

The Crises We Face Are Symptoms of an Illness with a Known Cure

(Translated)

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By: Ustadh Nasser Sheikh Abdul-Hay*

The issue of holding Shabiha militias, major criminals, and figures of the defunct Bashar regime accountable has recently resurfaced with great intensity. Angry demonstrations have erupted in numerous Syrian cities and towns, demanding just retribution against those who shed Muslim blood and abetted the fugitive tyrant's regime in its crimes over the course of fourteen years. Meanwhile, the Ministry of Interior issued a statement regarding these recent events, emphasizing that "achieving justice and holding perpetrators of crimes and violations accountable is a responsibility borne by the State through its competent institutions." The Ministry urged the public to "exercise restraint and avoid being drawn into acts of revenge or extrajudicial assaults," noting that such actions "threaten security and stability and obstruct the path of justice." It also called for "solidarity to maintain security and stability and to prevent any attempts to drag the country into disastrous chaos." Concurrently, the National Commission for Transitional Justice spoke of "building peace based on a commitment to establishing a state founded on equal citizenship and the rule of law."

In light of this, we must pause to address certain fundamental points and clarify the situation:

Firstly: Regardless of specific details of the unfolding events, the people's actions demonstrate that the popular base holds the ultimate authority. They confirm that the spark of the revolution remains deeply rooted within the populace, and that the people's pulse, direction, and efforts must be channeled toward realizing a genuine, comprehensive project—one capable of resolving all specific issues through its own detailed solutions.

Secondly: The people rose up against a regime of injustice and tyranny, establishing clear principles for their revolution. These included toppling the regime—along with all its pillars, figureheads, and chief criminals—severing ties with conspiring nations, and establishing a state governed by Islam. However, recent events highlight a vast gap between the people's aspirations—for which they revolted and made immense sacrifices—and the Syrian administration's approach to the transitional phase. The administration appears committed to international conventions that effectively diminish the ambitions, slogans, and goals of the revolution.

Public anger stems from the perception that these goals remain unfulfilled; the chief criminals—those who shed blood, plundered wealth, violated honor, and displaced populations—have not been held accountable. Some roam freely without oversight, and—regrettably—some have even ascended to positions of decision-making power. As the people lose hope that the state will deliver the necessary justice, they are increasingly inclined to take matters into their own hands.

Thirdly: It is entirely unacceptable for media figures and others to accuse those demanding their rights of being linked to foreign agendas. Such accusations constitute a grave injustice. Were it not for these people—by the grace of Allah (swt)—the defunct Bashar regime would not have fallen, nor would the revolution have triumphed. Indeed, such actions constitute a form of "enjoining good and forbidding evil," provided they are grounded in principles that please Allah (swt).

Fourthly: Allah (swt) says, ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ "There is for you in legal retribution saving of life, O you people of understanding, that you might become

righteous” [TMQ Surah Al-Baqarah:179]. This is a clear divine methodology that fosters justice, equity, and stability. Turning away from it leads to injustice, discord, turmoil, and the fracturing of unity—regardless of pretexts such as “civil peace” or “societal security.”

Fifthly: Allah (swt) says, ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ **“But whoever turns away from My Reminder – indeed, he will have a life of hardship.”** [TMQ Surah Taha: 124]. Therefore, it is a Shariah obligation that any protest demanding a radical solution be clearly oriented toward implementing the Shariah of Allah (swt)—which alone contains the fundamental solutions to the crises we face. Our crisis is one of governance and authority, stemming from the failure to implement Shariah rulings and solutions. Our fundamental task is to strive for the realization of a project capable of radically resolving all these problems—a project advocated by sincere, enlightened, and ideological statesmen. These leaders must possess a clear vision and a detailed plan to implement the Shariah Law of Allah (swt), resolve issues, and confront challenges with the awareness, boldness, and adherence to ideology dictated by the belief of our Deen and the Shariah Law of our Lord, Allah (swt)—independent of the prescriptions and dictates of America and the West. Ultimately, the crises we face are merely symptoms of a chronic underlying disease for which a confirmed, well-known cure exists.

Turning away from submission to the command and judgment of Allah (swt), and the failure of the people to rally around the great Islamic project—which seeks to establish a state that implements Islam—will only enable the current transitional administration in Damascus to procrastinate on a solution, and dilute the process of accountability. This ensures that the days ahead will be fraught with turmoil, crises, and problems, rather than seeing them quelled in favor of stability, justice, and the proper guardianship of the people’s affairs.

Sixthly: The popular base is the natural pillar of support for the implementation of Islam. It is a source of great good, and it is a duty to value and support it—not to marginalize it or disregard its sacrifices! Relying on major foreign powers is a dangerous trap and a grave evil with dire consequences. It will neither secure our safety nor bring us stability or any hoped-for benefit. It will neither save us nor resolve a single one of our problems. Instead, it is like a mirage that the thirsty mistake for water—indeed, it is the root of the illness and the source of the calamity, for these very states supported the defunct Bashar regime in its attempt to crush our revolution. What will truly save us—and secure for us tranquility, justice, safety, a good life, and proper care—is relying solely on Allah (swt), placing our reliance (tawakkul) in Him, implementing His Shariah Law, and upholding His Shariah rulings.

The path to honor, victory, and empowerment (tamkeen) is clear; its compass is a state that implements the Book of Allah (swt) and the Sunnah of His Messenger (saw) among us—a state pleasing to the One in the heavens, and to the inhabitants of the earth, whose goodness spreads across the lands of Islam and indeed to every corner of the globe. Let those who strive, strive for such a magnificent goodness.

*** Member of the Media Office of Hizb ut Tahrir in Wilayah Syria**