

Between American Cunning and the Shariah Political Obligation: Dealing with the Syrian Democratic Forces (SDF) as an Example

(Translated)

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On January 18, 2026, the Syrian interim president, Ahmed al-Sharaa, signed an agreement for a ceasefire, and the full integration of the Syrian Democratic Forces (SDF) into the Syrian army. This followed rapid security and military developments in the preceding days. The agreement's key provisions included: an immediate and comprehensive ceasefire on all fronts and lines of contact; the withdrawal of SDF forces to the east of the Euphrates River in preparation for redeployment; the integration of SDF members into the structures of the Ministries of Defense and Interior on an individual basis; the appointment of SDF candidates to high-ranking military, security, and civilian positions within the state apparatus; the integration of the entity responsible for ISIS prisoners and camps into the government; the government's takeover of all border crossings and oil fields in Hasakah; the immediate administrative and military handover of Raqqa and Deir ez-Zor governorates to the Syrian government; the state's commitment to continue combating terrorism as a member of the international coalition and in coordination with Washington; the integration of all civilian institutions in Hasakah governorate into state institutions and structures; the SDF leadership's commitment to refrain from integrating remnants of the former regime into its ranks, and its commitment to expel the non-Syrian Kurdish leaders and members of the Kurdistan Workers' Party (PKK) outside the country; the Syrian government bearing of full legal and security responsibility over the prisons of the ISIS; and the formation of a security force in Ain al-Arab from the city's residents.

Ahmed al-Sharaa stated that the areas with special status would nominate the names of the security personnel who would work there, urging Arab tribes to "remain calm and allow for the implementation of the agreement's provisions." This followed a presidential decree that included recognition of Kurdish identity, designating Nowruz as a national holiday and official day off throughout the country, granting citizenship to all Kurds residing in Syria, and recognizing Kurdish as a national language permitted to be taught in public and private schools in areas where Kurds constitute a significant percentage of the population. The Syrian Presidency stated that Mazloum Abdi would propose a candidate from the Syrian Democratic Forces (SDF) for the position of Deputy Minister of Defense, and suggest a candidate for the position of Governor of Hasakah, in addition to names for representation in the People's Assembly. Meanwhile, US Ambassador Tom Barrack announced his meeting with Mazloum Abdi and Ilham Ahmed, affirming Washington's commitment to supporting the integration process stipulated in the January 18 agreement between the Syrian government and the SDF.

Let us now examine the above-mentioned events, statements, and stances:

Firstly, events once again demonstrate the despicable role of America in preventing a decisive military victory, which is within reach, especially after Ahmed al-Sharaa's meeting with Tom Barrack. This is all to prevent the situation from spiraling

out of control, and to maintain America's grip on the Syrian domain in all its details. With the army's rapid advance, the uprising of the Free Army and the tribes, the liberation of most of the Syrian Jazeera region, and the approach to Hasakah province, the last stronghold of the SDF forces, the usual American veto emerges, directing a return to an agreement that had been overtaken by the realities on the ground.

Secondly, the popular base of support continues to confirm time and again that it is the source of all merit and, by the Permission of Allah (swt), the final word. It is this popular base of support that must be nurtured, cared for, and its efforts appreciated. It played a major role in the army's advance and the collapse of the SDF forces east of the Euphrates. This battle confirmed that the revolutionary and pro-Jihad momentum in Syria is present and capable of going far beyond the defeat of a single faction or organization. It is a blessed momentum that aspires to establish Islamic ruling governance through a state that restores to Muslims strength, resilience, dignity, and prestige — a state that mobilizes armies to liberate Muslim lands and sanctities, foremost among them the aggrieved Al-Masjid Al-Aqsa, groaning in captivity, under the bayonets of the Jews.

Thirdly, it is well known that colonialist states are not charitable organizations or peacemakers, but everything they do has a price and a cost. One of America's interim political goals is to strengthen the position of the current administration in Damascus, temporarily, so that it can pass the requirements of negotiations and agreements with the Jews, with Trump's pressure to accelerate the pace of normalization before moving to something more shameful, such as the "Abraham Accords." In addition, there is the "counter-terrorism" issue which our enemies intend nothing by but to fight Islam and its people, and those working to implement Islam within a state, and to impose a purely secular regime in Syria after the blood of nearly two million martyrs who chanted before their martyrdom, فائدنا للأبد... سيدنا محمد "Our leader forever... our master Muhammad (saw)."

Fourthly: As is its habit, America exchanges its so-called partners. Today's agents are tomorrow's discarded refuse, discarded when their usefulness expires and a replacement becomes available. The SDF, which placed itself at America's service in the hope of establishing a Kurdish state, is now being marginalized, even though its purpose is not yet fulfilled. Those who court America and seek its favor must beware of falling into the same traps, lest they suffer the same fate. Everything America demands today, under the guise of partnership, is a dangerous trap and a grave evil that threatens our Deen, the principles of our revolution, and the victories we have achieved.

Fifthly: Despite the importance of the achievements and liberation attained, their value is in grave danger. What is the value of what has been achieved if the price is the relinquishment of sovereign independence and the transformation into a temporary agent serving America, under the pretext of alleged interests or their convergence? As has been said repeatedly, he who seeks shelter with America is left exposed, and the wise learn from the mistakes of others. Aligning with American policy heralds danger, disasters, and calamities; it is a mirage that the thirsty mistake for water, or rather, a noose that tightens around the necks of its adherents. We have a lesson in those who came before us, and what a lesson it is!

Sixthly: One of America's most dangerous machinations in Syria is its attempt to diminish the victory achieved over its agent, Bashar Al-Assad, and to prevent the victors from consolidating power, decision-making, and independence. The aim is to reduce them to a mere component of the existing power structure, like the other components that supported the fugitive tyrant and his defunct regime — a power-sharing arrangement stripped of its substance, like a toothless, clawless tiger. This would lead to the loss of identity, a loss of direction, the usurpation of decision-making power, the erosion of strength, and the squandering of sacrifices, ultimately returning us to square one. America cannot trust "Islamists" to monopolize power, regardless of the pledges and concessions they offer, as long as the revolution's core values are rooted in Islam. America's temporary silence regarding some of the regime's mistakes stems from its recognition of these mistakes as a direct result of their revolutionary victory. Furthermore, the secularization of the state, as America envisions it, requires the presence of "minorities" in centers of power and decision-making, such as infiltrating and penetrating the security and military apparatus, under the guise of integration, or under the pretext of implementing previous agreements.

Seventhly: The Muslim Kurds are our brothers in Deen. They have no salvation through the separatist projects that are being peddled by spiteful countries. They have no salvation, just as in the case of Arabs and others, except by returning to Islam, which makes people equal, guarantees rights, and achieves dignity and elevation under the ruling governance of Islam. This is in contrast to the SDF leadership, which declares an outright war on our Deen and the Shariah Law of our Lord. These are leaders and entities that must be eradicated and their roots cut off, because they are a poisoned dagger in the chest and back of the Islamic Ummah. They have no covenant or pledge, and they do not respect any covenant or pledge with a believer.

Eighthly: Only Islamic solutions can resolve the issue at its roots and cut off the hands of countries meddling in our affairs, especially regarding the small ethnic groups that are manipulated and exploited by the West in a cheap manner, serving its goals rather than being concerned about their interests. America wants to bring them, including the separatist SDF militias, into the army and security forces, and support them and strengthen their position and influence to empty the army of its revolutionary character and Islamic nature, even though Mazloum Abdi and his companions, like the fugitive Bashar al-Assad and the symbols of his defunct regime, shed blood, violated honor, and desecrated sanctities. Only retribution is fitting for them, and their natural place is the dungeons of prisons, not high posts in the army and security forces to secularize them, besiege the revolutionary and Jihadi spirit, neutralize the victory and its impact, and empty it of its content, in implementation of the orders of the American "High Commissioner," Tom Barrack.

In conclusion, the flame of Iman in ash-Sham will remain burning, by the Permission of Allah (swt), pushing towards all that is good, fueling the truthful and beacon for the lost, until Allah (swt) grants victory (nasr) and true empowerment (tamkeen), the ruling governance of Islam under the Khilafah (Caliphate) on the Method of Prophethood, so that we may rewrite history anew, and we ask Allah (swt) that this be soon.

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