

The Khilafah (Caliphate): The Strategic Alternative to Confront the Engineering of American Hegemony

(Translated)

<https://www.al-waie.org/archives/article/20069>

Al Waie Magazine Issue No. 472

Thirty-Ninth Year, Jumada I 1447 AH corresponding to November 2025 CE

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Introduction: When the World Grows Weary of Chaos

Today, the world stands before an increasingly turbulent global scene, where Western slogans of freedom and justice are collapsing, democracy has turned into a cover for economic and military domination, and the entire world remains shackled by the constraints of globalization, which has taken the place of many of the traditional military bases.

This turbulence is not limited to an economic crisis or a passing military conflict. Instead, it represents a moral, intellectual, and civilizational breakdown of an international order that has exhausted its reservoir of justification. Faced with this grim global reality, there emerges a need for a new vision, one that fuses matter with spirit, grounds sovereignty in values, and is capable of offering a just solution to humanity's comprehensive crisis.

And after extensive study and deep reflection guided by historical facts included in the book, **"The Middle East Model,"** it has been revealed that the Islamic Khilafah (Caliphate) is not merely a past era or a chapter of history that has ended, but instead a realistic strategic project that can form an authentic alternative to the architecture of hegemony, led by Washington, for decades.

Experiences on the ground have demonstrated the failure of imported models such as nationalism, secularism, and liberalism in achieving genuine independence and revival, not only in the Middle East but in most regions of the world. This has left the Islamic Ummah, even today, without a unifying project, turning it into fertile ground for foreign interventional experiments, instead of allowing it to be an active agent in shaping history.

Thus, the essence of the crisis is that the Islamic Ummah today remains without a unifying project. The region has become a strategic crossroads for empires, where influence and control are exchanged in the absence of a self-driven will capable of shaping history rather than merely being shaped by it.

The absence of a sovereign project grounded in higher values has created a moral and political vacuum, one that hegemonic powers have exploited through the model of "geopolitical stability" of the Middle East.

The Historical Roots of American Hegemony: From Empire to Dominance

The Middle East has witnessed a profound geopolitical transformation, whose beginnings were in the twentieth century, culminating in the collapse of the Islamic order, represented by the Islamic Khilafah (Caliphate), which had endured for more than fourteen centuries. Its fall led to the fragmentation of the Muslim World into fragile entities divided among various European powers such as Britain, France, Italy, and others. This was followed by a gradual and systematic replacement with American hegemony, which took the place of the European empires.

The United States, in the aftermath of the Second World War, worked to formulate a global vision based on filling the vacuum left by the weakening and collapse of the old empires, and on fortifying itself against the spread of communism within the context of the Cold War. The aim of that vision was not merely to acquire influence, but to craft a new model of dominance, one that differed from traditional colonialism.

This shift was clearly manifested in Egypt, which became the cornerstone of American hegemony in the region. The United States replaced British influence, which had failed to reassert itself after the Suez War of 1956. One by one, the US succeeded in displacing traditional powers from Egypt to Iran, then Iraq, Saudi Arabia, and Syria, establishing itself as the security and financial guarantor, and as the dominant force over regional regimes.

America sought to redraw the geographic and political map of the region and to prevent the return of any system founded upon the principles of Islam. The United States fully understood that what truly threatened its dominance over the Middle East and even its central position in the world was an ideological system carried by an Ummah that believes in it, a system capable of offering the world an alternative project to America's capitalism, globalization, and new forms of imperial control.

America's intervention was not a random reaction imposed by the circumstances of the post-Second World War era. Instead, it was a systematic strategy aimed at establishing complete American dominance over the world's most vital region. This strategy was laid down during the administration of President Harry Truman (1949–1953), and some of its features were articulated by his Secretary of State, Dean Acheson, in his book "Present at the Creation: My Years in the State Department." He wrote, "The first half of 1951 was particularly notable for tasks that distracted us from the main constructive work of rebuilding, out of the ruins of the nineteenth-century European imperial system, a free world to deal with local troubles real enough in their indigenous origins but magnified by efforts of our Communist opponents to increase our difficulties." This meant a form of dominance no less controlling than the previous colonial powers—but in a new guise.

One of the most important objectives of that strategy, an objective that remains in effect today, was to ensure the continuous flow of mineral resources, including oil and gas, to secure the safety and functionality of maritime passages, and to guarantee "political stability" in order to prevent the emergence of any system that could threaten global security and order. Although, in its early formulation, this strategy appeared to be directed primarily at preventing the Soviet Union from gaining control over the Middle East, in reality it was a strategy that continued even after the Soviet Union collapsed. Today, there is no political system in the region capable of threatening America's interests whether regional or global except for one: the Islamic system embodied in the anticipated Islamic Khilafah (Caliphate). This has been openly acknowledged by a long line of American leaders such as George Bush, Donald Rumsfeld, Dick Cheney, and many others.

Among such statements is the remark made by Donald Rumsfeld, Secretary of Defense under George W. Bush, who said on 12 May 2005, "Iraq would serve as the new base of a new Islamic caliphate to extend throughout the Middle East and which would threaten legitimate governments around the world." Then Rumsfeld stated in an interview to Politico, in remarks published on 14 May 2013, "It's a competition of ideas and, for whatever reason, this administration is almost totally unwilling to even use the word 'Islamist'... a small group of radical Islamists who are determined to end the concept of a nation-state."

Recent studies—particularly those issued by the Council on Foreign Relations and strategic research institutes—have revealed that the United States is working to create local instruments from within the Middle East system itself, which, under American management, would work to maintain the security and the geographic, political, and intellectual stability of the region.

As reported by the Brookings Institution in 2018, it is likely that this task would be assigned to Turkey, Iran, the Jewish entity, and Saudi Arabia under the supervision and guarantee of the United States and Russia. This arrangement has been referred to as the "Four-Plus-Two" model (see Issue No. 471 of Al-Waie magazine, article, "The New Middle East Model: American Domination or Islam and Its Khilafah (Caliphate)?").

The United States has taken significant steps toward implementing this strategy after managing to establish complete or partial influence in Egypt, Iran, Iraq, Syria, Saudi Arabia,

and Sudan, in addition to something resembling a military occupation through the establishment of military bases in the Arabian Gulf and Jordan.

There is no doubt that the primary purpose of this “stability” model is not to achieve genuine stability and prosperity for the region. Instead, its aim is to manage stability in a way that prevents the geographic changes being engineered and drawn, and to obstruct any changes in political systems thus preventing the emergence of any unified entity, or independent developmental project in the region.

To achieve this, a balance of power is maintained among the four pillars, ensuring that no single party gains decisive dominance over the others. This also guarantees the continued flow of resources, and most importantly, it prevents the emergence of the Islamic model embodied in the Islamic Khilafah (Caliphate), as each of these states has its own reasons for obstructing the rise of the Khilafah (Caliphate).

The American project to redraw the geographic and political map of the Middle East under absolute US dominance has been underway and structured for seventy-five years. Yet obstacles remain, perhaps the most significant of which is the obstacle posed by the Jewish entity, which seeks to impose its own geography based on territorial expansion, a demographic composition that leads to the displacement of the remaining Palestinian population to other countries, and military dominance in the region that prevents any state in the area from possessing strategic weapons comparable to those held by Israel.

Perhaps the current intense American pressures on the Jewish entity are aimed at compelling it to advance America’s strategy, from the perspective that the United States is the guarantor of security concerning the entity’s borders and existence in the region.

This has been evident in the support and backing provided to the Jewish entity in acts of cleansing and mass extermination, as well as the swift intervention against Iranian nuclear facilities, intended to convince the entity that strategic deterrence rests on the shoulders of the primary guarantor of stability; namely, the United States. Nevertheless, the Jewish entity, due to multiple reasons, remains the final knot in the structure of the new Middle Eastern system modeled on the American paradigm.

The Conflict Between America and the Islamic Project Over the Future of the Middle East

The most important question is: Will the Middle East stabilize according to the model America desires? And is there another model that not only competes with but also challenges its model?

As for the stability of the Middle East under the American framework, it depends on two aspects: the first is the continuation of stability at the international level and within the global system, so that the United States remains firmly seated on its throne. However, the continuation of this cannot be taken for granted, especially as we read in the Book of Allah (swt) the Exalted, ﴿لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ ۱۹۶ مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾ **“Do not be deceived by the prosperity of the disbelievers throughout the land. (196) It is only a brief enjoyment. Then Hell will be their home—what an evil place to rest! (197)”** [TMQ Surah Ali Imran: 196–197].

The international stance and the global system are both changeable, and stability within them has never been more than temporary. The causes of instability leading to collapse are many, the most important of which are political and military conflicts that could ignite wars of an international and strategic nature.

An example of this is the war between Russia and Ukraine, in which some European countries continue to seek NATO’s involvement. Despite America’s extreme caution and insistence on keeping NATO out of the conflict, military and political circumstances on the international stage may force an expansion of the war. Such a war would affect global stability on the one hand, and on the other hand, it would compel the United States to focus most of its attention on the international situation rather than on controlling the regions.

The same can be said about the recurring crises between India and Pakistan, which frequently escalate into military clashes. The United States continues to intervene consistently to prevent these conflicts from developing into wars involving strategic weapons, which would threaten the international system with collapse. Similarly, the issue of China and Taiwan could escalate into military actions that transform the dispute into an international conflict, especially given that China possesses advanced strategic weapons, while Taiwan relies solely on its alliance with the United States.

Thus, the stability of the Middle Eastern region under the American approach is inevitably linked to stability at the international level, which itself stands on the edge of a fire and could erupt at any moment.

Moreover, the international political system has become, more than ever, deeply interconnected with the global economic and financial systems. During the financial collapse of 2008–2010, we witnessed how the American grip on various global political sectors weakened to the extent that the “Arab Spring” nearly toppled the regimes that the United States had built over many decades. Had the uprisings in the Arab countries possessed a clear political vision and ideological framework, the Middle East could have become independent of American hegemony and capable of building a new Middle East guided by an ideological vision based on Islam.

Financial and economic conditions today are far from stable or secure, whether in terms of America’s hostile policies regarding the raising of tariffs or the imposition of sanctions on the trade of certain countries, especially those related to Russia and China, and the subsequent emergence of international organizations seeking to achieve economic independence away from American hegemony, such as BRICS.

All of these developments constantly threaten the collapse of the entire economic system, accompanied by a financial breakdown. This is because the economic measures adopted by the United States, in particular, lead to a significant increase in financial inflation due to the massive injection of currency, especially the dollar, without corresponding economic growth.

Add to that the massive expansion in the issuance and use of cryptocurrency as a means to escape the dominance of the dollar in financial markets. At a time when the total amount of cryptocurrency, of all types, equals or even exceeds the amount of conventional dollar currency, the entire financial world will be on the edge of a massive volcano, ready to engulf everything when it erupts.

For the cryptocurrency market, despite what is claimed about its security, could evaporate overnight through cyberattacks. What facilitates this and accelerates its occurrence, whether immediately or gradually, is the tremendous advancement in artificial intelligence infrastructure, which reduces the time required for hacking from days and months to just a few minutes.

These financial and economic conditions, political crises, and regional wars with international repercussions all indicate that the stability of the world’s leading state, in a position that would allow it to complete a project underway for seventy-five years, is nothing but an illusion. The countries in the region have remained hostage to foreign interests, lacking independent strategic decision-making. Instead of addressing the root causes of conflict, these conflicts are managed as leverage between regional powers and external guarantors.

Furthermore, justice as a supreme value has been absent, replaced by the logic of pragmatic interests, leading to the erosion of trust in existing political systems. This, in turn, creates favorable conditions for strategic change to emerge from within the region itself.

If we examine these matters closely, particularly the impact of American hegemony on the countries subjected to it, whether directly or indirectly, we find that this very hegemony

serves as a powerful fuel for provoking the peoples of the region toward systematic alternatives.

Wherever American hegemony takes hold, poverty, deprivation, and hunger follow. These conditions are among the strongest forces driving uprisings and challenges.

Moreover, American hegemony over the various regions is always accompanied by resentment from the peoples of the region toward their rulers, who act only by America's command or approval. This was evident at the Arab-Islamic Summit in Doha in September 2025, following the raid carried out by the Jewish entity in Doha, the capital of Qatar. Add to this the exposure of the falsified Muslim narrative that some states in the region had used as a cover to keep Muslims' beliefs detached from local or global struggles. No longer do the portrayals that confined Islam to masajid, merely for praising the rulers and their systems, hold credible sway over the minds and spirits of Muslims.

From this, it follows that American hegemony, which still seeks to dominate the Middle East, believing that such dominance will prevent the return of any system that could rival it, has brought upon the region calamities, destruction, poverty, hunger, and the plundering of resources. This, in turn, rekindles the real conflict aimed at uprooting America's influence from the region and even pursuing it at the international level.

What makes matters even more difficult for the United States in its quest to establish complete hegemony, and achieve stability on its terms, is that all the tools that could have been used to divert the peoples of the region from genuine revival and full independence have now been exhausted.

Broad nationalism, such as Arabism, Turkish nationalism and Persian nationalism, limited tribal affiliations, such as the Saudi, Hashemite, and Al-Sabah dynasties, and geographic nation states, such as Jordan, Syria, Egypt, and Iraq, have all been exhausted and tested, revealing their flaws. None of them remains capable of mobilizing the peoples once again in their direction. Instead, they have become objects of ridicule and targets for retaliation.

Likewise, partial ideas such as "freedom" and "sovereignty" have revealed their flaws, falsehoods, and the deceit of their masters and followers, and they no longer stir even a single hair on the heads of the region's peoples. Similarly, "revolution for change" without a clear purpose no longer motivates the peoples of the region.

The third blow came with the war on Gaza, which exposed all secrets, revealed every traitor, and demonstrated that the Ummah cannot feed the hungry, save the sick, protect an elder or a woman, or stop a mass slaughter, unless the matter is in its own hands, entrusted to those who believe in its aqeedah, share its pains and sorrows, strengthen its joys, and heal its wounds. None of this is available from those who hold authority over it today.

Thus, the region has come to be caught between two opposing currents: one driven by America, with all its deceit, illusion, arrogance, insolence, pride, and tyranny; the other driven by a dormant aqeedah within the Ummah that has never died, even if its spark had smoldered for decades, a longing for the independence that was stolen from it in a moment of heedlessness, to reclaim it and return it to those who uphold it in a manner that brings true happiness in both worlds.

This current aspires once again to assume the position of leadership in the region and eventually the entire world, as the "best Ummah raised up for mankind," and as the Ummah entrusted with the message revealed by Allah (swt) to His Messenger (saw), the scale that distinguishes between truth and falsehood, good and evil, purity and corruption; as stated in the Book of Allah (swt) in Surah Al-Hadid, لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ **Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance of justice so that people may administer justice. And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who is**

willing to stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty” [TMQ Surah Al-Hadid: 25].

The Islamic Project Versus American Hegemony

The clear truth is that the movement striving to rebuild the Islamic Khilafah (Caliphate) as a means to implement the system of Islam brought by Muhammad (saw), the Seal of all previous messengers, and thereby present it as a model for all of humanity across the world, is a unique model that embodies the essence of sovereignty and unity, based on several key pillars, the most important of which are:

That sovereignty belongs to the Shariah; that is, to the command of Allah (swt), the Exalted, to which falsehood cannot approach from before or behind, and which is not contested by any form of personal desire that has dominated all forms of human authority. It is enough to look at the concentration of wealth, with over 90% held by a tiny fraction, no more than 0.5% of the world's population. This principle places divine law above all human authority, protects the state from transforming into an individual or class dictatorship, and ensures that the ruler is bound by the command of Allah (swt) rather than wielding absolute power.

The second pillar is that which achieves the unity of the Ummah, which constitutes about 25% of the world's population. When the fragmented Islamic territories are brought together into a single independent entity, one that does not rely on any foreign powers and bears no subordination to them in its security, economic, or political decisions, then this Ummah will be able to extend its wealth of goodness and justice to the rest of humanity.

This movement has become evident to everyone; America, the architect of the old-new project in the Middle East, recognizes this movement and understands its strength, and therefore works to thwart it by all possible means. It invented what it called the “War on Terror” and created—through itself—movements and organizations labeled as “terrorist,” designed to divert people from the civilizational project of Islam. The flaws of this scheme have become apparent, and its deceit has been exposed.

America, and before and alongside it, Britain, France, and other European countries, worked to ban any action or activity by those calling for the reconstruction of the civilizational construct of Islam, and imposed on their agents in the region the task of combating every initiative that sought to rebuild this edifice.

Nevertheless, the current of Islam has continued to move forward and continues to grow in strength until it is able to remove all obstacles standing in its way.

America and the instruments of former colonialist powers continue to work on diverting the attention of Muslims in the region from the flaws and corruption of their own systems. They do this by establishing financial, charitable, and social institutions that offer “Shariah-compliant solutions” alongside models of injustice, disbelief, and tyranny. Thus, interest-based banks, which invite war from Allah (swt) and His Messenger (saw), operate side by side with “Islamic” banks, and a school or university may offer a place for those who wish to avoid immorality, alongside another school or university that spreads vice and corruption.

Thus, their efforts continue to drain Islamic energy of its true content.

Nevertheless, the current of Islam continues to rise higher and higher, to establish the absolute sovereignty of Allah's Shariah, to ensure that falsehood does not coexist with truth, that justice cannot be found in the same arena as oppression, and that all authority belongs to Allah (swt) alone and not to any human being, **إِنَّا نَحْكُمُ إِلَّا بِاللَّهِ أَمْرٌ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ**

“It is only Allah Who decides. He has commanded that you worship none but Him. That is the upright faith, but most people do not know” [TMQ Surah Yusuf: 40].

Thus, the Middle East remains a hot arena for two major projects, both in terms of scale and influence, and in terms of the profound impact they produce. The American current

heralds blazing evil, ongoing oppression, and the plundering of the region's wealth, leaving nothing intact. It is inevitably doomed to catastrophic failure in the days to come; whether it advances or lags matters little, for Allah (swt) is dominant over His affair, whether people are pleased or angered.

As for the promising current of Islam, which carries above it the banner of truth, the banner of Islam, the banner of divine retribution, and the Rayah banner of the Messenger of Allah (saw), it is inevitably victorious, as long as its flag is raised by shebaab (young men and women) who are enlightened about its path, driven by their Iman, devoted to their Ummah, carrying their lives in their hands, and advancing to please their Lord.

By He who created the heavens and the earth, it is indeed the clear truth, and no one can repel the command of Allah (swt). Blessed is the one who strives to elevate the word of Allah (swt) and becomes among His soldiers; for Allah (swt) will accomplish His affair. Even if America possessed all the power and might it holds, it is neither stronger than Pharaoh and Haman, nor more powerful than Ad and Thamud.

As Allah, the Exalted, said in Surah Al-Qasas about Pharaoh, إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُ طَائِفَةٌ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ۚ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝ (4) But it was Our Will to favour those who were oppressed in the land, making them models of faith as well as successors. (5)” [TMQ Surah Al-Qasas: 4–5].

The Second Historical Opportunity

Allah (swt) said, وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ﴿٥٥﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security” [TMQ Surah An-Nur: 55].**

Our current historical moment is one of geopolitical and moral transformation, in which the old system is collapsing and the new system has yet to be born.

The combined factors, starting with the exhaustion of the current system, passing through economic crises, and culminating in the decline of trust in the Western international order, which has lost its moral and civilizational credibility, help create the second historical opportunity for the Ummah.

The significance of the Islamic project for the Ummah lies in the fact that it represents a transition from merely responding to hegemony, to actively presenting an alternative to it.

For decades, Islamic thought remained preoccupied with responding to the West, and defending itself in a field that was not its own, constrained by Western definitions of problems. Today, however, the situation is reversed: it is the West that suffers from a crisis of credibility and values, and the Ummah is called upon to present the solution.

This vision transcends the boundaries of the Islamic geography to offer a new conception for the future of humanity; for Islam, in its essence, is not a project for one people at the expense of another. Instead, Islam is a universal message of liberation (tahrir) that frees humanity from the bondage of humans to humans. Within this framework, the Khilafah (Caliphate) becomes a truly human-centered project, as it shifts the world's focus from “utility,” which governs the American model, to “values” which govern the model of the Islamic Ummah, and from conflict to cooperation. It aims to create a new international order in which power serves justice, rather than acting as a tool of hegemony.

The essence of this vision can be summarized in the phrase ، «العالم اليوم لا يحتاج إلى دولة أقوى، بل إلى فكرةٍ أعدل.» “The world today does not need a stronger state, but a more just idea.”

If we succeed in establishing this just idea, based on absolute divine justice, which is untouched by whims or falsehoods from any direction, then the strong state that serves it will inevitably emerge.

And today, in the face of America’s tyranny, arrogance, injustice, and corruption, there stands a small group of the oppressed, those who fear being snatched from the earth by others, working to build the great construct of Islam, with the limited means at their disposal. They carry the light of Islam in their eyes and hearts, raising the Rayah banner of the Islamic Khilafah (Caliphate) on the Method of the Prophethood, despite the many envious ones who seek to extinguish the light of Allah (swt) with their mouths.

However, this small group knows with absolute certainty that Allah (swt) will complete His light, even if the disbelievers and oppressors, from America to Britain, France, and Russia, and after them their agents in the East and West, detest it.

The historical moment, with the collapse of American hegemony and the weakening of the secular liberal model, grants the Ummah the opportunity to present a comprehensive civilizational alternative. This transformation is not merely a change in regimes. Instead, it is an inevitable struggle between two civilizational models, which will determine the fate of the region and the world based on the outcome of this struggle.

And my responsibility, as well as the responsibility of everyone who comprehends the essence of this crisis, is to work on transforming this project into a political reality, that ensures human dignity and freedom under divine justice.

And for those who have grown weary along the path, who think that Allah (swt) will not grant them victory, and whose means have become few, I remind them that America, called the “superpower,” possessing strength so vast that its tally would overwhelm even the most knowledgeable among humans, has been driving its oppressive current for seventy-five years, yet it has not reached its end to crown its arrogance, defying the command of Allah (swt).

And at the same time, the project of rebuilding the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood began, three years after America launched its own project, with the effort of a single alim, then a small, weak group that possessed no protector and no power except their Iman in Allah (swt) and sincerity. Along their path they faced every kind of oppression, torture, imprisonment, and killing. They had no supporter from East or West, from near or far, none but Allah (swt) alone.

Yet they persevered and continued, their strength steadily growing. They spread throughout all the lands of the Muslims, extended to the Muslims living in Western countries, and grew stronger even during the era of the harshest state in its oppression and hatred toward Islam: the former Soviet Union.

And there remains but one step for it to fulfill the command of Allah (swt).

Even if it were only the steadfastness of this Dawah and its continuation up to our present day, that alone would suffice as reassurance that Allah’s decree will prevail, yet most people do not know.

And I pray to Allah (swt) that the day may not be delayed when we remember the words of Allah Almighty, addressed to those who preceded us from the Muhajireen and Ansar, and then encompass us when the edifice of Islam rises once more، ﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمْ النَّاسُ فَأُولَئِكَ وَأَيَّدَكُمْ بِنَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ٢٦﴾ **Remember when you had been vastly outnumbered and oppressed in the land, constantly in fear of attacks by your enemy, then He sheltered you, strengthened you with His help, and provided you with good things so perhaps you would be thankful**” [TMQ Surah Al-Anfal: 26].