بسم الله الرحمن الرحيم

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

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Press Release

The Tragedy of Youth Migration: A Consequence of Neglecting the Sharia-Mandated Responsibility Towards the Ummah's Future Generation

(Translated)

In recent weeks, the frozen bodies of at least 20 Afghan refugees have been discovered along the borders of Iran and Türkiye, while dozens of other young people have gone missing in the bitter cold or fallen victim to torture, shootings, and extortion by human-smuggling networks. Hundreds of thousands of dollars have been looted from people by money changers under the pretext of securing foreign visas, while efforts by the victims to seek justice through the courts have so far proved fruitless.

Indeed, young people are the backbone of the Ummah and a driving force for transformation and revolution within society. It was this same age generation that played a prominent role in supporting the Messenger of Allah (saw) during the early days of Islam. The history of early Islam bears witness to the remarkable contributions of young companions such as Ali ibn Abi Talib, Mus'ab ibn Umair, and Usama ibn Zayd (may Allah be pleased with them) in supporting the Islamic call, spreading Islam, and shouldering great responsibilities. Today, this same generation has the potential to become a driving force behind the Ummah's awakening and transformation.

The fundamental question is not why young people are leaving for foreign countries, but rather why conditions have emerged in which so many of them see no future for themselves in Afghanistan. Undoubtedly, when the state neglects their plight, these young people are compelled to leave their homeland instead of contributing their immense potential to the advancement of their own society. Upon migrating to Western countries, this vast human potential is recruited and mobilized under various pretexts by intelligence agencies, Western institutions, insurgent groups, and embassies - not only to address demographic shortfalls and the ageing populations of Western societies, but also to serve purposes directed against the objectives of the Ummah and political change in Muslim lands.

The migration of Afghanistan's younger generation is not a one-dimensional phenomenon; rather, it is the product of political, economic, and intellectual factors. Politically, the lack of trust between the current authorities and the people, the prevalence of ethnic and factional connections over established rules and standards within government institutions, and the absence of psychological security have severely constrained young people. Economically, poverty, inflation, unemployment,

and the unjust distribution of wealth have turned their homeland, in the eyes of many young people, into a place where life appears increasingly untenable. Intellectually, the failure of educational institutions to cultivate Islamic culture and character, coupled with the weakening of Islamic identity, has produced a form of "psychological defeat" in the face of the Western way of life. This sense of alienation has been reinforced by deceptive media narratives, leaving young people captivated by the mirage of prosperity, material freedoms, and hedonism in the West.

Muslims constitute a single Ummah and share common resources. Yet today, the Ummah has been divided into nation-states. Before these young people even reach the West, they face repression, humiliation, and even death at the borders of nation-states at the hands of the rulers of these Muslim lands. The Messenger of Allah (saw) said: **«الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ» "The Imam is a shepherd, and he is responsible for his subjects."** Under Sharia, the state is obligated to safeguard the rights and fulfil the basic needs of the people, confront corruption and injustice decisively, entrust responsibilities to those qualified to undertake them, and protect the lives and dignity of its citizens both within its territory and at its borders.

Muslim youth and families must not be deceived by idealized portrayals of the West or the false promises of human smugglers, nor should they entrust their lives and dignity to deadly migration routes. Young Muslims must understand that the hardships of life are part of Allah's divine law of testing His servants. As Allah (swt) says: ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ **"To test you as to which of you is best in deeds."** [Al-Mulk: 2]. The meaning of this test is not submission to the present distressing reality, but rather the fulfilment of one's obligations and intellectual and political striving to change the existing conditions. Indeed, ultimate salvation lies only in the re-establishment of the Rightly Guided Caliphate (Khilafah Rashidah) upon the Method of the Prophethood - a system that regards young people as a trust, a source of strength, and the future of the Ummah.

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in Wilayah Afghanistan