria and the Road to Norfolk

The terror pipeline runs through Nigeria. Tehran helped build it. 🗣️



On March 12, 2026, a jihadi walked into an ROTC classroom at Old Dominion University in Norfolk, Virginia, confirmed twice that the people in the room were military, screamed “Allahu Akbar,” and murdered an American soldier where he stood. He was a former National Guardsman who had traveled to Nigeria after leaving the service. In Nigeria he found ISIS. In Nigeria a belief became a mission. He came home and walked into that classroom.

By Mike Arnold | mikearnold.org | #EarthShaker

The Islamic Movement of Nigeria was founded by a man who witnessed Khomeini’s revolution in 1979 and came home committed to building one. For four decades it has operated as Tehran’s Shia franchise in sub-Saharan Africa—theologically aligned, institutionally connected, loyal to the Supreme Leader.

When U.S. and Israeli strikes killed Khamenei



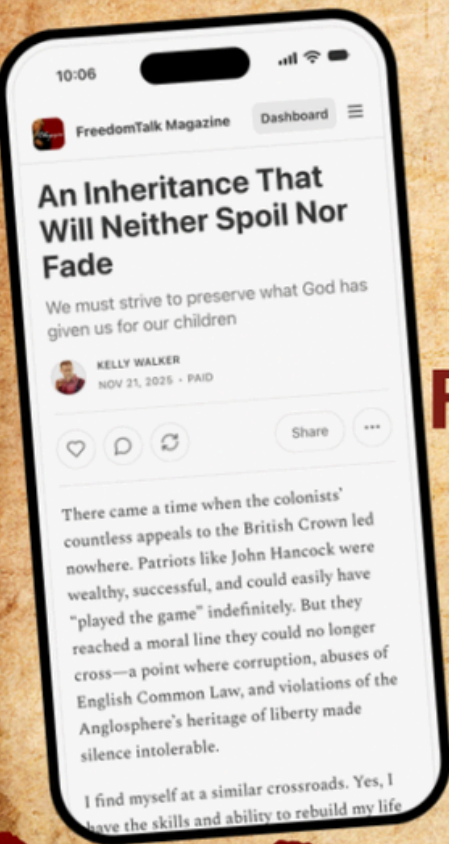
Every outlet covered the shooting. Not one followed the pipeline back to its source.

I have. Sixteen trips to Nigeria since 2010, many under State Department Level 4 travel warnings. Here is what I know.

Nigeria is the epicenter of the fastest-growing jihadist movement on earth—General Michael Langley, commander of U.S. Africa Command, told Congress exactly that in June 2025. In 2007, Africa was 2 percent of global terrorist activity. Today it is 43 percent. Boko Haram and allied networks have driven up to 10 million Nigerians from their homes. More than half are children. And Iran has had its hand in this for forty years.

on February 28, men, women, and children took to the streets in at least eight Nigerian cities, waving Iranian flags and dragging American flags on the ground. Israeli diplomats in Abuja have directly accused Tehran of funding the operation.

Then Nigeria’s most prominent Islamic cleric—the man the government uses to negotiate with Boko Haram—called the Christmas Day U.S. airstrikes on terrorist camps “a neo-Crusade war against Islam,” demanded Nigeria immediately halt all military cooperation with Washington, and called on the government to seek security assistance instead from China, Turkey, and



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Pakistan. When U.S. and Israeli strikes killed Iran's Supreme Leader Khamenei in late February 2026, the same cleric publicly urged all Muslims to pray for Iran, calling it a religious war against Islam.

Iran seeded the ideology. Nigeria incubated it. Virginia received it. That is the pipeline. It is not complicated. It is not a theory. And it did not build itself.

I wrote the bestselling book on it. And for six years I have been running free schools in the displacement camps where this pipeline recruits its next generation—because the best counter-terrorism program on earth is a child with a future.

My journey down this path started in 2019 when I stumbled into a hellish, makeshift camp for displaced victims of the Gwoza Massacre of 2014, right in the middle of Abuja, the modern capital of Nigeria. There I met an amazing woman named Ms. Hanatu. She was a school principal in Ngoshe, Gwoza, before Boko Haram came. She fled barefoot in the dark with her three daughters, watched her neighbors “slaughtered like goats,” ended up in a camp next to a sewage ditch in Abuja. When I found her and asked what she needed, she didn't ask for food or money.

Just one thing: “Help me teach these children. They recruit the uneducated. Education gives them a vision, a path out.”

Boko Haram's own name means Western Education Is Forbidden. She knew exactly what she was fighting.

Today Africa Arise runs three campuses in these camps, serving more than 600 children—and we are growing. A fourth campus is nearing completion that will serve 500 more displaced children. Graduates leave equipped to rebuild, not destroy. Help us keep those classrooms open: www.MikeArnold.org.

So they won't be waving Iranian flags and shouting death to America—or wearing oversized jihad uniforms for Allah, daydreaming about a one-way ticket to Norfolk. Or your hometown. 🇺🇸

EMPIRE KILLERS

OPINION 

The Iranians have been around for a very long time—much longer than the United States. According to Britannica, “by the mid-9th century BC two major groups of Iranians appeared in cuneiform sources: the Medes and the Persians.”[i] The Medes and Persians were known for their brutality and for being fearless warriors. They also engaged in extremely brutal practices.[ii]

Both the Persians and the Medes are written about in the Old Testament. Isaiah prophesied that Cyrus, the King of Persia, would free the Jewish captives from their first captivity in Babylon so that they could return to Jerusalem to rebuild the Temple.[iii] Persia and the Medes are also mentioned in the books of Jeremiah, Esther, Isaiah, Ezra, and Daniel.

Interestingly enough, like the Persians, the Medes also have a prophetic role to play but their role follows the second captivity of the Jews at the Second Coming of Christ. Since

“the Medes were an ancient Iranian people who inhabited the region known as Media, located in what is now northwestern Iran,”[iv] prudence would dictate that we should exercise more caution in our dealings with the Iranians—not just because of their history but because they are the destructive harbinger represented in the last days. Simply put, these ancient Iranians are ruthless empire killers.

In 626 B.C., for example, the Medes formed an alliance with the Babylonians to execute a combined attack on the Assyrian capital city of Ninevah by 612 BC thereby causing the Assyrian Empire to fall only to be replaced by the Babylonian Empire.

Eventually, the Medes became disillusioned with the Babylonians. By 539 BC, the Medes joined another coalition which included the Persians in order to destroy the Babylonian Empire. The Persian Empire filled the power vacuum left from the collapse of the Babylonians.



The spiritually conscious soul will be sensitive to these historical facts when considering the prophetic role of the ancient Iranians during events leading up to the Second Coming. These prophetic events are described as follows —“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”[v] Isaiah then goes on to describe the world’s conditions which justify these horrific destructive forces – “And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”[vi]

It’s not a pretty picture, and given the Iranians’ history, it should not come as a surprise to learn that these ancient empire killers are the ones specifically named as those who will be used by the Lord to destroy the nations of the wicked at His Second Coming—“Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.”[vii]

To anyone paying attention by now, it would appear that we just started a war with the fearless empire killers of Biblical times and, to make matters worse, they will also have a hand in the end times’ destruction. Just as before, they are once again coalescing their empire killing efforts with the Houthis, Hezbollah, and others.

What makes matters even worse is, that, not only have we gone on the offense against these ancient empire killers, but we engaged in that war without adhering to the U.S. Constitution’s strict requirement that Congress must make an official Declaration of

War before we can even execute a war.[viii] The sad truth is that we have only followed this requirement a few times in the past. FDR was the last president who asked Congress for a Declaration of War against “Rumania” in 1942.

We have stopped following our U.S. Constitution with respect to war. It all started when Congress illegally delegated their war powers to the President, until now, when the President simply wages war at will without any Congressional involvement. This is the reason we find ourselves in the current crisis.

We have no clue with whom we are fighting. To make matters worse, we have also rejected our basic founding principles with this war. George Washington gave us the “Great Rule” in his seminal Farewell Address warning us to have “as little political connection as possible” with the “foreign world.” “It is our true policy,” he explained, “to steer clear of permanent alliances.” The “Great Rule” was reaffirmed by President John Quincy Adams when he said that our true policy is that we “go not abroad in search of monsters to destroy.”

This is the same counsel that Isaiah gave to Ahaz, King of Judah, when facing an impending attack from an alliance made between the northern kingdom of Israel and Syria: “Associate yourselves, O ye people, and ye shall be broken in pieces . . . ay ye not a confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.”[ix]

We have rejected this lifesaving counsel in order to go abroad with our ally seeking to destroy the Iranians. Unfortunately for us, the Iranians are the prophetic destroyers of empires. We better hope and pray that we are not on the empire killers’ list.

Madame Publius

Substack.com/@MadamePublius

[I] Body. [II] Body. [III] Is. 44:28; 45:1 [IV] Body. [V] Is. 13:9 [VI] Is. 13:10 [VII] Is. 13:17-18 [VIII] Body. [IX] Is. 12:9-13

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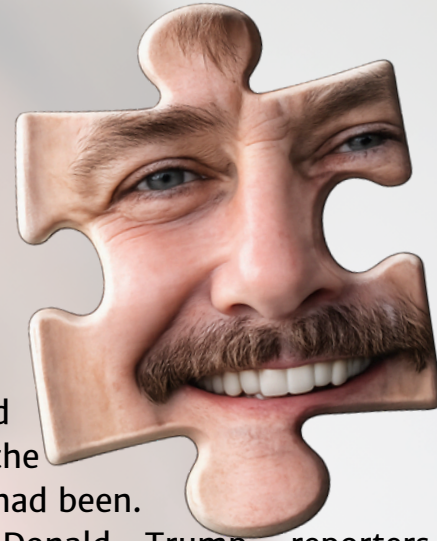
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Reinventing Mike Lindell

by FreedomTalk Staff



Mike Lindell was effectively erased from the public square because he stood up and spoke out about election fraud—just like even the Democrats had before him. But in this case, a coordinated force of election machine companies and worldwide criminal syndicates used their wealth and lawfare to decide who may speak and who must be silenced.

Big Tech moved swiftly and decisively, stripping away his access, shutting down his accounts, removing content, and throttling visibility until what once reached millions was reduced to near invisibility, sending a clear message to anyone watching that dissent from approved narratives would not simply be challenged, but buried.

Instead of being bullied into silence, Lindell began constructing something far more enduring than a social media presence—a parallel communications infrastructure built from the ground up to become **LindelITV**, and **VOCL**, each step forming another layer of independence from the very systems that had sought to erase him.

What started as necessity became momentum, and that momentum became scale, as millions of viewers—over seven million monthly by 2025—began tuning into a network that operated continuously across multiple channels, witnessing that innovation and determination can overcome adversity. Mike showed us that

your voice is worth fighting for, and he devoted himself to doing just that.

And then came the moment that revealed just how incomplete the effort to silence him had been.

Under President Donald Trump, reporters affiliated with Lindell's network were granted access to the White House press briefing room, marking a quiet but profound shift in the structure of media legitimacy, as those once pushed to the margins stepped back into the very center of national discourse.

The media and the powerful who tried to suppress Mike, locked the front door, believing it would be enough. So he built a side door—and walked back into the White House with press credentials.

This is not merely the story of one man's persistence, nor is it confined to disputes involving entities like Dominion Voting Systems. This is story that affects all of us that all of us can and must challenge power structures when they try to suppress our freedoms.

A system that chooses to silence rather than engage citizens may succeed for a time, but it also invites the creation of something new, something independent, and something far more difficult to control—as long as we have the courage to adapt.

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THE IRANIAN GAMBLE

By Aaron Miller

OPINION 

As this article is being written, US military forces have been ordered to halt offensive operations against Iranian targets for several days, pending negotiations. Such a strategic pause could hardly come at a better time, as what was originally presented as a short-term, decisive, and closely coordinated action on the part of the Israeli and United States militaries, seems to be quickly spiralling into a jumbled mess with a lack of clear objectives, unknown timelines, faltering strategies, and a supposedly close client ally consistently and flagrantly defying the stated intent of its greatest benefactor.

Many American voters are confused and angry at the seeming betrayal of a President who promised no new wars, and an ostensible ally that he can't seem to get under control, while thousands of US ground troops are being mobilized and transported to the region.

Historians have drawn parallels between the burgeoning conflicts of the Global War on Terror, but the run-up to a possible long-term conflict has more in common with the Vietnam War: Small numbers of US troops being sent in with limited goals in mind, with mission creep and rising casualties quickly being used to justify further entrenchment and escalation. If we are to avoid historic economic, political, and social instability on a global scale, the escalation spiral must be wound back.

The first step towards doing that involves taking a full-spectrum look at the real-world consequences of continued escalation, and analyzing why and how this conflict began in the first place. This operational pause, regardless of the success or failure of the negotiations, will be marked by historians and military strategists as the point at which the future of the globe turned. This is by no means an understatement.

At this point, even average Americans are well aware of how crucial the Strait of Hormuz is to international shipping, especially for the transportation of energy resources such as oil and liquid natural gas. US allies like South Korea, Japan, Australia, and much of Europe are highly dependent on the supply of these resources from this region of the world for their economies to function, and the status of which naturally creates ripple effects in the global market.

Similarly, the shipping of other vital resources like nitrogen, phosphates, and other valuable fertilizers is being disrupted, at the exact time that farmers need them most to guarantee a bountiful crop. In turn, countries that are largely dependent on food imports will suffer severely. But the future of what many are already referring to as the Third Gulf War will not only focus on global economic ramifications.



In many ways, the geopolitical order has already been irreparably changed. In making the decision to attack Iran militarily, and in his subsequent decisions as the conflict developed, President Trump signalled to his domestic voter base and foreign allies alike where his foreign policy priorities lie.

As Secretary of State Rubio made clear, US military strikes on Iranian targets were done at the behest of the modern nation of Israel, with a seeming nod toward the fact that the President's hand was forced by our supposed ally. This is further evidenced by Secretary of War Hegseth's remarks, who characterized US involvement as part of Israel's mission, rather than America's mission. This is concerning to many, not the least of which include more than half a dozen Gulf states that have provided far more material and military support to the US than Israel has by several orders of magnitude, and for a far lower price to the American taxpayer.

Despite this, the amount of damage to their energy infrastructure, civilian population centers, and military facilities continues to climb. It is not surprising then that their trust in the US government is being shaken.

Similarly, allied nations in Europe and the Indo-Pacific region are already taking steps to ration fuel and other energy resources in order to brace for massive shortages, steps that will do untold damage to their economies. Domestically, many American voters who proudly pulled the lever for President Trump on the promise of no new wars and an America First banner are feeling betrayed by this action that is seemingly being undertaken on behalf of a foreign power and a supposed client state of the US.

All of these allies, both foreign and domestic, are being shown the same picture: that President Trump is prioritizing the interests of the modern nation of Israel at the cost of their own well-being and interests. In the case of US allies overseas, this will likely bolster their efforts to decouple from agreements, structures, and organizations that make them dependent on the US, and will, in turn, damage the standing and influence that the US has around the globe.

In the case of the President's voter base, continued escalation and costs in the region will spell doom for mid-term elections that already have a broad and dark shadow cast over them, and could go on to bolster Democrat turnout in the 2028 Presidential election.

Aaron Miller is a 16-year combat veteran of the US Air Force with a Master of Arts in International Affairs. His background combines military experience with academic study in geopolitics, foreign policy, and international conflict. He writes on national security, public policy, and global affairs.



Militarily, the consequences of continued action cannot be overstated. Stocks of advanced standoff and interceptor munitions are already dangerously low after years of supporting the Ukrainian government in its war against expansionist Russia and defending Israel in the Twelve Day War, with the manufacturing capacity for more of these munitions being hampered by complex supply chains and production requirements.

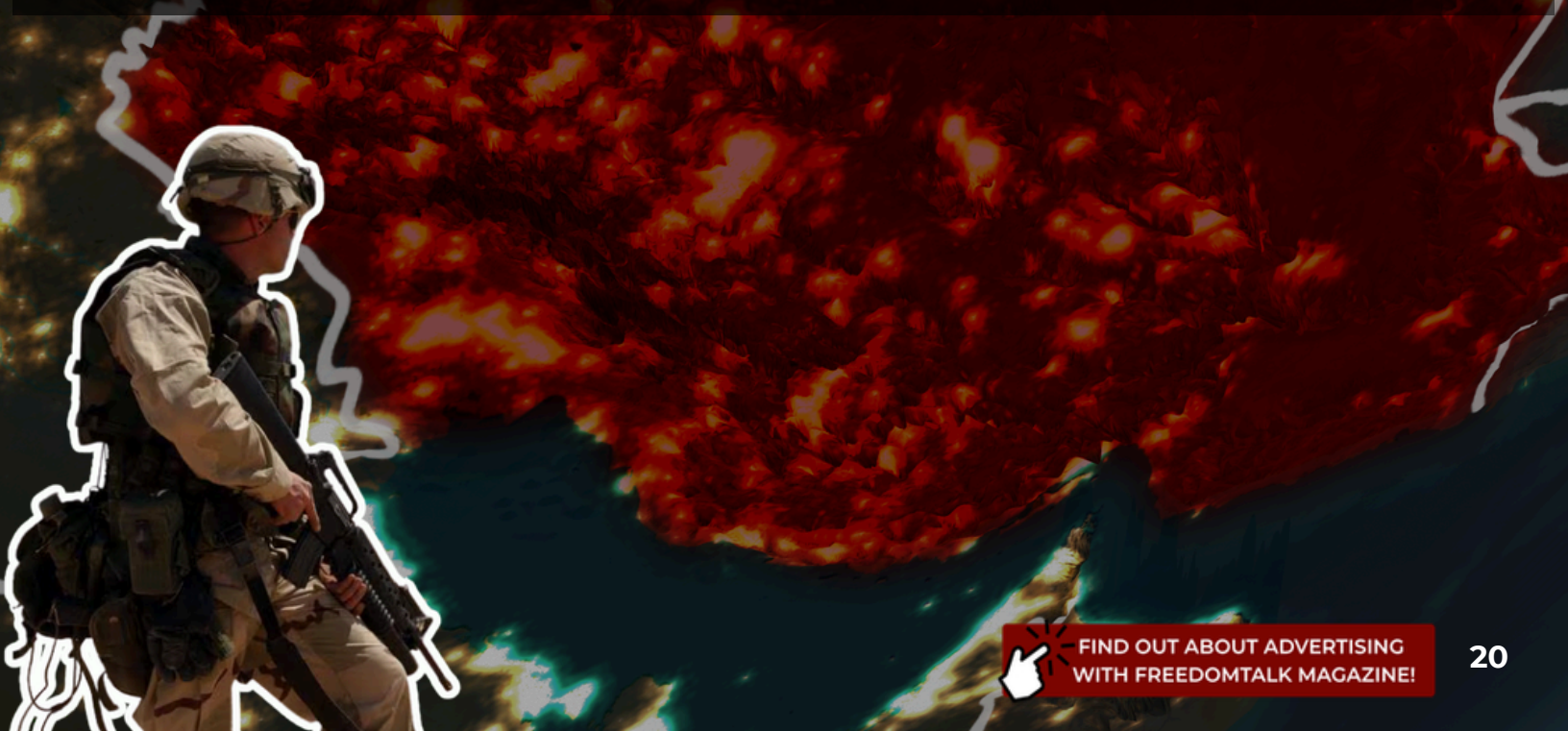
Peer and near-peer adversaries like China are doubtlessly keeping a close and hungry eye on this depletion, knowing that such a lack of munitions hugely benefits them in potential future acts of aggression against America's interests.

Escalation would also almost certainly portend the involvement of ground troops to seize Iranian assets. The geography of Iran alone, before considering the ideological zealotry that drives its defenders, would spell doom for any major US forces on the ground. The entire country is built like a natural fortress, a huge landmass almost entirely made up of harsh desert wastelands and extremely mountainous terrain.

This geography makes it almost impossible to leverage force-multiplying equipment like heavy tanks, force-projection assets like massive operating bases, and logistical necessities like supply hubs effectively. These limitations would transform the dynamics of a ground conflict into a primarily infantry-on-infantry fight, and on the enemy's home turf. Historically, this is not a kind of war that the US excels at.

In the final analysis, none of these outcomes is certain. But it is important that the average American on any part of the political spectrum is taking a critical look at the decisions that are being made and weighing that against the interests of the American people. America First means that America, Americans, and our direct interests come first, not the people and interests of a foreign nation.

It is not too late for American blood, treasure, and influence to be saved, to pull the world back from the brink of an extremely unstable geopolitical future, and to return to the promises made by President Trump and his administration. But that window is closing rapidly, and faith in such promises is dwindling.



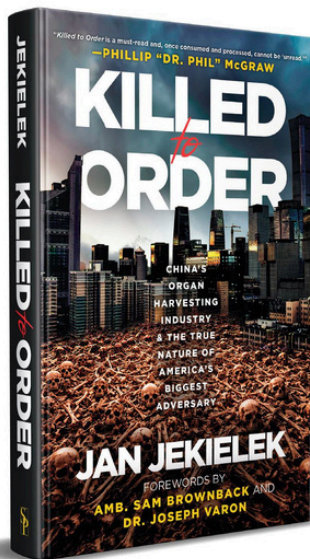
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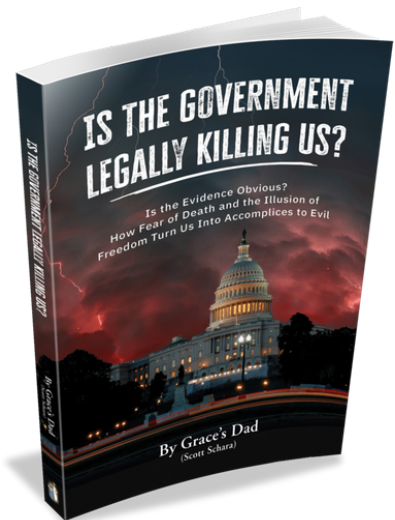
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The 1400 Year War

Our story does not start today but rather, 1,400 years ago. Between 54 BC and 629 AD, the wars between two superpowers Persia and Rome depleted both sides and left Persia at its weakest point. Around 641 AD, after several battles by Muslim forces against the Persian Empire, the Muslim armies led by Caliph Omar Ibn Al-Khattab sent a letter to the King of Persia, Shah Yazdگرد III. In the letter, Omar says:

“I do not see a good future for you and your nation, save your acceptance of my terms and submission to me. There was a time when your country ruled half the world, but now see how your sun has set.” He essentially asked the Persians to accept his god, Allah-u-Akbar, and **submit to Islam—or face death.**

The Persian King responds:[†]

“In the name of Ahura Mazda, the Creator of Life and Wisdom. In your letter you summon us Persians to your god whom you call Allah-u-Akbar; and because of your barbarity and ignorance, without knowing who we are and whom we worship, you demand that we seek out your god and become worshippers of Allah-u-Akbar.

*“How strange that you occupy the seat of the Arab Caliph but are as ignorant as any desert-roaming Arab! You admonish me to become monotheistic in faith. Ignorant man (Mardak), **for thousands of years we Persians have, in this land of culture and art, been monotheistic,** and five times a day we have offered prayers to God’s Throne of Oneness. While we laid the foundations of philanthropy, righteousness, and kindness in this world and held high the ensign of Good Thoughts, Good Words, and Good Deeds, **you and your ancestors were desert wanderers who ate***

“snakes and lizards and buried your innocent daughters alive. You Arabs, who have no regard for God’s creatures—who mercilessly put people to the sword, mistreat your women, attack caravans, and are highway robbers—who commit murder and kidnap women and spouses; how dare you presume to teach us, who are above these evils, to worship God?”

“You tell me to cease the worship of fire and to worship God instead! To us Persians, the light of fire is reminiscent of the Light of God. The radiance and sun-like warmth of fire exhilarate our hearts, and its pleasant warmth brings our hearts and spirits closer together, that we may be philanthropic, kind, and considerate—that gentleness and forgiveness may become our way of life—and that thereby the Light of God may keep shining in our hearts.

“Our God is the Great Ahura Mazda (Lord of Wisdom). Strange it is that you too have now decided to give God a name, and you call Him Allah-u-Akbar.

*“But we are nothing like you. We, in the name of Ahura Mazda, practice compassion, love, goodness, righteousness, and forgiveness, and care for the dispossessed and the unfortunate. But you, in the name of your Allah-u-Akbar, commit murder, create misery, and subject others to suffering. **Tell me truly, who is to blame for your misdeeds? Your god who orders genocide, plunder, and destruction, or you who do these things in God’s name—or both?***

“You, who have spent all your days in brutality and barbarity, have now come out of your desolate deserts resolved to teach—by the blade and by conquest—the worship of God to a people who for thousands of years have been civilized and have relied on culture, knowledge, and art as mighty edifices.

^{*}An old Arab tradition, as male children were preferred]

[†] Source: <https://www.persepolis.nu/timeline-letters.htm>

“What have you, in the name of your Allah-u-Akbar, taught these armies of Islam besides destruction, pillage, and murder, that you now presume to summon others to your god?”

*“Today, my people’s fortunes have changed. Their armies, who were subjects of Ahura Mazda, have now been defeated by the Arab armies of Allah-u-Akbar. **They are being forced, at the point of the sword, to convert to the god by the name of Allah-u-Akbar, and are forced to offer prayers five times a day—but now in Arabic, since apparently your Allah-u-Akbar only understands Arabic.***

*“I advise you to return to your lizard-infested deserts. Do not let loose upon our cities **your cruel, barbarous Arabs, who are like rabid animals. Refrain from the murder of my people. Refrain from pillaging my people. Refrain from kidnapping our daughters in the name of your Allah-u-Akbar. Refrain from these crimes and evils.***

“We Persians are a forgiving people, a kind and well-meaning people. Wherever we go, we sow the seeds of goodness, amity, and righteousness. This is why we have the capacity to overlook the crimes and misdeeds of your Arabs.

*“Stay in your desert with your Allah-u-Akbar, and do not approach our cities; for **horrid is your belief and brutish is your conduct.**”*

The Muslim armies marched on Persia and massacred 400,000 Persian civilians. Omar was quoted as saying, **“Milk the Persians, and once their milk is dry, suck their blood.”** Most Persians were forced to convert to Islam. A few Zoroastrians were able to escape to India and built a small community there.

Approximately 130,000 Persian women and children were enslaved and sold in markets in Mecca and Medina.

For 1,400 years, Muslims attempted to turn Persians into Arabs, but Persians were neither fully Arabized nor fully Islamized. They learned to endure and preserve their Persian customs, art, literature, music, holidays, and identity.

In the 1950s and 1960s, the conflict resurfaced. This time, Iran was strong economically and militarily. Iran had one of the most advanced air forces on the planet, the ninth-largest economy in the world, and the fourth most powerful military. The Islamists were no match for the powerful Iranian military. Instead, they chose a different strategy: exploiting Persian tolerance, acceptance, and progressivism.

In a moment of vulnerability in 1979, Iranians were persuaded to accept an Islamic regime **under the guise of collectivism, democracy, and Islamic decency.** They did not have to defeat the powerful Iranian military—they destroyed Iran from within.

Today, those same Islamists have not changed in their brutality or resolve, but they have become far more sophisticated and adept at disguising their intentions. They have set their sights on the United States—specifically New York, Florida, and Texas. They have gained influence in major civilizations such as Germany, England, and France. **They have their eyes on Texas. They believe that if they can cause Texas to fall, they will succeed in destroying the United States from within—just as they did to Persia in 641 and Iran in 1979.**

America needs to wake up.

Abteen Vaziri is an Iranian-American political refugee who saw firsthand what happens when an Islamic totalitarianism and radicalism takes over a country. After Iran’s 1979 Islamic Revolution, Abteen’s father—an Iranian Imperial Air Force officer—was court-martialed and sentenced to death for opposing an Islamic government. Abteen’s family fled through Europe and ultimately came to America, settling in North Texas in 1995. Now a Christian and an America First conservative, Abteen is working to ensure the Islamic ideology he escaped never takes root here—in Texas or the United States. A Dallas area businessman with a background spanning tech, finance, and job creation, Abteen attended Plano Sr. High School, earned a computer science degree from UT Dallas, an MBA from SMU, and a JD from Fordham and has worked in the EB-5 investment space focused on rebuilding communities and creating jobs. He has been to 43 countries and has traveled to China 30+ times across 20+ cities for work and truly knows the path forward to ensure that the United States is a sovereign nation with Texas leading the way.





Abteen Vaziri

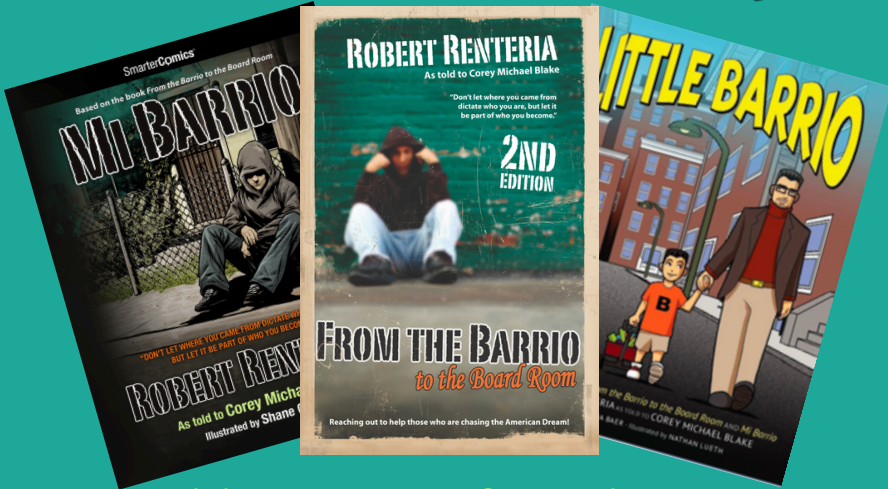
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