

# Nothing Will Stop America's Rampage in the World Except the Khilafah (Caliphate)

(Translated)

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After America deceived them and acted arrogantly and haughtily against their country, attacking it along with its protégé, the Jewish entity, seeking to dismantle it and eliminate the foundations of its strength, do the leaders of the Iranian regime now still remember that they have an Ummah, whose numbers fill the global arena? How do the leaders of Iran come today to remind the Muslims that the stance of some of their governments contradicts the saying of the Prophet (saw) who said, « مَنْ سَمِعَ رَجُلًا يُنَادِي يَا لِّلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ » **“Whoever hears a man calling out, ‘O Muslims!’ and does not respond is not a Muslim”**? Where were the leaders of Iran when Muslims across the Muslim World cried out to them for help, against the aggression of the disbelieving colonialists and the tyranny of their rulers? Were the leaders of Iran not the very ones who shamelessly declared that without their regime, America would not have been able to occupy Iraq and Afghanistan, since that served their interests, enabling America to ascend to the throne of the international order, no longer facing any real competitor to curb its ambitions?

Despite this glaring truth, why do these Sunni regimes single out the Shia Iranian regime, when they have all distracted the Ummah from the crimes of America and its allies in Europe, and the Jewish entity in Muslim lands, by now focusing on the crimes of the Iranian regime in Syria and Iraq, for example, or the crimes of the Saudi regime in Yemen, and the Emirati regime in Sudan as well? If the Iranian regime, having tied its regional interests to serving American policy in the region, has belatedly awakened to the American deception and its lack of commitment, then why does it criticize regimes dragged into war against it? These regimes have all built their policies on being America's hunting dogs, after all of them were included on the agenda of division, disarmament, weakening, and then complete control over all their resources. After a long process of planning and execution, during which it brought down the Soviet Union following a Cold War that ended British and European influence in most Muslim countries, America no longer views the existence of the state that orbited in its sphere of influence, and which was its long arm in implementing its plans in Iraq, Afghanistan, Syria, Yemen, and Lebanon, as anything but an obstacle to achieving its goals. Therefore, America did not hesitate to declare war on Iran and invite the weak-willed regimes in the region to join this war, in order to subjugate the entire region to its will.

However, this shift in America's approach was not solely due to external obstacles, but also to the perceived weakness of its political and intellectual foundations in the capitalist system and the power structure it had built after World War II. America was no longer able to project its influence globally through this global order. Consequently, America acted with unprecedented arrogance, dismantling many of the agreements and alliances it had forged, now viewing them as constraints and burdens hindering its future strategy. This was met with resistance from major powers like China, Russia, and some European nations, who refused to acquiesce to America's actions, adopting a policy more akin to containing its erratic behavior, while avoiding direct confrontation. However, the fundamental factor in the collapse of the international order and the unraveling of America's grip lies in the exposure of the true nature of the idea of separating religion from life, secularism. This idea has crumbled in its values and morals, revealing its inherent inability to meet human expectations or offer solutions aligned with human nature. This civilization has run amok, grinding humanity down,

thus confirming the impossibility of its resurgence or the West's general capacity for innovation and adaptation to correct its course.

In the opinions of many Western thinkers and politicians, there are long-standing warnings about the re-emergence of an Islamic state, with their predictions of its dominance over Europe and the world. Amongst them is the German thinker, Paul August Schmitz, who wrote under the pseudonym, Paul Schmitz-Kairo. He stated in his book, "All-Islam! Weltmacht von Morgen? (1937)" (The Great Islam! World Power of Tomorrow?) that, "...das Sichwiederbesinnen auf die große islamische Vergangenheit. Im Grundé ist solche Anerkennung der Bedeutung und der Weltmachtgeltung des Islams nichts Neues (...a renewed reflection on the great Islamic past. In essence, such recognition of the significance and global power of Islam is nothing new)." He also said, "Es wiederholt sich, begonnen vom Morgenland, das Spiel der Geschichte, in dem aus der Kraft, die in der geistigen Einheit des Islams beschlossen liegt, die islamische Weltmacht in isiamischer Frühzeit begründet wurde (The play of history repeats itself, beginning in the East, in which the Islamic world power was founded in early Islamic times from the power inherent in the spiritual unity of Islam.)" In any case, regardless of these opinions, warnings and predictions, the ideology of Islam, given the reality that life abhors a vacuum, will be the only alternative that this life awaits.

The situation is now about preparing to eliminate a danger that threatens not only Muslims, but also portends immense harm for all of humanity should America reassert its global hegemony. Beyond the illusion of absolute American power and its inability to achieve its objectives and those of its protégé, the Jewish entity, in Iran—to the point that it now seeks a way out and looks to others for help in this war—insisting on preserving secular regimes, whether democratic republican or monarchical, will not deliver the Ummah from its humiliation, nor will it enable it to triumph over the head of disbelief, America. The victory of the Ummah is contingent upon the Khilafah (Caliphate), which is not merely a modern day political entity, but a civilizational alternative project: Islam as an ideological state, the Khilafah on the method of the Prophethood. Moreover, ruling according to the Shariah Law of Allah (swt) is not a political option, but a Shariah obligation, and it is the only system of ruling governance that Allah (swt) will support.

All of this began to show signs after Muslims regained awareness of their own strength and the weakness of their enemies. Nothing remained for them but to break the chains that bound them, and the obstacles that hindered them, represented by these nationalistic borders and the rulers who guarded them, so that the doors might open for the great project of Islam, which would redirect the world and correct the course of history. For this purpose, arose those who enjoin what is mar'ooof (righteousness) and forbid what is munkar (evil), aware of the realities of regional and international political trends, and working for change.

How could the whims of tyrants withstand an ideology upon which an Ummah unified, an Ummah that believed humanity needed the Khilafah (Caliphate) as much as life needs water, and was certain of the victory of Allah ﷻ, the Almighty, the All-Powerful? Allah ﷻ said, ﴿وَلِيَعْلَمَ﴾ **“And that Allah may know who supports Him and His messengers unseen. Indeed, Allah ﷻ is Powerful and Exalted in Might.”** [TMQ Surah Al-Hadid: 25]