

Recent Developments in Libya

(Translated)

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By: Ahmed Al-Muhathab

In the span of just a few weeks, Libya has plunged into a series of distressing events. The Zawiya Refinery, located west of Tripoli, was struck by drone attacks that ignited massive fires in its oil storage tanks—a critical blow, given that the refinery supplies a significant portion of the fuel consumed in the country's west, a region already grappling with fuel shortages. Compounding this misery, the country is suffering from an electricity crisis and frequent power outages, adding yet another burden on the population. Amidst this turmoil, the Governor of the Central Bank of Libya submitted his resignation—citing “sensitive” reasons—though it has not yet been accepted.

Simultaneously, the head of Haftar's military intelligence agency was assassinated. Two weeks prior, small gatherings were held by proponents of a “constitutional monarchy”—a movement advocating for the return of Muhammad Al-Hassan Al-Senussi, the son of the Crown Prince during the reign of King Idris Al-Senussi; Muhammad has lived in the United Kingdom since leaving Libya in the 1980s.

Reflecting on these developments, a major question arises: Is there a connection between these momentous events?

It appears that Libya is rapidly veering off the path of the settlements currently being pursued—most notably the U.S. initiative known as the “Massad Boulos Project.” This proposal was introduced two months ago following a visit to Libya—undertaken at the behest of U.S. President Trump—which was characterized primarily by its economic focus. Shortly after the visit, he submitted his proposal to resolve the crisis. Copies were sent to the Council of Ministers, the Presidential Council, headed by Mohamed al-Menfi, Haftar, and Aguila Saleh's House of Representatives. However, the House of Representatives, the Presidential Council, certain local parties, regional figures benefiting from the status quo, as well as various armed factions, all expressed opposition to the proposal, viewing it as a scheme aimed at their removal.

Following the proposal's stalling and the emergence of strong opposition—manifested as mobilization in western Libya, foot-dragging in the east, particularly within Aguila Saleh's House of Representatives, who saw themselves as targets, and calls for amendments—pro-monarchy gatherings emerged. Then came the electricity crisis, with widespread power outages across the country and officials trading blame over responsibility. Matters were further exacerbated by the bombing of the refinery west of Tripoli.

Concurrently, the Governor of the Central Bank of Libya submitted his resignation—citing “sensitive” reasons—though it has not yet been accepted. This coincided with the assassination of Major General Fawzi al-Mansouri, the head of Haftar's military intelligence. Al-Mansouri was a key figure who held the threads of the crisis and knew all the players involved—whether those directly tasked with operations or those in their inner circles. As a close associate of Haftar and a pillar of the security apparatus in eastern Libya, his assassination in Benghazi—a city under Haftar's tight security control—raised a critical question: why was this assassination carried out at this particular time? Ultimately, in light of these successive, “deliberately manufactured” crises and rapidly unfolding events—alongside the funded unrest occurring in the country's west—it is evident that the fierce international conflict over Libya is intensifying. There is a race to dominate the Ummah's resources, particularly energy, especially following the closure of the Strait of Hormuz; the struggle has shifted to a contest over which figures can be installed to serve these interests. These bombings and incidents are designed to disrupt the status quo and facilitate a takeover of the country's western and southern regions—areas rich in oil and gas. They are vying for the Ummah's wealth by using the country's own people as pawns!

Allah (swt) forbids a Muslim from pledging loyalty (ولاء *walaa'*) to anyone other than Allah (swt), declaring with absolute certainty, ﴿أَلْزَابَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ “**Are diverse lords better, or Allah, the One, the Prevailing?**” [TMQ Surah Yusuf: 39]. What, then, are we to make of a situation where the “lords” of this era are the human devils from Western states?