

The Year of the Destruction of Tyrants and the Conditions of Divine Empowerment

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(Translated)

The fall of the tyrant Assad, and his flight abroad on December 8, 2024, in Syria is a momentous event. It calls for contemplation in light of the divine laws of victory and empowerment.

Only eleven days of military action were enough to bring about the collapse of Bashar, his army, and all the militias loyal to him. Meanwhile, international powers, like the United States and Russia, stood stunned by the events, unable to save their agents and prevent their downfall. These powers were forced to accept the status quo and deal with a new reality and a new administration, intended to fill the political and security vacuum that emerged, after the fall of the criminal Bashar.

The military operations' command arrived in Damascus under the leadership of Ahmed al-Sharaa, who was appointed president of the transitional phase on January 29, 2025. He enlisted the help of several former Hayat Tahrir al-Sham leaders to assume positions of power and governance.

There is no doubt that the battle for the liberation (tahrir) of Syria was a great divine grant, generally for the people of ash-Sham, by freeing them from oppression, and especially for those whom Allah (swt) brought to power, to test their eligibility and the extent of their worthiness for empowerment according to the Shariah conditions. Allah (swt) said, **قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ** ﴿قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ﴾ **Say, O Prophet, “O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honor whoever You please and disgrace who You please—all good is in Your Hands. Surely You Alone are Most Capable of everything.”** [TMQ Aali Imran: 26].

We find in the story of the Prophet Musa (as) and the Bani Israeel with Pharaoh, a divine law of change regarding the issue of empowerment and the conditions for its continuation. It was stated in Surah Al-Araf, regarding the speech of our Master Musa (as), **قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ** ﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ **“Musa reassured his people, “Seek Allah’s help and be patient. Indeed, the earth belongs to Allah Alone. He grants it to whoever He chooses of His servants. The ultimate outcome belongs only to the righteous.”** [TMQ Al-Aaraf: 128].

Musa (as) made his people patient with the brutality they were facing from Pharaoh and his henchmen, as he slaughtered their sons and took their women captive. This brutality increased after the Dawah of Musa (as) appeared and he confronted Pharaoh and his people. His people’s response was, **قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا** ﴿قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا﴾ **“They said, “We were harmed before you came to us and after you came to us.”** [TMQ Al-Aaraf: 129].

So, Musa (as) responded to him, ﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُم فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ **“Perhaps your Lord will destroy your enemy and make you successors in the land to see what you will do.”** [TMQ Al-Aaraf: 129].

Yes, our Master Musa (as) indicated the possibility of destroying Pharaoh, but only after patience, seeking Allah’s Help, and working in accordance with divine guidance. Then, the divine command came to Musa (as) to leave with his people, fleeing with their Deen, and heading towards the sea, where the destruction of Pharaoh and his army occurred, as Allah (swt) drowned them, while Musa (as) and the believers with him were saved.

Yes, Pharaoh, Haman, and their soldiers perished, and their regime, which was hostile to Allah (swt), fell. The way was paved for the believers, along with the Prophet of Allah (swt), Musa (as), to return to Egypt. Allah (swt) empowered them, gave them the land as inheritance, and made them successors in power, so that they would rule according to the Shariah Law of Allah (swt) and establish justice among His servants.

However, Bani Israeel, on their way back, did not thank Allah (swt) for the great blessing that He had bestowed upon them by destroying their enemy, giving them authority, and empowering them in the land. Instead, they worshipped the calf as soon as Musa (as) left them for a while to meet his Lord at Mount Tur. What was the result? Allah (swt) became angry with them and decreed that they should roam the earth. Allah (swt) said, ﴿أَرْبَعِينَ سَنَةً يَّيْتَهُونَ فِي الْأَرْضِ﴾ **“Allah replied, “Then this land is forbidden to them for forty years.”** [TMQ Surah Al-Maaidah: 26]. Thus, the Shariah Law of Allah (swt) was applied to them, as He took away their authority, and punished them with loss, division and dispersion.

Here is a powerful lesson for the leaders of the new Syrian administration. The temporary victory, they have achieved is conditional. It cannot be transformed into permanent empowerment unless its conditions are met. These conditions are that sovereignty belongs to Allah (swt), they rule according the Shariah Law of Allah (swt), and they declare a Khilafah Rashidah (rightly guided Caliphate) on the Method of Prophethood, ruled by a Khaleefah (Caliph) is given a Bayah of allegiance to rule according to the Book of Allah (swt) and the Sunnah of His Messenger (saw).

What we see today, is a replication of the previous regime of Bashar. It is a recourse to a man-made constitution. It is the designation of the state as the “Syrian Republic.” In all, it is a setback that reproduces injustice and wastes the sacrifices of the revolutionaries. It is just as Bani Israeel betrayed their trust, when they worshipped the calf, after their escape from Pharaoh and his oppression.

Empowerment is both a divine gift and a test. Either the one who ascends the throne performs the trust well, and upholds the rule of Allah (swt) and justice, so Allah (swt) will bless his steps and open the doors of victory for him. Or he will repeat the mistakes of his predecessors, and taste the bitterness of loss and failure. The opportunity is here, and the stage is critical. Either follow the path of Musa (as) and win in this world and the hereafter. Or repeat the mistakes and sins of Bani Israeel, and then suffer clear loss and shame in this world and the Hereafter!