

The Struggle Over Syria Between Islam and Secularism: Sectarianism as a Trojan Horse in the Absence of Ideological Stances by the New Administration

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(Translated)

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Syria, like all existing countries in the Muslim World, was under the influence and hegemony of colonialist powers, directly since the abolition of the Uthmani Khilafah (Ottoman Caliphate) in 1924, and indirectly after the nominal independence.

The Assad regime, the deceased father and fugitive son, was an agent and tool of America. America worked to support the Assad regime and protect it from collapse following the blessed Syrian Revolution, leading to the destruction of Syria's cities and towns, the martyrdom of more than one and a half million people, the displacement of fourteen million people, and the complete destruction of the economy and infrastructure. Finally, Allah (swt) blessed the people of the Syrian Revolution with the overthrow of the tyrant.

America was wary of the fall of the Assad regime and was trying to prepare several alternatives in the event of its fall, including political and military alternatives. However, the most suitable alternative, imposed by the course of events and the acceleration of the tyrant's fall, was Hay'at Tahrir al-Sham (HTS), led by al-Jolani, who established a model of governance in Idlib represented by the Salvation Government, a public security apparatus, and an organized and disciplined military force. Jolani tried to project a pragmatic image that would satisfy the West and America, by implementing a system of government that was not very different from that of the Arab countries, even though the slogans that were previously raised were Islamic slogans.

The new administration in Syria lacks a Shariah economic vision and practices an economic system based on monopolies, taxes, duties, and fees prohibited by Islam. It has also worked to project an image of moderate rule by restoring some Christian churches, visiting Druze temples, and fighting whom the United States labels as terrorists and extremists, from amongst the jihadist groups that emerged during the Syrian revolution.

It has also closed political, media, and legal offices, confiscated property, and continued to arrest members of political groups opposed to its approach. These include members of Hizb ut-Tahrir, which calls for the establishment of the Khilafah (Caliphate), some figures from the revolutionary movement, and activists opposed to al-Jolani's repressive policies.

After Ahmad al-Sharaa (al-Jolani) came to power, it was clear that he was intended to fill the resulting political, military, and security vacuum, and control the sectarian aspect. Some European countries have attempted to compete to visit Syria, hoping to gain some investment in the Syrian theatre, and secure a role within it.

Ahmad al-Sharaa has succeeded in maintaining a reasonable degree of security control, thanks to well-known domestic and international circumstances. This has contributed to a significant degree of stability. However, many challenges, both domestic and foreign, continue to threaten the stability of his rule and the territorial integrity of Syria.

Foremost among these challenges is the struggle with the old jihadist legacy of Hay'at Tahrir al-Sham (HTS), which is comprised of jihadists who are uneasy about the new form of governance, which oscillates between formal Islamic slogans, and participatory democracy. They were striving to implement Islamic governance and feel deceived despite the justifications. Therefore, they are now being replaced, or absorbed, into a new army of volunteers, ranging in age from 18-22, who bear neither a jihadist heritage, nor an Islamic ideology.

Among the domestic challenges in the conflict over Syria are the presence of some small ethnic groups, such as the Kurdish-dominated Syrian Democratic Forces, sectarian groups such as the Druze and Alawites, and some staunch secularists who claim to be Muslims. All of these groups constitute a Trojan horse for foreign intervention, as they fear increased religious awareness and commitment, which would lead to the end the circle of depravity, and corruption under which they have lived for so concern. These groups are also concerned about the loss of the privileges they once enjoyed, leaving them on an equal footing with Muslims, something they have never experienced before.

Despite the guarantees provided by the international order that none of the rights of those ethnic, sectarian and staunchly secular groupings will be violated, and despite the fact that the authorities show leniency towards them, and release those who transgress from amongst them as quickly as possible, the authorities have unjustly and aggressively detained many Muslim political activists and mujahideen for years, due to differences of opinion, and have still not released them.

Despite all this, some international parties, such as the Jewish entity and some European countries, are attempting to divide Syria into areas of influence. They are using sectarian divisions as a Trojan horse to intervene and divide Syria into federations or autonomous regions, or to impose decentralized governance, which would weaken the state and pave the way for its partitioning. They are fabricating non-existent problems and grievances to justify international intervention, and increase economic pressure, forcing the central authority to submit to their demands. They are inviting foreign intervention, particularly from enemies of Muslims, such as the Jewish entity, which is working to weaken Muslims in Syria by dividing it, and placing some of it under its control, by supporting sectarian divisions and occupying new areas, to make them a pretext for peace negotiations and normalization with the Jewish entity.

The Jewish entity's blatant interference in Syria, beginning with the destruction of its military power and infrastructure, and its unbridled violation of its airspace, has not been well-received by America. America does not want the influence of the Jewish entity to extend beyond its stated objectives, and American does not wants its actions to be the beginning of a spiral of chaos in Syria. This would threaten the relative stability that exists. It is this stability that allows the embers of the revolution to be extinguished from the people's souls, ensuring that the vacuum is filled with a new alternative represented by the new administration.

Turkey, on the other hand, played the most prominent role in what happened in Syria. Turkey was tasked with restructuring the new situation in Syria. It sought to strengthen its presence by attempting to establish military and air bases in Syria. It was tasked with protecting the new regime and maintaining order in Syria, which disturbed the Jewish entity. So the Jewish entity launched heavy strikes on the T4 and Hama military airports, the Palmyra military base, and other sites. Trump hastily summoned Netanyahu to Washington, admonishing him and telling him that Erdogan was his friend and ally, and that he must resolve the dispute between them.

In addition to the above, several countries, including European countries, do not want stability in Syria. Therefore, they are mobilizing their proxies, such as the United Arab Emirates. The Jewish entity is also working to create crises and infighting, that will undermine the new government and keep it under siege. They are attempting to overthrow it and ignite chaos, hoping to find a way to divide it, or open a gateway to new influence.

In the face of this international conflict and its regional and domestic tools, Muslims in Syria must take a firm stance to repel these attacks and thwart all these conspiracies, resembling the stance taken by Abu Bakr al-Siddiq (ra) within the Apostacy Wars and the dispatch of Usama's army to invade the Romans.

Hesitant, quavering stances, especially in adopting the Islamic project, is a danger to the state and the Ummah. Such stances will squander all the sacrifices and achievements of the blessed revolution of ash-Sham. Therefore, it is imperative to take a strong and clear ideological stance in adopting the Islamic project and adhering to its path steadfastly, seeking help from Allah (swt) and making tawwakul on Him (swt), confident in His Victory no matter how great the challenges and the sacrifices.