

Who Will Have the Honor of Severing the Rope of People Extended to the Jewish Entity?

(Translated)

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At the conclusion of a long struggle, the memory of Muslims still holds a decisive verse from Surah Aal-i Imran, which stands as a testament to the ways (sunan) of Allah (swt) concerning peoples, where He (swt) says, **﴿ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّوْا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ﴾** **“They were covered with humiliation wherever they were found, except by a rope from Allah and a rope from the people, and they incurred the wrath of Allah”** [TMQ Surah Aali Imran: 112].

This verse is not merely a passing remark, but a universal principle that encapsulates the equation of dignity and humiliation in two things: the rope with Allah (swt) and the rope with the people. If these two ropes are severed, humiliation returns to strike everywhere.

The rope with the people is the strategic alliance between them and states, nations, or political and military powers and alliances, and the foreign support that provides them with security and strength they do not possess on their own.

However, why did this humiliation befall them? This is evident from the complete verse, **﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾** **“That is because they used to disbelieve in the signs of Allah and murder the Prophets (as). That is because they disobeyed and were transgressors”** [TMQ Surah Aali Imran: 112].

If we look back to previous times, we find that during the reigns of the prophets Daud (as) and Suleiman (as), the Jews had a unified state. After the death of Suleiman (as), their dominion split into two warring states, plagued by internal corruption and military weakness. Among the reasons for this division were the struggle for power and the existence of strong tribal divisions within Bani Israeal (Children of Israel). The result was the division of the dominion into two, followed by the fall of the northern kingdom to the Assyrians in 722 BCE, and the fall of the southern kingdom to the Babylonians in 586 BCE.

In our current situation, if we consider the concept of the rope of people as support, alliance, and protection, such ropes rarely break suddenly. Instead, they develop in stages, including:

First: Domestic Weakness Within the Beneficiary.

This includes political division, domestic conflict, administrative or economic corruption, and a loss of legitimacy or stability. All of this constitutes internal weakness, and we can apply it to the current state of the Jewish entity as follows:

1- Sharp political division: Especially in recent years, a division has emerged between the right and the left, along with a conflict over the state's identity: religious or secular? This has been accompanied by recurring crises in government formation, resulting in frequent political instability and difficulty in building long-term consensus. Therefore, the current government, led by Netanyahu, is trying to avoid ending the state of war, in order to maintain its right-wing government under his leadership.

2- A crisis of confidence between the state and society: This has manifested in widespread protests against judicial reforms, a decline in trust in the political elite, and extensive debate surrounding the role of the Supreme Court and the executive branch. This type of division is extremely dangerous because it undermines the legitimacy of the domestic order.

3. Social Division (Religious and Secular): Jewish society is heterogeneous, comprising secular Jews and ultra-Orthodox Haredim, as well as Jewish groups of diverse ethnic origins, including Ashkenazim, Sephardim, and Dönme. Disagreements arise on numerous issues, including military service, education, resource allocation, and the form of the state.

4. Arab-Jewish Tensions within the State: Arab citizens reside within the Jewish state, and significant economic disparities, political tensions, and issues of identity and equality exist between them and the state.

5. Constant Security Pressure: From the state's perspective, the pressures stem from the conflict with the people of Palestine, who have not forgotten their claim to the land and believe they will be held accountable by Allah (swt) if they relinquish it. This is compounded by tensions with some neighboring countries, which could escalate further. Moreover, recurring wars and confrontations lead to domestic political exhaustion and a division regarding the priorities of security versus the economy and freedoms.

6. The Demographic Challenge: The increasing population growth rates among various religious groups may disrupt the balance between the Jewish and democratic character of the state.

7- Economic and Technological Pressures: Any major political upheaval quickly impacts the economy and investment. Military costs are also very high, and political and security instability weakens technological stability and reduces exports, thus weakening the economy overall.

Second: Changing Interests of Supporting Parties

Alliances are not permanent, and states only support what serves their interests. If those interests change, they begin to withdraw.

Applying this to the Jewish entity today, we find two fundamental elements that maintain its existence: Western support, especially unlimited American support, and the lack of action from Muslims.

We will begin with the first point, unlimited Western and American support, and postpone discussing the second point until later in this article.

Since October 7th, 2023, we have observed a change in the nature of the relationship between Trump and Netanyahu. This will certainly not end American support for the occupation, nor will it affect the strategic nature of their relationship. However, it may create space for deepening the rift, especially given the growing populism and increasing American public sympathy for the cause of Palestine. This increasing public pressure is putting pressure on governments, which fear the impact of popular movements on the future of political parties and governments. Without being overly optimistic, the reality of the entity indicates that it is losing the Western popularity upon which it relied for political and economic support. A major factor contributing to this decline is the remarkable steadfastness of the people of Palestine. This extraordinary resilience has refuted the occupation's claim to ownership of this land. Indeed, the steadfastness of the people of Palestine, as they are martyred, arrested, displaced, starved, and so on, is a testament to their being the people of

this blessed land. One cannot confront such atrocities with such courage except by virtue of a right they possess.

Third: The Collapse of Trust or the High Cost

Support becomes more costly than beneficial, or it creates domestic pressure on the supporting state. This does not refer solely to the financial cost, but also includes military, security, political, and diplomatic costs, in addition to the domestic cost, namely public opinion and societal division.

Military aid to the Jewish entity is annual and fixed within the framework of a long-term agreement. It includes funding for the entity's defense systems, such as the Iron Dome, and supporting its stockpiles of weapons and technologies. Reports also indicate that tens of billions of dollars have been spent over many years, a large portion of which goes to American arms companies.

The alliance with this Jewish entity also creates costly commitments, such as logistical support in any regional crisis, and the deployment of aircraft carriers or deterrent forces. Today, the cost has become extremely high with the management of the Middle East crisis since October 7th, as the cost of American military deployments has increased, thus increasing American military spending. We must also not forget the political and diplomatic cost, which deprives the US of flexibility in its foreign policy, as it often finds itself in a position of defending the Jewish entity in international forums.

The most important point, however, is the domestic cost in America and Europe. In the US, there is a clear division: one current sees supporting the Jewish entity as part of national security, while another, growing current, sees this support as costly and disproportionate. This latter current is evident in universities, the media, and some political movements, especially among young people.

As for Europe, there are frequent protests in major European cities criticizing the Jewish entity's policies and officially demanding that their governments stop this support.

Here, we draw attention to an important point regarding domestic pressure; It is not pressure to withdraw support, but instead pressure to redefine it: How? How much? And under what conditions? In other words, the debate within the West is not about the existence or non-existence of this Jewish entity, but about the nature and limits of the relationship.

We cannot ignore what the Western states invest in the existence of this monstrous Jewish entity; for them, it is a powerful ally in a region from which the Islamic state may emerge. The existence of this Jewish entity, despite its cost, is considered the primary safety valve and the advanced forward military base, boasting superior intelligence and technology in this region.

This support is clearly financial, military, and political, but it is not one-sided; there are mutual interests. The greatest cost currently is not money, but the domestic division within Western society regarding the nature of this support. This division does not signify an immediate change in policy, but it represents cumulative pressure in the medium and long term.

Returning to what we left for the end of the article: the lack of action from Muslims. After planting this diabolical Jewish entity in Palestine to act as a buffer to separate the states of the former Uthmani Khilafah (Ottoman Caliphate) in Eurasia, from those states in Africa, and to prevent their unity, they found no Jewish entity more insidious or vile than this one. With the Muslims becoming divided and their affairs scattered, and with crises deliberately created to ignite conflict, discord, and wars, the Islamic Ummah disintegrated and succumbed to a

materialistic civilization. This secular civilization then spread its influence throughout our lands until we lost our homelands, resources, and dignity, and we came to be governed by man-made laws that contradict our Deen.

We are no longer the people we once were, spreading mercy, disseminating knowledge and guidance, supporting the oppressed, and aiding the weak. Muslims have been dominated within nationalistic and ethnic states, and their bonds have become based on self-interest. Nothing remains of the Deen except the individual rituals we are permitted to practice. Missionary activity, intellectual infiltration, and a distancing from Deen have taken hold, to the point that those who rule us today are the true protectors of this Jewish entity. Those who rule us continue to spread vice and deviation from the Deen. They produce religious figures who have distorted the Deen and become henchmen of the rulers, leading people away from the Lord of all humanity, except for those upon whom my Lord has bestowed His mercy. Despite the human resources, strategic geographic location, and considerable power possessed by Muslim countries, their presence in the international order is almost nonexistent and does not reflect their true potential.

This paradox is not a recent phenomenon, but instead the result of persistent Western interventions since the fall of the Khilafah (Caliphate) to the present day. These interventions have rendered this power ineffective in the eyes of its own people, and the logic of the nation-state has become dominant, with everything managed separately and subserviently: security, the economy, and politics.

Furthermore, these foreign interventions have drawn nationalistic borders of bloodshed, giving rise to civil wars, regional conflicts, and proxy wars, and, most importantly, establishing governments and rulers who are entirely subservient to them.

The weakness of Arab and Islamic strategic influence is not due to a lack of resources, capabilities, or power, but instead it is due to the continued dominance of treacherous rulers. If they fall, their shadow will fall with them—this very Jewish entity that seeks to expand today at the expense of the weakness of the region's states and the treachery of these rulers.

The question today is: Who will have the honor of severing the rope of the people?

The solution lies in returning to the state we had when we had a Khilafah that shook the foundations of the world. Yes, the solution lies in returning to our Deen, in which lies our glory.

Once the Islamic state is established, the rope of Banu Israeel will be severed, and they will return to humiliation and wretchedness. For with the rise of the mighty Islam, the world's states will change their calculations. Moreover, the emergence of the Islamic state means the downfall of the thrones of the traitors, and with their demise, their shadow will vanish—namely, the Jewish entity.

One of the first acts of the state will be the liberation (تحرير tahrir) of Al-Quds, the expulsion of the Jewish entity, holding it accountable, and the dismantling of its foundations, in accordance with the words of Allah (swt) Who said, **﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾** **“Then, when the final promise comes to pass, they will disgrace your faces and enter the Temple as they entered it the first time, and utterly destroy all that they have conquered”** [TMQ Surah Al-Israa: 7].

The true solution lies in returning to the ideology of Islam and putting the Deen into practice, that is, by establishing its state. The Khilafah Rashidah (Rightly-Guided Caliphate), led by the Khaleefah (Caliph), will oversee the affairs of the Ummah, protect its unity, and fight on its behalf. It will restore the concept of the Ummah to this state, and expel and hold

accountable all those who have transgressed against the blood of Muslims, their homelands, and their resources, and who have humiliated them. It will restore the Islamic Ummah to its original state, and we will submit to a divinely ordained civilization by implementing the Shariah Law of Allah (swt) as He has commanded.

All of this cannot be achieved through Duaa' supplication alone, but through action—diligent, focused, and clear action—to revive the Islamic way of life.

Praise be to Allah that there is a party, Hizb ut Tahrir striving in the manner our noble Prophet (saw) did to establish the first Islamic state. This Hizb has prepared everything necessary for the launch of the state, based on a methodology derived from the Noble Quran and Prophetic Sunnah, and comprised of men and women who lived by this methodology and embraced this project throughout their lives, becoming statesmen of the highest caliber, possessing a correct, comprehensive, and clear understanding of Islam.

O people of Islam, the radical solution lies in establishing the Islamic state that practically applies the ideology of Islam in all aspects of life. It is capable of uniting the scattered Ummah, restoring its prestige, and restoring its state to its true status and its true role in leading the world to safety, the justice of Islam, and spreading its light throughout the world.

So, rise up for glory in the world and the pleasure of its Lord, and be a support and aid to those working towards it, until Allah (swt) grants us victory and the return of the Khilafah Rashidah on the Method of the Prophethood whose light will encompass the entire world.

On the authority of Tamim al-Dari, may Allah be pleased with him, who said: I heard the Messenger of Allah (saw) say, «لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرَ إِلَّا أَدْخَلَهُ اللَّهُ» **“This matter will reach as far as the night and day reach, and Allah will not leave a house of mud or hair except that Allah will bring this Deen into it, with the might of the mighty or the humiliation of the humiliated, a might by which Allah will make Islam mighty, and a humiliation by which Allah will make disbelief humiliated.”**