

Uprooting the System to Secure Change

(Translated)

<https://www.al-waie.org/archives/article/20165>

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Al Waie Magazine Issue No. 474 - 475 - 476

Thirty-Ninth Year, Rajab - Sha'ban - Ramadan 1447 AH

corresponding to January - February - March 2026 CE

Regardless of the use of flowery terms, the ruling governance, the ruling authority (sultan), and the state, primarily requires the possession of overwhelming and unrivaled power to implement what the ruling authority wants. The ruling governance in any nation is firmly established and stabilized when the nation is its true guardian. The degree of stability of the ruling authority decreases in proportion to the increase in its deviation from the ideas and goals of the nation. In our lands after 1924, the ruling authority and the Book of Allah (swt) has been completely separated, meaning that the Noble Book is in one valley, and the ruling authority is in another. In fact, the ruling authority is completely opposite and hostile to the Book of Allah (swt). This is what the ruling regimes try to hide, but it is difficult to hide the truth that appears in the various seasons of events.

Ruling governance and authority, whatever its type, is ultimately represented by a faction of people who have come together with a specific orientation, specific political inclinations, and a method by which their gathering has been organized until they became an authority, that is, leaders, commanders, and people of weight and influence. When they became a ruling governance, their authority became the method by which their gathering and mobilization were organized, and it began to increase its branches to deepen its control over the Ummah, trying to make it absolute control. That is, that no one would compete with it in its leadership and no one would disrupt its rule. This is in the hope of leading the Ummah in the direction it had set for itself, and on which its gathering had gathered and which had become an inseparable part of its structure. If we say that society is the people and their relationships, then the ruling authority who stands at the head of these relationships wants to generate ideas for the people so that they believe them, and the Ummah becomes the Ummah of the ruling authority in belief. The ruling authority wants to generate feelings and implant them in the hearts of the Ummah, such as feelings of homeland, patriotism, nationalism, and ethnicity, so that it leans wherever the ruling authority leans. This is in the hope of the continuation of this ruling authority and for the Ummah itself to guard this ruling authority. In other words, the ruling regime, in its intellectual aspect, tries as much as it can to make the Ummah believe what it believes, and lean wherever it leans. Since the ruling authority in our lands imposes a Western secular orientation on the Islamic Ummah, this secular orientation, wrapped in a patriotic, nationalist, socialist, or any other guise, contradicts the thoughts and inclinations of the Ummah of Islam. To the extent that the Islamic Ummah is aware, whilst there are aware movements working for change within it, the degree of contradiction between the Ummah and the ruling authority rises to the surface. In the case of the Islamic Ummah today, the Ummah is not, and never will be, a guardian of the current ruling authority. Instead, the Ummah lies in wait for its ambush, and awaits a dark day for it. The peoples of the Ummah rose up for change during the "Arab Spring," and the ruling authority confronted them with brutal force, supported by its Western masters. Thus, the Ummah became even more distant from the ruling authority, who found itself a stranger who represents no one, except through deception, trickery, forgery, and brutality.

While we are aware of the details of the difference between each system and regime in each of our countries, and how the system of government was formed, the local circumstances of its formation, and the international threads of this formation, we will suffice here with a summary of one characteristic of the systems of government, leaving the details for their time. We say: The men of this ruling authority, or government, are a faction of statesmen who do not sleep at night, in order to preserve their ruling governance. This is because of the various interests they have in their ruling governance, such as the pleasure of leadership and command and forcing a large mass of people to follow their directions, and such as the pleasure of success and excellence in carrying out the task of guarding and protecting all that the West entrusted to them, such as the war against Islam and preventing Islam from reaching ruling governance, and preserving the influence of the West. We do not forget the great prize, or the wage, that these guards want to keep. It is a descent into financial and authoritarian corruption, indulging in the fleeting pleasures of this life. When the desired change occurs, a powerful faction, whom the ruling authority believes to be on its side, turns against it, altering the situation in an instant. When this faction succeeds in the early days in establishing a new regime and prevents the old ruling authority from gathering further forces to restore the previous state of affairs, the old ruling authority is defeated. Then Islam begins to solidify its new ruling authority. So, the immediate task of the new ruling authority is to eliminate the old one immediately.

It is a mistake to think that paralyzing the old ruling authority's power is a simple matter. It is an extremely complex task. If not carried out correctly, the remnants of the deposed regime - the remnants of the old order - can still regroup. Therefore, immediate and urgent measures must be taken, the least of which is placing the henchmen of the deposed ruling authority, or the old regime itself, under strict surveillance, capable of thwarting any movement and eliminating it in its infancy. However, who exactly are these henchmen of the defunct regime, against whom various measures must be taken, to bring them under complete control? What are their ranks and categories?

This article proposes dividing what we see of the regime's figures into two categories: the regime's figures themselves, and their supporters. It suggests understanding the political regime as a tree with a thick trunk and various branches, some strong and others weak, as well as twigs and roots. Accordingly, we describe the characteristics of each rank and category within the regime's structure, indicating their degree of threat, the necessary actions to be taken against them, and the timeframe for these actions.

As for the backbone, these are the men of the regime who form its core and first rank. They cannot survive without the regime, and if the regime collapses, you will see them convene and consult to find ways to restore it. In other words, these men represent the most entrenched faction within the regime's political establishment. This chain of men, from its first link, which perished and was inherited by the next, has remained steadfast in its secularism and hostility towards Islam, passing it down in the shadows, from generation to generation, whether or not the West has contact with them. This means that this faction is capable of action and initiative, in organizing its ranks independently. This group of powerful men is the regime itself, and they are the foothold for Western influence, and expansion in our countries. Their numbers vary from country to country, estimated to be between one hundred in small countries like Libya and Yemen, and up to a thousand in large countries like Egypt and Pakistan. They are known as the primary support upon which the rest of the regime's men and its political establishment rely. They are the authority for all branches of the regime, and they possess such strength, shrewdness, and influence that they act independently to defend the regime, even without Western contact. They, the men of the first rank, constitute the center of power, or even several centers of power, in every regime. They are the ones who

must be dealt with harshly, within the first hours of the change. The process of dealing with the vast majority of them must end within the first three days of the change.

As for the branches of the tree of the regime, they are those people whom the men of the first rank placed in posts to maintain the regime, such as the leaders of the security agencies, ministers, federal governors or provincial governors and the like. The original purpose of these people is for their jobs to end and collapse with the collapse of the regime, meaning that they are its employees. Due to their long association in work with the men of the regime, and the connection of their lives and interests to the regime, their attachment to it made them an integral part of the regime. These people can move against the new regime at the signal of any of the men of the regime, that is, the men of the first rank, the "trunk," in the hope of restoring the situation to its former state of affairs. Moreover, these people do not act independently. Instead, they act upon the signal of the powerful men of the regime. The men of this category do not dare to plan an opposing action on their own, but are subordinate to those of the first rank, although this does not diminish their danger.

The men of this category are those whom the regime presents to the West to teach them secularism, and organize them to spread and maintain it through their ministries and departments. So, the most prominent way to distinguish the strong branch of these men, from the weak branch, in terms of their connection to the regime, is the strength of the West's contact with them. Thus, advocates of change must be aware of all the centers through which the West is connected in the existing regimes. It inevitably connects with the leadership of the army and security agencies. However, the discussion is not limited to the circles of the capital of the country. It extends beyond them to the provinces or districts, and it connects with non-essential ministries, such as education to spread its secular ideology and place a barrier against Islam. In other words, the weak branches that can be ignored are those with which the West is not connected, and this is according to each country in particular, such as the Ministry of Religious Endowments, Agriculture, Transportation, and Communications, and similar. However, since the West's contacts with such weak branches are for the purpose of technical and professional support, these can also be ignored, amidst the expansion of the West's influence in our countries. That is, it is necessary to distinguish between the worthless, who just remained employed, and the valuable one whose attachment to the regime made him part of it.

Those men who represent the strong branches of the regime, are the central leaderships of the capital, and of their own entourages there, as well as the leaderships of the provinces and districts, and of their entourages there as well. These must also be dealt with immediately, starting with their heads in the first week of the change, then those who follow them within entourages. This is so that the second month after the change does not begin until they have all been brought under maximum control. The men of this second rank may number no less than ten thousand men in a country like Egypt, Saudi Arabia, or Iraq.

One part of the henchmen of the regime remains, which we described as the roots, the third rank. The danger of this part is that it spreads horizontally throughout the Ummah, meaning it is present in all its cities and rural areas. Some of them may not be employed by the state at all, but instead have other tasks. Yet, they defend the ruling authority with a fierce defense that expresses their conviction in it. As for how to identify them, this article suggests that they are those who volunteer to defend the regime, and rush to its aid voluntarily, even without being asked to do so. This is not because they are harmed by the collapse of the regime, with the loss of their jobs and livelihoods, but because the regime reflects their convictions and orientations. People recognize these roots and view its henchmen as the last remaining representatives of the regime in society, meaning those furthest from the regime's center of gravity.

It is estimated that this group represents two out of every thousand individuals of the Ummah, give or take a little depending on their status. These individuals are dangerous and hostile to Islam and its ruling governance because their personalities are built on a secular or nationalist foundation, which has become deeply ingrained in them and taken root in their souls, even if they perform Salah (Shariah prayer) and Siyam (Shariah fasting). They see Islam as a secular religion that has no right to interfere in politics. You can identify them by their intense hostility towards various Islamic movements. The regime's men rely on them to infiltrate the Ummah, even if these individuals are not state employees or beneficiaries, or even if they are in opposition to the government. Every system has an opposition of its own kind and nature, and if contrary winds blow, you will find them at the forefront of volunteers to overthrow Islam from power. Therefore, it is mandatory to deal with them. It is mandatory to restrain them for a period not exceeding the first three months, from the beginning of the change, and to place them under strict surveillance to nip any movement in the bud. This is the least of the ways of dealing with the members of this group, and the implementation of Islam cannot succeed and penetrate society, if the members of this group have prestige or power in society. Therefore, it is mandatory to completely prevent them from practicing any public contact for a period in which Islam is established and its men appear, even in the smallest remote rural areas.

This is what this article proposes to initiate in order to succeed in eradicating the cancer of the ruling authority subservient to the West, that is, its leaders, commanders, and men of weight and influence in the state and society. It is to eradicate the cancer of secularism as soon as the process of change begins, and so that these black groups do not remain a fire under the ashes, that can ignite again in the face of the new ruling authority of Islam.

It must be known and firmly established that the men of the regime, in their three mentioned ranks, are the deterministic rock that prevents the Deen of Allah from dominating. They are the pioneers of the West in our country, and they are the ones who accepted to be the bridgehead that stays awake so that the Word "There is no god but Allah (swt)" is not supreme. In order for the Kalimah (Word) of Allah (swt) to remain supreme, dealing with this bridgehead must be immediate with its trunk, swift with its strong branches, and without delay in uprooting its roots. It is naive to cite the idea of "Go, for you are free," because the oppressive authority based on suppressing the Ummah, imposing disbelief (kufr) upon it, and working to prevent Islam from emerging does not fulfill the basis of the citation. These men of the authority, in the ranks mentioned, are not part of the Ummah. They are enemies of Islam, and they are the ones who fight with the disbelievers in the first trench against Islam. Therefore, it is not allowed under any circumstances to treat them kindly. You have seen el-Sisi's kindness, in return, to Muhammad Morsi in Egypt, and you have seen much more. Instead, strict specific Shariah rulings must be imposed upon them. As for exactly how this must be done with them, what the news reports will tell of the events that have occurred then, is better than what words can convey here, now.

Allah (swt) said, ﴿وَيَقُولُونَ مَتَىٰ هُوَ ۗ فَلَمْ ۤعَسَىٰٓ أَنْ يَكُونَ قَرِيبًا﴾ **"They ask, 'When will it be?' Say, 'Perhaps it will be soon.'**" [TMQ Surah Al-Israa': 51].