Syria Between Two Projects: Normalization and the Establishment of the State

(Translated)

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The incursions of the Jewish entity into southern Syria, accompanied by acts of aggression and the imposition of new military realities, were not merely transient security developments that could be contained through temporary understandings or bypassed by calculations of political interest. More dangerous than the aggression itself is the transformation of how it is dealt with into a path of political adaptation, and the normalization with an entity that occupies land, desecrates holy sites, and violates the sanctity of the country becoming one of the options put forward under the title of "political realism" or "necessities of stability"! Here, it must be realized that the issue is not one of diplomatic relations between two states, nor merely a border dispute that can be settled through mutual concessions, but rather an issue of existential conflict and an expansionist project for the Jewish entity in the region, with Syria's position within this project.

For this Jewish entity, which still occupies the Syria's Golan, continues its aggressions against Syria, and persists with policies of settlement and displacement in Palestine, cannot be dealt with as a normal party in the equation of regional stability so long as the causes of the conflict—an existential conflict—persist. Relations between states are inseparable from the foundational ideology of the state and the reference that governs its policy. Ruling governance in Islam is not merely the management of interests according to balances of power, nor is it a set of understandings imposed by international circumstances; rather, it is a Shariah responsibility pertaining to the guardianship of the Ummah's affairs in accordance with the Shariah rulings of Islam. Therefore, transforming repeated aggressions into an avenue for normalization, without considering the nature of the conflict and the rulings governing dealings with it, opens the door to questioning the reference governing political decisions and the foundation upon which foreign relations are built. What is happening in southern Syria is not separate from Palestine, for the political geography of the Levant and the nature of the Zionist project make the developments in Syria and the Jewish entity interconnected links in a single regional scene. The ongoing occupation, settlement, and displacement in Palestine, alongside the incursions and the imposition of military realities in southern Syria, reveal the continuation of a project of expansion and domination in the region. Therefore, fragmenting these issues and dealing with them as separate nationalistic issues leads to an incomplete understanding of the nature of the challenge, just as reducing them to security understandings or political agreements ignores their true roots.

Hence, the danger of attempts at normalization becomes evident. When normalization becomes a political end in itself, bypassing the issue of Palestine and the aggressions against Syria becomes part of the new equation of dealing, and agreements turn into a means to normalize the reality of occupation instead of addressing its causes. Therefore, the stance on normalization is inseparable from the Shariah conception of the nature of relations with entities and states, and from the Shariah rulings that regulate these relations in times of peace and war. From this perspective, the conflict with the expansionist Zionist project is not an emotional conflict nor a call to war for its own sake; rather, it is a political and historical contradiction between the Zionist occupation and the rights of the Ummah, between the project of expansion and hegemony of the usurping Jewish entity and the right of the Ummah to its sanctities, its land, and the rule of the Shariah Law of its Lord, Allah (swt).

And as long as the causes of the conflict—which is, in its essence, an existential conflict, not a border dispute—remain in place, talk of ending it through mere agreements remains detached from the reality on the ground. Circumstances and phases may change, but resolving the conflict is not achieved by minimizing it, changing its name, or postponing its inevitable outcomes; rather, it is achieved by understanding its nature and possessing the

political vision that determines how to deal with it on the basis of ideology, not on the basis of nation-state borders.

So, the believers do not separate between their Deen and their stance on the affairs of the Ummah, nor do they make the rulings of the Shariah present in their individual lives, yet absent from the system of ruling governance and politics. Allah (swt) said, ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ **"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should thereafter have any choice about their affair."** [TMQ Al-Ahzab: 36]. And He (swt) said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves."** [TMQ Surah An-Nisa'a: 65].

And these verses guide us to the answer to the deeper question: What is the reference point upon which the political life of the Ummah should be based? And what is the framework within which its affairs are organized, and through which its domestic and foreign relations are managed, thereby determining its stances on issues of war, peace, and normalization?

The Ummah's troubled reality is not merely linked to military weakness or political instability, but is also connected to the absence of a comprehensive political ideological project and the retreat of the Islamic viewpoint from its position in directing the affairs of governance and politics.

Therefore, addressing the reality of Syria and considering the future of Palestine should not be limited to changing alliances or seeking foreign guarantees. Instead, it calls for examining the very foundation of the political system and the ideological reference upon which it is based. The issue is not merely about changing individuals or rearranging institutions; it is a question concerning the nature of the state that governs the Ummah, the foundation from which its Shariah legislation and policies emanate, and the ultimate purpose around which the affairs of the Ummah are organized.

Therefore, the implementation of the Shariah Law of Allah (swt) and the establishment of a state based on Islam represent a fundamental axis in the Islamic political vision. Islam is not merely individual acts of worship and rituals, but a Deen that includes Shariah rulings that organize the affairs of society, governance, and relations between states. Establishing a state means the existence of a political entity and governing institutions that undertake the application of Shariah rulings and the guardianship of people's affairs, managing domestic and foreign policy in accordance with the Shariah rulings of Islam, and bearing the responsibility of protecting the Ummah and its interests, and carrying its message.

The dilemma facing Syria and Palestine does not stop at foreign aggressions but extends to the absence of a political project within which the Ummah's issues are organized. Therefore, rejecting normalization with the Jewish entity must be part of a broader vision that goes beyond reactive responses to examining the root of the Ummah's political revival (نهضة nahdah). The goal is not merely to reject an existing reality but to transition to a project where the Shariah rulings of Islam are the reference for ruling governance and legislation, and where the state is the political framework through which this reference is embodied in the life of the Ummah. Hence, the necessity of implementing the Shariah Law of Allah (swt) and establishing a state that carries the project of Islam, undertakes guardianship of the affairs of the Muslims, and reunites their energies within a unifying political entity becomes evident. The Ummah does not regain its role by merely diagnosing its crises, but by possessing its political project and standing upon the foundation of its 'Aqeedah (عقيدة creed) and the Shariah rulings of its Deen.