

International Women's Conference

MUSLIM YOUTH PIONEERS OF REAL CHANGE



Organised by the Women's Section in the Central Media Office of Hizb ut Tahrir

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CONFERENCE SPEECHES

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Introduction

All Praise is to Allah (swt) who bestowed on us the blessing of Islam and peace and blessings be upon the Messenger of Allah (saw) and His family, companions and all those who followed him.

On the 30th of Rajab 1437 Hijri, corresponding to the 7th of May 2016, the Women's Section in the Central Media Office of Hizb ut Tahrir held an international women's conference entitled, “Muslim Youth: Pioneers of Real Change” to address the global challenges to the Islamic identity of Muslim youth across the world.

This important event took the format of seminars held in three countries on the same day: Tunisia, Indonesia, and the UK, with speakers from Europe, Africa, the Middle East, and Asia participating in the talks and discussions. Hundreds of influential women attended the seminars in the three regions, including teachers, scholars, youth workers, university students, youth activists, politicians, journalists, leaders of the community, and representatives of organisations. The conference also included talks and panel discussions addressing the regional problems and challenges facing Muslim youth in the West, in the Arab world, and in Asia as well as testimonials from attendees – including from teachers, mothers and youth - giving first-hand accounts of the issues and dilemmas facing young Muslims they have witnessed and dealt with in their communities.

The conference was the culmination of a three-week intensive global campaign on the subject that enjoyed extensive support from Muslims across the world.

This important campaign and conference was organized to address the many intense challenges that Muslim youth face today in holding on to their Islamic identity, including: the global strategy being pursued by secular governments and international organisations to win Muslim youth to the secular liberal way of life and its system; the effect on young Muslims of the secularization of the education curricula and environment of schools in the Muslim lands; and the negative influence of social media and the celebrity culture on the Muslim youth which are Westernizing their thoughts, lifestyle, inclinations, aspirations and allegiances and distancing them from their Deen. The campaign and conference also sought to present Islam's vision for our youth and how as an Ummah we can make them strong adherents to Islam, instilled with the confidence to defend attacks against their Deen, and embodying the qualities to become pioneers of real change in this world able to build a better future for the Muslim Ummah and the rest of the world through the light and justice of Islam.

We have presented in this booklet, the talks that were presented at the conference.

We ask that Allah (swt) reward all those who participated in the campaign and conference and that the messages they presented are spread far and wide to create an exemplary future generation for this Ummah who are a pillar of strength for this Deen and who aid the swift establishment of the System of Allah (swt) upon this earth. Ameen.

Dr. Nazreen Nawaz

Director of the Women's Section in the Central Media Office of Hizb ut Tahrir

First Speech in the Conference:

‘The Muslim Youth... Pioneers of Real Change’

The Global Challenges to the Islamic Identity of the Muslim Youth

Dear sisters, Allah (swt) says in Surah Al-Anbiyah,

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ﴾

“Nay, We hurl the Truth at the falsehood so that the Truth crushes it (falsehood), and lo! it (falsehood) vanishes.”
[Al-Anbiyah: 18]

In this verse of the Qur’an, The Almighty, the All-Wise tells us that there will be a struggle between the Haqq (the truth) and the Batil (the falsehood) from the beginning till the end of time. Today sisters, there is no doubt that there is a global ideological struggle being waged by international secular organisations and Western governments aided by the non-Islamic regimes of the Muslim world against Islam. One of the key goals in this struggle is to win the Muslim youth to the secular liberal way of life and system. This was expressed in clear terms in a letter written in 2004 by Sir Andrew Turnbull, former Cabinet Secretary in Britain’s Foreign Commonwealth Office where he called for a blueprint to win the “hearts and minds” of Muslim youth. The goal of this agenda is simple – to prevent the revival of Islam globally and its establishment as a political system in the Muslim lands that would challenge the hegemony and threaten the political and economic interests of Western governments internationally.

This year, on the 27th of March 2016, the UN Secretary-General, Ban Ki-Moon spoke to students in the University of Jordan, Amman, and said the following, “In my ten years as Secretary-General, I have made cooperation with young people a priority for the entire United Nations system. An unprecedented number of United Nations programmes and initiatives are now directed at young men and women. Young people are not just the leaders of tomorrow; they are the leaders of today. And you are part of the biggest generation of young people in history. In many western countries, the median age is over 40. But throughout the Arab world, the median age is under 30. Here in Jordan, it is 22. That is what demographers call a ‘youth bulge’”.

Indeed, 60% of the Arab population alone, equating to 200 million people are under the age of 25. This large populous of Muslim youth who represent the energy, vitality and future direction of this Ummah, coupled with an increased attachment of many young Muslims to Islam, in the East and West, made them prime targets of secular governments and international bodies who devised an intensive strategy aimed at shaping their thoughts, lifestyle, aspirations and allegiances upon Western liberal ideals and distancing them from their Deen.

In 2004, the RAND organization, a global policy think tank funded by the US government published a report entitled, “How the West can Promote an Islamic Reformation.” It argued that ‘modernists’ who support the reformation of Islam along Western liberal lines should be encouraged to write for the youth and their views should be introduced into the curriculum of Islamic education. It stated that secularism should be positioned as a counterculture option for disaffected Islamic youth and that an awareness of their pre- and non-Islamic history and culture should be facilitated in the media and curricula of relevant countries; and it promoted delivering messages to young people against those who advocate Islamic law and Islamic governance. The RAND organisation linked to the Atlas network is comprised of over 400 different organisations in over 80 countries! It is clear to see how many millions of Muslim youth just one organisation can reach. Indeed, its reach and influence is so wide and varied that most likely many of us or our children have already been in contact with their programmes without even knowing it.

Over the last decade and more, international bodies and governments across the world have pursued a strategy towards Muslim youth, mirroring the RAND objectives. UNESCO for example, the UN agency that is comprised of 195 member states and that promotes collaboration amongst nations through education and culture launched a global initiative last year to use youth to fight against so-called “extremist” messages online. In November last

year, it also hosted with the US State Department a high-level event that urged the education ministries of its member states to use education in national strategies to address the causes of radicalization in youth. Interestingly, Irina Bokova, Director-General of UNESCO, when speaking about this plan said, “One of our biggest roles, in effect, is to transform societies...” Transform societies into what you may ask. Well, Julian Huxley, the first head of UNESCO stated, “The task before UNESCO... is to help the emergence of a single culture with its own philosophy and background of ideas and its own broad purpose.” This single culture, sisters, is that based upon Western secular liberal ideals – beliefs such as individuals having the sexual freedom to have any relationship they wish; the belief that democracy where people make the laws, not God should define the politics of states; that men and women should have the same rights and duties according to gender equality; the belief that religion should not affect the affairs of society, and that allegiance should be to one’s country over one’s Deen. Indeed, in 2011, following the Arab uprisings, UNESCO announced its roadmap to support a secular, democratic future for the states of the region, using Arab youth as the key player in this plan. Its stated actions included, providing training in education “with the view of establishing a critical mass for the implanting of democratic culture” within societies.

This agenda to secularise Muslim youth can also be clearly seen in the policies and actions undertaken by secular governments. In Britain for example, last July, the government introduced the Counter Terrorism and Security (CTS) Bill that made it a legal obligation on teachers, doctors, social workers, local authorities and even nurseries to monitor Muslim children for signs of so-called “non-violent extremism” and if necessary refer them to the government’s counter-radicalisation programme ‘Channel’. Those Muslim parents suspected of instilling Islamic ideas labelled as radical face the risk of their children being taken away from them and placed in state care. The CTS Bill, which is the culmination of the UK government’s decade long counter-extremism strategy PREVENT, has essentially forced all those working with Muslim children to view them as potential terrorists and through the spectacles of criminality. It is a strategy that has tarnished core Islamic beliefs and practices of Muslim children and the community at large with the brush of ‘extremism’. According to official figures published by the National Police Chief of Council, since 2012, half of the 4000 people who have been referred to the Channel programme have been under 18. 1500 children between the ages of 11 and 15, and 400 under 10 years have also been referred, with the youngest being just 3. Reasons for suspicion include asking to pray or fast at school, not wanting to attend music classes or mix with the opposite sex, wearing a ‘Free Palestine’ badge, girls starting to wear Islamic dress of hijab, or even children saying Alhamdulillah! One school boy was questioned by police after taking leaflets promoting the boycott of the Jewish entity into school, while another who spoke about the great Islamic civilization of the past for a school project was deemed as having radical views. Universities have also been instructed to root out ‘extremist’ ideas from their campuses. The government itself has made very clear what it terms as extremism or radicalization – including voicing opposition to Western foreign policy in the Muslim world; rejecting Western democracy, liberal values, homosexuality or gender equality; practicing Islamic social laws such as gender segregation or wearing niqab, and support for the concept of a global Ummah, Shariah or the Khilafah (Caliphate).

Other secular states have also demonstrated this extreme monitoring and targeting of the Islamic beliefs of Muslim youth - through the secularization of education curricula; criminalizing those youth who call for Islam; and the intrusive interference in Islamic teaching in madrassahs under the false pretense that they are ‘hot-beds for terrorism’. In Pakistan this January, the media announced that the Punjab government had banned the preaching of Islam in university campuses. The measure is part of the government’s National Action Plan which has clamped down on Islamic expression in the media, social media and the political medium denouncing it as “hate speech” or “radicalism”. It has also shut down over 180 Islamic schools in the country, and criminalized the call for the implementation of Islam leading to the arrests of thousands of sincere Ulema, students, graduates, teachers and other Muslims in the state. Bangladesh has followed a similar path, arresting, abducting, and even torturing countless numbers of students and graduates calling for Islam in the country, including 2 young Muslim sisters who were brutally tortured for giving out leaflets publicizing an online conference about how Islam could solve the country’s political and economic problems. In January this year, Dhaka University expelled 7 students, simply for carrying the dawah for Islam. In addition to this, the staunchly secular Hasina government has forced its National Board for Education to omit texts related to Islam and replace them with writings about Hindu rituals and beliefs. Of the 193 texts that are taught from Class 1 to 10, 137 of them have content related to paganism and works related

First Speech in the Conference

to atheistic inclination. And in Tajikistan sisters, the parliament is even debating banning Muslim names for babies to counter the increasing attachment of its Muslim population and their children to their Deen. La hawla wala quwata illah Billah!

Alongside all this, sisters, the non-Islamic states of the Muslim world are intensively promoting Westernized liberal media in the country which are propagating the most lewd and immoral ideas and lifestyles to the Muslim youth, and working hard to get them obsessed with the entertainment celebrity culture, as well as attacking the ideas of Islam and associating them with violence or barbarity. In Indonesia as an example, there has been an intensive media agenda waged by the liberal media over this past year to promote liberal ideas such as homosexuality to the youth, as well as to demonise the Islamic Shariah laws.

Dear sisters, from all this, it is very clear that there is an intensive global agenda to make our youth embrace a secular liberal identity and become ambassadors of the Western way of life and system. It is to make them reject key Islamic social and political ideas and abandon key Islamic practices by linking them to ‘extremism’ or ‘radicalization’ and create a future Muslim generation who is terrorized into silence, too fearful about speaking for their Ummah or their Deen. And it is to make them accept a reformed ‘moderate’ secular version of Islam and see their belief as nothing but an irrelevant, outdated, repressive religion that should have nothing to do with life in the modern world.

However sisters, as an Ummah, we also need to take responsibility for the Identity crisis affecting our youth today. For when we became complacent in the understanding and practicing of Islam in our lives and abandoned the implementation of its rules and system, the Khilafah, in our lands, it allowed non-Islamic ideas – traditional and liberal – to enter our homes, communities and societies. Concepts of accountability to Allah (swt), hayah (modesty) in dress and action, striving for the Akhirah over this Dunya, a fixed moral code for life defined by the Creator, and a clear understanding of Islam’s solutions to all the problems of life and this world - became diluted and weakened in our communities and lands. This led to our children admiring and looking to the dominant liberal culture and system that surrounded them for answers to their problems and how to shape their life. Many also came to view Islam as simply a set of rituals and rules and hence irrelevant to their lives, while others became resentful or doubtful about their Islamic beliefs, leading to the abandonment of their Deen. Our children therefore came to be affected by the same vices and problems of those in the West. In Turkey as an example, of the 220,000 people who received treatment for alcohol and drug abuse in 2013, almost 60% were aged between 15-17, while a quarter were aged between 12-14. Many of our youth also became detached from the problems of their community and Ummah and from their duty to bring a solution to these issues through their Deen.

Dear sisters, addressing this identity crisis in our youth and understanding how to prepare them to deal with the immense challenges they face in holding on to their Deen and taking up their true role as guardians and vanguards of Islam is one of the most vital matters for us as an Ummah today. It must be placed as a priority subject on our agenda and one that we must exert all efforts to understand and solve with clarity and urgency so that we do not lose the future generation of our Deen as well as the Akhirah for ourselves and our children. Allah (swt) says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

“O believers, save yourselves and your family from the Hellfire whose fuel is men and stones” [Al-Tahrim: 6]

Written by Imrana Mohammed, Member of the Central Media Office of Hizb ut Tahrir ؎

Dr. Nazreen Nawaz, Director of the Women’s Section in the Central Media Office of Hizb ut Tahrir

Second Speech in the Conference:

‘The Muslim Youth... Pioneers of Real Change’ Secularising the Muslim Youth through the Education Curricula

The culture of any people represents the backbone of their existence and their survival. Upon this culture, its civilisation is built, its goals and objectives are defined, the pattern of their life is distinguished and by it, their individuals are melted into a single melting pot so that they are distinguished through that from the rest of the nations and peoples. The method to preserve the culture of the Ummah is the education that works to form minds and dispositions, and implant the values, thoughts and principles from which the personality of the person is formed in the future. And because the relationship between control and education is fundamental in the West, they have worked to control the Islamic lands and subjugate them through the secularisation of education within them, just as they have worked to distance the Muslims from the Deen of Islam to prevent the production of Islamic personalities that carry the concerns of the Ummah and its vital issue. For this reason, they set out to adjust the teaching curricula in accordance to their vision of globalism and in secular directions. As such, the educational curricula are no longer a domestic matter within these lands but rather have become a global matter with the objective of wearing down the Aqeedah of its people and empty their minds of thought and values. And that makes these curricula based upon other than the Aqeedah of the Ummah. Rather it is based upon the Aqeedah that is contrary to it, through which it is desired to transfer to the sons and daughters of the Ummah a western culture, different from the culture of their Ummah whilst it is this method that guarantees the subservience to them... The Bishop Dr Samuel Zwemer, when directing his speech to the missionaries, said, “You have prepared youth in the homelands of the Muslims who do not know any connection to Allah and do not wish to know of one. You have taken the Muslim out of Islam whilst you have not caused him to enter into Christianity. In addition, the one brought up on Islam has come out in accordance to what colonialism had desired for him; he is not concerned with the calamities and he loves relaxation and laziness whilst his concern in this life does not follow other than his desires”.

In this secularising process they employed a number of means including the focus on neglecting the Arabic language, and distanced students from it, whilst making the teaching of foreign languages equal or rather superior to it. That was to take them away from understanding the Ahkam of the Qur’an (their constitution) in a way that would enlighten their thinking and make them strive for revival. They did the same with the subject of Islamic studies through making it a secondary and not a main subject. That was whilst its teaching was only in the form of homework, principles and as a study subject required to pass examinations before being forgotten, instead of it being the basis to build the Islamic personality of the youth. And do not forget the set up of the western education system and foreign schools, whether Christian missionary or secular, which are in reality like vessels that discharge their deadly venom in respect to the Deen, the thought, the concepts and conduct... The result of all of that was therefore to build a foundation upon liberal thoughts, which were un-Islamic. All this, while Islam was viewed as if it was a priestly religion separated from life and which was related to the acts of worship alone and not a constitution and method for life, in addition to it not having a relationship or importance to their lives which has an impact upon their concepts and conduct... The woman had her own share in respect to this change within the curriculum as they strove to change her fundamental image and role within the society, which they called ‘Changing her stereotype!’ by making her strive to be a working woman alone and not a house wife. So they took the subject of household management out of the curriculum, which included within subjects that would help the girl to gain knowledge about her fundamental role. They also declared war against what they called ‘early marriage’ whilst they sang about economic consolidation and independence for her. They encouraged the students to involve themselves in activities, trips, projects and parties in and out of school such as non-Islamic occasions and festive celebrations, which in most cases involved mixing, revealing the body and contraventions to the Shar’eeah rulings

Yes, sisters... They want to guarantee the raising of a generation which is Muslim in identity but western in essence or to the core. A generation that lives in Islamic land but possesses the customs and values of the western society.

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A generation that are descendants of ‘Umar, Ali and Salahideen but believe that every call for the return of true Islam represents a call to terrorism, backwardness and digression, and not a call for revival.. And so that they stand themselves as the obstacle in front of the return to Islam and its essence.

My Honourable Sisters:

The colonialists have considered the educational policies to represent one of the most important areas that they must gain control over. So they interfere in the curricula, schools and education policies in a number of lands like Egypt, Pakistan, Saudi Arabia and Yemen. For example, the huge support that America has given to the government of Musharraf in Pakistan in order to monitor the religious schools (madrassah) and to void schoolbooks in all subjects from any association to Islam. This includes deleting the subject of Al-Walaa’ Wa-l-Baraa’, the Ayat of Jihad and the distortion of some of the Aqeedah definitions within the Sharee’ah sciences in Saudi Arabia. All of that, according to their claims and pretences, is being done to prevent ‘terrorism’ from arising from those Islamic schools!! Similarly, in Palestine and after the arrival of the so-called ‘Palestinian Authority’ curricula have been set which work to demolish Islam within the souls of the sons of the Muslims and transform them towards the disbelieving secularism by wrecking their minds with concepts that are away from Islam. As for Egypt Al-Kinana, they have deleted all of the texts related to the wars with the Jews whilst they have come to glorify the peace and its agreement. They have also deleted lessons that discuss Islamic personalities like Salah ud-Deen Al-Ayubi and ‘Uqbah Bin Naafi’ claiming that these lessons incite extremism and violence whilst even further deleting the Ahadeeth of the Messenger (saw) that encourage Jihad. This is in addition to the reiteration of the Pharaonic civilisation as being representative of Egypt’s history whilst completely overlooking the Islamic conquest and all of its history.

As for here in Tunisia, Bourguiba abolished the Zaytuna University and set up schools in which the secular westernising direction dominated. He inserted the teaching of foreign languages, at a young age whilst he distanced students from Islamic education replacing it with civil culture in which the student would be taught the man-made laws and corrupt bonds like patriotism and nationalism.

We will never ignore the role of the youth organisations, women’s associations and western institutions like USAID, UNICEF, UNESCO and the British Council, which on the outside provide assistance to students and their education and wellbeing, whilst inside (and in reality) they contain a deadly poison by secularising their thinking and concepts. This is such that the general environment and atmosphere within the schools becoming un-Islamic and indeed secular, where the West is given a beautiful and adored image whilst Islam is shown to represent binds and restrictions that obstruct freedoms, leads to backwardness and is an obstacle to advancement and revival. The image is provided that the West represents the advanced, progressive and affluent civilisation that we must strive to be like and proceed upon its path!! So we say to them that which Allah Almighty said:

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped” [Hud: 113].

Distinguished sisters:

This is the current situation of education within the Muslim lands and so what must we do in respect to our sons and students?! What is the correct method so that we must teach Islam to our children and students whether we are parents or educators?

As we have mentioned, we must not interact with and present Islam upon the basis that it is a subject for study or information that fills exam papers and a student attains certification by, whilst ending it at that. Rather, we must instil the concepts that lead to the change of thinking and from there to a change in behaviour and conduct. We must connect them to the reality so that it becomes touched upon and understood by them to facilitate its implementation... So when we provide them with any lesson like the ‘Ibaadaat (acts of worship) or Akhlaaq (morals), poetry, history or sciences, it is not necessary for it to be given as mere knowledge(science)alone. Rather we would connect it to the reality and the Ahkaam Ash-Shariah which will benefit them in building their concepts and behaviour or conduct.

So for example, when we explain the Salaah, we do not only teach them how many Rak’ah, what we say and do

in it, but rather that it is a Rukn (pillar) of the Deen and that through its rectitude the action is rectified and that it must act as a preventer and block before any evil or indecent act. And when we teach them the recital of the Qur'an, we embed within them that it represents the Dustoor (constitution) for life and a methodology for application and implementation, and that it is not only for reciting in Ramadan, at funerals and before examinations. That is because it represents Ahkaam Shariah which are for application and implementation at the individual and state level... The same applies in respect to the natural manifestations that are studied in the sciences where for example we would not connect them to material causations alone but rather we would present the aspect of Imaan (belief) connecting them to their Creator (swt) as manifested in the Ayaat of His Noble Book. The same applies to the Akhlaaq, Mu'aamalat (transactions), history, physics and technology amongst other subjects through continuously linking them to the Islamic culture, Aqeedah and Ahkaam, and to the concepts and behaviour...

I know my dear sisters that this matter is not easy in reality that we face in terms of a war being carried out against Islam and its adherents. However, it is obligatory upon us to reduce the harms resulting from this war. I know that the application of Islam is missing due to the absence of the Islamic state that applies it comprehensively and completely... It is this state which will contain within it the education that the person requires in the battlefield of life as an obligation. It is its duty to provide free education for every individual, male or female, within the primary and secondary stages. This is whilst it opens up the opportunity for free further and higher education to all to the best of its capabilities... It is not like the current situation where people sometimes restrict their food intake in order to provide education for their children!! It is a state where the objective of the education rests upon two matters:

The first is the building of the Islamic personality, mentality and disposition, and that is by cultivating the Islamic culture as an Aqeedah, thoughts and conduct within the minds of the students and their inner dispositions. For that reason, those who set the curricula and implement them within the Khilafah state will focus upon the realisation of this objective...

The second matter is the preparation of the Muslim children so that there are from them scholars who specialise in every field of life whether it is in the Islamic sciences (in terms of Ijtihad, Fiqh and Judiciary amongst other areas) or in the experimental sciences (like engineering, chemistry, physics, medicine and others), capable scholars who will carry the Islamic state and the Islamic Ummah upon their shoulders so that it takes the number one leading rank amongst the nations and states of the world. It would then be a leading state, one that is effective with its ideology, and not one that is subservient and an agent in terms of its thought and economy like the current situation in the Islamic and Arab world... It will be a State where the school will be the first cradle for the building of the distinguished Islamic personality, in the areas of Usool ul-Fiqh, language and Tafseer. Just as it will be the first cradle for building the personalities in the areas of knowledge like that related to the atom, space and computers etc.... It is the state that we all yearn to live within its sanctuary and under its shade...

We ask Allah (swt) to hasten the return of Khilafah Rashida (Caliphate) upon the path of the Prophethood so that our children may learn under its shade and are ridden of the capitalist ideas with all its corruptions and harms... and we hope that this day may be close...

Written by Muslimah (Umm Suhaib) Ash-Shaami



Indonesia Speech in the Conference

‘The Muslim Youth... Pioneers of Real Change’

Reposition and Revitalization of Muslim Youth

السلام عليكم ورحمة الله وبركاته

الحمد لله الذي هدانا إلى صراطه المستقيم، والسير على هدي سيد المرسلين. وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ، وَمَنْ دَعَا بِدَعْوَتِهِ، وَالتَّرَمَّ بِشَرِيعَتِهِ، وَبَدَّلَ جُهْدَهُ لِإِقَامَةِ الْخُلَافَةِ عَلَى مِنْهَاجِهِ، وَمَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ. آمِينَ

May the grace of Allah Almighty and His Blessings shower all of us, and may Allah reward you with goodness for your presence in this forum.

Dear Sisters, Distinguished Audience, and Youth Activists

We must realize that massive liberalization has been pursued by the Western countries against the Muslim children and youth in Indonesia. The West has been designing global strategies and various programs to win the hearts, minds, and allegiances of the Muslim youth, to be faithful to the idea of secular, liberal values, the Western way of life and its system. Unfortunately, these programs are facilitated by the government and are currently underway. As a result, the position of the Muslim youth defined by Islam, as being the pioneers of real change and guardians of Islam has now been lost, and their potential and vitality has become wasted.

The Western strategy to liberalize Muslim children and youth is evident in the document “plan of action to prevent violent extremism” adopted by the United Nations and launched on last February 12, 2016. There are two things we have to criticize. Firstly, there are efforts to keep Muslim youth away from understanding the true Islam. Secondly, there are efforts to seize the potential and vitality of the Muslim youth in order to preserve the hegemony of the Western capitalist nations - especially the US - which is behind the UN.

The efforts to keep the Muslim youth away from understanding the true Islam appear in the action plan of youth empowerment to prevent violent extremism. The UN Secretary-General mentions the result of the youth declaration in Amman in 2015, stating that the youth should become pioneers in world peacekeeping and become active in preventing violent extremism. But long before this, the West created a narrative pushing the idea that the perpetrators of violence are Islamic groups. Starting with the bombing of the World Trade Center in 2001 up until the more recent Paris attack, Ankara bomb, Sarinah bomb, and the latest bombing in Brussels this year, the perpetrators are constantly linked to Islamic groups.

And the Western strategy to counter violent extremism has no longer been concerned with physical war, but with a war of thought and politics. At the suggestion of the Rand Corporation, the US has formed a network of moderate Muslims as its partners. In addition, these priority partners include liberal and secular Muslim academics, as well as moderate young intellectuals and scholars. Senior researcher at Rand Co. Angel Rabasa defines moderate Muslims as those who accept pluralism, feminism, gender equality, democratization, humanism, and civil society.

Dear Sisters, Distinguished Audience, and Youth Activists Rahimakumullah...

The Indonesian government has currently been engaged in mainstreaming moderate Islam focusing on the campuses, schools, and pesantren (traditional Islamic boarding school). Recently, President Jokowi invited the grand sheikh of Al-Azhar and asked him to spread the ideology of moderate Islam. Furthermore, the government, through the Ministry of Religious Affairs, will change the curriculum of Islamic education to use the name of peaceful Islam or Islam Rahmatan lil ‘Alamin. The Minister of Religious Affairs has clearly stated that this curriculum has been organized with the target that students are delivered the teachings of Islam in a way that is more respectful of diversity, to promote peace and tolerance, and to promote democracy. According to him, the module can also be a way of preventing the spread of radicalism, which may arise in educational

institutions. The Ministry of Defense is rolling out a national mentoring of ‘country defense’, especially for students, university students, and santri (students of pesantren). It is meant to instill youth nationalism in order to counteract transnational radical ideas coming into the country.

Moderate Islam is essentially a doctrine to accept everything that is contrary to the teachings of Islam. Not simply accepting the reality of a difference, but they must accept the idea of difference itself. Moderates are those that do not disturb the LGBT community and accept Kufr leaders in the name of human rights; they are happy to attend mass at church, and compromise with Kufr customs in the name of pluralism. The danger of the idea of moderate Islam has been clearly evident. Mutual suspicion has been emerging amongst the Muslim Ummah. The Ummah is fractured into radical Muslim and moderate Muslim groups. Indeed, young Muslims must be cultivated so that they have the true Islamic personality with a strong Islamic Aqeedah and noble akhlaq (ethics), as well as concern about the problems being faced by this Ummah. But this effort is now being hampered. Muslim student associations in schools, colleges/universities, and pesantren are suspected of being nests of terrorists. As a result, the young generation could be kept away from the correct understanding of Islam. And the sincere da’wah carriers who struggle to establish the laws of Allah (swt) are kept away from the Ummah or accused of being extremists. In fact, the Ummah needs political Islam to solve the multidimensional problems caused by the implementation of a system of liberal democracy and capitalist economy. However, the West wants Muslims to be hostile to the entire Shariah and its fighters. The West wants the Muslim youth - as the potential leaders of the Ummah— to be moderate, because moderate Muslims will not threaten their existence.

Dear Sisters, Distinguished Audience, and Youth Activists Rahimakumullaah

The second critical issue is the empowerment of youth in economic and social fields, which in truth is part of Western efforts to hijack the potential of Muslim youth. In the same document ‘Plan of Action to Prevent Violent Extremism’, the United Nations said that the triggers of violence – beside religious motives – are social marginalization and poverty. To prevent this, the UN has designed a follow-up action targeting the youth on the issues of education, skills development, employment facilitation, strategic communication, the internet, and social media.

On the issue of education, one of the points we need to address is the necessity of young people to have access to the sources of vocational education and incubation of entrepreneurial talent. The capitalist-style education system is pragmatic and pro-market; it is no longer intended to generate scientists but to produce workers. Graduates of vocational schools, diplomas and undergraduate degrees are prepared to become laborers of the companies belonging to Western capitalists. Orientation of research at the universities is no longer directed by the state to build the nation’s economic independence but it becomes directed by corporate interests. And in fact, the problem of poverty itself is actually caused by the implementation of the greedy capitalist economic system.

On the issue of communication, the Internet and social media, on the pretext that these facilities have been used by extremists to spread the ideology of violence and have managed to recruit young people, the UN will support thousands of young activists and artists around the world in fighting back against violent extremism with the use of online media through music, art, film, comics, and humor. Meanwhile we know that during the last century it is the Western countries that have led the innovation in information and communications technology. They have made this technology the cultivation tool of liberal culture. By promoting a hedonistic, materialistic, consumerist, individualistic, and permissive lifestyle, they have destroyed the Muslim youth.

In today’s era of a knowledge-based economy, the capitalist companies that produce communication devices and digital information technology that are used, greatly benefited from their use for reaping huge profits, direct policy. Jokowi’s vision of Indonesia as the largest market for the digital economy in Southeast Asia, with a target of 130 billion dollars in 2020, has made him ask his Ministers to maintain good relations with Silicon Valley, the center of the creative industry in the US. However, who is in fact occupying that valley, often referred to as ‘the valley of hope’? None other than the technology companies that promote their liberal lifestyle.

The Media have drugged the Muslim children and teens. Most of their time is used to make unimportant status updates, to chat with friends especially the opposite sex, and gossip about their idol artists' lifestyle. The idea of a tempting offer in the entertainment business; or a quick way to get rich by becoming an actress or singer have made Muslim children and youth willing to stand in long lines in hot and cold weather for auditions of various talent events. Not to mention the soap operas that have promoted the hedonistic lifestyle and egalitarian position of parents and children, which has been educating children to be disrespectful to their parents and forming the attitudes contrary to akhlaq of Islam.

This is the global strategy and Western agenda to keep away the generations of Muslims from the true Islam and to hijack their potential. They have become the ambassadors of liberalism and simultaneously victims of Western values and lifestyles as well as its systems. The youth studying Islam eagerly are directed to be moderate Muslims in favor of the Western ideas, values, and systems. While others are directed to become of the 'alay' generation that suffer crises of identity, and their future is destroyed through the idea of freedom to behave as they wish. And so they fall into the dark world, become involved in illegal drugs, illicit sex, alcohol consumption, prostitution, and other deviant behavior.

Surely by these means, we have lost our precious treasure. And we see that it was seized by the imperialists that loathe the goodness of this Ummah. We have to save them, because it is a real misguidance. The Prophet Muhammad (saw) said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” [Narrated by Muslim] This is an obligation from Allah (swt) upon us. To eliminate the munkar and seek to restore the position and role of the youth as demanded by Islam. They must be leaders of change, the trusted guardians of Islam. Like when Rasulullah (saw) faced the challenges of da'wah from the Quraish, the youth were there in the front row of the armed forces against the Kufr. The youth must be ambassadors of Islam as exemplified by Mus'ab bin 'Umair (ra), who was asked by the Prophet (saw) to carry the da'wah to Yathrib and so became the first Muslim ambassador. Mus'ab left his false pride in the dunya and replaced it with the real glory of the Akhirah. And because of his struggle, in less than one year almost the entire population of Yathrib had converted to Islam, Masha Allah... Allahu Akbar.

To restore the position, potential, and vitality of the Muslim children and youth, there must be a movement carried out by an Islamic political party to raise the awareness of the Muslim youth. If not by an Islamic political party grounded upon mabda' (ideas and methods) of Islam, then the goal to restore the position and vitality of Muslim youth corresponded to Islam would not be realized. It can only be an Islamic political party that will reveal the Western conspiracy to destroy the young generation of Islam, and reveal the failure of the Capitalist secular ideology and liberal democracy that has caused only misery to human lives.

Indeed, the important role of the youth will be optimized in the society that implements kaaffah Islam. It is the Khilafah upon the methodology of the Prophethood that will prepare everything necessary for the empowerment of the youth. The education, social, economic, and political system applied by the Khalifah will all support the realisation of the potential of the youth, as trusted guardians and protectors of Islam, that will bring progress in world civilization and secure the Ummah's welfare. Their intellects and hearts will always be tethered to Islam and the glory of the Ummah. Therefore, today's direction of intellectual improvement and empowerment of the Muslim youth is in aiming to establish the Khilafah 'ala Minhajin Nubuwwah.

Finally, I call upon the Muslim youth with the word of Allah (swt) in Surah Kahf verse 28:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾
والحمد لله رب العالمين والسلام عليكم ورحمة الله وبركاته

Written by Umm Fadhiilah - Indonesia

'The Muslim Youth... Pioneers of Real Change'

Alertness of the Muslim Youth a Pioneer for Change

All praise belongs to Allah the Lord of the Worlds, and prayers and peace be upon the Chosen Noble Prophet and upon his family, companions and those who follow him in excellence until the Day of Judgment. Our Lord, forgive our sins, grant us relief from our trials, secure our worries and make us from your purified and sincere slaves; those who do not transgress or oppress. My Lord, open my breast, make easy my affair, loosen the knot from my tongue and make my speech intelligible.

My honourable sisters, I greet you with the greeting of Islaam, As-Salaamu Alaikunna Wa Rahmatullahi Wa Barakaatuhu, may your gathering and meeting together be blessed and I direct my gratitude to everyone who has responded to the invitation and everyone who has taken part to make this meeting a success...

The youth represent a manifestation for energy and creativity, a heading for giving and spontaneity. However, the youth suffer today from a painful and tragic reality, poor guardianship and marginalization, and from the absence of representation of their aspirations as Muslim youth who hope to restore o their sovereignty, usurped land and regain plundered resources.

The colonialist has worked for what is nearly a century to westernise the Muslim youth, to make him doubt his convictions and his identity. And the colonialist destroyed the Khilafah and chose a select group to educate and raise upon the western concepts. They then utilised them to strike at Islam and to call for the liberation from the entirety of concepts that the Ummah had been raised and educated upon. This is in addition to submitting to the idea that development and progress will never happen unless the entire intellectual Islamic heritage is attacked and followed by chasing after western civilisation with all of its components. And so the youth became confused with these poisoned thoughts that set his instincts loose and made his criteria the attainment of benefit whilst removing the Islamic Aqeedah for the basis of his thought. This caused instability within the personality of the Muslim youth where his emotions would be stimulated by the reverberating slogans, such as freedom amongst others, and produced personalities that were not harmonious. Then the incumbent regimes were separated from all responsibility by claiming that these personalities were the natural result of physiological changes that they called the adolescent or teenage years. They carry the blame for their intellectual failure upon this age group and their thoughts, which have produced misery and frustration.

And this is not strange for the one who has wagered upon striking the Islamic Ummah in order to generate for himself a position amongst the nations. It is not strange for desperate efforts to be made to realise his objective. Here is a selected statement that reflects the colonialists' intentions: "A cup and a beautiful girl work together to bring down the Ummah of Muhammad more than what a thousand cannons could accomplish". And so they submerged it in the love of material possessions and desires.

And when the West felt assured in respect to the governments that they had installed upon the necks of the Muslims who were carrying their agendas, they were pleased with the accommodations (provided to them) to marginalise the youth within the corrupt educational organisational structure, the worn economics structure and failing subservient political structure. The youth then found themselves in a state of suffering not knowing how to remove themselves from it.

Meanwhile, from amongst the Shabab there is an innovative group that the colonialists are pleased to allow to emigrate to their homelands and put to them to work within their laboratories. We will present some statistics as a small example of this reality. According to the Arab League, 50% of doctors and 23% of engineers from the total Arab territories head to Europe whilst 54% of those who go there to study do not return to their lands. And from a state report about emigration in the year 2012, 57 thousand students from Tunisia emigrated to foreign lands whilst the

Speech from Tunisia in the Conference

return rate did not exceed 10%. The number of workers emigrating from Tunisia amounted to 83,529, while it was also mentioned in a report by the Department of Housing and Emigration policies in the Arab University that the Arabs lose \$1.57 Billion annually as a result of the emigration of minds or brains.

And from the youth are those who find themselves caught between the quagmire of unemployment, delinquency and emigration only to escape from one tragic reality to fall into another that is even worse. That is because the West adopted its policy of providing shelter and expulsion in accordance to its need.

On a Maghribi level (i.e. Morocco, Algeria and Tunisia), the youth make up approximately half of the population. The majority of them are outside the work market and most are not married and dependant upon their fathers to manage their life's needs. And it is strange that in every region there is a ministry called 'The Ministry of Youth' but what isn't strange is that they have not brought any benefit, and that is because it is typical for them to provide an image that has no real worth.

As for the educational institutions, they represent an open space to imprint the youth with their values and provisions. They openly work to guarantee the reproduction of the same symbolic figures that serves the interests of the influential within the society and the colonialists and their lackeys in particular. The educational content specified in the programmes and curriculums are unhesitatingly replicated even though there are calls for reform, as they revolve fundamentally around cosmetic changes in respect to timings, school space and adopted mechanisms.

So in Tunisia, for example, they claim that they are reforming education whilst they spend their efforts and money to dispatch activities and cultural clubs, in accordance to their pretence. But what culture are they being surrounded with? Games that are called magical and dancing to clamorous music devoid of the simplest manifestations of shame and uprightness which should have been the most important value to be observed and anchored within the culture of the one growing up. How can they take responsibility for the educational programmes when it has not been permitted for them? Indeed, they are waiting for an adjustment from those who have employed them.

Within this disastrous situation for the youth, the associations and organisations have pushed forward with recruitment, calling for the Shabab/youth to be an essential and effective component in the reform process as they call it. Assisted systematically by the media out of fear that a radical and correct change will take place upon the hands of the sincere sons of the Ummah.

Added to these are the foreign associations that work under the heading "Leaders of the future" in which they draw in the youth and inculcate them with the western culture utilising enticing styles. They search for those who possess leadership qualities so as to involve them in suspicious situations and then bargain with them until they become voices for them and pawns in their hands.

Within this reality, there have been many studies that continue to count the causes for the marginalization of the youth and their decaying values. However, they missed the mark when they propose it is due to the breakup of families, or to lack of knowledge, or being shut off or his material circumstances. All the explanations they have mentioned are not reasons or causes but rather they represent the consequential suffering. The root cause is the Western authority over them which utilises local tools manifested in consecutive agent governments that follow the West's command and implements its schemes.

However, even if they attempt to westernise them, they are nevertheless Muslim youth whose viewpoint emanates from their Aqeedah. So in statistical polls conducted by the Magharabi forum, from the total youth sample of individuals 79% agreed with the obligation of applying the Sharee'ah as a system of life whilst those supporting the Shar'i women's dress were 95%.

The youth revolution in Tunisia is the best evidence to prove their awakening. It was a revolution that shocked the colonialist and its cronies, scattered its papers and confused their plans. It would have spread through the Islamic world had it not been for the agents helping the West to distract them and divert its path.

So how can the youth be pioneers for change as they had been in the era of the Messenger of Allah (saw)? The Islamic history is full of examples that live on forever in respect to the youth supporting their vital issues and participating in the building of the State. So just as the task of leading the army was given to the youth, the gravity of it in terms of

responsibility, and the leadership of prayer, the writing down of the Revelation and the authority of judiciary, should all be sought with them so that they will be today like they were in the past. The Messenger (saw) said:

«أوصيكم بالشباب خيراً، فإنهم أرق أفئدة.. لقد بعثني الله بالحنيفية السمحة.. فحالفتني الشباب وخالفني الشيوخ»

“I recommend to treat the youth well. They are the sleeplessness of the hearts... Allah has indeed sent me with Al-Haneefiyah As-Samhah... And so the youth allied with mean and the elderly opposed me”.

And he (saw):

«سبعة يظلهم الله في ظله يوم لا ظل إلا ظله إمام عادل، وشاب نشأ في عبادة الله...»

“There are seven that are shaded in the shade of Allah on the day when there is no shade except His shade: A just Imaam, a youth raised in the worship of Allah...”. Therefore, it is necessary for the youth to be statesmen and not teenagers or adolescents as their age is to be regarded as one of reaching the age of maturity accompanied by a change of vitality and by an intellectual change. Whilst also considering this age to be representative of the beginning of responsibility and accountability in the case where the Islamic potency mixes with the power and potency of the age of youth to produce great leaders and pioneers for change.

And for the youth to be raised in the worship of Allah, the authority of the colonialist must be removed from the Muslims and that will not happen except by the fall of the regime that is dominant over them. It will not happen by changing faces with others or by changing articles in the constitution with other man-made articles like it. Rather it will only take place through the establishment of the rightly guided Khilafah State (Caliphate) upon the path of the Prophethood in which its system emanates from the Ummah's Aqeedah.

Allah (swt) said:

﴿لَخَنَّ نَقُصَّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هَدًى﴾

“It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance” [Al-Kahf: 13]. Sadaqallahul-Azheem.

So do not incline towards those who oppress you and accuse you of incompetence, falling short and instability. Just as there were in the time of those who came before you - men who built the glory of the Ummah and its civilisation, and safeguarded the Deen, the land and the honour, you too are mighty in respect to your Deen and to your Ummah, enlightened by your Aqeedah, responding to your Da'wah and working for the resumption of the Islamic life, that will rectify the situation of the people and please their Lord.

Written by Sayadi Chedia



Speech from Britain in the Conference'

The Muslim Youth... Pioneers of Real Change'

PREVENT: The UK Government's Strategy to 'De-Islamicise' Muslim Children

Sisters if I made the suggestion to you that a 4 year old boy who drew a cucumber and mis-pronounced its name, could be considered to be in need of referral to a de-radicalisation programme, you might in another world sadly accuse me of bordering on insanity. However we live in 2016 in the UK and it is at this moment in time, that the child in this case actually caused someone to worry enough to warrant such a course of action to be taken- Welcome to the British Governments' PREVENT Strategy

Let me tell you about some other Muslim children who have also sadly had an encounter with this arm of the government's counter terrorism strategy:

- A 15 year old boy wearing a badge in support of Palestine, hounded by his school and questioned by police
- A 14 year old boy who in a French lesson used the word 'ecoterrorism' and then questioned by a child protection officer.
- A 10 year old who complained about not having a prayer room at school was reported to the police by his primary school on suspicion of extremism
- A schoolgirl who started to wear hijab on returning to school after the holidays caused her teachers to become concerned and referred her for de-radicalisation support
- A child who did not want to play a musical instrument at school referred over concerns of extremism

These are just a few of the hundreds and hundreds of children who have been targeted by PREVENT.

Sisters, for some time now the Muslim youth in the UK have been viewed through the lens of counter terrorism by the government and if this wasn't enough of a worry for us, now we must contend with the PREVENT DUTY which has opened the floodgates for Muslim children to be monitored and pulled up for exhibiting adherence to the most basic of Islamic practices, and in some cases only for being known to be Muslim like in the cucumber/cooker bomb case.

As shown by the available data, PREVENT targets our children and our youth, and is part of a host of measures which deal with the Muslim community as a suspect and problem community.

In 2004, a leaked home office draft report entitled '*Young Muslims and Extremism*' demonstrated a commitment by the government to focus on Muslim youth as part of wider counter terrorism strategy- CONTEST. The report was dedicated to the subject of the youth and exposed what can only be referred to as social engineering within the Muslim community. The report discussed how handpicked scholars, and imams would be supported to voice particular opinions in youth events backed by the government, how through the British council and the Foreign and Commonwealth Office Muslim youth in the UK would be put in touch with Muslim youth abroad to facilitate a government approved Islamic discourse.

And now 12 years on, under the same pretext of dealing with terrorism, the state sanctioned monitoring and intervention of our youth is taking place via the PREVENT strategy. Although PREVENT has been around for a number of years, it was only last year after the CTS ACT was passed, that it became a *legally binding duty* upon public sector workers including teachers in schools colleges and universities, nursery workers, doctors and nurses, all charged with the statutory PREVENT DUTY whose stated aim is

'to stop people becoming terrorists or supporting terrorism' and includes what the government refers to as 'non-violent extremism'.

So naturally, we would sit here and ask how is it, according to this policy that a teacher, nursery worker or a doctor can arrive at the judgement that a 4 year old drawing a cucumber might become a future terrorist, and therefore in need of so called de-radicalisation? Well PREVENT has been conceived from an idea, a theory, one which is actually at the root of similar counter-terrorism policies across Europe and the in U.S. And the idea, the pivotal narrative is this:

A person, (an adult or a child) holds particular non-violent thoughts and opinions, as a result of which he or she is thought to be an extremist. That then sets him or her upon a pathway to becoming violent or a supporter of violence.

This narrative is what is often referred to as the 'Conveyor-belt' theory, referred constantly to by politicians and rubber stamped by government funded bodies and much of the mainstream media. But in fact sisters, this narrative has actually been widely discredited by academics including terrorism experts around the world YET, despite this - the theory continues to be the foundation of the policy which seeks to criminalise our children like those in my earlier examples. PREVENT has been dubbed a 'toxic brand' by many key figures including Dal Babu a former police chief superintendent, and has been described as 'fundamentally flawed' by the National Union of teachers who recently passed a motion for the strategy to be scrapped.

The pernicious nature of a policy which promotes spying on young children by those who they are supposed to trust, is becoming more and more evident with the increasing number of cases which have exposed PREVENT in action. At the end of the day, those who are charged with the PREVENT DUTY are people, people who may have their own prejudices, who have undergone the government training on spotting extremism and ultimately these are individuals who live in a time when the dominant views on Islam and Muslims are so negative. When normative Islamic opinions and practices such halal slaughter, segregation of men and women, the hijab and niqab and the view of homosexuality being haram, are all labelled as *extreme* by not only the media, but by senior politicians including the Prime Minister.

Alongside this, the idea of Extremism is repeatedly discussed as the *precursor* to terrorism and so what we are often dealing with is PREVENT MINDSET. This is the mind-set which the policy seeks to create and so it is no surprise that Muslim children are identified as possible extremists when they display any semblance of an Islamic identity and as such referrals are readily made to CHANNEL, which is the governments de-radicalisation or more accurately a 'de-islamification' programme.

This vague and wide casting of the net is so absurd in reality; just take a look at an example of the guidance provided by one London borough, on spotting children who may be at risk.

Its clear sisters that PREVENT is not about violence and terrorism, and that's why the policy extends its scope of action to *'non-violent extremism'*. In the words of the policy itself: *prevent deals with the ideological challenge of terrorism*. PREVENT is about ideas, about the Islamic values we hold onto, about how we understand Islam. The Prime Minister explained this in his speech last May when he said

'For too long, we have been a passively tolerant society, saying to our citizens: as long as you obey the law, we will leave you alone. It's often meant we have stood neutral between different values'.

What is being asked of us, and if we decline, is then forced upon us through policies such as PREVENT is to accept a state approved version of Islam, state approved thinking, even one of the country's most senior Police Chiefs sir Peter Fahy described the current approach as 'thought policing'. Let's just take a look at the government's definition of Extremism which is employed throughout the policy guidance.

"Vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. We also include in our definition of extremism calls for the death of members of our armed forces, whether in this country or overseas."

Many who have spoken out against PREVENT have said this definition of EXTREMISM is vague, after all British values are not set in law, they seem to be anything and everything to so many different people living here. But let's just take a moment to examine this definition sisters. Rather than being vague, the definition of extremism is fairly specific when you look at it from the perspective of the Islamic belief.

If we even just consider the mention of Democracy and individual liberty; as Muslims we recognise ALLAH swt as the AL MALIK, AL HAKAM, AL HAKEEM, AL RAQUEEB, AL BA'ITH, the very names and attributes of our RABB which we teach our children. We as Muslims submit to ALLAH swt as the rule maker and the rule giver, as the judge, the one who we will be answerable to on Yawmul Qiyama for everything we do. We recognise it is Allah swt who decided what is right and wrong and that these standards are permanent so we will teach our children these values and standards whether they concern the Islamic dress, or the relationship between the sexes or our perspective on history, or our love and attachment to the Ummah or the fact that Islam has its own unique system of governance which is an alternative to Democracy.

It is these values which do not conform to the government's definition of 'British values' given and it is the opposition to these values which the government states is extremism. So our fundamental beliefs which we recognise can actually elevate the conduct of a person and rid societies of oppression and darkness, these core beliefs are *constantly being defined as extremism, and then the false claim is made that such extremism leads to violence, resulting in Islam being presented as being unacceptable to society unless it is altered and reformed to fit a secularised template.*

The implications for our children are dire.

Prevent has made the Muslim teenager fearful of giving his view on politics. It is making the Muslim girl scared to ask to change separately from boys. It is making Muslim parents feel like the only way their children will be safe from intervention by the authorities is to not exhibit their Islamic opinions and practices. Shall we accept such coercive measures aimed at reforming how we understand and practice our deen?

So what will we do about it sisters?

We are responsible for the next generation of Muslims and we absolutely must rise to this challenge we face today, by doing our utmost to withstand it and in the face of it, raise our children as strong and confident Muslims who do not cower to such pressure. Yes its easier said than done....I accept that wholly. I can only share with you some key principles by which we may biithnillah deal with such challenges.

Firstly sisters our deen teaches us that we must as believers unite and ALLAH swt tells that we are the awliyyaa of one another. We must stand by each other, this is not a time for us to allow any differences to divide us; we must raise our voices collectively against these policies which criminalise our children. The united voice which rejects the false narrative and the goals of PREVENT is louder and stronger than the lone voice sisters. Support one another in your communities, in your madaaris, masajid, schools, *and committees and together stand up to PREVENT.*

Secondly sisters, in order to stand up to PREVENT we must equip ourselves with the correct awareness of the issue. The government's approach to our community and the use of PREVENT against our youth is fundamentally a struggle of ideas. Without the awareness of the false premises of the narrative, we cannot have the necessary conversations with those who have a responsibility to our children like their teachers at school or madrassah.

We must feel confident sisters in having the conversations which demonstrate clearly for example that not wanting your child to participate in the school nativity play is due to our belief in tawheed and in the prophethood of Esa (as) AND the notion that such an action is extreme and in some way a precursor to becoming a terrorist is absolutely outrageous.

Speech from Britain in the Conference

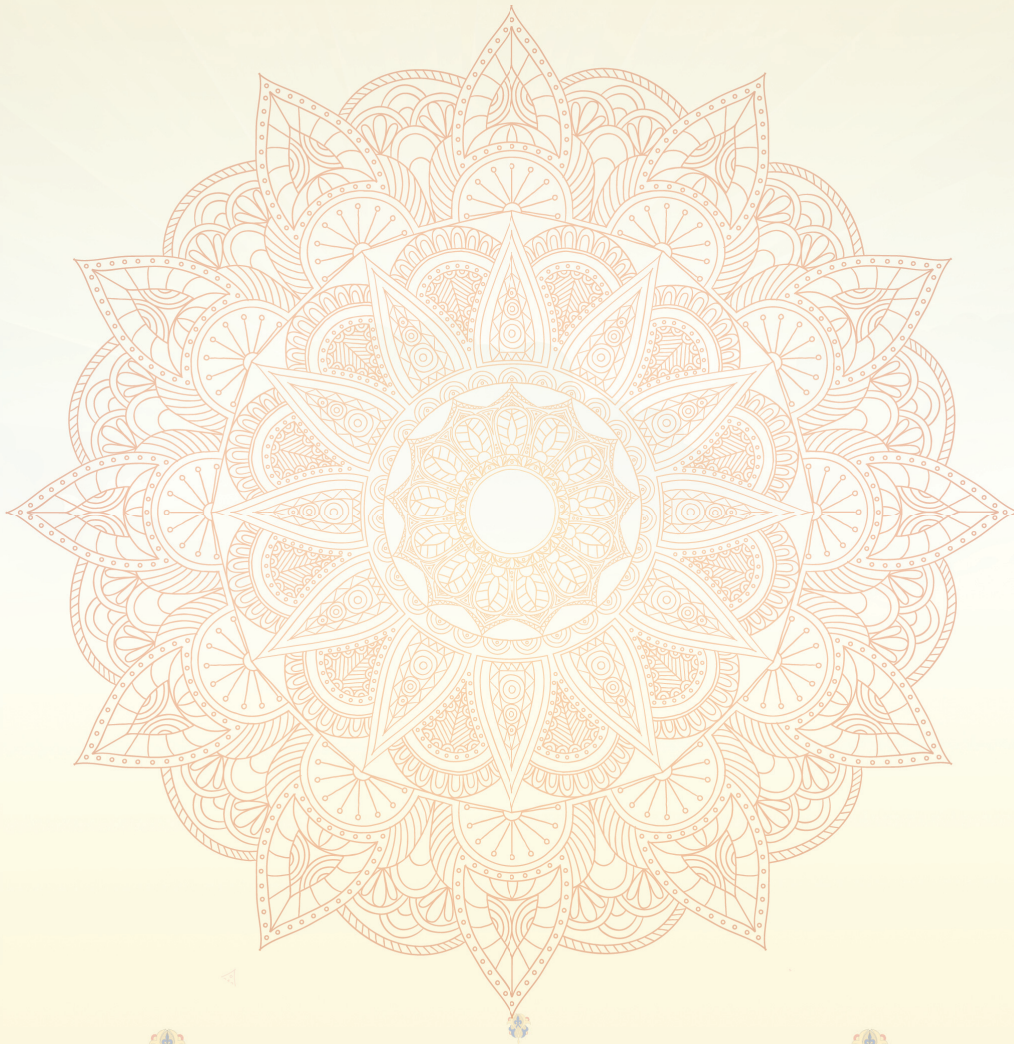
We must sisters equip ourselves with the understanding which allows us to confidently hold the position that our children will be taught about the Ummah to which they belong and its global struggles, whether that be in Palestine or the crisis which is taking place in Syria, and we must in the face of PREVENT demonstrate that this is central to the life of a Muslim.

Thirdly sisters let us take our strength from our Iman. We know life for the believers cannot remain easy, we know the path of haqq is thorny and rife with tests. If we are to raise our children to not be fearful and to be confident in upholding their Islamic identities then we must set the example ourselves. Many of us aspire for our children to study hifdh of the qur’an al kareem, let us also aspire to allow them to know and understand how many young believers like them in the past, had to stand for the truth, be it the youth of the cave in surah Kahf, or the young boy who stood up to the king in the story from surah Burooj or the young prophet Ibrahim (as) who even as a child challenged those who did not believe.

Remember sisters for as long as we are able to uphold the haq, we can do a great deal and we can raise our children to be the voices of haq in shaa Allah.

Written by Shazia Hassan

Member of Hizb ut Tahrir / Britain



Fourth Speech in the Conference:

(Translated)

‘The Muslim Youth... Pioneers of Real Change’ The Youth Represent the Best Opportunity

States, organisations and human societies have long been concerned with the youth – this is true today and will continue to be so. This is due to what accompanies this stage in terms of physical and mental development, which makes this age group the most prepared and open to activeness, vitality, creativity, excellence, leadership, zeal, endurance, generosity, sacrifice and progress amongst other beautiful qualities.

In the cultural globalization that we live in today, it is noticeable that the word ‘youth’ is connected in the minds of many to the stage in which the greatest proportion of bodily pleasure is sought, and the love for fun, joking and staying up late (or wasting time) are most prominent within it. This is reflected in concerns for a variety of flavours of sport and art. It is this stage in life that the Coca Cola Company advertising campaign summed up in their slogan for this year: “Taste the Moment”. The giant company did not only create this slogan only but it was also accompanied by a deliberate style of writing ‘Coca-Cola’, a specific design for the red disk, the external appearance for the bottle and a regiment of recruited celebrities to promote this product. The global Coca Cola media campaign condenses its message to carry its values along with the western philosophy about life in regards to the relationship of the human with the universe and life in a number of seconds.

The media numbs the one on the receiving end so that he surrenders to its message, follows it and accepts the contents of any coded or hidden messages. The societies in the Muslim lands have become weak consumer societies after having been productive and progressive. The problem is not in the culture of consumption alone but extends to the corruption of the states and erosion of the identity. The Arab televised media, since its beginning, has portrayed the young person, characterised by the western culture in his speech, clothing and general tastes, as being representative of the developed, balanced and happy individual. This is whilst the one who is committed to Islam is portrayed as having an unbalanced and dismal personality. It represents a media stench that is oblivious to the disparity between the culture of the young Muslim who thinks, interacts, produces and works within the framework of the Hukm Ash-Shar’i to illuminate his path, and between “Taste the moment” which lives just for the moment whilst limiting happiness to short-lived sensual or bodily pleasures or satisfaction. But it is the cultural penetration and intellectual globalism being forcefully imposed upon us in the Muslim world, that seeks to make their concepts about life that spring from other than our ideology, the great Deen of Islam, the concepts that we adopt, defend and work to concentrate within our societies, even if they are in opposition to our Aqeedah and viewpoint about life.

The media portrays the youth as being an age group that seizes the moments of happiness and dedicate themselves to searching for pleasures whilst at the very same time they go over the top in respect to lamenting the reality of the youth and their problems in terms of unemployment, free-time, wasting time and depression. They besiege the youth with negative images, of crime, drugs, depravity and corrupted morals and focus upon these behaviours and negative models until this becomes a fixed idea applied upon the youth and increases them in misery. The media does not endeavour to implant a positive image that spreads hope and shows the youth that this stage in life represents the stage of achievement, progression and development. And that is because this media does not work to elevate the Ummah.

My Honourable Sisters...

In the world today with the continual development of the means of connection and communication, the ability of the one possessing money and influence to spread one’s thoughts and promote them has become great. The television, radio and print media in its different forms penetrate the world from its furthest part to its nearest without any significant obstacles. And so they enter every house, its sound resounds in every ear whilst its picture grabs hold of every eye. These styles of media work to send a message to the youth in a

practise to dampen thought. So it does not present the real problems of daily life in a serious, subjective and unbiased manner and if it was to do so then it would only be for the purpose of taking the very direction that the owner of the channel or media medium, whatever it may be, is content with. They work on agitating instincts and tickling the emotions and stirring them without any noteworthy use or benefit that is hoped for, offering nothing other than a negative influence. The systematic distraction via the local, continental and international football matches continues almost unabated. One match or competition does not come to an end except that it is followed by another. Whoever is saved from attachment to football is presented with wrestling, car racing and other different forms of wasting time. We don't hear any mention of our brothers in Cameroon, the Ivory Coast or Gambia unless it is within the context of the African Cup, as if the bonds of brotherhood are restricted to the football series!!

The one who is not interested in sports is told he must conquer the world with his buried talents whether in singing, drawing, dancing, fashion shows or acting. In all of this, he is open to spending his money and time alongside the other spenders. They deceive and entice him to look for his talent in indulgence and triviality so that he wastes himself in searching for everything that is not noble. Television programmes, competitions and activities to search for artistic talents fail to address the frustrations of the truly talented and those working in the fields of scientific research and inventions, and those who excel. The media sedates the youth whilst the emigration of minds continues and the processions of scientists and those who are outstanding continue to leave a land that has denied their excellence and frustrated their talents.

The media has distorted the image of the society within the Muslim lands, defaced the true realities and corrupted the taste of the youth whilst reflecting an image that is contradictory to the reality of this society. So the female is narcissistic and spoiled and has no preoccupation apart from powdering her face, fashion and cooking programmes, while the male is selfish and elusive with multiple relationships, whereas the societal relationships are based upon materialism, benefit delusions and false emotions. I can recall at this point the Book of Songs by Abu al-Faraj al-Isfahani, a book of collections of poems and conversation that distorted the history of the early period of Islam and the image of the Golden Age of the Islamic civilisation that filled the eyes and ears and dazzled the world as a whole, when he restricted it to the maids, palaces and rarities of the kings! The Muslim society was portrayed to represent a languid society in which amusement prevailed and desires dominated within it. A society that lived for the moment and ‘Tasting the moment’. We should not overlook that this book was published in its first edition in the West; the orientalist took interest in it and recruited an army of investigators and critics to raise its status for their own aims.

In the world today, the state plays a pivotal and central role in assisting the media in to undertaking its role. Therefore, it is the state that provides licences to private mediums to practise their work and support them morally and ethically. This is in the cases where the government is not the actual owners of the media and its support base. That which our youth are exposed to in our Islamic lands, in other words, is an organised systematic attack that seeks to concentrate the concepts that are contrary to our viewpoint about life. They make our youth, our own children, place no value in respect to our rapid efforts. These are the efforts that began to provide fruits in the huge process of change and the blessed revolutions of the Ummah, the spark of which began in Tunisia ‘the green goodness’. The colonialist states and the custodians of globalisation stand behind this intellectual order and support it morally and materially. The owners of the private television channels and other media, who have adopted their thought and proceeded upon their path, represent the spearhead in terms of the implementation of this attack. Standing alongside them and indeed in front of them is the ruling class in the Muslim lands who have adopted the same methodology and ideas, enabling those to spread their corrupt and declined culture that we witness today.

The repeated media message is ‘Leave yourself to us and don't leave the comfortable velvety couch... Why should you spring into action when you can see, discuss, cook, practise sport all whilst you are in front of the television? Why spring into action whilst it is within your capability to undertake political mobilisation and interact with the events, when you can sit upon your velvet couch watching TV and using communication sites?’ It is as if the media is demanding the youth abandon their roles as pioneers for real change and instead

accept feigned enjoyment, to waste the most beautiful years of their life and not accept any responsibility. As if the youth are not entrusted and qualified to undertake that.

My Distinguished Sisters...

When the child is raised in the embrace of smart phones and games without discipline or controls and become youth without limits to each of their actions and behaviours, then there is no wonder that we see the current abyss present within many families with the exception of those whom the Rabb (Lord) has been merciful to. After having in the past raised our young to make use of his youth before his old age, his health before his sickness and for him to strive and push himself in his young age to attain (reward) when he is older and to turn with the grinding wheel of Islam, to drink from the spring of knowledge and increase his provision of noble qualities and morals, after that, we have come to treat the youth like the one who is passing through death... The youth is present in the house with his body but absent in his soul and emotions, living far from his particular minaret. And so the statement of the poet became a reality:

A people have died but their virtues have not

And a people have lived whilst they are amongst the dead

The media and its mediums are a weapon that is a double-sided blade. From one angle they open up horizons to the person and enable that person to communicate, proceed and benefit, whilst from another side they direct one's thinking, influence behaviour and make one a sponge to absorb every deviant thought and every extreme path... He is drawn by the winds without having any power (to resist).

To confront this challenge, it is necessary to revise and understand the Islamic view towards this age group. Have they been specified with anything in particular in terms of Ahkam (rulings)? And has a special standing and regard been made for them?

To counter this media reach and pressure that disfigures the identity of the Muslim youth, it must have an equally strong force and be opposite in its direction. It requires a media force established upon ideological bases that reject the separation of the Deen from life, a media that is established within the scope of a complete organisation that treats the problems of the Muslims upon the basis of the Hukm Shar'ii. This media pollution is impossible to confront with a limited Islamic media that addresses specific groups and as a consequence does not have an impact upon the society. Rather it necessitates a radical change for the society that restores the affairs to what they should be and accomplishes the balance between the Aqeedah of the Ummah, its culture and the media address directing it. This matter can appear to be a hard task however what makes it easier is the great Islam becoming rooted within the life of the Muslims.

The subservient media has found a fertile ground and found youth suffering from an intellectual and emotional vacuum, revolting against their reality and thirsty for change. However, it is a revolution that revolves in a limited and fixed orbit... It is a revolution that lacks an objective and so it is essential to focus upon this objective so that matters can be set right... It is essential to stir the thinking, strengthen the Islamic identity and concentrate the meaning of worship to Allah.

Let the cry rise up from around us and let the remembrance of Allah remain the most beautiful... Subhaanallah Wal-Hamdu Lillah Wa Laa Ilaaha Illallah Wallahu Akbar.

﴿وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلاً﴾

“But the enduring good deeds are better to your Lord for reward and better for [one's] hope” [Al-Kahf: 46].

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds” [As-Safaat: 180-182].

Written by

Huda Muhammad (Umm Yahya)

Fifth Speech in the Conference:

‘The Muslim Youth... Pioneers of Real Change’ Addressing the Identity Crisis of the Muslim Youth

Assalamu alaikum wa Rahmatullah wa Barakatahu

(1) Introduction:

• My dear sisters and distinguished guests, the identity crisis affecting many of our Muslim youth is one of the most pressing issues affecting this Ummah. And as with any crisis, addressing it effectively and with urgency is imperative. It is imperative for it will determine the success of our children and ourselves in this life and the next. And it is imperative for it is integral to the success of the future of this Ummah and the status of our Deen in this world.

• Dear sisters, the great scholar of Islam, Imam Ghazali (RM) once said, “A child is a trust in the hands of its parents. And its pure heart is an unblemished precious jewel, free of any engraving or form. It is amenable to being engraved and moulded in any direction. If it is habituated and taught to be good, it will be raised upon this. Such a child will be successful in this world and the next and his parents, teachers and educators will all share in his reward. But if the child is habituated to evil and neglected, he will turn out to be unfortunate and fall to destruction, and his sin will be shared by those responsible for his upbringing. If accustomed to evil and left untended, it turns out unfortunate and is destroyed.”

• Dear sisters, truly the hearts of our children when young are pure, untampered with, and like a precious jewel. If they are immersed in the Deen in the correct manner, and become accustomed to the Haqq and the goodness which flows from it then they will Insha Allah become youth whose hearts are solid upon the truth, confident in their Islamic beliefs, steadfast upon their Islamic obligations, courageous in speaking up for their Deen and against falsehood and oppression and with a love for righteousness and a distaste for what their Lord (swt) describes as corrupt, immoral, and unjust. They will be a source of goodness for their families, their communities, their societies, and this Ummah. And they will be the ones embodying the qualities to create real change in this world, shouldering the responsibility and empowered with the sound Islamic solutions to lift this Ummah and indeed this world from the countless problems and oppression that it faces today.

• But how do we achieve this goal? How do we build and preserve the Islamic identity in our youth and prepare them to deal with the great challenges they face in holding on to their Deen, speaking up for their Deen, and struggling for their Deen?

• Today, I would like to address some key points and some core concepts that need to be built within our youth which are absolutely vital in addressing this identity crisis, and to empower them to overcome the challenges they face effectively Insha Allah.

• But sisters, first there is a question that we must answer for ourselves – as parents, as a community, and as an Ummah - if we are to effectively deal with the identity crisis of our youth. And that is – what do we truly want for our children? Do we see Islam and Islam alone in all its aspects – spiritual, moral, social, and political as the only means of saving our children from the soul-destroying problems that so many of the youth face today; the only means of enabling them to make a truly positive contribution to the advancement of humanity and the betterment of this world, as well as guaranteeing them ultimate success in this life and the next?

• OR are there other values, ideas, traditions that are not based upon Islam that we shape our own views, actions, outlook on success and aspirations for ourselves and our children upon that causes us to compromise

our Deen, creating mixed messages and confusion in the eyes of our youth, and even resentment in their minds towards Islam?

- How for example, can we expect our children to avoid relationships outside marriage, if we allow the dramas, films and music which promote, glamourize and desensitize the immorality of such relationships to enter our living rooms, or if we accept for men and women to mix freely in our social gatherings and weddings in contradiction to Islam?
- How can we build a mentality in our youth that the ultimate success is gaining the Pleasure of our Rabb and entering the Gardens of Jannah, if we accept for them to compromise their prayers, their Islamic dress and other obligations in order for them to succeed in education or secure employment or a high-flying job, leading them to believe that what really matters is status, wealth and acquiring the things of this life?
- How can we nurture our young to abide by the expectations of Allah (swt), when our expectations for how they dress, how they behave, who they marry, their allegiances, their political views are based on non-Islamic ideals, traditions, nationalism, the man-made democratic system or the expectations of what the family or community will say, rather than what Allah (swt) ordains?
- And how can we inspire our youth to be courageous and to stand up for Islam when we are fearful of encouraging them to speak up for their Ummah in Palestine, Syria and across the world, or against attacks on our beloved Prophet (saw) and Deen, or against Western wars and tyrants in the Muslim world, or in support of the Shariah or the System of Allah - the Khilafah - out of fear that they will be viewed as an extremist and come under the radar of oppressive governments.
- Dear sisters, if we present confused messages and double standards to our youth through our own views, words and actions, we will never be able to effectively deal with the identity crisis they are facing. The first step of saving our children therefore is to re-evaluate our own identity and consistency in the adherence to our Deen.

(2) Establishing the Aqeedah with Conviction:

- Having addressed this important initial point, sisters, what are the other key steps that we need to take to deal with the identity crisis in our youth?
- Firstly sisters, one of the most precious gifts that we can give to our children is the ability to think for themselves about life and the world, in a manner where they are able to distinguish the truth from the falsehood. This means firstly, enabling them to establish the truth of the Islamic Aqeedah with absolute conviction by providing them with the concrete rational proofs that establish with 100% certainty the existence of a Creator and that the Qur'an is His Word – as Allah (swt) has said,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not...” [Al-Hujraat: 15].

- In today's world sisters, where our youth are bombarded with speeches in the media or online to disprove Islam, attack its beliefs, create fear in practicing Islam, and that argue that belief in a God and religion is irrational, backward, only for the weak-minded – establishing the Islamic Aqeedah with absolute intellectual conviction is vital. It is this that will transform Islam from something that many youth view as something just handed down from their parents, to that which they are intellectually convinced has the correct answers to life and hence should define their thoughts and actions.
- It is this certainty in belief which will make Jannah (Paradise) and Jahannum (the Hell-Fire) a fixed reality in the eyes of our youth Insha Allah, and accountability to Allah a strong concept in their minds, leading them to live their lives in accordance to His (swt)'s Laws and Limits Insha Allah. AND it is this certainty in belief which

Fifth Speech in the Conference

will also establish a clear understanding Insha Allah that the true purpose in life and correct view of success is not chasing after the high-status and temporary pleasures of this life, or gaining acceptance or popularity amongst friends and society but rather securing the Pleasure of Allah (swt) and the unimaginable rewards of the Hereafter.

- Indeed sisters, in a consumerism obsessed materialistic world that is trying to create Paradise on earth for our young with dazzling temptations and pleasures galore which go against their Deen, or where pursuing the possessions of this world – the latest phone, gadget, accessory, outfit - occupies their time and attention - it is absolutely vital that we create in our youth a yearning for Jannah that lifts them above the temporary pleasures of this dunya and enables them to accept the regulations Islam places upon their lives - by consistently reminding them that all this is but a drop in the ocean compared to the unimaginable delights that await the righteous youth in Jannah – as the Prophet (saw) said,

«وَاللَّهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ - وَأَشَارَ يَحْيَى بِالسُّبَابَةِ - فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ»

“The life of this world compared to the Hereafter is as if one of you were to put his finger in the ocean and take it out again then compare the water that remains on his finger to the water that remains in the ocean.”

- Dear sisters, it is this conviction in the Aqeedah and the yearning for Jannah that led the weak shepherd boy Abdullah ibn Masud (ra) to recite the Qur’an to the Quraysh, knowing he would be beaten by them; it was what led the young man Jafar ibn Abi Talib (ra) to speak on behalf of the Muslims in the court of the King of Abyssinia, unintimidated by the presence of the most eloquent of the Quraysh who were sent to speak against the believers. And sisters, it is this that will Insha Allah instill our youth with the courage to hold on to their Islamic beliefs no matter what; to stand against peer pressure, not fearing labels or being different from their friends or even being alienated due their Islamic dress, practices or opinions, and to speak up for Islam when it is being attacked.

(3) **Dismantling the Lure of the Secular Liberal Way of Life:**

- The second step in dealing with the identity crisis in our youth, sisters, is to build a critical way of thinking within them that empowers them to separate the lies from the truth with regards to the dominant ideas and narratives that are bombarding them from the media or society and to counter them with hikma (wisdom). Enabling them to dismiss the lies against Islam and dismantling the lure of the secular liberal way of life is imperative at a time when our young are being made to feel that Islam is the source of many of their problems and the chaos in this world, and that the Western liberal way of life is the path to happiness and success, and stability and prosperity in this world,

- We need to show them - that it is not Islam that has caused the epidemic of drugs, alcohol abuse, bullying, gangs, gun-crime and other criminal behavior that plagues the youth today but rather liberal values that promote a self-gratifying lifestyle and pursuing ones desires no matter the consequences. It is not Islam that has crushed the self-esteem and confidence of so many young girls because they are not able to match up to the looks of celebrities and models but rather the unrealistic Western template of beauty which is equated with success. It is not Islam which makes so many youth feel inadequate or treated like outcasts if they are not able to keep up with the latest trends in phones or designer goods but rather the capitalist materialistic culture that equates self-worth with worldly possessions. It is not Islam’s social laws that have created a culture of disrespect towards girls and women, leading to violence and sexual harassment but societies that sanctify sexual freedoms and allow the dignity of women to be degraded through their sexualization and objectification in entertainment and advertising. And it’s not Islam that has generated mass poverty and unemployment, massive inequality in wealth, and crumbling education and healthcare services across the world but rather the toxic capitalist system which has crippled economies, burdened them with huge interest-based debts, and favoured the rich over the poor.

- Alongside this sisters, we also need our youth to understand and articulate with hikma and proofs to those around them, that it is not some perverse Islamic ideology that is fueling terrorism but rather anger fueled by

Western interference and colonial wars in the Muslim world which have killed hundreds of thousands of Muslims. We need them to discuss with clarity that it is the same Islamic beliefs that drive them to practice Islam which also oblige them to have respect for parents and teachers, to treat women with dignity, shun criminality, strive for the betterment of humanity and reject violence against innocents or mistreatment of those of other faiths. And we need our youth to understand and say with confidence that there is nothing extreme about speaking out against the injustice of governments or speaking up for the oppressed, or to call for the Islamic Shariah or Khilafah to be implemented in our lands which will replace dictatorship with guardianship for the people, replace police states with accountability and justice in governance, and that will use the wealth of our lands for the needs of the people rather than to fill the pockets of foreign governments, greedy corporations or a privileged elite few.

- Sisters, we need to make our children take ownership of the debates and dominate the narratives regarding Islam and other ways of life within their societies, armed with the truth.

(4) Understanding Islam as a Deen with Solutions to Life's Problems & Building Pride in the Islamic Culture and History:

- And finally sisters, in a world where Islam is being depicted as backward, barbaric, oppressive to women and other religions, and an historical artefact irrelevant to modern life, it is absolutely vital that we build our youth to have confidence in their Deen and see it as relevant to their lives and this 21st century world, rather than just a set of rituals and rules. This we can only achieve by making them understand Islam as a comprehensive Deen with principles, laws and solutions to modern day problems in every field of life – spiritual, moral, social, political, judicial, educational, in economics, and beyond – as Allah (swt) has said,

﴿مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

“We have neglected nothing in the Book...” [Al-Anaam: 38]

And with this, to also build pride in the Islamic culture and history and what it brings to humanity and what it achieved for this world of justice, prosperity, stability, scientific advancement, humanitarianism, protection of the rights of women and religious minorities, excellence in academia, and first-class education and healthcare systems during its centuries of rule over our Muslim lands, under the shade of the glorious Khilafah.

- Show them that it is the laws of the Islamic economic system that hold the key to the fair distribution of wealth and the creation of a prosperous economy – as demonstrated by the Khilafah of Umar bin Abdul Aziz who was informed by his official in Iraq that even after the state's money was used to fulfil the people's needs, to pay off their debts, to help in their finances for marriage, there was still money left in the treasury. Umar then instructed him to use this surplus to help the people cultivate their lands. Subhanallah!

- We need to show our youth that it is only the Islamic Deen which rejects sexual freedoms, prohibits the objectification and exploitation of women, and establishes a comprehensive framework of laws to regulate the relationship between men and women to protect their dignity that can solve the epidemic of violence and sexual abuse of women that plagues the world today.

- And, we need to show our children that it is only the Islamic system which rejects the materialistic and nationalistic approach to handling human problems and that sincerely serves the needs of humanity that can solve the refugee crisis – as exemplified by the actions of the Uthmani Khilafah in 1492, when Khalifah Bayezid II sent his entire naval fleet to rescue 150,000 European Jews who were being persecuted by the Christians during the Spanish Inquisition and welcomed them to the lands of the Khilafah and treated them as equal citizens, allowing them to prosper.

- Dear sisters, it is building this pride in the Islamic culture and history within our youth, and the understanding of Islam as a comprehensive Deen with solutions to all human problems for all times and all places that will empower them to counter attacks against their Deen, reject the Western agenda to reform Islam, instill

them with confidence in their Islamic identity, and enable them to speak for Islam with wisdom and strength of argument.

- But furthermore, sisters, it is discovering the true nature of Islam that will build within our youth a great sense of responsibility towards this Ummah and indeed towards humanity having recognized the great power that lies in their hands to bring real change to this world through this Deen, giving them a worthy cause to struggle for that can truly build a better future for their lands and this world, including securing their educational and economic aspirations; a cause that will not waste their energies, betray their hopes, and extinguish their zeal, nor one that will engage them in fruitless violence as a means of political change but rather a battle of ideas to establish this Deen in authority, following the Sunnah of the Prophet (saw).

- Dear sisters, it is all this that will build our Muslim youth to be “Pioneers of real change”, empowered with Islam, harnessing the passion and immense energy that our youth have to make a real difference in this world but in a manner which gains the Pleasure of their Rabb and secures for them great rewards in the Akhirah. And it is through raising our youth to rise to this great challenge that will also Insha Allah facilitate the swift return of the glorious Khilafah state upon the methodology of the Prophethood, which sisters is the leadership which will serve as the true guard of the Islamic identity of our children – a state which will immerse them in the noble Islamic values and generate an environment that will constantly remind them of their accountability to Allah and the importance of striving for the Hereafter; a state whose media and education system will promote the righteous ideas and actions, nurturing the taqwa of our youth and their love for their Deen. It will create a mass youth of distinguished Islamic personalities who exemplify noble behavior and are devoted servants of Allah, shouldering the burdens of their Ummah, fierce opponents of injustice, and embodying the characteristics of leaders of humanity.

- Sisters, the battle to protect the Islamic identity of our future generation will never be won without the urgent establishment of this system - the Khilafah upon the methodology of the Prophethood. So in addition to building the Islamic concepts within our youth today, let us also turn our attention and exert our full efforts to return this noble state to our lands and through it build a generation of youth who are a source of pride for this Ummah and who stand as a model and source of inspiration to the youth of this world.

Allah (swt) says,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“...the greatest bliss is the Good Pleasure of Allah. That is the supreme success.” [At-Taubah: 72]

Written by Dr. Nazreen Nawaz

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Final Concluding Address in the Conference:

‘The Muslim Youth... Pioneers of Real Change’

A MESSAGE TO THE MUSLIM YOUTH

O Beloved youth of this Ummah! O honourable sons and daughters of Islam! You are the treasures, the energy, the vitality of this great nation of Muhammad (saw). The legacy that you inherit as the youth of this noble Deen is one of greatness: The establishment of Islam and its great civilization was built upon your shoulders. You were the ones who rushed to the support of Islam when so many rejected it and protected it from distortion and attack. You were the ones who stood against oppression and spoke the word of Haqq in the face of the tyrants, bringing them to their knees. You were the ones who protected the Prophet (saw) with your own bodies, disregarding the harm it brought to yourselves. And you were the ones who opened lands to Islam and brought victory after victory to the Deen of Allah, enabling the light and justice of Islam to spread across the world.

Dear Shabab of Islam, this was the great status of the Muslim youth of the past. Their intellect, courage, noble behavior and contribution to the betterment of their societies built through their Deen was an inspiration to the other nations of the world. This is the high standing that Islam brings you dear youth of this Ummah!

However, the loss of Islamic rule and its values from our lands, and the dominance of capitalist liberal systems and its beliefs in our societies and lives has diminished your great status. It has stifled your potential, squandered your skills, crushed your aspirations for a good standard of life, and sought to narrow your vision for what you can truly achieve for this world. But its greatest crime was its attempt to distance you from your Deen and rob you of ultimate success - a high station in Jannah with its unimaginable rewards.

The secular liberal way of life and system sold a lie! Its promises to deliver for you dignity, prosperity and true happiness proved to be nothing but a glittering illusion. Instead it burdened the youth of this Ummah with a mountain of problems, insecurities, crippling financial hardships and violations of their rights. The shallow celebrities they presented as role models offered nothing but a superficial self-obsessed existence, celebrating promiscuity, and embroiling the youth in lifestyles that degraded their dignity and brought emotional turmoil that wrecked their lives. Indeed, Allah (swt) says,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا﴾

“As for those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be nothing...” [An-Nur: 39]. It is this liberal way of life and system, O youth of this Ummah, that is holding you back from achieving true success and happiness in this life and the next that ONLY your Deen can guarantee.

Dear beloved Shabab of Islam! Always remember that one of the most powerful tools that you have is the ability to think for yourself to establish what is true and what is false. Do not be fooled by the ‘politricks’ of secular governments and media who are spinning lie after lie against your Deen to maintain their grip of power in this world and who have kept you away from the glory of your great Islamic history and true potential of your Deen to lift humanity from the darkness in which it is submerged. Don’t ever feel that you are ‘extreme’ because you stand against injustice, or because you speak up for your Ummah, or because you submit to or support the system of the One who created you, or because you believe that mankind deserves better than the darkness that plagues it today under man-made ways of life. And do not allow the lies of the ignorant about your Islamic beliefs shape the way that people see you or dominate the discussion about your Deen. But rather raise the voice of truth in these debates, dismantle their false accusations about Islam, the Shariah and the Khilafah (Caliphate) and dominate the narratives about your Deen in your societies. And when the pressure to be silent or to abandon your Islamic beliefs and practices becomes unbearable then remember that the rewards that await you in the Akhirah for your steadfastness in the obedience to your Rabb are immense, as Allah (swt) has said,

﴿وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

"And when you look there [in Paradise] you will see a delight [that cannot be imagined], and a great dominion." [Al-Insan: 20]. And when fear approaches you from all directions due to your adherence to your Deen, remember that Allah (swt), the Lord of the Worlds is supporting you from every side just as He gave His support to the youth of Al-Kahf who sought refuge in the cave to hold onto their beliefs and escape those who were against their worship of Allah. Their Rabb protected them from the fitnah of their people by putting them into a deep slumber for 300 years, even bending the sun's rays around the cave opening so that its light would not disturb their sleep. Subhanallah!

Dear youth of Islam! We know the huge challenge and the intense struggle you face in holding on to your Deen today. We understand that the pleasures and temptations of this dunya, urging you to follow your desires into actions which may go against your Deen surround you from every side. However, we remind you that such pleasures of this life are merely a temporary deceiving enjoyment and that your true home lies not in this world but in the Hereafter. Indeed, the joys of this life are nothing compared to the delights that await you in Jannah, for the Prophet (saw) has said,

«إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا أَقْرَبُ وَإِنْ شِئْتُمْ»

"The space taken up in the Hereafter by something as little as the whip of one of you is better than the whole of this earth and what is on it." So do not let that which ends keep you from that which is everlasting. And know that you are the ones to Whom Allah azza wajjal promises His Shade on the Day of Judgement if you make your youth one defined by the obedience to your Rabb (swt).

Dear Shabab of Islam, we also recognize that the pressures that you face to fit into the dominant liberal culture and lifestyle of your peers or society to be accepted is intense, and that you may be fearful of standing out as different to those around you due to your Islamic beliefs and practices. But know that the truth was never meant to blend into the falsehood and as a Muslim and servant of Allah, you were never meant to merge into your environment but rather to be like the bright stars that stand out in the dark night sky and whose light provides direction to the lost traveler. For the Iman that you carry builds you to be leaders not followers of those around you – leaders who set the trends for others to follow with that which is right and just; leaders in thought, raising the Haqq; leaders in the noble conduct, high moral values, and care for humanity; and leaders in courage in standing for justice and against oppression.

Dear beloved youth of Islam! Our dreams for a better future for this Ummah and for humanity lie upon your shoulders. You have the ability to generate a huge transformation in this world to improve the lives of people through your Deen. Don't ever underestimate what you can achieve when Allah is by your side. But this requires for you to lift yourself beyond the superficial things of this life and the distractions that may be holding you back – for Islam has built you for greater things. And it requires for you to also embrace a vision that will create real change in this world and not simply recycle failure. This cannot be achieved by anything other than the resumption of Islam as a way of life through the establishment of the System of your Creator, the Khilafah upon the method of the Prophethood. It is in this that your dreams for a better future and success for yourself and your Ummah should lie. So rise to your rightful position as vanguards of Islam, guardians of your Deen, and protectors of your Ummah! And rise to your great Islamic duty to save mankind from the oppression and darkness that it suffers from today through establishing the glorious Khilafah state. And embrace your true role as pioneers of real change, through which you will have honour in this life and the greatest of rewards in the Hereafter. Allah (swt) says,

«إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ»

"Verily, those who say, 'Our Lord is only Allah and thereafter stand firm and straight (on the Islamic belief) on them shall be no fear nor shall they grieve. Such shall be the dwellers of Jannah (paradise), abiding therein (forever), a reward for what they used to do.'" [Al-Ahqaf: 13-14]

Written by Dr. Nazreen Nawaz

Director of the Women's Section in the Central Media Office of Hizb ut Tahrir

Transcript for the Final Video of the Conference

‘The Muslim Youth... Pioneers of Real Change’

The Youth are the Pioneers of Real Change

Since the Dawn of Islam, the Shabab (the youth) have played a great role in its revival. Islam was established upon their shoulders and forearms. They were the quickest to respond to the Da’wah of the Prophet Muhammad (saw), graduating from the school of Daar Al-Arqam, the house of Al-Arqam ibn Abi al-Arqam. At the tender age of 12, and for 13 consecutive years, he made his home the headquarters for the Messenger (saw). The Shabab were afflicted by harm and torture but their determination was not weakened. They knew that their standing before Allah (swt) was in accordance to the level of what they sacrificed and undertook. And so they undertook their obligation in the best of manners.

The Messenger of Allah (saw) would consult them in important matters and accede to their opinion, like when he took the advice of the young regarding going out to meet the Mushrikeen in the Battle of Uhud... These youth from the first generation carried the banner of the Da’wah and proclaimed the Haqq (the truth), and so Allah realised the great victory for them and the birth of the young Islamic State in Madinah.

They carried Islam and spread it as a message of light, honour and dignity... Who can forget Mus’ab Ibn ‘Umair (ra), the young man who became the first ambassador of Islam, transforming the society of Madinah through his dawah. He sacrificed a life of luxury and high position in Jahilliyah for a life of austerity and hard living after his mother deprived him of wealth due to his embracing Islam. He sold the life of this world for the Hereafter and preferred the everlasting comforts of Jannah to the temporary ones of this Dunya.

And what about Abdullah Ibn Mas’ood (ra) - a poor weak boy hired to tend sheep, who would fear passing by the seating area of the nobles of Makkah. However, he was given might and honour through Islam - he was amongst the foremost to challenge them with the truth and the first to recite the Qur’an openly without fear or apprehension.

There was Talhah Ibn Ubaidullah - 16 years of age and the most generous of Arabs in Islam - who protected the Messenger of Allah (saw) on the day of Uhud from the disbelievers, warding off arrows with his hand until his fingers were paralysed and protecting him with his own body.

And Abdullah Ibn Abbaas (ra), the ink (scripter) of the Ummah and translator of the Qur’an, the Faqeeh of his time and Imaam of Tafseer, who was only 13 years old when the Messenger of Allah (saw) passed away, yet still memorised over 1600 Hadeeth.

Muhammad Bin Al-Qaasim - was only seventeen years old when he conquered and opened the lands of Sind. He was one of the greatest military commanders of his age. Nor should we forget Muhammad Al-Faatih who conquered Constantinople as a young man of 23, driven by the yearning to be the one whom the Messenger of Allah (saw) praised when speaking of the opening of this great city to Islam:

« ... فلنعم الأمير أميرها ولنعم الجيش ذلك الجيش »

‘How good will its leader be and good will that army be...’

Then there was Imam Ash-Shaafi’i who memorised the Qur’an when he was just 7 years old, memorized the great hadith compilation of Imam Malik, the Muwatta, aged just 10 and became a scholar of Islam when he was only 14 years old.

Amongst the inspirational young Muslims of the past were also the female youth, like the Mother of the Believers, A’ishah (ra), who was only 18 years old when the Messenger (saw) departed from her. She was one of the most significant narrators of the Hadeeth and consultant to the Sahaabah (ra).

And Asma bint Abu Bakr (ra) who put her life in danger to protect the Prophet (saw) during his hijra to Madinah. And Fatimah Bint Al-Khattab who did not fear to say the word of truth before her brother ‘Umar Ibn Al-Khattab (ra) despite his forcefulness and oppressiveness before he became Muslim and who aided his path toward embracing Islam.

This is only a drop in the ocean in respect to those Shabab, young men and women, who made ‘Allahu Akbar’ their call, the struggle for Islam their greatest aim, and seeking the Pleasure of Allah their highest objective. They spread this Deen to the corners of the earth and were pivotal in bringing the light of Islam and justice of Allah (swt)’s Laws to populations across the world.

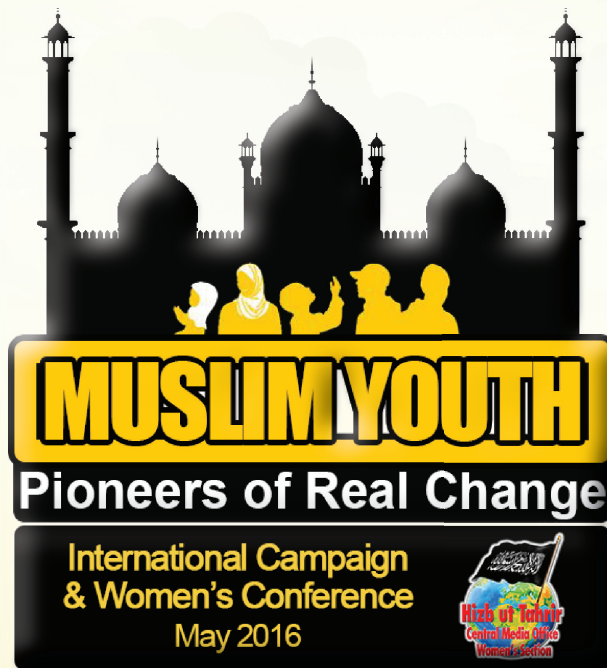
Indeed, the youth of Islam are the pillars of the Ummah, the secret to its revival, from which its Islamic civilisation will spring, the carriers of its flags and banners and the leaders of the struggle for Islam.

So where are you O youth of today?! Are you preoccupied with important and worthy matters, the issues of the Ummah, its concerns and the paths to elevate and bring honour to it? Or are you concerned with frivolous matters, succumbing to the temptations of society so that we find you where Allah has forbidden you to be and absent from that which Allah has commanded?! What are your aspirations, who are your role models, how are your personalities being formed and what is your goal in life?

O beloved youth of Islam! The true success in life does not lie in acquiring riches, beauty, luxuries or the high positions of this world as some deceptively claim, but rather in entering the Paradise of the Most Merciful. We call you dear Shabab, to emulate the great Muslim youth of the past, the best of role models, having perseverance and making the statement of truth the path that you tread. Be courageous in supporting the Haqq and its people, work and strive, and sharpen your resolve to take on your true role in elevating the Ummah. And be of those who will be honoured in this life and the next, striving for the victory of this Deen, by working for the re-establishment of the System of Allah upon this earth, the Khilafah (Caliphate) upon the method of the Prophethood.

﴿فَمَنْ رُخِّعَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ قَارَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

“And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of a deceptive delusion.” [Al-i-Imran: 185]





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