



مختارات
selections
Mukhtarat
 From The Central Media Office of Hizb ut Tahrir

In this issue, the CMO Women's Section presents the challenges and current state of the future generation of the Muslims which is one of the most vital issues for this Ummah and the future of its Deen.

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International Campaign: Muslim Youth Pioneers of Real Change



The Cult of Celebrity: How it is Designed to Distract and Destroy Muslim Youth



The Intensive Drive to Secularize the Identity of the Muslim Youth in Bangladesh!



The UK Government's Counter Extremism Agenda to Secularise Muslim Youth



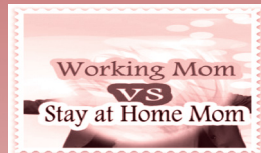
The Hijab - Faith or Fashion?



Social Media: The Good, The Bad and The Ugly



The 'Mother' They Never had



Women's Section - Documentary Film: Palestinian Child Prisoners of the 'Jewish' State'



The Arabic Language is the Pillar for understanding the Shariah Rules



Australian Governments Decade Long Targeted Campaign Against Muslim Youth





**The Women's Section in the Central Media Office of Hizb ut Tahrir Presents:
A Global Campaign and International Women's Conference
Muslim Youth: Pioneers of Real Change**

There is currently an intensive global agenda being pursued by Western governments and regimes in the Muslim lands to win the Muslim youth across the world to the secular liberal values, its way of life and system and to take them away from their Islamic beliefs and identity. This agenda takes many forms, including the pervasive counter-radicalization programmes targeting Muslim youth in Western and other states, the secularization of the education curricula and environment of schools in the Muslim world, the regulation of madrassahs, and the heavy promotion of Western-based advertisement, media and entertainment industries in the Muslim lands which glamourize the liberal culture and lifestyle and erode the values of Islam. Certain Islamic social and political beliefs in particular are being blackened in the eyes of young Muslims in an attempt to shake their confidence in their Deen and pressure them to abandon specific Islamic ideals and practices by linking them to extremism, radicalization and terrorism. These ideas include the belief in Islam as a spiritual and political Deen, the Islamic laws related to women, the concept of a global Ummah, as well as the support of the implementation of the Shariah and the re-establishment of the Khilafah (Caliphate) state upon the method of the Prophethood.

Alongside this, as a Muslim Ummah, 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, allowing non-Islamic ideas – traditional and liberal – to enter our homes and societies, many of our youth lost their way, became confused in their identity, and distanced from their Deen.

An identity crisis and crisis of Iman therefore developed amongst many young Muslims, where they became enticed by the Western liberal lifestyle and system, shaping their thoughts, inclinations, aspirations, and allegiances upon it. Many also came to view Islam as simply a set of rituals and rules and hence irrelevant to their lives or the issues of the modern world, while others became resentful or doubtful about their Islamic beliefs, leading to the abandonment of their Deen. Many Muslim youth therefore came to be affected by the same vices and problems of those in the West. This is in addition to becoming detached from the problems of their community and Ummah and from shouldering responsibility for bringing a solution to these issues through their Deen. Furthermore, Western colonial wars in the Muslim lands, and the rule by flawed capitalist systems, regimes and dictatorships in the region created a lost generation of youth who were deprived of the hopes of fulfilling their economic or educational ambitions due to violence, mass poverty and unemployment, and substandard education systems.

The challenges and current state of the future generation of the Muslims is one of the most vital issues for this Ummah and the future of its Deen. Therefore, this important global campaign and international women's conference, "Muslim Youth Pioneers of Real Change", in May seeks to:

COUNTER THE GLOBAL AGENDA TO SECULARISE THE MUSLIM YOUTH!

HIGHLIGHT THE DETRIMENTAL IMPACT THE CAPITALIST LIBERAL WAY OF LIFE AND SYSTEM HAS HAD UPON YOUNG MUSLIMS!

PRESENT ISLAM'S VISION FOR OUR YOUTH AS WELL AS HOW TO BUILD AND PRESERVE THEIR ISLAMIC IDENTITY AND MAKE THEM 'PIONEERS OF REAL CHANGE'!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mukhtarat
from the Central Media Office of Hizb ut Tahrir

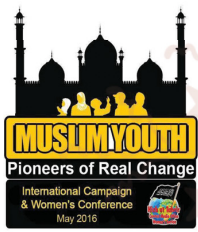
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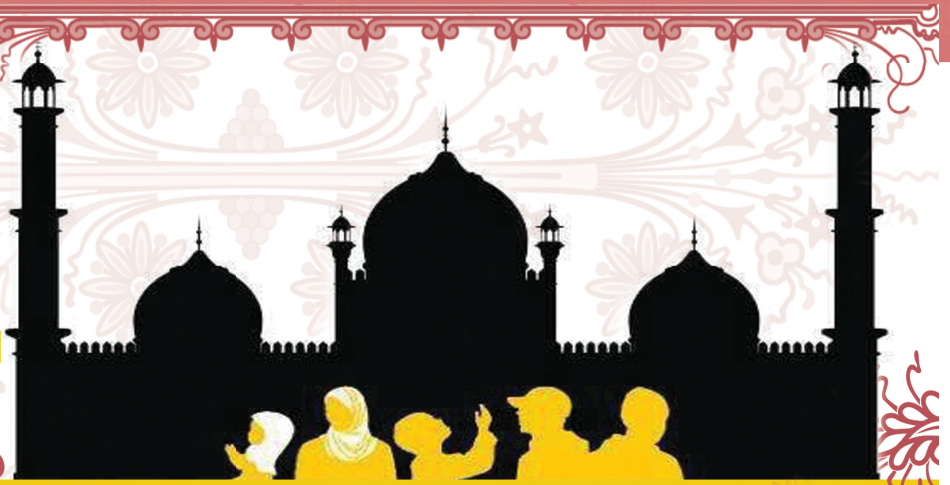

 Mukhtar selections
 From The Central Media Office of Hizb ut Tahrir

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MUSLIM YOUTH

Pioneers of Real Change



International Campaign, “Muslim Youth: Pioneers of Real Change”

Launched by the Women’s Section in the Central Media Office of Hizb ut Tahrir

The Women’s Section in the Central Media Office of Hizb ut Tahrir launched on the 15th April an international campaign entitled, “Muslim Youth: Pioneers of Real Change” to counter the current intensive global agenda being pursued by Western governments and regimes in the Muslim lands to win the Muslim youth across the world to the secular liberal systems and its values, and to take them away from their Islamic beliefs and identity.

This agenda takes many forms, including the pervasive counter-radicalization programmes targeting Muslim youth in Western and other states, the secularization of the education curricula and environment of schools in the Muslim world, the regulation of madrassahs, and the heavy promotion of Western-based advertisement, media and entertainment industries in the Muslim lands which glamourize the liberal culture and lifestyle and erode the values of Islam. Certain Islamic beliefs in particular are being blackened in the eyes of young Muslims by secular governments and institutions in an attempt to shake their confidence in their Deen and pressure them to accept the reformation of Islam along secular lines or to coerce them to abandon specific Islamic ideals and practices by linking them to extremism, radicalization and terrorism. These ideas include the belief in Islam as a spiritual and political Deen, the Islamic laws related to women, the concept of a global Ummah, and the rejection of democracy, secularism and liberal values, as well as the support of the Islamic concept of Jihad, the implementation of the Shariah and the re-establishment of the Khilafah (Caliphate) state upon the method of the Prophethood.

Alongside this, as a Muslim Ummah, when we became complacent in the understanding and practicing of Islam in our lives and abandoned the implementation of its rules and system in our lands, allowing non-Islamic ideas – traditional and liberal – to enter our homes, communities and societies, many of our youth lost their way, became unable to define their identity, and distanced from their Deen.

An identity crisis and crisis of Iman therefore developed amongst many young Muslims, where they became enticed by the Western liberal lifestyle and system, shaping their thoughts, inclinations, aspirations, and allegiances upon it. Many also came to view Islam as simply a set of rituals and rules and hence irrelevant to their lives or the issues of the modern world, while

others became resentful or doubtful about their Islamic beliefs, leading to the abandonment of their Deen. Many Muslim youth therefore came to be affected by the same vices and problems of those in the West. This is in addition to becoming detached from the problems of their community and Ummah and from shouldering responsibility for bringing a solution to these issues through their Deen. Furthermore, Western colonial wars in the Muslim lands, and the rule by flawed capitalist systems, regimes and dictatorships in the region created a lost generation of youth who were deprived of the hopes of enjoying a good life or fulfilling their economic or educational ambitions due to violence, mass poverty and unemployment, and substandard education systems. Many therefore left their lands in search of refuge or a better life in the West, resulting in a brain drain and a squandering of the energy, vitality, creativity and skills of the youth from the Muslim world.

The challenges and current state of the future generation of the Muslims is one of the most vital issues for this Ummah and the future of its Deen. Hence, this international campaign seeks to counter the global agenda to secularise the Muslim youth, highlight the extremely detrimental impact of the capitalist liberal way of life and system upon young Muslims, and finally 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. The campaign will culminate in an international women’s conference on the subject in May, Insha Allah.

Dr. Nazreen Nawaz

Director of the Women’s Section

in the Central Media Office of Hizb ut Tahrir

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The Cult of Celebrity: How it is Designed to Distract and Destroy Muslim Youth



*Fame is power. With the youth of most nations being the most populous group in most countries, governments realize that the passion and abilities of young people can make or break the political futures of a regime- the most recent example being the Arab Spring. It is for this reason that every government globally has a defined agenda on how to control the minds and activities of the youth to keep them distracted and weak enough to exploit and control them so that they are neutralized as a political force of change. Noam Chomsky explained the critical role media has in this process in his work the *10 Strategies of Manipulation by the media*. With western governments wishing to secure their authority in Muslim lands in order to economically dominate and drain our wealth and resources, the control of Muslim youth has never been more relevant on the political agenda.*

Barack Obama stated in February 18th 2015 that the “U.S. must engage with local communities to win the “hearts and minds” of young Muslims to prevent their recruitment by terrorist groups.” Professor Gilles Kepel, a member of the French commission which recommended banning religious symbols from schools, argues in his 2004 book, *The War for Muslim Minds*, that “If governments ensure the success of young European Muslims, then they will export their positive experiences eastwards”. At this point, it’s worth noting that violent “terrorism” is not the greatest danger to western Neo-colonial hegemony. The greatest threat to the political status quo are the young thinking NON-VIOLENT Muslim who reject the copy-cat culture of fake rebellion and truly embraces their free will to think for themselves. In doing so they realise that everything around them is a recycling of Europe’s 18th Enlightenment period and that what is being “exported Eastward” are the same old broken records crackling out the monotonous tune of unquestioning submission to reductionism and the scientific method, separation of religion from the politics, individualism and the worship of one’s own thoughts and ideas and freedom to pursue happiness regardless of moral rights and wrongs. It is Muslims who dare to think outside of the defined political box that realise that there is something very wrong with the world today and only submission to the

laws of Allah (SWT) and the political system of the Khilafah (Caliphate) will solve this for all humanity.

Well-known personalities have always existed in society, as there have always been people that have distinguished themselves in some form or another. What has been refined over social development is the Cult of Personality - or the utilization of one’s persona to achieve mass influence for personal gain or political objectives. History is littered with the rise and fall of such figures in every nation from Cesar, to European Monarchs, Stalin, Chairman Mao and all current leaders. With the rise in the global disillusionment of the worlds youth with their political figures, celebrities and their influence provide a very powerful and strategic weapon of social programming and distraction from the really important matters in life, so that the elite can remain the only true personalities free to do whatever they want, when ever they want, to who ever they want.

Today, Celebrity Culture is the western version of Polytheism. Famous people are idolised and worshipped not necessarily because they are they the best at what they do, or for their virtuous sacrifice and commitment to human development. They earn their place on the pedestal of public adoration simply because they have agreed to play the fame game according to the rules that the elite has contracted them by, those that refuse to submit to the

policy of political silence and empty-headed hedonism are promptly removed from the pulpit of public gaze and confined to the ranks of the mortals. Those celebrities that seem to express some kind of 'alterative' to the sickening syrup of mainstream soda-pop culture are in fact controlled opposition as everything they represent will still never amount to any real change in the power of the elite. It is historically true to find that the most highly paid, media exposed and influential superstars are those that represent the most depraved moral conduct, and represent the lowest levels of human aspirations, as the elite know well the power of imitation when you have a youth devoid of any convictions of their own. The plan of governments to control the youth is more effective when society has been designed to remove the care of the mother and the sound family unit. A British Survey compiled by YouGov in July 14th 2014 studied the impact of Celebrity Culture in British Society, particularly its youth members. The survey shows that 74% of British people think that celebrity culture is having a negative effect on young people. 72% feel that Celebrity Culture has a negative effect on the perceptions of women and their bodies and 46% say it is even having a negative effect on men. If this is the result of the Cult of Celebrity on young people in the western world, then what about the Islamic Lands?

For Muslims this active assault on the Islamic personality has been well established for decades and has had a very negative impact on our youth.

Put simply when it comes to celebrity culture today there really isn't much to celebrate. Here is a summary of the main dangers to young Muslims fed on a toxic diet of celebrity culture.

1) The celebrity represents a false god that seeks to distract their fans/ followers/ worshipers from observing the commands of Allah (swt) Himself - a matter Allah (swt) condemns in Surah Baqarah verse 165;

﴿وَمِن لِّتَابِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْكَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوُونَ لِعَذَابِ أَنْ لِقْوَةَ اللَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

“And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And

if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.” [2: 165]

People consumed with the celebrity culture look for solutions to life's problems in the advice or commentary from famous people who themselves are failing in so many ways. They will never have the truth in contrast to the sublime guidance of our own creator. The celebrity life is an abnormal one that is built on disobedience to Allah (swt) and directs people to look at worldly pleasure only. This is why the self-destructive practices of drug abuse, the fashion for mental illness and shamelessness as a way to 'happiness' will always be the message given to young people who are left picking up the broken pieces of their lives with the celebrities they followed completely oblivious to the disasters that they are suffering.

2) Celebrities, due their position in the entertainment industry, exist to promote themselves and their image for economic advancement. As a result, they embody the most concentrated form of megalomania narcissism possible. Their words, image and the products that they endorse for companies teach self-obsession and personal promotion to young people, this arrogance is hated by Allah (swt): Abdullah ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ»

“No one who has the weight of a seed of arrogance in his heart will enter Paradise.”

Today's society is suffering from "selfie-addiction". Young women and men compromise their Islamic values of modesty and humbleness to blatantly expose their adorned bodies and material accessories to advance their social status regardless of the Islamic teachings that advise otherwise. Celebrity status is seen to be the ultimate goal and the pinnacle of success, literally, it does not matter what you have done - the important thing is HOW MANY PEOPLE KNOW YOU HAVE DONE IT!!!

3) To facilitate one's own celebrity Social Media (SM) apps are collected and looked after as if they were living beings. In January 2015, the BBC reported that online usage has overtaken TV in the UK and 15-16 years

Young women and men compromise their Islamic values of modesty and humbleness to blatantly expose their adorned bodies and material accessories to advance their social status...

olds spend around 5 hours a day in front of an electronic device. Young Muslim boys idolizing sporting figures and becoming obsessed with match results often live vicariously via the video gaming culture instead of being helpful and mature personalities. This amounts to a great deal of wasted time as often the content designed for young people relates to some haram concept or image or some other inane celebrity pursuance. As Muslims we are advised to stay away from idle pastimes and work hard to be bright stars for the pleasure of Allah (swt) as he sees and records everything and will account for all of our deeds as Surah Yunus describes in verse 10;

﴿مَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ. وَمَا يَعُزُّبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“You are never in a state, nor do you ever recite a verse of the Qur’an or engage in any other action, without My being instantly aware of it. Not a single atom in the heavens and the earth is hidden from your Lord; whatever exists, whether smaller than an atom or bigger than it, is recorded in a clear book (divine knowledge).” [61:10]

In celebrity culture, perpetual immaturity and babyish qualities are considered trendy, aging is a crime punishable by public humiliation and responsibility to your family or community is not cool. Young people’s self-worth is increasingly defined by the “likes” and “shares” a person has on their SM accounts. The trolling and negative feedback that insecure personalities have unleashed upon their victims have destroyed many young people’s lives. Many young people have felt so helpless that they have killed themselves. Online abuse/ cyber bullying and crime is a growing danger for our young people who are inexperienced in life, the celebrity culture of invading the privacy of people, backbiting and spying is a hideous aspect of western culture forbidden in Islam.

4) The celebrity culture invites young people to escape from their social, economic or emotional problems using fame as quick fix solution. The exporting of talent shows and reality TV programs to the Muslim world allows even small children to participate and have their “failure” publically advertised. The all too common sight of little Muslims girls and boys suffering an emotional breakdown for our entertainment is a disgusting social phenomenon that amounts to child abuse in Islam. It would seem that parents have been so brainwashed by the “Cult of Celebrity” and wealth pursuance that they sacrifice the innocence of their youth on the altar of celebrity and we watch on without the sense to account for this great wrongdoing. What does this teach our young Muslims? These shows send the appalling message that courting the praise of people (society is represented by the panel of judges) becomes more important than the praise of Allah

(swt) which contradicts the Ayat of Quran:

﴿أَفَعَيِّرُ اللَّهَ ابْتِغَاءَ حُكْمٍ وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَظَاهِرُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ بَعْدَ مَا تَكُونُونَ مِنَ الْمُمْتَرِينَ﴾

“Say: ‘Shall I seek for judge other than Allah. - when He it is Who hath sent unto you the Book, explained in detail.’ They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.” [6: 114]

Little Muslim girls singing silly songs for a prize in the Dunya life will not be so cute or appealing when this same girl becomes a woman and wishes to trade-in her femininity to be just like one of her lowly judges misleading her away from the true Jannat and aiding in the corruption of other youth!

5) Celebrities are required to perform in an industry that utilizes illusion and deception to win the financial benefits of a wider audience. One example of this deception is the way young famous people follow a very predictable career path designed by companies to exploit the innocent and trusting nature of parents to trick Muslim youth into becoming rebellious animalistic personalities. The highly controlled early stages of young stars will start off showcasing quite mild expressions of sexuality and lifestyle. However as the star matures the fans are encouraged to ‘grow’ with them and at some point an executive decision will be made when the young star emerges into a fully-fledged servant of Satan that expresses everything hated by Allah (swt). The corporations who own the ‘stars’ will often request that employees consent to harmful diets, plastic surgery and the airbrushing of photos to create unrealistic human features. This has caused countless of young girls to hate the God given beauty of their own bodies made in the best form as described in Surah Sajdah;

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ. وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ﴾

“He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay” [36:7]

The “thinspiration” trend that originated on pro-anorexic Internet sites (...yes they actually exist) has aided the rise of eating disorders globally. On the 18th of April 2016, UK teenage magazine BLISS reported on a survey it conducted that showed “90 percent of British teenage girls are unhappy with their body, with mothers appearing to be responsible for passing on their own insecurities”. The ridiculous fact is that many of the rising teen superstars are having multiple-plastic surgeries even before they have completed the process growing into women, as their career demands immediate profits! How can this be empowering and liberating for young women?

The Prophet (saw) is the most deserving of his position as an international role model, the Irish writer George Bernard Shaw in his book ‘The Genuine Islam,’ Vol. 1, No.

8, 1936 stated;

“If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam. I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. . . . I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

There are many similar quotes by non-Muslim intellectuals and if they can see the outstanding example of our beloved Prophet (saw) then surely our Iman should give us even greater sense of ownership over his (saw) legacy. For Muslim youth today facing the challenges of the Cult of Celebrity, they should take time now put down the Gossip magazine or stop sports page spotting and pause the “InstaFaceSnapTwittering”. Instead all youth should Google the Seerah to truly see how Mohammad (saw) is the most exceptional personality to have ever existed as Allah (swt) describes him (saw) as the best of all creation and in Surah Al Qalam verse 4, The Prophet is described as the best character;

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And thou (standest) on an exalted standard of character.” [68:4]

Our beloved Prophet Mohammad (saw) holds his position of fame and notoriety for all the right reasons, we should admire, love and imitate the Prophet (saw) whether we are males, females, young or old. For all Muslims, success and dignity is not dependent on wealth or body type, it is an ideal truly accessible to all and is free from false promises, lies and airbrushed imagery that indorse certain racial features or material products.

A final message to all the young Muslims around the world is that celebrities exist NOT for our entertainment, but for the entertainment of the elite who designed the “fame game” as a modern day amphitheater where the young gladiator youth slaughter their futures in the battle of the brand names. The “Cult of Celebrity” is the political weapon to maintain their power while they watch the unwitting young fall in the bottomless trap of worshipping false idols and chasing the mirage of fake hopes and dreams that will only distract you from true success with Allah (swt) and His Messenger (saw).

Written for the Central Media Office of Hizb ut Tahrir

by

Imrana Mohammed

16 Rajab 1437 AH

23 April 2016 CE

**FAT
UGLY
DEPRESSED
DISGUSTING
ALONE
FRIENDLESS
SAD**



The Intensive Drive to Secularize the Identity of the Muslim Youth in Bangladesh

In 2015, a picture had gone viral in social media in Bangladesh- a picture of a Hijabi woman playing in the Hindu festival of colors, commonly known as 'Holi'. Many of the Muslim youth of Bangladesh now visit temples on Puja festivals, don a furry red cap on Christmas or clink little glasses of vodka under fireworks during the eve of a new year. Through numerous methods and measures, the West and the Bangladeshi government have created a society fit only for secularism, where these youths are forced to shed their honor as Muslims and be secularized.

Since the rise of the internet, electronic media has become a powerful tool of the Western Imperialists to control the minds of the youth around the world. Through television shows, movies, music, etc., the West encourages the Muslim youth to do only what will bring enjoyment to their life, forgetting Islam and its values. Furthermore, mass media in Bangladesh, who are paid agents of the West, are also playing an important part in secularizing the Muslim youth of the country. Promotion of beauty contests by big companies and social networks in Bangladesh have had young girls idealize and participate in activities that reveal their bodies and sell their physical beauty. Singing competitions are used by the media as a tool to promote secular and pagan festivals as participants are encouraged to dress a certain way and sing certain songs. Relationship between the genders have lost all Islamic boundaries. Even selfie competitions have become a new trend, where companies and newspapers look for the 'perfect selfie', hence encouraging the youth only to think of their physical appearance and how to appear more attractive. Gaming conventions are also highly endorsed by well-known companies, where 'gamers'- people who spend an unhealthy amount of time on the computer screen playing video games, come and purchase gaming items and participate in 'gaming' competitions.

The story does not end here. In order to cater to the expectations of the society and also declare themselves a peaceful members of the community, a new breed of "liberal"

Muslims are being promoted to the youth by the West. They are the first to use the rainbow filter in Facebook to support the LGBT community and bravely declare "Je suis Charlie" yet say very little against the oppression on Muslims in Palestine, Syria, Myanmar, or the rest of the world. Just like the good global citizen, their logic only allows them to condemn Muslims for terrorism yet say very little about the war on terror. The media highlights these Muslims and the Muslim youth idealize this form of Islam, being misled by words such as "peace" and "justice".

The controlled media has beautified the materialistic side of life, and have demonized Islam. Islam is represented by the media as a symbol of oppression and violence. Oppression of women, the torture of the hijab, all the hidden terrorist groups that you will only hear of in the papers but never find any physical proof - everything negative and bad is solely linked with Islam and is portrayed in print media. Many movies, such as the 'American Sniper' and "The Clay Bird" that depict negative images of Islam, showing Islam to be a violent and backward religion, are nominated for Oscars and many such awards. It is clear the West is open regarding its hatred towards Islam. Many atheists in Bangladesh have found their voice through online blogs, which they use only to berate, humiliate and insult Islam in all written manners

possible. These blogs are highlighted by the media as freedom of speech and many misguided Muslim youths take heed of their vile words. Thus the Western powers make sure that the Muslim youth have a misguided notion of Islam so that they will never want to have anything to do with their Deen.

The Bangladeshi government, who are nothing but a puppet regime that only exist to please their Western Colonialist masters, have come up with new laws and policies to keep the Muslim youth away from Islam, or criminalize them for associating themselves with their Deen. There have been protests by Madrassah students regarding the contents of the atheist blogs. There was no freedom of speech for these students; according to unofficial reports, 2000 of these peaceful protesters were shot and killed in the night during an intended blackout, and their dead bodies were loaded into trucks and disposed of. No form of media was allowed to formally report the incident and all traces of blood and evidence were washed away that very night. This year, two young men were recently arrested for advising women to observe modesty and wear the hijab. Even women were not spared from their tyranny; two young sisters of Hizb ut Tahrir were arrested while distributing leaflets for an online conference and were taken to remand, where they were subjected to violence and brutality. The Madrassah schooling system is constantly under attack by countless ministers and the secular media; they are declared to be 'terrorist production zones' and are always under strict surveillance. Private Islamic schools are also not spared from harassment; they are always under government proctoring, and are threatened and forced to participate in pagan activities and observe national traditions. Internationally renowned Islamic speakers are sent back from the airport in Bangladesh, whereas many Bollywood icons and international musicians are free to enter the country and instill their corrupt ideologies to the youth with no government intervention at all. Time and again, this dictatorial regime has made it very clear that Islam has no place in Bangladesh.

However, with all these 'protective measures' to keep the youth away from the dangers of Islam, the Bangladeshi government has failed to provide any real security to the people. Only last year, many young women were brutally abused and assaulted in the crowds of Dhaka University area during the celebration of the Bengali New Year. This had created a nation-wide uproar, and the criminals were identified via social media. However, the government refused to take any measures as they were politically associated with the currently-in-power Awami government. Tonu, a girl who was recently raped and murdered in the district of Comilla inside the Cantonment area, had also caught the attention of the headlines. Yet, ten days after the incident, the government falsely declared that she was not raped to avoid taking further action.

Education has become a new tool for the government to make the Muslim youth strangers to Islam. In recent times, the National Board textbooks were made free to all students. However, some silent edits have been made to "secularize" education. The Bangladeshi government has made the National Board take out all texts about or related to Islam and instead replaced these texts with writings about Hindu rituals and beliefs. The removed texts that were seen 'unfit' for education were stories that encouraged good morals and kindness as a part of Islam. Although ironically the textbooks were intended to be made free from "religion", students now have to learn about pagan beliefs and rituals without a choice. From the 193 texts that are present from Class 1 to Class 10, 137 texts are related to paganism and works of atheistic inclination, and the remaining texts have absolutely no relation to Islam at all. Furthermore, board examination texts incorporate content which berate Islam; hence students are forced to write answers that humiliate their Deen. The Awami Regime is forcing the youth to stay unaware of even the smallest details about Islam from the education system, leaving them ignorant so that they can be made to believe anything about Islam that suits the needs of the government.

Furthermore, education is now focused on grades and numbers; hence students are willing to use any methods necessary to score a good mark. Cheating in exams have become a norm and board examination questions are usually leaked to students in advance. The value for true knowledge and learning is fading fast. Bangladesh now has a vast number of students with high GPA scores who know almost nothing of what they have studied, hence making them incapable of real life jobs. To further enhance the spreading ignorance, the Bangladeshi Government encourages the Education Board to allow more students to receive high scores each year to put on a mask of success, whilst crippling the future of the Ummah by mass producing more uneducated graduates.

Government policies have been imposed upon the people of Bangladesh to act in a specific manner in order to fulfill the agendas of the West. The two Muslim holidays are the Eid ul Fitr and Eid ul Adh'a, which are celebrated by all Muslims around the world. However, Pohela Boishakh, the first day of the Bengali calendar and a day for pagans to celebrate in order to keep bad spirits at bay, has been forced to become the largest festival in the country. A new government policy now declares that all government workers get a salary bonus so that they may observe this pagan holiday. Another policy has been imposed on all government-run and semi-government financed schools that they must keep their schools open and force students to celebrate the Pohela Boishakh. Thus the Bangladeshi government has been very successful in forcing its civilians to observe pagan rituals.

The fruits of the Bangladeshi Government's incessant

attempts at secularizing the youth is blatant today. The absence of Islam from the hearts of the Muslim youth have created a moral void, and hence crime rates have shot up. Reported child rape and murder cases have gone from 8 cases in 2012 to 30 cases in the year 2015 in the country. There have already been 75 reported child murders from January to March in this year. Teen pregnancies, drug abuse, eve teasing, etc. have all become a common and accepted phenomenon in today's youth. Furthermore, the media has ingrained hatred of Islam into the minds of the young Muslims. Through the portrayal of atheist blogs, various media content, news and control of educational texts, the youth of Bangladesh only understand Islam as a form of repressive religion and that any form of political Islam will result in dictatorial regimes of oppression. This is how the current secular regime gains success in suppressing any rise of Islam or Islamic values in the country by fulfilling the agendas of the West.

It is obvious that secularism and democracy has failed to give proper rights and security to today's Ummah. These ideologies did not inspire the youth to challenge themselves and create a generation of thinkers; instead they have generated ignorance and crime. Islam is that ideology that will create a generation of people who will truly become the pioneers of real change- change for the better. Our forgotten figures in history tell us of the many scientists, philosophers, army generals and other icons were created in the light of Islam, such as Tariq ibn Ziyad who had conquered Spain at the age of 17 or Ibn Sina, the father of modern medicine. Only Islam can produce a generation of youth who will lead the world in works of peace and true progress.

Written for the Central Media Office of Hizb ut Tahrir by
Zahrah Rahman
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***Islam is
represented by the
media as a symbol
of oppression and
violence.***



The UK Government's Counter Extremism Agenda to Secularise Muslim Youth

Within the last decade British Muslims have been subject to an excessive level of propaganda and scrutiny. This has led to the amendment of existing terror laws and the introduction of the first all-encompassing social policy, which targets almost every aspect of Muslim life. The PREVENT agenda was presented as a vehicle to countering extremism. It went beyond labeling individuals and organizations as 'extreme' and for the first time Muslims saw many core Islamic principles attacked as intolerant, undemocratic, oppressive and therefore inconsistent with British values.

The PREVENT strategy was followed in 2015 by the Counter Terrorism Bill (CTS) which extended the collaboration of police and social workers, to all civic sector employees, creating a legal obligation for schools, colleges, universities and even health care workers to seek out and report so called extremism. These draconian policies oblige the monitoring of students from nursery to university level, as well as patients and employees. Thus compromising any prior confidentiality or privacy between students and teachers, health care professionals and employers, thus enabling an atmosphere of mutual distrust and suspicion to ferment.

The CTS bill is the first of its kind in the way it directly allows for the criminalization of children. Its Channel programme mandates close collaboration of youth agencies with Police so that simple comments and the childhood games of Muslim children are scrutinized for signs of 'radicalization'.

The 'de-radicalization' unit deals with children referred to this programme, and any refusal on the part of the parents can see their children removed from the said family and taken into state care.

Furthermore under the guise of safeguarding children, a so-called counter-extremism survey consisting of undeniably loaded questions has been set for primary schools. Aimed at discerning their religious, ethical and even patriotic beliefs, it has been lauded as essential in assessing signs of extremism. Given the nature of the questions about tenets of Islam such as jihad, homosexuality, gender segregation and alcohol, it is obvious to all that the survey targets Muslim children. So given the CTS bill is determined by the exhibition of certain behaviors and values displayed by children that the government has identified as 'radical', the survey is tantamount to categorizing all Muslim children as potential 'extremists'.

The CTS bill views so-called signifiers of 'extremism' amongst children to be based on symbols of religiousness or an increased religiosity, such as wearing the hijab or jilbab, or to observe the daily prayers at school, or for girls and boys to not play or sit together. This kind of assessment of a child or youth's personal opinion or behavior is beyond shallow; it is a fabrication on the government's part to knowingly conflate religiosity with extremism and invariably forge a link to terrorism.

Muslim parents are regularly confronted at the school

gates by teachers with concerns about their children, for playing with toy guns or tanks; for their ignorance about homosexuality, for asking to pray or fast at school, for not wanting to hold hands with girls. Even a two year old who said she dreamt of fireworks was deemed as suspicious, as was a four year old who's pronunciation of the word cucumber sounder like 'cooker bomb' to the staff who actually referred him to the deradicalisation programme. Similarly a ten year old child's misspelling of 'terraced', as 'terrorist' was the justification for sending police to his home; as with the child whose class project was about the golden age of Islam.

Official figures published by the National Police Chief of Council indicate that over 4,000 children had been referred to the Channel programme by March 2016; nearly triple the number of the previous year, an average of 11 referrals a day.

This despite Britain's largest teachers' union, the National Union of Teachers, slamming the venture as "smothering the legitimate expression of political opinion" and calling for "requirements of teachers to report children deemed at risk of being drawn into terrorism to be dropped".

The online activity of Muslim students whilst at school is under equal scrutiny. The 'radicalization keywords' library has been developed in collaboration with the Quilliam Foundation, a counter-extremism organization of reformist Muslims that is closely aligned with the government. It consists of more than 1,000 trigger terms including 'apostate',

'jihadi' and 'Islamism' with accompanying definitions. Searching for words such as 'caliphate' and the names of Muslim political activists on classroom computers risk being flagged as potential supporters of terrorism and phrases specifically associated with online propaganda like jihadi brides, ISIS and YODO (you only die once) also sends 'violation triggers' to teachers on their mobile phones, to screenshot as evidence.

Children adopting the Islamic dress code or sporting Palestine wristbands, scarves and badges are referred almost immediately and those collecting charity for the Muslim world have been vilified as well. However most insidious is the expectation for older students to repeatedly condemn every terrorist act and distance themselves from any rational discussion about its causes, or to question the identity of the said perpetrators. A leaflet circulated by Camden, a London council, which came to light earlier this month suggested "appearing angry about Government policies, especially foreign policies" or "showing mistrust towards mainstream media" were also potential warning signs of radicalization".

This is the ultimate goal of the CTS bill and the Prevent initiative; whereby Muslims in Britain submissively accept the government narrative of Islam itself as the ultimate cause of terrorism and therefore consent to the need for its overhaul and complete reformation. The ambiguity of terms like extremism and British values are grossly misapplied by people unaware and misled by the government about Islam. Unsubstantiated reporting based on paranoia and fear is resulting in increased detention, the criminalization of the entire Muslim community and mutual distrust and fear. To understand the purpose of the CTS bill and its desired outcomes for the Muslim youth, we must put it into the context of the global strategy western nations have towards the Muslim world.

The Islamic revival of the 1980's saw Muslims renew the call to jihad and question monarchical states and dictatorships, as concern for the global Ummah grew. These tenets of Islam, buried with the colonial occupations of the 19th century were being revived and with them came the aspiration and conviction in Islam as the only and true solution to the declined state of the Muslim Ummah.

The GMEI (Greater Middle East Initiative) was drafted by Francis Fukoyama, forging an American foreign policy to subvert Islam in response to this pure idea; even before 9/11. Since then, the US has led the western nations in the gradual destabilization of the entire Muslim world. The Iraq war and actions in Afghanistan paved the way into Pakistan and a permanent US presence in the Middle East. Under the guise of peacemakers delivering democracy, plans to divide nation



states and remove dictators were played out. To justify the pipelines, embassies, airbases and underground intelligence agencies, a perpetual state of war was waged, killing and displacing millions of innocent Muslims. Torture and rendition, imprisonment and humiliation, were eventually called out and many interpreted this as a failure.

These events were finally trumped by the success of America in railroading the Tunisian and Egyptian revolutions towards democracy. And the present day catastrophe is the devastated sincere Syrian revolution for Islam; which is the maelstrom of horrendous bombing campaigns, atrocities and a bloodthirsty pack of global players, each supporting the American/Russian agenda to resist the inevitable Islamic revival at any cost. It must be understood that the CTS bill exists to debunk the pure Islamic thought and revival, at home and abroad. Actions to label and criminalize undeniable and undisputed tenets of Islam here in the West enable the establishment of secular systems being supported and developed in the Muslim world without question. In the Middle East, Afpak and MENA regions, secular governments are encouraged through all manners of economic venture and the Capitalist free market to create societies based on secular liberal values. Freedom, democracy and human rights are championed as the peak of civilization; and are actualized by pushing the western lifestyle, popular culture and a riba based economy within Muslim society. By waging war, aggression and state sponsored terrorism, support of dictators and nation building on the one hand; as well as supporting and developing government agents who exist only to facilitate western interests on the other. The Muslim Ummah is once again being physically and psychologically colonized.

This global agenda is pivotal to the criminalization of the Muslim youth we witness at home; which too is only one part

of the larger collective punishment the British government is enacting upon the Muslims in Britain. Schedule 7 has seen Muslims turned away from embarking on flights to holiday destinations, and permitted interrogation without reason or evidence for up to nine hours, without the right to have a lawyer present. Likewise the CTS has made a mockery of British justice by legitimizing trial without the defendant having the right to know what evidence has been bought against him. Over 150 Muslims have already been subject to this travesty of justice in the past ten years. Reversing the burden of proof, making one guilty until proven innocent.

It is imperative that we view ourselves as one global Ummah. We are all being subjected to an orchestrated policy and agenda, which allows the systematic alienation, demonization or detention at best; and torture, war, sectarian unrest and displacement of populations, ill fated to become a mass movement of refugees at worst.

The Muslim youth can be a global force for change, this fact alone is clearly enough for the colonialist occupiers to raise hell on earth. We are witnessing “the destruction of civilization, by the civilization of destruction”, as our beloved Rasool Allah (saw) had predicted. Only with the return of the Khilafah (Caliphate) on the methodology of the Prophethood can we return to our former ideological might and challenge the forces of evil that surround us and threaten the capability of our youth.

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ﴾
 “Nay, We hurl the Truth at falsehood so that it (the Truth) crushes it (falsehood), and lo! it (falsehood) vanishes. Woe to you for what you utter!” [Surah Al Anbiya: 18]

Written for the Central Media Office of Hizb ut Tahrir by
 Maleeha Hasan
 9 Rajab 1437 AH - April 16, 2016

The CTS bill is the first of its kind in the way it directly allows for the criminalization of children.



The Hijab – Faith or Fashion?

In the 21st century, it is undeniable that the pressure upon women, and the youth particularly to look a certain way, has never been greater. In a globalised world revolving around pop culture and celebrities, with social media reinforcing societal standards at every turn, it is impossible to escape the emphasis on image.

Unfortunately the Muslimah has not been spared this pressure, and over the past few years, the hijab has secured its place in the fashion industry. Whether via the numerous hijabi youtubers, “Islamic fashion shows”, or boutique lookbooks, the young Muslimah is encouraged to aspire to the Mipsterz definition of a hijabi; someone hip and chic who incorporates a headscarf, whether as a turban or draped around, into Western fashion effortlessly, showcasing her sense of style and the trends to which she subscribes to. This has led numerous Western fashion agencies like H&M to hire Muslim hijabi models, and launch collections specifically for the Muslim woman, as did Dolce and Gabbana earlier this year.

Yet disappointingly, these trends have altered and changed the hijab to such an extent that it no longer resembles the Muslim woman’s dress code. The furore in the media over the hijab being a head covering has turned it into simply that, a piece of cloth that covers the head.

The intention behind wearing the hijab has completely

been lost, alongside the understanding of hayaa (modesty), and the comprehensive details of what the hijab even consists of!

The Muslim youth have forgotten that under Islam, fashion is not a part of the dress code of a Muslim woman. Allah (swt) has defined our dress code specifically, so we are not subdued to the demands of designers, men or society. It is not for anyone to take it upon themselves to decide what women should wear and not wear for each differing season. Allah (swt) in His Mercy has liberated us from this. Am I saying that Muslim women cannot dress beautifully? Of course they can, but in public Allah (swt) has specifically set out how we must dress as part of the wider Islamic social system.

The Qur’an and Sunnah have detailed clearly what the Islamic dress of the woman is rather than leaving it to the subjective whims of individuals to define what it is according to what they view is modest or not. In Surah An-Nur, Allah (swt) says,

﴿وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

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وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أُخْتَانِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ غَوَارَاتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ﴿٣١﴾

“And tell the believing women to lower their gaze and protect their private parts. They should not show their Zeenah (charms) in public beyond what may (decently) be apparent thereof; hence let them draw their head-coverings (khumur) over their necks and juyub. And let them not display (more of) their charms to any but their husbands, their fathers, their husbands fathers, their sons, their husbands sons, their brothers, their brothers sons, their sisters sons, their womenfolk, what their right hand possesses, such male attendants as are beyond all sexual desire, or children that are as yet unaware of women’s nakedness; and let them not swing their legs (in walking) so as to draw attention to their hidden charms.” [An-Nur: 31]

In this verse of the Qur’an, Allah (swt) orders the Muslim woman to cover her beauty (zeenah) except that which is “...beyond what may (decently) be apparent thereof” to all men with the exception of those mentioned, e.g. her husband, father, sons, nephews, father-in-law, and so on. The words, “...beyond what may (decently) be apparent thereof” refers to the face and hands. This is agreed upon by the majority of the classical scholars such as Aisha (ra), Imam Malik, Imam Shafi, Imam Tabari, Imam Qurtubi, Qatada, Mujahid, al-Hasan and Ibn Hazm, May Allah have mercy upon them. In the verse, Allah (swt) also orders the believing women to draw their khumur (head-coverings) the Arabic plural of khimar (head-cover) over her necks and juyub. ‘Juyub’ refers to the neckline of the woman’s dress or the upper chest. Women at the time of the Prophet (saw), prior to the revelation of the verse used to cover their heads with the khimar, throwing its ends upon their back but in the process leave their necks, ears, and upper part of the chest bare, in the manner of the Christians. Then through the revelation of Surah Nur, verse 31, Allah commanded them to cover those parts as well with the khimar. Imam ibn Kathir said regarding the verse, “Draw their khumur to cover their juyub means that they should wear the khimar in such a way that they also cover their chests so that they will be different from the women of the jahiliyyah who did not do that but would pass in front of men with their chests uncovered and with their necks, forelocks, hair and earrings uncovered.” Hence Allah (swt) orders the woman to cover her head, neck, and chest.

In addition, the Prophet (saw) said,
«إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يَرَىٰ مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَىٰ وَجْهِهِ وَكَفَّيْهِ»
“When a young girl begins to menstruate, it is not correct that anything should be seen of her except her face and hands up to the wrist.” [Reported Abu Dawud].

According to these Islamic evidences and many others, the woman is obliged to cover her whole body except her face and hands in the presence of any non-Mahrem man (those men whom she can marry). The clothes she wears should therefore

not be transparent such that her skin can be seen, nor should she wear her khimar in a manner such that her neck or a part of her hair (even a single hair) is visible.

Furthermore, Islam has defined and ordered a specific dress for the woman when she leaves her house and enters the public life. In the public arena, she has been commanded to wear the khimar (headscarf) and the jilbab (a one-piece outer garment that covers her home clothes and drapes from the neck to the ground). As mentioned previously, Surah An-Nur discusses the obligation (fardh) of the khimar,

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

“Let them draw their head-coverings (khumur) over their necks and bosoms (juyub).” [An-Nur: 31]

And a verse in Surah Al-Ahzab, discusses the obligation (fardh) of the jilbab,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَلرِّجَالِ مَا عَصَىٰ إِلَهُم مِّثْلَ مَا عَصَىٰ الْنِسَاءُ ۗ وَاللَّهُ عَزِيزٌ عَلِيمٌ﴾

“Oh Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (Jalabeeb) all over their bodies.” [Al-Ahzab: 59]

In addition, in one hadith narrated by Umm Atiyya (ra), she said, “The Messenger of Allah (saw) ordered us to bring out the young women, the menstruating women and veiled women for the two Eid festivals. The menstruating women were to keep away from prayer, yet witnessing the goodness and the dawa (address) to the Muslims. I asked, ‘O Messenger of Allah, what about the one who does not have a Jilbab?’ He said, «فَلْتَعْرِضْهَا أُخْتَهَا مِنْ جَلَابِيبِهَا» ‘Let her use the Jilbab of her sister.’” In this hadith, the Prophet (saw) states clearly that wearing a jilbab is the condition that a woman must fulfil in order to enter the public life as he did not give permission for the one who does not have a jilbab to leave her house, specifying that she must borrow one from her Muslim sister in order to enter the public arena. This is an indication that the order in this hadith constitutes an obligation.

Hence, in the public life, it is not sufficient for the woman that she wears the khimar accompanied by a skirt and blouse or shirt and trousers or any form of dress that simply covers the awrah but does not conform to Allah (swt)’s command of the khimar and jilbab.

Alongside this, Islam has also prohibited the concept of Tabarruj for the woman. This means wearing any clothing, jewelry or accessory which draws attention to her beauty in any way in the presence of non-Mahrem men. Allah (swt) states in Surah Al-Ahzab,

﴿وَلَا تَبْرَجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

“...and do not keep exhibiting your beauty and decorations like what used to happen in the Jahiliyyah period (before Islam).” [Al-Ahzab: 33]

Hence, it is clear that even though a specific type of clothing may cover the awrah, it does not mean that it is allowed for the woman to wear it in the presence of non-Mahrem men. For if the clothing is tight, reveals the shape of her body or is beautified in a way that draws attention to her beauty then it

is not permitted for her to wear in front of these non-Mahrem men, for she would be in a state of Tabarruj. The Prophet (saw) said,

«صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَّاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُيُوتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَخْرُجُنَّ رِيحُهَا وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»

“Those women who seem naked even when dressed and those who walk flirtingly and those who plait their heads like the humps of camels, thus inviting people’s attention, will not enter Paradise nor will they smell its fragrance even though its fragrance can be smelt from a very long distance.” (Muslim)

In reality, the Muslim fashion industry has only served to reinforce the Western construct of the ideal image of beauty, something non-existent in Islam. And let us not be naïve in assuming that this has not been orchestrated. Rather the continual connection made between this fashion and the Muslim woman’s dress code, has been fabricated in order an attempt to distance the Muslimah from Islam, to make her subservient to society and live to fulfil its expectations rather than live by Allah’s (swt) instructions. Is it not ironic that whilst secular liberal countries are ban our sisters from wearing the hijab and niqab in public, their industries simultaneously promote “hijabi fashion”? This is because the Western fashion industry is aware of the power a Muslimah who adopts Islam correctly has, the threat that she poses to a capitalist system that exploits the insecurities of women for its own monetary benefit. A Muslimah who is freed from the demands of society is free to think for herself, love herself for who she is, and dedicate herself to the worship of Allah (swt), not the worship of designers. The true value, empowerment and liberation of women come from Islam; a system in which women are treated as human beings. And secular societies fear this, and so have created Islamic fashion to prevent Muslimah’s from embracing Islam holistically.

Alhamdulillah it is a good sign that so many young Muslim girls are starting to wear the hijab in order to adhere more closely to their Deen and please their Lord. However, following these ‘hijab fashion trends’ or adopting any dress-code which does not conform to that clearly defined by the Islamic texts betrays the very purpose for which they began to cover. Furthermore, it is simply exchanging the following of the shallow, restrictive expectations set by the Western fashion industry for how women should look and dress by the expectations of those who work in the Muslim fashion industry. There is hardly anything liberating for the Muslim woman in this! The Muslim youth must realise this manipulation of the Islamic dress is designed to secularise her, to make her compromise, to make her pick and choose what parts of Islam she wishes to implement. She must stand against this attack and be determined in her resolve to wear the hijab for Allah (swt) alone in the way He (swt) prescribed. In times of difficulty, we must remember the hadith of Muhammad (saws):

«فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ الصَّبْرُ فِيهِنَّ مِثْلُ قَبْضِ عَلَى الْجُمْرِ لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ تَحْتَسِبِينَ رَجُلًا يَعْمَلُونَ بِمِثْلِ عَمَلِهِ»

“After you there are going to be days of patience. The patience during that time is like the one clutching on to a hot coal. During those days the reward for the one who adheres to the Commands of Allah will be equivalent to the reward of fifty men who did an action like his.” Such times were foretold by Rasoolallah (saws), but we must take comfort in the knowledge that the rewards of such times will be great and that this Deen is worth striving for.

Written for the Central Media Office of Hizb ut Tahrir by
Aisha Hasan

13 Rajab 1437 AH -
20 April 2016 CE





Social Media: The Good, The Bad and The Ugly

The social media has become a virtual deity, omnipresent and omniscient. It is a facilitator, an educator, and an entertainer and a spiritual trainer – all rolled into one. However, we need to keep in mind the fact that the social media has entered our drawing rooms with its own share of the good, the bad and the ugly.

The youth have grown from couch potatoes to web addicts; the social media revolution has morphed the way they think and behave. It is hard to imagine how quickly social media has brought a major transformation, almost changing the way we communicate.

Whether we like it or not, the cyber migration is here to stay, and has a profound impact on the life of youth. It is raining social media sites, with people finding a virtual platform to connect, to socialize, to share their thoughts and feelings...

The power of social networking is such that, the number of worldwide users currently is 2.2 billion, which is expected to reach some 2.5 billion by 2018, around a third of Earth's entire population. An estimated half a billion of these users is expected to be from China alone and approximately a quarter of a million from India. The region with the highest penetration rate of social networks is North America, where around 60 percent of the population has at least one social account. As of 2015, over 70 percent of the United States population had a social networking profile. Facebook has over 1 billion active users. Pinterest was the fastest independent website in history to reach more than 10 million monthly unique visitors, but, it is still behind other strong players, such as photo-sharing social network Instagram or microblogging platform Tumblr.

“The web has become the place where young people most find their opportunity to explore and express their identities and their social relations, and navigate their way through the values that are on offer around them,” says Sonia Livingstone, professor of social psychology and head of the department of media and communications at LSE. Livingstone has studied media and its effects on young people for two decades.

The social media is good to connect with our friends, family and relatives. It opens up for newer ideas, sharing of information, many resources for us to access and learn from; it helps an individual to put his opinion forward on various spheres of life, be it politics, society, economy, education etc. and discuss it with myriad people. People can share their work of art, creativity with others...

One can still remember, one Facebook post sparked the mass uprising in Egypt during the Arab Spring in 2011. Such is the power of the social media.

The youth have this kind of potential to trigger mass revolution... to change the world, to get the deaf heard, to throw the oppressors out, but it has backfired.

A tool which could have done wonders turned one of the biggest distractions for them.

Ever seen the photo-shopped image with spikes and some adventure activity... holding a camera or at least giving tough looks? The worst impact social media is having on youth is that the youth is borrowing its thoughts and culture from internet. The youth have less real and more digital communication. They have a weak touch with reality, real people, real thoughts, real problems; they almost live in a false reality.

The study suggests that the most important factor youth seek from social media is – acceptance. They want to be ‘cool’ among their peers - trying to fit-in constantly. Girlfriends, Guccis and iPhones have set the trend for them. Showing it off unabashedly to impress the unknown.

Just to pose themselves as ‘cool’ youth is doing insane things. Who can forget the case of the man at the Delhi zoo, who accidentally fell into the tiger’s cage. What was disgusting is that the whole mob of onlookers, instead of trying to save his life, started clicking and shooting videos of him.

The youth indulge in cyber bullying and sexting, which is very common. The exchange of inappropriate texts or pictures, and due to permanence and pervasiveness of digital world, it proves life altering many a time.

Girls and boys are creating an ideal persona of themselves online. Thanks to celebrity culture, the venom of perfect body-image has swathed the youth. Use of Photoshop, photo-editing tools, before uploading their picture indicates the same underlying problem.

The youth is bitten by a new narcissist bug, ‘selfie’. Every time you go out, you won’t miss people trying to capture themselves. Making faces, weird gestures, hanging, sitting, standing, dangling, youth is going all out for the love of selfie. All this fuss is solely for acceptance, to re-enforce a sense of psychological satisfaction. The youth are at a loss of privacy, with absolutely no idea, how much is too much to share on social platform.

Among all this, one can’t rule out the hazard of online gaming. Hours are spent on creating farms and shooting enemies. Like networking, gaming also comes with its own set of addiction, where one encounters a situation, “I will do, and just let me finish this last fight”; but the fight never finishes and time flies.

Gaming has very real social and psychological repercussions. The disconnect from reality, neglect of personal relationships and social relationships, gaming takes precedence over everything else. The social awkwardness created by the isolationism of gaming addiction, unfortunately, feeds the addiction. The gaming addict will likely retreat to his online world where relationships are easier and already waiting for him.

Another aspect of online gaming is the kind of game people are engaged in. There are highly violent and sexual games available. Studies suggest that those who are addicted to playing violent online games, like killing or bombing targets, turn aggressive and violent in their offline behavior and feelings too. They are at higher risk of acting violently, and less likely to behave amicably as violent behavior, vengeance and aggression are rewarded in it.

Online sexual games, work like sexual contents, focus on arousal of one’s instincts, and then leaving it at its disposal. Such games include, paying prostitutes to have sex with her. This portrays women in a very demeaning and disrespectful light often times in a violence-induced depiction; they are seen as someone weak and sexually provocative in other words an object.

Where are the youth today heading? These youth are misdirected today... the whole lot lack vision, focus, ideology... This system has deliberately engaged the youth in futile video games and exploited them from top, to control its use by them. No kind of parental control or supervision would solve the problem. This is the problem of the system, and the solution lies with the system only. This system has allowed negativity to creep in, it has allowed obscenities to poison young malleable minds, it has allowed such violent games to pollute the youth with vengeance and aggression – and this all in a bid to save the love of their life – their chair, power, position and profit.

The solution lies within the system of Islam... not to make it work, but to throw and replace it with the system of Islam, playing a vital role in lifting one’s character emphasizing on the best of Islamic values while upholding the highest code of ethics and discipline according to the merits of Islam. It is indeed an unfortunate absence in today’s society, one that is sorely needed to free ourselves from the constant stream of poisons. Islamic media as a result would greatly differ because of this viewpoint and concept.

Islamic media would encourage the good and noble deeds and reject the vices of society we see today – sexting, pornography, cyber bullying, illicit friendship, objectification of women, violence and its glorification, etc. It would educate and inform the general public in their actions, elevate their thoughts, purify their emotions leading to a correct positive viewpoint. Thus, leading to a great revival, steering society towards greatness, enveloping non-Muslims as well. Obscene and derogatory material will be forbidden in all types of media, social media would not contain the image of skimpily clad women waiting to be clicked with a mouse. There will not be this type of freedom of expression, a freedom which knows no bounds, a freedom, where you are free for any corrupt practice, as this destroys society as a whole including its individuals. Men and women will be reminded how to deal with one another in public, or any public platform as well as in the private domain. It would not be used for violating the privacy or rights of an individual. Most certainly, the concepts will be inculcated in both men and women, the youth and children, how to behave, treat, speak online with their male/female counterparts. Thus influencing how the masses, especially youth, use social media for its benefit. Islamic social media will promote a positive welfare environment eradicating racism, discrimination, nationalism, celebrity culture, perfect persona, display of assets etc. that lead towards a spiral of decline something we as Muslims feel and realize the catastrophic results today.

Written for the Central Media Office of Hizb ut Tahrir by
 Nilofar Shamsi

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THE 'MOTHER', THEY NEVER HAD...

How many times those piercing eyes have questioned their credibility? And how many times, these women on her toes 24x7 have been belittled for their efforts just for being a 'housewife'? So, is the situation better off for working mothers?

Not really! They bore the brunt of unrealistic expectation -- both indoor and outdoor. Along with an avalanche of criticism, they are seen as 'suspicious' in their role of a wife and mother!

Working mothers versus homemakers – there is no stopping this debate in view of the rapidly disintegrating social and familial structure. There is nothing good or bad associated with the status of mothers – whether they are working or not. They should not be judged with a preconceived notion existent in our society, where every Tom, Dick and Harry labels them according to their own whims and desires.

However, before jumping to any sensible conclusion, we need to understand the subject in its true sense.

It is not suitable to argue whether women should go to work or not. And the problem doesn't lie in do's and don'ts – it comes when we transgress the realm of one role for another. It comes when women abandon their primary defined role - of mother and wife - for material pursuits, unconventional lifestyle and financial independence; these words might sound appealing to ears, but behind its dazzling smokescreen, lie some very hard-hitting, disturbing facts...

The repercussions are out there for us to see, and to learn from. The breakdown of families, rebellious children, unhappiness and dissatisfaction have set the trend. In earlier times, women were not confused about their role, whether working or non-working. She was aware of the fact that their primary role is taking care of her family, her husband and nurturing of her children. Thanks to the Industrial Revolution, this perception underwent a sea change post-World War I, when this profit-

laden capitalist regime drove women out of their homes, enslaved them intellectually with the likes of freedom, and pushed them into the workforce to generate production.

Now, women are out to benefit the State. The State is running high on GDP, women are making money like never before, dual-income have raised the standards of living to an all-time high, and the essence of motherhood is absolutely out of the picture.

There is an old adage: If you educate a woman, you educate a whole generation... So, now women are highly educated, qualified and liberated too, they should have raised a whole enlightened generation... But the reality betrays it. The youth today have a very different story to tell entangled in the web of identity crisis, loneliness, confusion, drugs, illicit relationships, depression, suicide, behavioral problems, crime, theft etc.

So, what went wrong? There is a very beautiful quote, once said by a Sahaba (companion of Prophet Mohammad SAW),

عن أبي هريرة رضي الله عنه قال
 جاء رجل إلى رسول الله صلى الله عليه وسلم فقال
 يا رسول الله من أحق الناس بحسن صحابتي
 قال أمك قال ثم من قال ثم قال ثم من قال ثم
 أمك قال ثم من قال ثم أبوك

when they were on an expedition to spread the message of Islam, "I have come to free you from the servitude of the slave and bring you to the servitude of the Lord of the slave."

And here lies the crux the problem: this remark is a stark reminder of the situation of women today wherein they have allowed the servants like themselves to define their worth – their successes and failures. They have petty men sitting above them, governing them as their Lord. They have allowed these men to control them – their emotions, their body, their thoughts, their psychology, their need, their desire et al.

Since when have these filthy men, who run the state today, become our standard? Since when have they started defining policy for us? Since when have these lame ducks started making laws for us? Since when has femininity become inferior for us? Since when has becoming a full-time mother started degrading us?

Instead of allowing our Lord, Allah (swt) to define matters for us, women started measuring her worth in relation to men, to what the government propagates, to what the media says. And assumed that to reach the pinnacle, she has to be like a man, earn like a man, dress like a man, be less emotional like a man. Thereon, she started following things blindly: if a man can do it, she too can; this is the mantra. And started taking pride in being called a tomboy! Intentionally or unintentionally, this feeling started enveloping her, that what men has is better - better than the four walls and children.

Allah Almighty has given special privilege to woman to be a mother... why is such a thing not a source of pride for us anymore? The Prophet (saw) told us,

«الجنة تحت أقدام الأمهات»

"that heaven lies under the feet of mothers."

جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله من أحق الناس بحسن صحابتي؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «أبوك» (متفق عليه).

A person came to Messenger of Allah (saw) and asked, "Who among people is most deserving of my fine treatment?"

He (saw) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (saw) replied again. He asked, "Who next?" He (the Prophet (saw) said again, "Your mother." He again asked, "Then who?" Thereupon he (saw) said, "Then your father." (Agreed upon)

The matter of the fact is we have forgotten what Allah (swt) has given is better for us. Society asked us to leave our homes, leave our children, to sit in an office and become a money-minting machine. And we women, without any regret whatsoever, embraced it for us. We accepted the lure of the society – financial independence above and higher than raising our children, through which the human race survives.

So, what have these women achieved in the end? Strange children, broken homes, emptiness on a personal and emotional front. The poverty of their souls has various facets -- and the most important is upbringing of children, through which the human race survives.

And this is why, we see plethora of problems among children – How can a child be able to love his mother, when he/she has never had one? What they have known is just the namesake!

The parents today complain of neglect during the old days, do they not remember how they have manipulated the very natural craving of a child during his/her initial years i.e. attention. How when they were out making money, he/she fought loneliness...

Can the crèches or nanny, ever replace the precious moment the mother has with her child? It, in return, hampers a child's emotional and social development. The common unhealthy and unruly behavior of the staff affects a child's psychological health.

We need to rethink – who defines our basic roles and responsibilities, the one who created us, or the trend some insensitive chaps have set to fulfill their material greed?

We need to understand, these capitalist-inclined policymakers, are exploiting women, for their own benefit. They are not pro-women but pro-profit. If they are so serious about women empowerment, why have we not seen streams of women head



The infographic consists of three rows, each with a heart icon, a number, and a text box. The first row has a red heart, the number 1, and the text "Mother". The second row has a pink heart, the number 2, and the text "Responsible over the household". The third row has a blue heart, the number 3, and the text "An honour that must be protected". To the right of these rows, there is a large pink text box that reads "The primary role of women is that she is a". At the bottom right corner, there is a small illustration of pink tulips.

of the state? Remember, it is Allah, who has honored us in our own distinctiveness of being a mother, the most supreme.

«أفما ترضى إحدانك أنها إذا كانت حاملا من زوجها وهو عنها راض أن لها مثل أجر الصائم القائم في سبيل الله، فإذا أصابها الطلق لم يعلم أهل السماء وأهل الأرض ما أخفي لها من قرة أعين، فإذا وضعت لم يخرج منها جرعة من لبنها، ولم يمص مصة، إلا كان لها بكل جرعة وبكل مصة حسنة، فإن أسهرها ليلة كان لها مثل أجر سبعين رقبة تعتقهن في سبيل الله»

One woman said to the Prophet (saw) 'O RasoolAllah, you brought tidings to men but not to women'. He (saw) said, "Does it not please any of you that if she is pregnant by her husband and he is satisfied with her that she receives the reward of one who fasts and prays for the sake of Allah? And when the labor pains come none in heaven or earth knows what is concealed in her womb to soothe her. And when she delivers, not a mouthful of milk flows from her and not an instance of child's suck that she receives for every mouthful and for every suck, the reward of one good deed. And if she is kept awake by the child at night, she receives the reward of one who frees 70 slaves for the sake of Allah." [Tabarani]

According to Islam, the primary role of the woman is of a mother and homemaker because it is through this action that generations are raised... "Mothers play a great role in building a generation. The better a mother is at raising her children, the more successfully the Ummah is built and the more successful it is at producing heroes. You hardly ever see a great man except that a great woman is behind him who left some of her traits in his personality by way of the milk from which he was fed and the warm embrace in which he sought refuge." Sheikh Abdullah Azzam (Rahimahullah).

And it is very important for women today to link their actions to the Shariah laws to save themselves from the fitna outside. We should not raise our children just because it is the laid down norm of the society, this is what women have been doing for centuries, but rather to know that it is the responsibility Allah (swt) has bestowed us with, for which we are accountable, and for our small gestures, we would be rewarded by Allah (swt). And this is an ibadah (act of worship) for us.

Not only the Muslims, even the non-Muslims understand the importance of women staying at home and nurturing her children. A former US congressman stated that since God gave women the ability to have babies, they shouldn't be expected to leave them to work. Who will then stay home to care for these babies?

Samuel Smiles, a pioneer in Renaissance thinking, said when governments sought to employ women, despite their contribution to the nation's wealth, it resulted in traumatic consequences as the entrance and dependence on women in the workforce increased. Attacking the structure of the domestic life, depriving children of their mothers, husbands of their wives, and children of their relatives, it robbed women of their right and duty to their families.

Economic philosopher, Jules Simon, stated in the Journal of Magazines v. 17, women have been introduced into different fields from sewing mills to banking institutions yet many of

these women were far superior to their employers only to gain a few pounds. The husband now had the materialistic benefit of having a wage-earning wife; while simultaneously threatening to take his place in the workforce. Secondly, he noted that employers have stripped women of their homes and families.

Dr. Ida Ellen claimed in her research findings there is a high correlation between the number of working women and the high rate of crime in that society. She concluded that the root of the family crisis in America and the high level of crimes in the community are due to the wife leaving her home to double the family income. As the income level rose as did the level of morality decreased. Dr. Ellen called for the return of the wife to her home to rectify the society and its ethics being the only way to save the new generation of degradation.

Lord Byron, an English poet, claimed that women should tend to their homes and teach religion to their children while cautioning against the free mixing of men and women.

The source of guidance for us should always be the Quran and Sunnah, and not what the society says. Let's stand up, take the plunge, raise a generation of Islamic personalities, and educate our children to love Allah (swt), to follow His Book before it's too late. The choice is ours only, whether we want the glitz of this temporary world, or eternal heaven under our feet.

Written for the Central Media Office of Hizb ut Tahrir by
 Nilofar Shamsi
 11 Rajab 1437 AH - 18 April 2016 CE

**The woman is a wondrous being
 - capable of nurturing a society
 of extraordinary individuals who
 strive towards greatness**



The Central Media Office of Hizb ut Tahrir Women's Section - Documentary Film: *Palestinian Child Prisoners of the 'Jewish' State"*

Since October last year, Jewish occupying forces have claimed the lives of around 150 Palestinian Muslims, the majority of whom have been youth and children. However, alongside this cold-blooded killing-spree, over the last few months, the terrorist Jewish state has detained over 1000 Muslims across the West Bank, including around 150 children, according to prison rights groups. Many of these children were taken, handcuffed and blindfolded to the notorious 'Oz' prison in Jabal al-Mukaber in East Jerusalem – a unit opened specifically for young people accused of throwing stones at the occupying soldiers or the Jewish settlers.

On October 19th, Jewish forces abducted three Palestinian teenagers in East Jerusalem, in a pre-dawn raid on their homes and placed them under administrative detention. They are being held without charge for at least 6 months. The teenagers were accused without evidence of stone-throwing and there are reports that they have been subjected to brutal interrogations amounting to torture.

On the 3rd of November, the Jewish regime stooped even lower, arresting 2 Palestinian children, Muhammad Abdullah Yaqoub Shweiki age 7 and Amir Muhammad Abassi age 8 in front of their homes in the Silwan neighbourhood of East Jerusalem, and took them to the 'Oz' prison. A few days later, 2 Palestinian boys aged 12 and 13 were detained, east of al-Biereh.

According to a statement issued by the Palestinian Prisoners Society, 416 Palestinians, including 122 minors were detained by the criminal occupying state during the first 12 days of November alone. The majority were from Jerusalem and Hebron.

The arbitrary arrest and detention of Palestinian children has long been a tool employed by this cowardly terrorist state to intimidate, punish uprisings and crush opposition to its occupation. According to the organisation, Defence for Children International – Palestine Section (DCI-Pal), 8000 Palestinian children have been arrested and prosecuted by the Jewish military detention system since 2000, with 700 arrested, detained and prosecuted in Jewish military courts every year, some as young as 12 years old, usually for stone-throwing.

"It's collective punishment for the children and a way of gathering information about everyone." Farah Bayadsi, Lawyer from Prisoner Support Group, Addameer

Many Palestinian children have been subjected to repeated detention or house arrest, making it near impossible for them to go to school. In 2013, 1000 Palestinian minors were arrested by occupying forces and 199 on average were being held in military detention each month. In the same year, a video showing the arrest of a 5 year old Palestinian boy accused of throwing a stone at a settler went viral. It showed 6 armed soldiers encircling Wadia Maswadeh and then dragging him crying and screaming to their army vehicle.

In June of last year, the rights group Military Court Watch (MCW) submitted a report to the United Nations which stated that since 1967, 95,000 Palestinian children have been arrested by the Jewish state, which amounts to 5 children every day for the past 48 years.

Arrests often take place during night or dawn raids on homes, and are aimed at terrorising the youngsters and their families. According to the military, in 2013, it arrested 162 Palestinian minors in night time raids. In arrests outside of homes, parents are often not informed that their children have been picked up by soldiers or police.

12 to 13 year olds can face up to 6 months in prison for stone-throwing, while older children can face longer sentences. In July

last year, the Knesset passed an amendment to the Penal Code that raised the maximum sentence for stone throwing to 20 years. The bill has been described as directly targeting Palestinian children and youth who are involved in the majority of stone-throwing cases.

Furthermore, the systematic abuse and torture of Palestinian children by Jewish forces during arrest, interrogation and imprisonment has been well-documented by the UN and numerous rights organisations. During the recent spate of arrests, the representative of detained Palestinian children in the Jewish entity's Ofer prison, Abdul-Fattah Doula stated that of the 138 children transferred to the detention centre in October, 48 had been beaten and tortured by Jewish soldiers and interrogators who had struck them with batons and rifles on several parts of their bodies.

A 2013 UNICEF report stated that the, "ill-treatment of Palestinian children in the Israeli military detention system appears to be widespread, systematic and institutionalised", and that they found evidence of practices that were, "cruel, inhuman and degrading." It also said, "Children have been threatened with death, physical violence, solitary confinement and sexual assault against themselves or a family member." Children are also regularly denied the right to be with a family member during interrogation while ¾ are denied adequate food or water.

A Human Rights Watch report published in July 2015 also spoke about how occupying forces performed "abusive arrests" of Palestinian children, some as young as 11. It described them as having, "choked children, thrown stun grenades at them, beaten them in custody, threatened and interrogated them without the presence of parents or lawyers, and failed to let their parents know about their whereabouts".

The organisation DCI has stated, "While under interrogation, children are subjected to a number of prohibited techniques. These include the excessive use of blindfolds and handcuffs, slapping and kicking, painful position abuse for long periods of time, solitary confinement, sleep deprivation, and a number of physical and psychological threats." The organisation also stated that half of children are strip-searched, ¾ experience some sort of physical violence during arrest, transfer and interrogation, 93% are denied access to a lawyer or not informed of their legal rights, and around a quarter are made to sign confessions in Hebrew – a language they don't understand.

DCI also documented that between 2012-2013, 20% of Palestinian child detainees were subjected to solitary confinement during interrogations – an action classified as amounting to torture under international law. The rights organisation B'Tselem described the tiny cells where Palestinian children are often held in solitary confinement:

The "lock-up" – a dark cell of 1.5m by 1.5m

The "closet" – a narrow cell which is the height of a person that one can stand in but not sit or move

The "grave" – a box closed by a door from the top and measuring approximately 1m by 60cm with a depth of around 80cm

In 2014, a report was published by Lawyers for Israel's Public Defenders Officers following their visit to a prison in Ramla which described occupying forces caging Palestinian child detainees in outdoor holding pens overnight during a freezing winter storm. The Public Committee Against Torture in Israel also stated that Palestinian minors suspected of minor crimes were subjected to "public caging" and threats and acts of sexual violence.

"During our visit, held during a fierce storm that hit the state, attorneys met detainees who described to them a shocking picture: in the middle of the night dozens of detainees were transferred to the external iron cages built outside the IPS transition facility in Ramla." Public Defenders Office

Documented Cases of the Abuse of Palestinian Child Detainees

AHMED ABU SBITAN, 11 years old (male)

Jewish border police put him in a chokehold while arresting him outside the gates of his school in East Jerusalem.

Human Rights Watch

RASHID S., 11 years old (male)

Arrested outside his school in the Silwan neighbourhood of East Jerusalem. Jewish border police officers threw a stun grenade at him, put him in a chokehold, and then pushed him face-down on the ground. They then put a black bag over his head, threatened him with beatings, and kicked him in the shin while taking him for interrogation. They tore off his coat and shirt and kept him outside in cold temperatures. He urinated on himself out of fear during the arrest and experienced nightmares following the incident.

Human Rights Watch

MALAK AL-KHATIB, 14 years old (female)

Arrested near the village of Beitin in the West Bank, suspected of throwing rocks. Her mother said that Malak told her, "four soldiers beat her with something like a baton" during the arrest until she lost consciousness, "while on the ground, they kicked her and one soldier stepped on her neck." Soldiers then blindfolded her and continued to use violence against her on the ride to the station. She received a two-month jail sentence and a three year suspended sentence. Her parents were unable to see her from the time of her arrest until her release, except during her trial hearings during which they were not permitted to speak to her.

Human Rights Watch

DIYAA, 16 years old (male)

Taken from his home by occupying forces during a night raid. During his arrest, he said to his abductors, "I won't move until I say goodbye to my mother." For speaking these words, he was knocked to the ground and kicked and beaten. He spent 15 days in solitary confinement in a windowless cell during which he was interrogated 15 times, for 2 hours each, all with his feet and hands bound to a low metal chair. He said, "One of the jailers used to beat me whenever I knocked on the door to ask for something... He would come to the cell with another jailer, tie my hands and feet and kick me hard while I was on the floor, and punch me on my

stomach and head without any mercy.”

Defence for Children International-Palestine Section

RATEB HEMONI, 17 years old (male)

He was brutally assaulted by Jewish police officers during his arrest. Due to the intensity of the beating he received, he fell to the ground multiple times during his transfer to an interrogation center, during which soldiers stamped on him and dragged him in a brutal manner, causing him bruises and injuries throughout his body.

As he was being interrogated, Hemoni was strapped down to a chair and subjected to severe beatings and verbal abuse. He remained in the interrogation centre for 36 days before he was transferred to HaSharon jail.

Heba Masalha, an attorney at Commission of Prisoners' Affairs

AMEER ARAR, 17 years old (male)

He was brutally assaulted by soldiers in Megiddo jail who attacked him with the butts of their rifles on his head and legs. They kept on beating him until he fell to the ground, after which they began to punch him and kick him with their booted feet. One soldier coiled his arm around his neck making it difficult to breathe while another struck him hard on his back. He was then taken to a Jewish military camp where forces stamped on him and attacked him with stones.

Heba Masalha, an attorney at Commission of Prisoners' Affairs

The large numbers of detentions, as well as the intimidation, threats, and wanton violence and abuse exacted by the criminal Jewish state against defenceless Palestinian children is aimed at leaving permanent physical and psychological scars on Palestine's young. It is aimed at breaking the will of the future generation of the Muslims of Palestine from standing against occupation and uprooting this murderous terrorist regime from this Blessed Land.

“Israel deliberately targets children as they, “represent the future of Palestine and the continuation of the struggle against its illegal and criminal occupation of Palestine.” Issa Qaraq, Head of the Detainees Committee in Palestine

All this is happening under the noses of the international community and the UN which has accorded the Jewish state complete impunity to its crimes and its repeated violations of their international laws and conventions. The UN Convention on the Rights of the Child which the Jewish state is a signatory to, states, “No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment.” But all such conventions appear to be null and void when it comes to protecting the rights and lives of Palestinian children. Indeed, in June 2015, the UN even excluded this criminal regime from the blacklist of states which violate the rights of children.

“No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment.” Article 37(a), UN Convention on the Rights of the Child

O Muslims! O People of Power and Rank! What will save the Muslim children of Palestine from the clutches and

prisons of their oppressors?

Is it more futile negotiations with this conscienceless Jewish state that only knows the language of murder and brutality?

Is it more misguided hope in an international community or UN that has aided and abetted this criminal regime and demonstrated time and again that it cares nothing for the blood and dignity of the Muslims of Palestine?

Or is it more idle conventions and agreements that deliver nothing but empty words and broken promises?

NO! It is only the uprooting of every inch of this cancerous occupation from the Blessed land of Palestine and establishing in its place the Khilafah Rashidah (Caliphate) based upon the method of the Prophethood which will liberate the children of Palestine from their jails, their torturers, and their killers.

«إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ...»

“Indeed, the Imam (Khaleefah) is a shield, from behind whom you fight and by whom you are protected.” [Narrated by Muslim]

O Sons of the Muslim Armies! O soldiers and commanders of Iman! Why have you left the children of Palestine to face the enemies of Allah alone, armed with nothing but stones and rocks, while you have the tanks and planes to save them from their oppressors?! What will you say to Allah (swt) when He asks where you were when the bones of the children of this Ummah were being crushed by this criminal state?!

We call you to rise to your Islamic duty to defend your Ummah! We call you to embrace the great honour of liberating Al Aqsa and the Blessed Land of Palestine from those who have defiled it! And We call you to gain the great rewards from your Rabb of being amongst those who gave the Nusrah for the establishment of the glorious Khilafah Rashidah under which the children of this Ummah will no longer have to live under fear and oppression but rather be blessed with a future of security and dignity under the shade of Islam.

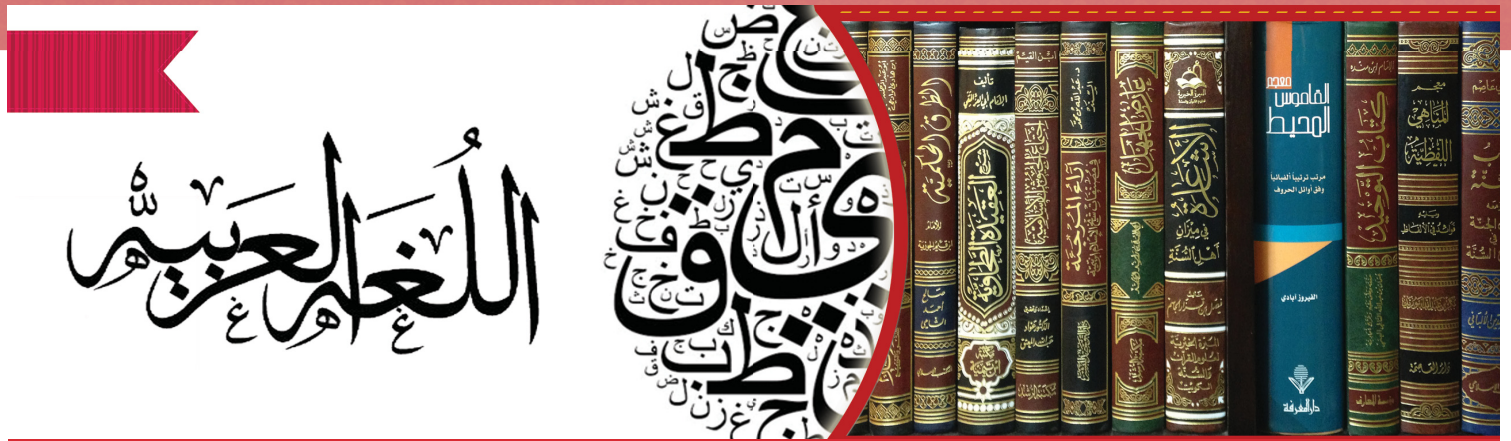
«وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ»

“Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me (alone) and not associate aught with Me.’ If any do reject Faith after this, they are rebellious and wicked.” [An-Nur (24): 55]

Written by Dr. Nazreen Nawaz

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

Rajab 1437 AH
April 2016 CE



The Arabic Language is the Pillar for understanding the Shariah Rules So Protect it O Sons of the Muslim Ummah! (Translated)

The world of the Internet or the World Wide Web means the infrastructure that transmits most of the shared information across continents... It is a world that captured the imagination of many people and has attracted their interest and became of immense value to people's lives, and perhaps the most attracted group to it is the youth, which became "addicted" to its use, especially through social media sites.

This virtual world captivated its users, especially young people, who spend long hours in front of the computer or the tablet; they get cut off from the real world except for some of what reaches them from the news.

It became a tool of communication between them to share all their concerns, ideas and opinions. But what is striking is the conversational language that is invented and became rife among young people and became the used language, which includes a new type of letters to communicate with for its ease and speed of writing - they claim - this language that they called "the language of the Facebook" became the language of the youth, they write and correspond with it. While the Arabic language - the mother tongue - became difficult to communicate with among the young people, and they find it embarrassing! But many avoid using it and considers it as slow and as an impediment, in light of their rapid life style and scientific and technical advancements witnessed by the world!!

So what are the reasons behind the abandonment of young Muslims to the language of the Deen? And why have they lost confidence in it? What are the solutions needed to address this crisis of confidence? And how should we remove the gap between Muslim youth and their mother tongue?

To find out the causes, we must search the facts and fundamentals, that are followed by the universe since its creation. There is no doubt that the conflict between Iman and Kufr is an eternal conflict - the battle between Haq (truth) and Batil (falsehood) is continuous until the

Day of Judgement. So a civilization constantly endeavours to spread its concepts and destroy the concepts of other civilizations, in order to ensure its sovereignty and its leadership of the world without the emergence of civilizations that compete with it and fight it, to win the leadership of this world. The West have long sought over the centuries to discredit Islam, to defeat it, and make it weak especially in the hearts of its own people.

Allah Almighty says:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودَ وَالنَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

"And never will the Jews or the Christians approve of you until you follow their religion" [Al-Baqara: 120].

And He (swt) says:

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتٌ لَهُمْ وَأُولَئِكَ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

"And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally" [Al Baqara: 217]

And He (swt) says:

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا﴾

"They wish you would disbelieve as they disbelieved" [An-Nisa: 89]

After the fall of the Islamic state, the Deen of Islam has become a set of rituals not Shariah rules observed and followed by Muslims; the West deviated the Ummah of

Islam, especially its youth, whom in them lies hope and the work to serve this great Deen. Therefore you find the Muslim youth drink alcohol and harass his Muslim sisters, without referring back to the Shariah rules; because it was removed from his life and sought to be separated from his reality and the reality of the Ummah, by the destructive rulers.

The Muslim youth were given Islam as a set of rituals and they did not understand that it is a Deen for life and must be implemented, and that it has rules which spread peace and security among the people. And so a huge gap developed between them, which led our youth further away from Islam.

From the challenges that face the Muslims youth, is the issue of identity, including the Arabic language, no doubt it is one of the pressing issues and dangerously critical one, because the language is the pot of thought and are two sides of the same coin, and as Ibn Taymiyyah says, "Every nation has a slogan and slogan of the people of Islam for their own language." He also said: "I know that the Arabic language affects the mind and character and the Deen strongly and its knowledge is an obligation, the understanding of the Quran and Sunnah is not possible without understanding the Arabic language, and whatever leads to a Wajib is itself a Wajib".

It is painful to see the youth abandon this language, the language of the Quran! Allah (swt) says:

﴿قَرَأْنَا عَرَبِيًّا غَيْرَ ذِي عَوْجٍ لَعَلَّهُمْ يَتَّقُونَ﴾

"[It is] an Arabic Qur'an, without any deviance that they might become righteous" [Az-Zumar: 28]

﴿إِنَّا أَنْزَلْنَاهُ قَرَأْنَا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

"Indeed, We have sent it down as an Arabic Qur'an that you might understand" [Yusuf: 2].

It is strange to read the Quran without understanding it. When you ask the youth about the meaning of the word in the Quran, they answer by saying they do not know!! So how will they comprehend the Book of their Lord and how they will comply to its laws, while they are ignorant of the language it was revealed?! And how can there be communication between the addressee and the addressed while the communication channel is not understood? And what is the way to please the Creator, without knowing what pleases Him?!!

The West's focus is on diluting the Arabic language and obscuring its landmarks and distorting it. This is a thought out matter, and is among the broad items put as part of its schemes and conspiracies to undermine Islam. The West is aware of the Arabic language's importance in understanding the rules of Islam, if the language is weakened the understanding of the rules will be affected, this ensures that it will not be implemented. The West used all its means to distort this language and make it a hybrid despised by the Ummah's youth, so it spread that it is the

language of backwardness, and it is difficult to keep up with the rapid development witnessed by the world and with those who want to follow on and not to fall behind, so one must leave it and learn the language of the times and try to understand it and live by it: and as for the language of the times, of course is the language of the West, which it imposes in every way!!

Writing and speaking in Arabic became a stain and shunned by most youth, you find them exerting effort to pronounce some English or French phrases expressing that they are following the times... What have become of the youth of the best Nation brought to mankind? Why is Arabic abandoned, when it is the most honourable of languages and chosen by Lord and Creator of man and the universe, to be the language of the great Quran which is favoured over all human languages, yet our youth are panting behind the language of a strange world that makes them live without an identity nor civilization nor roots, wandering around and lost!??

A quick peek at the world of the Internet and more specifically in the social media sites, make us lost in incomprehensible language that is neither English nor Arabic... but a hybrid combination, it is the language they call the language of the Internet or the language of the times. The language that does not recognize the rules of writing letters or grammar. The language that is liberated from all the rules to reflect the reality of its users: a reality that works to liberate the youth and make them free of any controls for their actions and free of restrictions...

If you ask one of them why do you use of this language, why don't you write in Arabic, he will recklessly answer in arrogance and confidence: this is faster and easier, and the Arabic language is difficult and I do not know its grammar!! How strange are the youth of this Ummah! How strange are the youth who have a wealth, envied by the enemies of the Ummah, and yet are forsaking it!! How strange are the youth of Islam who say that Arabic is hard, when George Sarton said, who was a Belgian: "The Arabic language is the easiest language of the world and most clear, it is absurd to stress one's self in creating a new way to facilitate the easy and to clear what is clear, if you open any letter you will not find it difficult to read the worst handwriting in that language and this is the nature of the Arabic writing characterized by ease and clarity." So why is this abandonment of the Arabic language by the Ummah's youth?

Who is responsible for this state of the youth's relationship with the language of their Deen, in which the Shariah rules were revealed and without it, can not be understood?

The departure of young Muslims from the Arabic language means they have lost their identity and civilization, one which made them unique and made them leaders of humanity being in the forefront for centuries. One of the

most important elements of the Muslim Ummah is the Arabic language, and it is dangerous to abandon it, since ancient times it was the language of civilization, science and progress of literary arts, and for centuries the beacon of Sciences and the predominant language in the world. Arabic is a rich inexhaustible language of a sea of beautiful vocabularies!!

The media played a major role in deepening the gap between the Muslim youth and the language of the Deen; the television satellite and radio channels and depending on colloquial language in their programs and their shunning away from the use of classical Arabic, except in some soap operas and historical films, suggesting that Arabic is an obsolete and old language that does not keep pace with the progress of society and its development, as some foreign words were deliberately added to the language to reflect development, progress, and science, and those wanting to keep up with the times to learn them and just deal with it.

The satellite channels also seek to broadcast its programs in the colloquial accent of the country it is in, under the pretext of passing the message of the channel easily and smoothly to the viewers, and to speak from the heart to the heart! These programs were many and filled numerous channels. While the classical Arabic language is neglected, used only as the language of some documentaries or religious or news programs, and they focussed on colloquial accent to provide all matters that is important to children and the youth until they became accustomed to hearing it, and they mock words they hear in an episode or a name in a film, without understanding its meaning, or the reason it was mentioned.

And when scrutinising the educational programs and textbooks, we see how they strive to implement subversive agendas that creates from the sons and daughters of the Ummah generations separated from their roots who do not know their language to understand their culture, and grasp hold of it and protect it. What we see in terms of the introduction of the slang vocabulary or phrases from foreign languages which are written in Arabic script,

make us have pity on these generations that live with weak confused personalities, between the reality that gathered all means to distract them from finding the right way for themselves and the Ummah's revival, and leave them with a remembrance of the creed. In addition to the deliberate publishing of newspapers and magazines in slang, that erased the mother tongue basics and caused the loss of its status.

The youth have grown accustomed to hearing the slang and forgot their mother tongue: they forgot the language of the rules of the Deen, which they need to understand and implement, and seeing in it weakness, disability and delay... It is dangerous that the youth try to elude from the Arabic language because it would then eliminate the Deen and its rules. How will they understand it and by which language if the language was revealed that contained those provisions is not comprehensible or able to read?

The youth's dazzlement with the West and its progress today make them live a completely Western lifestyle so they hasten after to to aquire easy profit and does I'tikaaf not to know the Deen, and attain an explanation for its rulings, but rather to enter through social media sites and chat through their own language the language of their age, which is far from the classical Arabic language: the language that only finds ridicule and contempt from them!!

The solutions to these problems start from the need to change the corrupt concepts that are planted by the spiteful West and to have full conviction, but with certainty that this Ummah is the best Ummah brought to mankind. Allah (swt) says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." [Al-i-Imran: 110]

And to hold on to the Arabic language, which means adhering to Islam and its rules, Allah praised it:

﴿لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

"The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language" [Al-Nahl: 103].



It is sad that the Muslim youth - who are the sons of this language - are the first to fight against it and abandon it and scorn the language of their Deen, not to mention what the thinkers said about it, those who have not, under valued its strength, beauty and values: "One of the strangest things occurred in human history is the spread of the Arabic language, which was unknown, suddenly it began in a very perfect, smooth, fully rich, it has no childhood or old age, that language that exceeded its sisters in its extensive vocabulary and accuracy of meanings, and good built structures." (Ernest Renan)

Also the German Sigrid Hunke did not hide her amazement in this language, she said: "How can a man resist the beauty of this language and sound logic, and the unique charm? The neighbours of the Arabs themselves in countries they conquered have fallen for the charm of that language."

To you, the youth of my proud Ummah: The weakness of knowledge in Arabic means a weak link of the Ummah with the Book of its Lord and good recitation and following its rules, and in that is its weakness and loss, so do not be of help to its enemies against it, and let us work harder, men and women for our revival and the return of its

glory. Enough standing on the ruins of the glories of the ancestors are rise up to your great role, O strong youth of the Ummah of Islam.

*O Muslim youth I call you with a broken heart I cry the loss
of my language with tears*

*They said sarcastically do not grieve over it be patient it is
perished like uprooted palm tree trunks*

*O Ummah's youth carry out the trust to you by the Lord of
man*

*Verily the clear victory is coming, does any one not recall
Bring back its glory and say, Allah willing, we will win
Allah is the best to trust, and the Supreme Determiner*

Written to the Central Media Office of Hizb ut Tahrir by
Zinat As-Samit

11 Rajab 1437 AH
18/04/2016 CE



Hizb ut Tahrir is a political party whose ideology is Islam, so politics is its work and Islam is its ideology. It works within the Ummah and together with it, so that it adopts Islam as its cause and is led to restore the Khilafah (caliphate) upon the method of the Prophethood, the ruling by what Allah (swt) revealed.

لَا إِلَهَ إِلَّا اللَّهُ

MUSLIM YOUTH PIONEERS OF REAL CHANGE - Conference Programme -



International Women's Conference
Rajab 1437 AH | May 2016



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



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Australian Governments Decade Long Targeted Campaign Against Muslim Youth

Muslims in Australia are increasingly placed under the spotlight. Mosques, Islamic schools, centres, Muslim businesses and now, with the prayer room audit targeting Muslim students in public schools, every segment of the Muslim community is being scrutinised. However, the main spotlight and target directed towards Muslims in Australia has been upon the Muslim youth and this is by no accident. Muslim youth have now become fair game for both the Federal and State governments and their policies. In accordance with the US led global campaign against so-called extremism and radicalization, the Australian government is using their soft power strategies that aims to impact Muslim youth the hardest. In June 2011, Attorney-General Robert McClelland said, “The Australian Government, like our allies in the United States and the United Kingdom, recognise that addressing the

causes of radicalisation leading to violent extremism must be a priority”.

During the last 12 years, Muslim communities have witnessed the Howard, Rudd-Gillard, Abbott and Turnbull Federal Governments of Australia all spend 100's of millions of dollars implementing their counter-extremism and radicalisation policies that directly targets the identity of Muslim youth. State Governments have also played their role with the latest announcement by the New South Wales state premier Mike Baird with their 47 million dollar campaign to fight extremism in NSW schools and communities. Muslim organisations have wrongfully cooperated with both federal and state governments by publicly rubber stamping Government policies and accepting millions of dollars of funding for community projects designed to fight extremism and radicalisation and alternatively promoting so-called moderate and contextualised Islam.

The main objective that the Australian government has by targeting Muslim youth is to make them adopt and practice a personal, secularised Islam as a personal faith, equal with other faiths and subordinate them to the prevalent secular democratic system. In turn, the aim is to integrate the youth by involving them in mainstream politics, sports, and culture, diverting them away from key Islamic creedal concepts, and actions such as enjoining the right and forbidding the wrong, adopting the concept of one global Ummah and working for its interests, Khilafah (Caliphate), jihad, accounting the rulers, and presenting the Islamic way of life as a radical alternative to the current order.

The battle to integrate Muslim youth in the secular liberal West therefore happens through various ways and means, most prominently through educational institutions such as schools and universities, and through various initiatives such as leadership programs, youth summits, exchange programs, mentoring programs, sporting and cultural activities, and interfaith dialogue.

TARGETING MUSLIM STUDENTS AT PRIMARY AND HIGH SCHOOL

Australia's Howard government in 2004 initiated policies targeting Muslim youth by launching the National Framework for Values Education that was part of the National Action Plan (NAP). Among the aims of the NAP initiatives was to "support educational and community programmes and projects encouraging loyalty and commitment by all Australians to their country, especially its parliamentary democracy and legal structures, and the promotion of Australian values."

Brendon Nelson, former Minister for Education commissioned a values education study in July 2002 which resulted in the National Framework for Values Education, launched in 2004. Its aim was to place 'Australian values' much more prominently in education policy. 31 billion dollars of federal education funding was made available to schools tied, importantly to the implementation of the new framework. The Minister for Education clearly warned Islamic schools at the time that they must teach Australian values.

"If you want to be an Australian, if you want to raise your children in Australia, we fully expect those children to be taught and to accept Australian values and beliefs."

The current Turnbull government in 2015-16 continues targeting Muslim youth in schools. Minister Micheal Keenan the Minister Assisting the Prime Minister for Counter Terrorism together with the Minister for Education and Training, announced in February the New Schools Initiative. The new schools' initiative aims to place teachers as a source of intelligence gathering of Muslim youth in the name of preventing youth from radicalisation. This according to the government is "done in three key support measures: providing awareness training for relevant school staff on understanding

radicalisation to violent extremism, appropriate support and referral pathways". The Radicalisation Awareness Kit aims to provide teachers with this awareness of the so-called tell tale signs of radicalisation that they are expected to report to the police every month. Some of these signs are increased religious devoutness, a significant change in appearance, "statements of moral superiority", or searching for answers about faith and identity "in an inappropriate way". Reportable incidents also include "graffiti in the school relating to extremist or terrorist organisations"; "threatening other students in regard to religious practices"; "writing or sharing violent or threatening racial comments" or "concerns raised to a school about an ex-student's activities whose siblings still attend the school". Teachers are instructed, "If you become aware of an issue under any of these circumstances you must report to the school safety and response hotline," the guidelines read. "A copy of all incidents will be provided to NSW police at least monthly." A separate sheet given to teachers makes clear that "local, community and world issues can and should be a part of normal discussions in schools and everyone has the right to explore and debate ideas in a tolerant and respectful manner". But it notes, "if support for extremist behaviour is exhibited during these discussions you should advise your principal".

Case studies are being used as part of this training to observe would-be 'tell tale signs' of radicalisation, with the usual ridiculous tropes high on the list of watch-out signals. One case study that was presented to executive staff is of a 15 year old Muslim school girl who 'admits' to her teacher that she was shown 'violent' online videos from Syria and that she wanted to travel to Syria and learn to 'fight' in order to 'help her brothers and sisters being murdered'.



Other signs that executive teachers and staff at schools are being “trained” in regards to include: missing basketball practice; not appearing to socialise with her small group of close friends as previously; spending more time alone.

These sorts of embarrassing case studies are, needless to say, ludicrously simplistic and reductionist in how they depict ‘radicalisation’, and will only help proliferate the most damaging stereotypes about young Muslims, leading no doubt to suspicion at schools. That ‘missing basketball training’ could ever become a sign of radicalisation shows the extent to which a government-assisted, media-hyped hysteria has been fashioned in the consciousness of people in Australia.

The lack of willingness to acknowledge that events overseas often concern Muslims – both young and old – is another feature of these misplaced “training” regimens. If, as is feared, young Muslims started being singled out for being “radicalised” on such grounds, the sense of resentment is only likely to increase, not decrease.

The school playground has therefore by extension been included in the battleground for the government’s fight against radicalisation, targeting our most vulnerable and innocent our children. Mariam is a year 5 student who had been caught in this crossfire and this is her story.

During lunch time, I ran up to my old kindergarten teacher and I said ‘Miss, look at my gun (playfully). I put my carrot on top of my apple to make it look like a toy gun.’ The teacher walked closer to me, stood over me and said, ‘How dare you!’ She was yelling and screaming her head off and she said again, ‘How dare you do that? If I were to call the police right now, you will get into big trouble and what you’ve just done is an act of terrorism!’ She said that she was going to tell my year 5 class teacher and then the Deputy Principle and then tell my mum and tell her what I’ve done. I told her that I was just playing around and I didn’t know what I did wrong. The teacher said, ‘That’s very rude of you. Sit down and eat your lunch now.’ After lunch, she told my class teacher, who called me to the side of the class after everyone had left for home time. She said to me, “What you did at lunch time, you can’t do that. It’s an act of terrorism. But don’t worry, you’re not in trouble.” she said.

Schools should be a place where children’s learning capabilities are enhanced in a safe and nurturing environment. Muslims have been part of the public education system for decades and have produced many individuals who have gone onto achieve their goals through education and in their professional careers. We must resist any attempt to vilify our children and policies that may be used to this end.

TARGETING MUSLIM STUDENT ASSOCIATIONS AT UNIVERSITIES

Intimidation of Muslims Student Associations in the media and the policing of their events by authorities has also taken place in Australia. In 2014, officials from the University of Sydney intervened and cancelled an event organised by the Sydney University Muslim Association citing security reasons. In another incident, the Muslim Student Association at Western Sydney University in 2015 was targeted for hosting an event with

segregated seating for males and females.

CURRICULUM CONTENT CONTROL IN ISLAMIC SCHOOLS

Government interference in and dictation to Islamic schools went so far as drawing up a new curriculum for Islamic studies, led by the avowedly secular National Centre Excellence of Islamic Studies (NCEIS). «In collaboration with the leadership and teachers of selected Islamic schools and Muslim peak bodies, the NCEIS will design and develop a Common Curriculum Framework (CCF) for teaching Islamic studies in Australian Islamic primary and secondary schools. The CCF will help to create discerning students, who are able to differentiate mainstream, traditional Islam from violent extremism. Acknowledging Australia’s and Islamic history, will be presented with adherence to traditional principles.

INTERFAITH DIALOGUE

Interfaith dialogue that aims to show Islam as equals to all other faiths which promotes a subordinate position to the secular system - has been a prominent activity pushed by the government for the youth with particular attention placed upon Muslim participation. One example was in 2006 called Funding of Project Abraham: Reaching Out to Country, that aimed to increase knowledge, awareness and understanding of the commonalities that Muslims, Jews and Christians have in the context of exploring social issues. Government Minister Andrew Robb said at the time, “A school project uniting Christians, Muslims, and Jews will reinforce Australia’s proud tradition of respect for racial and religious diversity in the Australian community... We are very good at integrating people from all over the globe but we have to keep working at it.” “Integration amongst all Australians - whatever their faith - is the best way to prevent extremists getting a toehold in Australia”.

These are a few ways in which the Australian governments have taken aim over the last 12 years targeting the identity of Muslim youth through the social engineering of the Muslim community and their children via anti-terror, extremism and now radicalisation policies. Muslims therefore have to be fully aware of the active campaigns that aim to replace their children’s Islamic identity to a secular nationalist one via the education systems be they state or Islamic schools.

﴿وَلَنْ يَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ﴾

“And never will be pleased with you the Jews and [not] the Christians until you follow their religion. Say, Indeed, (the) Guidance (of) Allah, it (is) the Guidance.» And if you follow their desires after what has come to you of the knowledge, not for you from Allah any protector and not any helper.” [Sarah Al-Baqarah: 120]

Written for the Central Media Office of Hizb ut Tahrir by
 Tsurouya Amal Yasna
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