

The Hate Machine and Identity Genocide in Syria (2025 – 2026)



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Since early 2025, as Ahmed al-Shara and his transitional authority tightened their grip on vital sectors in Syria, hate speech ceased to be mere "media noise" or "factional outbursts" and evolved into a systematic government administration. This administration relies on a strategy of "forced identity segregation," where "Syrian" is redefined based on ideological loyalty, while historical components (Alawites, Druze, Kurds) are pushed to the margins of "illegitimacy." Words have transformed into blades and tools for desecrating graves and displacing the living.

Part I: The Ideological and Political Framework (General Methodology)

The discursive structure of Jolani's government relies on ideological pillars that legitimize violations and abolish the concept of "inclusive citizenship," summarized as follows:

- A distorted reading of democracy is being employed today under the guise of "majority rights," where the rights of a pluralistic society are reduced to a single ideological color imposing its dominance as an absolute ideological dictatorship. This approach does not stop at excluding political pluralism but extends to stripping "historical minorities" and dissenting components of their cultural and religious particularities, transforming them from original partners in the homeland into "subordinate" groups living under the guardianship of numerical dominance.
- This exclusion is manifested in the "militarization of rights" through the slogan "He who liberates, decides," which replaced the principles of equal citizenship with the power of the gun as the sole criterion for obtaining rights and gains. This logic establishes a system of "factional privileges" that places civilians in areas that did not participate in the armed conflict, or those who remained neutral, in the category of those "lacking national eligibility." Under this legitimacy of force, property is seized and rights are confiscated on the pretext of non-involvement in the military effort, entrenching a policy of dominance at the expense of the rule of law.
- To ensure the passage of these violations, an arsenal of exclusionary terms is invoked, blending "Takfir" (excommunication) and "treason" (e.g., heresy, agent, Shabiha) as tools to demonize the adversary and dehumanize them before they are targeted. This inflammatory discourse aims primarily to remove moral and religious inhibitions from the executing elements, turning crimes against the "other" into a "religious duty" or "revolutionary necessity." Thus, the door is opened wide to major transgressions committed with a clear conscience, away from any moral deterrent or legal accountability, making the violation a sacred act in the eyes of its perpetrators.

Part II: Documentation of Systematic Crimes and Grave Violations (2025-2026)

1. In the Syrian Coastal Areas and Homs Countryside against the Alawite Community:

Reports from the Syrian Network for Human Rights and Reuters investigations in July 2025 indicate a series of "brutal massacres" in the Syrian coast and Homs countryside, peaking in March 2025. The killing of approximately 1,500 Alawite civilians across more than 40 locations was documented, in operations described as "extrajudicial executions" and "collective punishment" under the pretext of "remnants of the regime."

- International reports, particularly the UN Independent Commission of Inquiry report in August 2025, documented a wave of violence in the coast and Hama countryside amounting to war crimes. Field executions targeted entire families inside their homes, and civilians were liquidated based on sectarian identity in the villages of Baniyas and the Latakia countryside, reflecting a bloody approach targeting the population's existence in those areas.

- Human rights organizations, including "Syrians for Truth and Justice," recorded grave violations involving systematic sexual violence against women during raids. Reports also monitored the kidnapping of dozens of girls and women to be used as "hostages" for exchange or as tools for political pressure and intimidation, in a tragic revival of the methods used by extremist organizations in the early stages of the conflict.
- Kidnapping operations turned into a dual-purpose strategy; on one hand, used as a means to collect massive ransoms to fund the military effort, and on the other, utilized as a tool within the policy of "forced displacement" to compel residents to leave, paving the way for permanent demographic change and emptying the region of its original inhabitants.
- Crimes did not stop at targeting bodies but extended to memory and historical symbolism through systematic campaigns to empty graves and destroy religious shrines. These acts are classified internationally as part of a "cultural and ethnic cleansing" strategy seeking to sever historical ties and the roots linking targeted components to their land, stripping them of their spatial identity.



The field executions against the Alawites.

2 The Suwayda Crisis and its Countryside (October 2025 – January 2026):

Systematic practices against the Druze component transcended verbal incitement to become physical liquidations and direct targeting of identity, classified by international rights reports (Amnesty International and Human Rights Watch) as systematic sectarian targeting crimes.

- Field reports recorded horrific massacres in border villages between the Daraa and Suwayda countrysides, where field executions of unarmed civilians were carried out. According to the Syrian Network for Human Rights, cases of "finishing off the wounded" were monitored, accompanied by filming the victims' bodies and broadcasting hate speech targeting their religious beliefs, confirming the motive was pure identity-based revenge rather than a military clash.
- Security checkpoints in the area turned into traps for kidnapping based on identity, documenting the disappearance of dozens of students and employees from Suwayda while traveling. UN documents reveal that the kidnapping of women specifically was used as a tool for "political blackmail" to break the will of the popular movement, with horrific testimonies of abductees subjected to humiliating physical and psychological torture.

- Horrific video leaks between December 2025 and January 2026 revealed atrocities of "killing based on identity" at temporary checkpoints, showing victims being killed upon declaring their faith ("I am Druze"). These scenes, documented by international commissions of inquiry, are definitive proof of the media machine's success in inciting hatred and implementing genocide scenarios in the field.
- The policy of humiliation extended to target religious and social symbolism through incidents of forcibly "shaving mustaches" of religious men and elders at gunpoint. This behavior, classified under international law as a form of "degrading torture" and a violation of human dignity, was not spontaneous but a deliberate strategy to destroy the spiritual structure of society.
- These violations were surrounded by a legal cover via "Takfiri fatwas" issued by entities linked to the organization, which sanctioned the blood and property of the Unitarian Druze on the pretext of heresy. This cover did not only legitimize wide-scale looting of property and crops but was considered by international observers as a systematic attempt to force "demographic change" and dry up the sources of life in the Suwayda countryside.



Cutting the mustaches of the Druze, as the mustache is considered by them a symbol of dignity.



Killing based solely on identity just because he said, "I am Druze."

3. Aleppo and Northeast Syria (February – June 2026) Targeting Kurdish Identity:

The incitement discourse against northeast Syria shifted from a political dispute with the "SDF" to a comprehensive exclusion campaign targeting the Kurdish presence and national identity, using the legacy of the war against ISIS as a pretext to force political concessions at gunpoint.

- The incitement machine employed "separation phobia" by pumping out treasonous terms, labeling the Kurdish component with "agency" and "betrayal," bypassing military leaders to target the popular base as a whole. This discourse deliberately sought to strip them of their national character, portraying them as "separatists" while intentionally ignoring their historical sacrifices in defeating "ISIS."
- Inciting forces adopted a strategy of "fragmenting components" by reviving Arab tribal sensitivities against their Kurdish neighbors, depicting local administration models as an existential threat to Arab rights. This systematic agitation led to deep cracks in civil peace in contact zones, turning the historical legacy of coexistence in Deir ez-Zor, Tabqa, Raqqa, and Hasakah into a state of permanent hostile suspicion.
- Political solution paths were replaced by a "negotiations under fire" approach, where international reports documented the use of artillery and drones against densely populated neighborhoods. This behavior represents "collective punishment" aimed at extracting

sovereign concessions through economic and humanitarian pressure, ultimately serving projects of forced displacement and demographic re-engineering.

- Violations exceeded military boundaries to attempt "identity genocide" and undermine the emotional symbols of the Kurdish component; humiliating practices were documented aimed at breaking militant symbolism by "cutting the braids of female fighters" who were detained or killed in battle. Sabotage also reached "martyrs' cemeteries" through destruction and desecration, in an attempt to erase collective memory.
- Mobilization policies led to a deadlock in national dialogue, where the Kurdish issue was reduced to a purely security framework, far from recognizing it as an integral part of the political aspirations of the Syrian people. This "ideological arrogance" paved the way for legitimizing military operations under the guise of "cleansing," placing the country's unity and social future before an unprecedented existential catastrophe.



Cutting a Kurdish female fighter's braid, even though in the culture the braid symbolizes identity and history.



Mocking the Kurds by calling them "shoe cleaners".

Part III: Institutionalizing Hate and Exclusionary Policies of the "De Facto Authority"

Hate speech was not merely a spontaneous product of radical groups; it became a systematic policy adopted by the institutions of the "Shara government" in Damascus, practicing what can be described as "incitement by divine proxy." This policy relied on institutionalizing exclusion and turning state institutions into tools to strike the Syrian social fabric.

- A systematic exclusion strategy was followed, barring active national components from all political and sovereign joints, including the drafting of the constitution and the formation of the government, entrenching deliberate political marginalization to ensure a monopoly on power.
- The authority in Damascus pursued a policy of "incitement via service terrorism" toward peaceful movement areas, particularly in Suwayda, cutting off essential needs like water, electricity, and fuel as a tool of collective punishment, while launching a media machine accusing residents of "links to foreigners" to incite Syrians against each other.
- The Ministry of Awqaf and religious platforms in HTS-controlled areas were transformed into an ideological and military "mobilization tool." Reports monitored over 600 Friday sermons explicitly inciting against "associating with polytheists and heresy" (referring to minorities), imposing "forced social isolation" aimed at fragmenting the national fabric.

- "Electronic Flies" operate as organized digital armies under the HTS security apparatus on platforms like Telegram, X, and TikTok. This machine broadcasts instant rumors to stir sectarian instincts and justify violence, while practicing "moral assassination" of opponents through systematic defamation campaigns, creating a toxic digital environment that provides false popular cover for field violations.
- The roles of the digital machine and the religious institution integrate to form a "closed incitement loop." While electronic flies prepare public opinion digitally, Friday sermons root this hatred as a "religious duty," forcing the population to adopt an exclusionary discourse that paves the way for forced displacement and demographic change by dehumanizing the "other."

Part IV: Catastrophic Consequences for the Future of Syrians

The completion of "hate engineering" between 2025 and 2026 was not just a political conflict, but a sledgehammer destroying the last pillars of Syrian society, leaving results for which future generations will pay the price in their consciousness and stability:

- The escalation of "fear psychology" led to a structural psychological rift, turning the partner in the homeland into an "existential threat." Fear is no longer limited to the authority but has produced a "mutual phobia" turning cities into isolated islands; minorities see the Sunni environment as a vessel for revenge, while Sunnis see minority areas as security fortresses, killing the concept of a "shared Syrian space."
- "Identity Cantons" and closed grievances were entrenched, recognizing only the specific pain of each component. Each region began reproducing its history through the lens of its individual victimhood, causing the "inclusive national identity" to erode in favor of narrow sub-identities that view the homeland as a mere arena for settling historical scores.
- The "culture of abuse" and symbolic violence were rooted through the celebration of acts like "shaving mustaches," "exhuming graves," or "cutting braids" as heroic deeds under the auspices of the authority or factions. This established "social genes" that glorify cruelty, creating a generation that sees crushing the dignity of the other as a condition for self-assertion.
- Systematic "cultural genocide" policies caused a severe demographic hemorrhage and the final migration of minds and the most civilized groups (especially women and specific minorities). This is not just a departure of individuals, but a systematic emptying of Syria's value safety valve, leaving the arena to currents of extremism and ignorance.
- The total collapse of the social contract reached the stage of a "lawless state" with the resounding fall of the concept of the state as an arbiter between individuals. The constitution was replaced by "ideological fatwas" and "security assessments," turning Syria into a legally failed entity that may be militarily stable by force of arms but lacks the minimum requirements of justice.
- This fragmented environment and exclusionary discourse provided an ideal climate for the revival of "ISIS" and extremist jihadist thought. Terrorist organizations exploited the value vacuum and social collapse to recruit victims of "hate engineering," turning Syria once again into a global terrorist hotspot and a dire security threat that transcends local borders to pose an regional and international threat to global stability.