

The Form of Governance in Syria is in Between the Command of the Lord of the Worlds (swt) and the Schemes of the Conspirators

(Translated)

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After Allah (swt) granted the people of ash-Sham the favor of toppling the criminal Assad, the major powers in the world, led by America, are now rushing to plot against them to ensure that Syria does not slip out of control and remains an extension of the regime of Bashar al-Assad.

That is, it remains as it was, a subordinate and agent state, protecting the borders of the Jewish entity. Thus, these countries began setting the conditions and specifications for post-Assad Syria, unanimously emphasizing the fight against Islam.

These countries, whose delegations are flocking to Damascus, have begun linking the issue of lifting sanctions to the current administration's compliance with Western pressures, and its vision for the form of governance in Syria. This is supported by the secular media promoting the idea that the future of Syria will be a democratic, civil, and secular state that excludes Islam from governance, the state, and society, while forming a government that does not exclude anyone whatsoever.

Moreover, they falsely and unjustly claim that these are the demands of the people. However, our people, who have stood firm for thirteen years in the face of the machinery of killing and destruction, sacrificing blood, limbs, and making great sacrifices, see no future for Syria other than Islam and governance according to what Allah (swt) has revealed. For the sake of this great goal, our people have offered nearly two million martyrs, remaining patient and steadfast.

Therefore, it is necessary to clarify the form of governance in Islam so that the issue shifts from a mere slogan that Muslims long to see restored, to a clear reality in their minds, and a structured concept in their thoughts, for which they will exert every effort to establish and achieve. Accordingly, we say:

1- The system of governance in Islam is the Khilafah (Caliphate): In Shariah Law, the Khilafah (Caliphate) is a general leadership for all Muslims in the world to establish the Shariah rulings of Islamic Law and to carry the Islamic risaalah (message) to the world. It is essentially the same as the Al-Imamah and is the form obligated by the Islamic Shariah rulings for the Islamic State, as established by the Messenger of Allah (saw) in Madinah and followed by the honorable Companions (ra) after him. This view is supported by evidences from the Noble Quran and the Prophetic Sunnah, and it is affirmed by the Unanimous Consensus of the Companions (ra).

2- The system of governance in Islam is neither republican nor democratic: The republican democratic system is man-made. It is fundamentally based on the separation of religion from life, with sovereignty belonging to the people. In this system, the people have the right to govern and legislate, even if their legislation clearly contradicts the Shariah rulings and principles of Islam. The people have the right to appoint and remove the ruler and to legislate the constitution and laws.

In contrast, the Islamic system of governance is fundamentally based on the Islamic Aqeedah and the Islamic Shariah rulings, with sovereignty belonging to the Shariah (Islamic law), not to the people. Neither the people nor the Khaleefah (Caliph) have the right to legislate, as the Legislator is Allah (swt) Alone, the Almighty. However, Islam grants the authority and governance to the people, who elect a ruler, through consent and choice, to govern them by Islam and pledge a Bayah of allegiance to him on that basis. As long as the Khaleefah adheres to the Shariah and implements the Shariah rulings of Islam, he remains the Khaleefah regardless of how long his rule lasts. If he fails to implement the Shariah rulings of Islam, his term ends, even if it lasted only a day or a month, and he must be removed.

From this, we see that there is a fundamental contradiction between the two systems in both their foundation and structure. Therefore, it is entirely incorrect to say that the Islamic system is republican or that it recognizes democracy.

3- The system of governance in Islam is not monarchical: Islam does not recognize or resemble the monarchical system. In a monarchy, rule is hereditary, passed from fathers to sons as an inheritance, just like property. A monarchy grants the king special privileges, and rights, and protects him from being held accountable.

In contrast, the Islamic system does not grant the Khaleefah or Imam any special privileges or rights beyond those of any other member of the Muslim community. There is no inheritance of power in the Islamic system, and the Khaleefah is not a king. Instead the Khaleefah is a representative of the jama'ah (community) of Muslims in governance and authority. He is chosen and given Bayah

willingly by the people to implement the Shariah Law of Allah (swt). The Khaleefah is bound in all his actions, rulings, and management of the community's affairs and interests by Islamic law.

4- The system of governance in Islam is not imperial or colonialist: The imperial system is entirely foreign to Islam because it does not treat the different ethnic groups in the regions of the empire equally in governance. Instead, it grants special privileges to the imperial center, in terms of governance, wealth, and economy.

In contrast, Islam's method of governance ensures equality among all subjects in every part of the state. It rejects racial or ethnic discrimination and grants non-Muslims who hold the state's citizenship the same rights and obligations as Muslims. They are entitled to fairness and are held accountable under the same laws as Muslims.

Through this equality, the Islamic system differs from an empire. It does not treat the regions as colonies or as sources of wealth that serve the central authority alone. Instead, all regions are considered a single unit, regardless of the distances between them or the diversity of their inhabitants. Every region is treated as an integral part of the state, and its people have the same rights as those in the capital or any other region. The system of governance, administration, and legislation is unified across all regions.

5- The system of governance in Islam is not federal, where regions have autonomous independence, while remaining united under a central government. Instead, it is a system of complete unity in which the provinces are considered parts of a single state. The finances of all regions are treated as a single financial entity, with a unified budget that is spent on the welfare of all citizens.

The system of governance in Islam establishes a unified authority concentrated in the central government, which holds supremacy and authority over every part of the state, whether large or small. It does not permit any part of the state to have independence, ensuring that the unity of the state remains intact and preventing its fragmentation.

In conclusion, the system of governance in Islam is the system of the Khilafah (Caliphate). There is a consensus on the unity of the Khilafah and the unity of the state, and it is not permissible to pledge the Bayah of allegiance to more than one Khaleefah. This has been agreed upon by the Imams, Ulema, and all Jurists.

And we say to our steadfast people in the land of ash-Sham, the land of epic battles and heroism: Nothing can truly honor the blood you have shed, and the sacrifices you have made, except governance by Islam under a state that pleases Allah (swt) and His Messenger (saw), the Khilafah (Caliphate), through which alone all the tragedies and problems of Muslims will come to an end.

Hizb ut Tahrir has presented to you a clear vision of the system of governance in Islam, which was implemented by the Khulafa'a Rashidoon, our masters Abu Bakr (ra), Umar (ra), Uthman (ra), and Ali (ra) (may Allah be pleased with them all). It is befitting for you to adhere to what your Lord (st) has commanded you, for He alone holds your victory and honor in His hands. You have witnessed His (swt) support, which carried you to Damascus in victory.

It is not befitting for you to accept any secular system proposed to you that displeases Allah (swt) and brings misery to His servants, even if it appears appealing and is promoted by politically influenced media channels, and even if it falsely associates itself with Islam, while its essence is democracy and governance by other than what Allah (swt) has revealed.

Allah (swt) says, ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ ۖ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ * أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“And judge between them by what Allah has revealed and do not follow their desires, and beware of them lest they tempt you away from some of what Allah has revealed to you. But if they turn away, then know that Allah intends to afflict them for some of their sins. And indeed, many among the people are defiantly disobedient. Do they then seek the judgment of ignorance? But who is better than Allah in judgment for a people who are certain in faith?” [TMQ Surah Al-Maidah 5:49–50].

We ask Allah (swt) to grant our people in Syria and throughout the Muslim lands steadfastness upon the truth, and honor, through the governance of Islam and the Khilafah State, which the Prophet (saw) gave us glad tidings of its return after the era of oppressive rule, when he said: « ثُمَّ تَكُونُ خِلَافَةً » **“Then there will be a Khilafah (Caliphate) upon the method of Prophethood.”**

Through it alone, we will regain our lost honor and reclaim our Al-Quds from the Jews. Through it alone, we will rewrite history and truly become once again the best Ummah brought forth for humankind. And that is not difficult for Allah (swt).