

Crises & Crossroads

The Urgency of Islam To Save the world

Saturday, May 13, 2023 12-5 pm



Protecting the Muslim Family
from the Secular Agenda

The Feminist Agenda Exposed
The LGBTQ Agenda Exposed

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Foundations of the Social System of Islam:

Excerpts From The Social System of Islam By Hizb ut-Tahrir

What in fact happens is that once a person is confronted with an exciting tangible reality or sexual thought, which stimulates the procreation instinct, that person will be agitated and demand satisfaction. If the demand is not met with satisfaction, that person will only experience anxiety. However, if the stimulus is kept away or the person is kept occupied with something that dominates the instinct, the anxiety disappears.

This is because the community is of no worth without the cooperation between men and women, considering them as two colleagues who support each other in mutual love and kindness. For this reason, we must emphasize the importance of complete change in the community's outlook towards the relationship between men and women, which will end the dominance of the concepts of sex, turning it into a matter which is natural and necessary for satisfaction and ending the restriction of this relationship to pleasure and enjoyment. Instead, it will produce a view which seeks the good of the community, not one which is purely sexual, and it will be governed by the fear (taqwa) of Allah and not by enjoyment or lust. It is a view which does not deny a person the enjoyment of sexual pleasure, but makes it lawful, ensuring the survival of the human race and agreeing with the ultimate goal of a Muslim, which is to seek the pleasure of Allah (swt)." [page 18]

Verses in the Qur'an have come addressing the marital aspect, i.e. the purpose for which the procreation



instinct was created. Thus, there are verses which make it clear that the creation of the procreation instinct, in origin, is for the purpose of marriage i.e. survival of the human race. In other words, Allah (swt) has created the instinct for the purpose of marriage. The verses clarify this using various styles and numerous meanings in order to ensure that the view of the community towards the relationship between the man and woman is a view which is focused on marriage and not on sexual intercourse.

"Oh mankind! Be dutiful to your Lord, Who created you from a single person, and from him created his wife, and from them both He created many men and women". [TMQ 4: 1]

"It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he had sexual relations with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord: If You give us a good child, indeed we shall be amongst the grateful". [TMQ 7: 189]

"And indeed We sent Messengers before you and made for them wives and offspring". [TMQ 13: 38]

"And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons". [TMQ 16: 72]

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection



and mercy". [TMQ 30: 21]

"The Creator of the heavens and earth, He has made for you mates from yourselves". [TMQ 42: 11]

"And that He (Allah) creates the pairs, male and female, from nutfah (drops of semen) when it is emitted". [TMQ 53: 45-46]

"And We created you in pairs". [TMQ 78: 8]

Thus, Allah (swt) restricted the creation of the male and female to the marital aspect. He (swt) repeated this, so that the view towards the male and female be focused on marriage i.e. towards producing offspring for the survival of the human race. [pages 19-20]

As for Muslims who believe in the Aqeedah of Islam, and the validity of its rules, carry a different point of view. Islam views the sexual aspect of the relationship to be for the preservation of the human race and does not focus solely on the sexual aspect. It considers the sexual aspect to be an inseparable part of satisfaction though it is not the primary motive. Consequently, Islam views the presence of sexual ideas and the tangible realities that excite the instinct as a cause of corruption and harm. Hence, it forbade a man from meeting a woman in seclusion (khalwah), the woman from showing her charms to non-mahrams and men and women from looking at each

other from a sexual perspective. Islam has also defined the cooperation between men and women in public life and confined sexual relations between men and women to two situations, namely marriage and possession of what your right hands possess.

Therefore, Islam works to prevent the procreation instinct from being aroused by anything in public life and works to confine sexual relations to specific situations. Contrary to Islam, Capitalism and Communism work to create situations that excite this instinct in order to satisfy it and to set it loose. Also, while Islam views the sexual relationship to be only for the purpose of preserving the human race, Capitalism and Communism view the man-woman relations purely from a sexual perspective. The gulf of difference between what Islam aims to achieve and what the other two ideologies are devoted to achieve is highly evident. [pages 24- 25]

What in fact happens is that once a person is confronted with an exciting tangible reality or sexual thought, which stimulates the procreation instinct, that person will be agitated and demand satisfaction. If the demand is not met with satisfaction, that person will only experience anxiety. However, if the stimulus is kept away or the person is kept occupied with something that dominates the instinct, the anxiety disappears. Therefore, suppressing the procreation instinct once aroused will

result in discomfort nothing more, and if not excited, nothing will result, not even discomfort. Therefore, the proper solution is not to stimulate the instinct. This is achieved by preventing anything from stimulating it if satisfaction is not possible.

This shows the fallacy of the Western and Communist point of view, which made the community's view of men-women relations to be focused on the masculinity and femininity aspect. Consequently, it shows the falsehood of the treatment produced by this point of view with its stimulation of the instinct in men and women should be aroused through means such as free mixing, dancing, games, stories, etc. It also shows the correctness of the Islamic point of view which made the community's view of sexual relations focused on the purpose for which this instinct was created, namely preserving the human race. Accordingly, it shows the correctness of the solution produced by this view of avoiding any kind of stimulating tangible reality or sexual thought when legitimate satisfaction through marriage or what their right hands possess is not available. Therefore, Islam alone is able to completely and correctly treat the corruption caused by the procreation instinct in the society and among the

“No man should be in seclusion (khalwah) with a woman without her mahram.”
[Reported by alBukhari]

people. Such a treatment will result in righteousness and elevation in the society and the people. [pages 27-28]

However, Islam laid down certain precautions against anything that would lead to unlawful sexual relationships or divert men and women from the specific system assigned to control the sexual relationship. Islam stressed these precautions. Thus, it made chastity compulsory, and obliged the use of every method, style and means that would lead to the protection of chastity and morals. This is due to the principle that that which is necessary for the fulfilment of an obligation is an obligation. To achieve this goal, it outlined certain divine



rules (ahkaam shariah). Numerous divine rules include:

1. It commanded both men and women to lower their gaze.

“Tell the believing men to lower their gaze and to protect their private parts. That is better for them. Allah knows the details of what they do. And tell the believing women to lower their gaze and protect their private parts”. [TMQ 24: 30]

2. Women are commanded to wear modest clothes that cover all places of charm except what is apparent (by necessity) and to drape their clothes over them so as to cover them.

“And they are not to show their charm except that which is apparent. And let them cover their chests and necks (juyooob) with their head covers (khimaars)”. [TMQ 24: 31]

“Oh Prophet, tell your wives and daughters and the women of the believers to drape down their outer clothes (jilbaab)” [TMQ 33: 59]

Which means they are not to show the places of charm, except that which is apparent i.e. the face and the hands. Khimaar is the head cover and jayb is the v-neck i.e. the shirt opening from the neck to the chest. In other words, they should place their khimaar over their necks and chests. As for draping of the jilbaab, it means to lower and loosen the dress down.

3. It forbade the woman from traveling for over one day and one night without a mahram. The Messenger (saw) said:

“It is not permitted for a woman who believes in

Allah and the Day of Judgement to travel one night and one day except with a mahram." [Muslim]

4. It forbade a man and a woman to be in seclusion (khalwah) except in the company of a mahram. The Messenger (saw) said:

"No man should be in seclusion (khalwah) with a woman without her mahram." [Bukhari]

Ibn Abbas reported that he heard the Prophet (saw) give a speech in which he said:

"No man should be in seclusion (khalwah) with a woman except with her mahram. Also no woman is to travel but with her mahram." Upon hearing this, a man stood up and said: "Oh Messenger of Allah, my wife is out to perform Hajj and I have been conscripted in such and such battle." The Messenger said: "Go and perform Hajj with your wife." [Muslim]

5. Islam forbade the woman from leaving her house without her husband's permission as this is his right over her. If she leaves her house without permission, she is considered disobedient and rebellious (nashizah), and consequently will not be entitled to financial support (nafaqah). Ibn Battah reported in his book, The Rules pertaining to Women, from Anas that a man travelled out of town and prevented his wife from leaving the house. Then her father became ill. She asked the Messengers (saw) permission to visit her sick father. The Messenger (saw) replied:

"Fear Allah and do not disobey your husband."

Afterwards her father died and she asked the Messenger's (saw) permission to attend his funeral. He (saw) said:

"Fear Allah and do not disobey your husband."

Then Allah (swt) revealed to the Prophet (saw) that:

"I have forgiven her due to her obedience to her husband."

6. Islam made the community of women separate from the community of men in the private life and in the Mosques, schools and the like. It stipulated that women

live among women and the men among men. It also ensured that the rows of women are behind the rows of men in prayer, urged women not to mingle amongst the crowds of men in the streets and markets, and stipulated that women live only with women or a mahram. A woman can perform her public activities such as buying and selling and the like, as long as she goes back to live with women or a mahram.

7. Islam endeavored to keep the co-operative relation between men and women of a public nature in all transactions. It did not allow such relation to be private such as exchanging visits among the nonmahram men and women and going out together. This is because the purpose of this cooperation is for the woman to fulfill her rights and affairs and to undertake her obligations. With these Ahkaam (rules), Islam took precautions to prevent the meeting of men and women from turning into sexual encounters in order to maintain the co-operation and allow people to carry out their interests and perform their duties. Therefore, Islam treated the relations that result from the interests of individuals, men or women, when the two meet. It also treated the relations that result from the meeting of men and women, such as financial support, parenting, marriage, etc. Islam's treatment restricted the meeting to the relationship that necessitated the meeting and kept it from turning into a sexual encounter. [Pg 33]

Check out the Social System in Islam in full here:



The Western Views On Men & Women

Excerpts From "Refutation of the Capitalist Western Thought as an Ideology, Civilization and Culture Book"

• The Origin and History of Western Views on Men and Women

Secularism gave a new perception about man and society that is contrary to Christianity. Despite that, it did not change the worldly view about women that was prevalent in society, both in theological and philosophical literature. Instead, some philosophers attempted to justify the view philosophically and intellectually. Many philosophers of liberalism and Enlightenment such as Hume, Hobbes, Locke, Kant, Rousseau, and Montesquieu, remained skeptical about the mental faculty of women. They endorsed the view of Greek philosophers, who maintained that the male is, by nature, mentally superior to female. For instance, as mentioned in *The Story of Philosophy* by Will Durant, the Greek philosopher, Aristotle, said, "Woman is to man as the slave to the master, the manual to the mental worker, the barbarian to the Greek. Woman is an unfinished man, left standing on a lower step in the scale of development."

Not many Western philosophers had proposed the issue of gender equality in the second half of the nineteenth century, except for a few, such as John Stuart Mill in his book, *The Subjection of Women*. The Western European laws were influenced by the pre-existing view, after the democratic revolution and secularization of the society. Secularization did not give new rights to women. Instead, it deemed her inferior. For example, the Napoleonic Code, also called the Civil Code of the French, issued in 1804, stipulated in article 217, "A wife, although noncommunicant or separate in property, cannot give, pledge, or acquire by free or chargeable title, without the concurrence of her husband in the act, or his consent in writing." Many of the philosophers asserted that women stayed away from politics, because they were not suitable

for it by nature. Political rights were given to women only in the twentieth century CE.

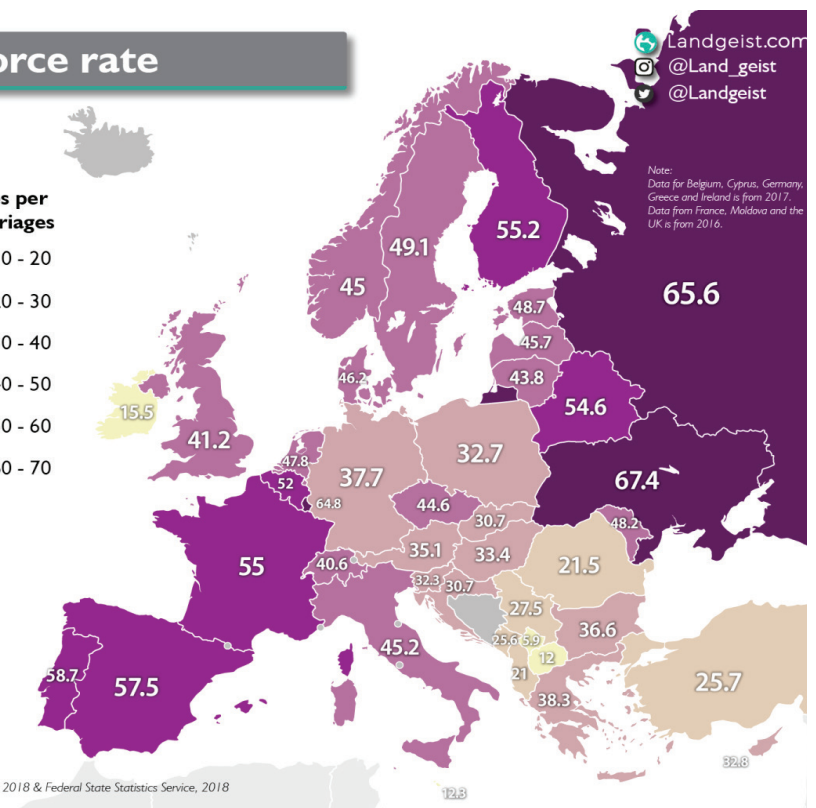
For example, France granted women the right to vote in 1945, a full century and a half after the French Revolution. It is the French Revolution that called for liberty, equality, fraternity and reason and was personified in the form of the woman, Marianne, as a significant republican symbol and national icon. In summary, the modern Enlightenment movement did not change the worldly view about women. Its so-called liberty, equality, fraternity and reason were all basically directed to men alone, excluding women. An evidence for this is the failure of the amendment proposed by John Stuart Mill to the Second Reform Bill of 1867. The amendment was tabled in the British House of Commons to change the term 'man' to the term 'person,' in election laws. However, only 73 members voted in favor, whilst a majority of 194 members voted against.

Divorce rate

Divorces per 100 marriages



Source: Eurostat, 2018 & Federal State Statistics Service, 2018



Note:
Data for Belgium, Cyprus, Germany,
Greece and Ireland is from 2017.
Data from France, Moldova and the
UK is from 2016.

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Although the modern Western Enlightenment movement maintained the pre-existing view related to the respective statuses of men and women in society, it changed the view towards the relations between them and their outcome. Secularism did so through its adoption of the idea of freedom and its definition of happiness and pleasure. It reduced the view about the relations between male and female to a sexual relationship. It challenged the concept of honor, dignity and chastity, in contradiction to the Christian Church. The Christian Church considered seeking pleasure as sin. Augustine of Hippo (died 430) taught that sex was only to be used for procreation, and that recreational, or lustful, sex was to be avoided. This view which was echoed nearly a thousand years later by Thomas Aquinas (died 1274). So, Christianity considered sex as a physical, carnal, satanic act, which was allowed only within the framework of marriage, for the sake of childbearing alone and limited to a single permissible position, on particular days.” (Page 124-126)

“The nineteenth century CE ended with its ideological conflicts, accompanied by resultant political and economic reforms. However, these did not change the condition of women. Then Western societies welcomed the twentieth century CE, from its beginning to its middle, with the outbreak of two world wars that plunged women into the arena of production and service. Western societies thereby created a new situation that forced them to recognize some of the political, economic and social rights of women. This new situation paved way for the intensification of what is called the feminist movement in its activities and raising of demands. Moreover, the movement changed its objectives and strategies. What is called the second-wave of feminism began in the sixties of the twentieth century CE, targeting the entire social system pre-existing in the West with a new vision focused on genderism, which is eliminating gender discrimination based on male-female duality,



encompassing gender stereotyping, gender roles, gender determination and gender awareness. Second-wave feminism’s focus on eliminating gender discrimination was inspired by the philosophies of liberalism, freedom, Marxism, existentialism and the post-modernist deconstructionism. The movement was supported by sexual liberation movements and gay organizations. Thus, the objective had become not just for the sake of equality between men and women, but also for the sake of abolition of all discrimination between genders. After decades, the subject of gender discrimination was adopted by the international organizations including the United Nations, which adopted it as a concept in the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) of 1979. Then gender discrimination was stipulated as a term and concept in the documents of the International Conference on Population and Development (ICPD) in Cairo, Egypt, of 1994, followed by the World Conference on Women in Beijing in 1995. Many Western nations have gradually endorsed the view of genderism, as a whole or partially.” (Page 127-128)

• The Fundamental Issue of Post-Modern Views on Equality

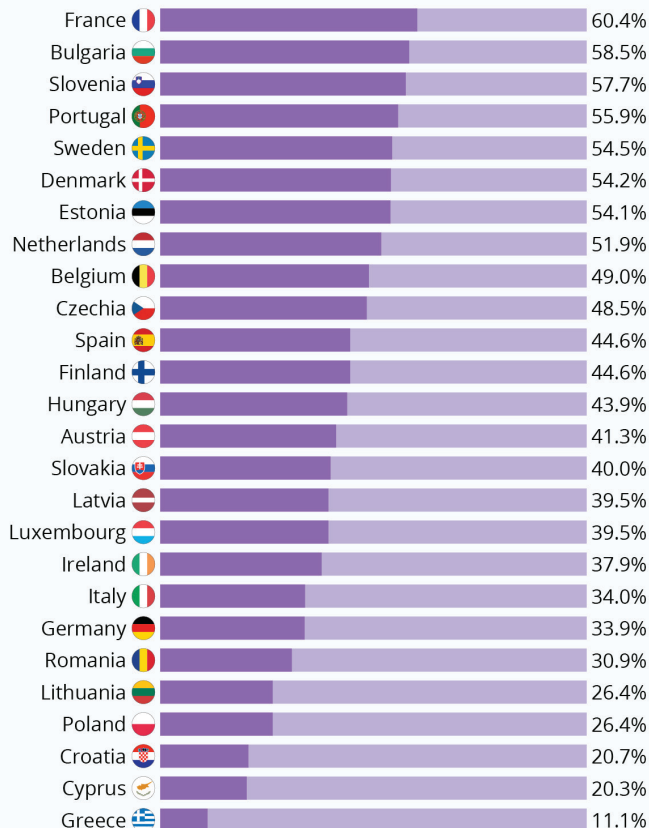
There is no way to impose the view of gender according to their understanding, except by ending cultural diversity in the entire world, unifying all opinions upon their ideas, in order to create a universal, mono-culture of genderism

The Fundamental

mistake of the West lies in its view regarding women, regardless of whether the view is old or new.

Where babies are born outside of marriage

Share of live births outside of marriage in the EU in 2018*



* Belgium=2016. Cyprus=2017. No recent data available for Malta.
Source: Eurostat

When its civilization was founded, all of its theories and legislations were focused on men alone. When its shortcomings were apparent, calls for the liberation of women and advocates for their rights emerged. Thereby the West adopted the idea of gender equality, whilst this idea is in itself invalid. However, the statement of equality indicates a previous judgment that establishes separation and distinction between two matters. This indicates that the original judgment within the West is the distinction between men and women. Moreover, equality requires the precedent of a model, upon which the comparison is made for equalizing. Thus equating women with men means holding men upon as a model upon whom comparison is to be made, making men as the basis upon which equality is based.

This obviously means that the Western legislators considered men in legislation in origin. Then the Western legislators later amended, annexed and appended women within the original legislation. Thus the origin of Western legislation is allotment to men alone, rather than both men and women together. This means that the original view about women did not change, even though some legislation has been amended. The problem persists in the Western societies, appearing in various manifestations, such as the battle of the sexes and genderism. Western feminist movements of various waves perceived this matter. They perceived that the problem was not in the legislation, but in the original view itself, i.e. in the philosophy of legislation itself. This is because treatments, such as rulings and principles that regulate and organize relationships, emerge from the original view about the relationships, their purposes and about whom they are concerned.” (Page 128-129)

• The Hypocrisy of Spreading & Enforcing Modernist Views While Simultaneously Championing Diversity

For advocates of genderism, the difference between man and woman is not to be determined biologically. For them gender is to be based on the culture, ideologies and beliefs that shape the features of the identity. Thus the difference is determined culturally. This is summarized by the famous quote of the French existentialist philosopher, Simone de Beauvoir, who said, "One is not born, but rather becomes, a woman (French: *On ne naît pas femme, on le devient*)" in her book, *The Second Sex* (French: *Le Deuxième Sexe*). So, according to their view, the role of a woman in society does not form as a result of her biological characteristics. Instead, it forms according to the social and cultural conditions that are prevalent in the society. Thus every person must determine their gender identity. So a male determines himself to be a man or woman, whilst a female determines herself to be a woman or man. According to their view, society must abolish the differences in sexes and gender roles, ensuring everyone determines their gender identity as they wish.

This opinion is also an evidence for its own invalidity, refuting itself through self-contradiction. The self-contradiction is because the Western body of gender studies itself asserts that culture is what shapes the features of the identity of the human, whether male or female. This implies that men and women are merely the consequence of the culture that is prevalent in any given society. It is

to be noted here that cultures and ideologies are innately multiple, diverse and contradict one another. Moreover, the West and the United Nations have themselves acknowledged cultural diversity and the obligation of tolerating them, acknowledging cultural diversity as a universal human right. It is thus natural for the identity of a Muslim woman for instance, to be different from that of a Western woman. In this way, the call to gender has unraveled its own thread before it was entwined, plucking out what it planted by its own hands.

There is no way to impose the view of gender according to their understanding, except by ending cultural diversity in the entire world, unifying all opinions upon their ideas, in order to create a universal, mono-culture of genderism. This is what the United Nations ensured by the globalization of the Western gender concept, imposing it upon all other nations. This also contradicts the idea of cultural diversity and its distinctive determinants, as stipulated in the Universal Declaration on Cultural Diversity, adopted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2001, supported in the West through its anthropological, sociological and other studies. Here, the supporters of genderism are only able to say, there is no contradiction between universal rights and cultural diversity. However, we must ask them, who determined genderism as a universal right? How can genderism be truly universal, when peoples and cultures are against it and even Western society is divided in this regard?!" (Page 130-131)



• The Islamic Definitions of Men, Women and Gender

man

noun

1. an adult male human being.
"a tall man with a beard entered the restaurant"

Similar: male adult male gentleman guy fellow gent mother's son ▼

The correct view about men and women that is convincing to the mind and agreeing with human nature (fitra), is the view brought by Islam.

This view is capable of saving Western society and humanity as a whole from loss, getting lost, misery and despair, Allah (swt) says,

"And the male is not like the female." [TMQ 3:36].

Allah (swt) says,

"And that He creates the two mates, the male and female." [TMQ 53:45].

Allah (swt) says,

"And [by] He who created the male and female" [TMQ 92:3].

Allah (swt) says,

"O people, indeed We have created you from male and female." [TMQ 49:13].

Allah (swt) created male and female as two different sexes. There is no discrimination against anyone in this natural or biological difference, between the two sexes i.e. male and female sexes, whether he is a believer or disbeliever, whether he is white or black, whether male or female. Despite Islam's acknowledgement of this natural difference, it does not take account of it in its view towards the two sexes. Instead, it takes account of their kind as a whole i.e. considering male and female as humans alone, which is in contrast to all other philosophies. So man is a human and woman is a human. Neither of man or woman differ over another in terms of their humanity. No

one is discriminated against in anything of this humanity. Allah has prepared both of them to engage in the arena of life with virtue of their both being humans. He (swt) made them live determinately in a single society. He (swt) made the survival of the species dependent on their union and their mutual existence in every society." (Page 132-134)



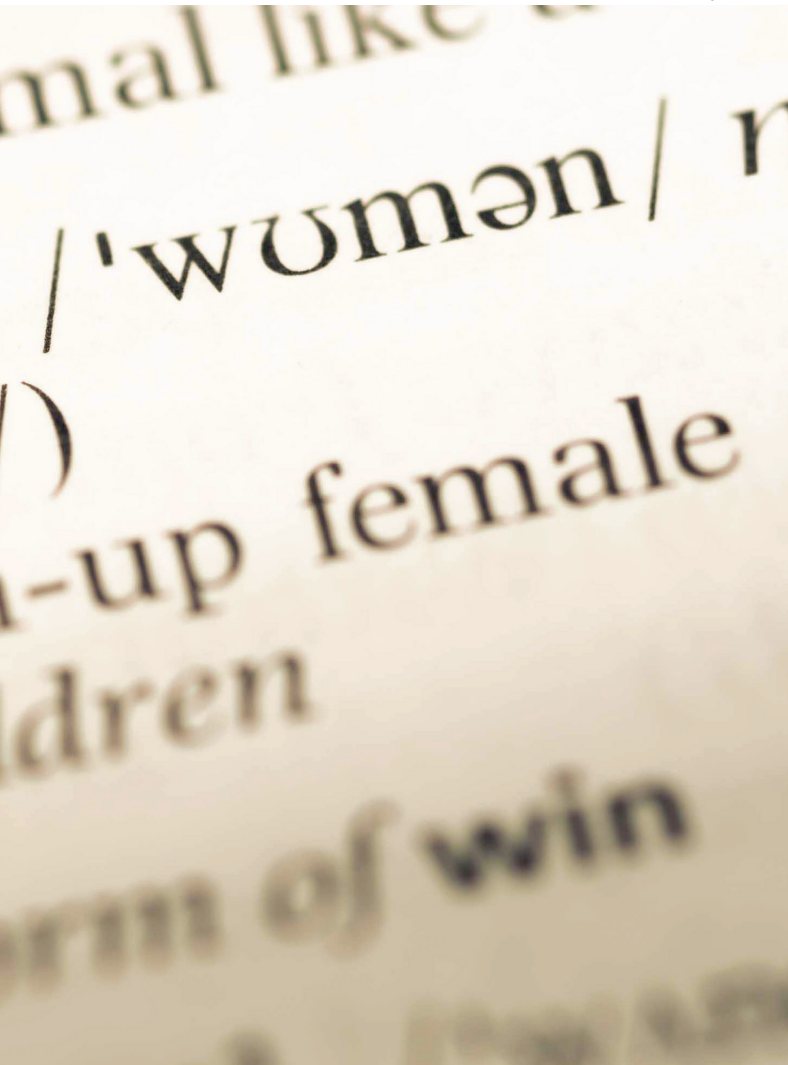
• Rights, Responsibilities & Justice of The Sexes Under Islam

Accordingly, Islam does not discriminate between men and women in its call to humanity to believe. Islam made responsibilities related to worship such as Salah, Fasting, Hajj and Zakah, one and the same, for both men and women. Similarly, Islam made morals and their characteristics one and the same, for both men and women. Islam also made the rulings of transactions, such as trading, loans, guardianship and others, one and the same, for both men and women. Islam obliged learning and teaching upon both men and women, without any discrimination. Allah (swt) has legislated the rulings related to humans, by virtue of being human, as one and the same for both men and women. Allah (swt) says,

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.” [TMQ 33:35].

As for the rights and obligations and the Shariah responsibilities related to the biological nature of woman by virtue of being a female, on the one hand, and that which is related to the nature of man, by virtue of being a male, these rights and obligations, these responsibilities, differ between men and women. This is because in these cases, it is not a treatment for humans as a generic absolute. Instead, it is a treatment to the types of humans within the genre of humans, whose human biological nature is distinct to that of the other type. Therefore, the treatment should be for this kind of human and not for all humans generically. Accordingly, Islam distinguishes women with rulings related to her femininity, such as rulings regarding menstruation, pregnancy and child birth. Islam also made for her the right of the custodianship of children to the exclusion of man. Islam made the work to earn money as permissible (mubah) for women, whilst making it obligatory for men. Fighting is not obliged upon women, whilst it is obligatory upon men.

This is the view of Islam towards the male and the female i.e. man and woman. It is the view based upon their human nature and not upon their respective sex or social diversity. It is the correct view that removes the conflict present today around the world between men and women, making them as brothers and sisters, who work together for the stability and advancement of society.” (Page 136-137



Protecting the Muslim Family from The LGBTQ Agenda

• Toolkit: Preschool to Early Elementary

Allah's Messenger (saw) cursed the men who resemble and imitate women; and the women who resemble and imitate men." [Bukhari]

Young children are constantly taking in new information, so it is important for you, as their parents and role models, to give them an Islamic viewpoint from which to connect and process what they are observing and learning via society and school. Even if your children may not be aware of homosexuality and transgenderism at the moment, the current public school system will ensure they will be soon enough.

You need to start by giving them a comprehensive framework from which to view the world. This framework entails understanding who Allah (swt) is and how Allah (swt) has taught us to conduct ourselves in this life through His Quran and His Messenger Muhammed (saw). By doing this, you will be providing your children with a basic criteria of understanding how to view the world we live in and how we determine what is right and wrong (halal and haram). This will inshaAllah create the foundation by which you can discuss any issues that arise. Keep in mind it is still important to use age-appropriate words to explain these concepts to younger children.

Even though the issue of LGBT and sexuality may seem difficult to discuss with your young children, you can do so in very simple terms and connect it with what Allah (swt) says in the Quran and what they already know about general relationships between people.

Find a good age-appropriate children's Quran or Quranic storybook to read to your child frequently. Make it a quiet and peaceful time where you and your children can connect to the word of Allah (swt), and they

will feel at ease asking you questions. This will also set a foundation for your children to be comfortable coming to you for explanations and questions about things they may encounter as they grow up. Make a habit of reading stories from the Quran to your child from birth.

Creation and Marriage

Explain to your children how Allah (swt) created human beings. Talk to them about the creation of Adam (AS) and Hawwa and how it was from them, a man and a woman, that the rest of humankind came from. Adam (AS) and Hawwa were the first husband and wife, mother and father.

"Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, "Be!" And he was." [TMQ 3:59]

"O Mankind, Be mindful of your Lord Who created you from a single soul, and from it, He created its mate, and through both, He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and honor family ties. Surely Allah is ever Watchful over you." [TMQ 4:1]

Allah (swt) has defined marriage between a man and a woman.

"Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are

devoutly obedient and, when alone, protective of what Allah has entrusted them with." [TMQ 4:34]

Allah (swt) has decreed that babies come into this world only through a man and a woman (procreation).

"And certainly did We create man from an extract of clay. Then We placed him as a sperm drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators." [TMQ :12-14]

Gender

Explain to your children that Allah (swt) has created only two genders a male (boy) and a female (girl). Boys and girls have different body parts that function for different purposes, which Allah (swt) has explained to us.

You can tell them, "Alhumdillah, we are Muslims, and Allah (SWT) has given us His guidance. Not everyone believes in Allah (SWT) and his Quran. Therefore, they believe and do things that are against Allah (saw) and His Messenger (saw)."

For example, only a woman (mother) can carry a baby in her womb and give birth.

"He is the One Who shapes you in the wombs of your mothers as He wills. There is no god worthy of worship except Him—the Almighty, All-Wise."

[TMQ 3:6]

In today's world, your children may come across a cartoon, a storybook from the library, or a school that tells them it is okay for a boy to feel like a girl and a girl to feel like a boy. The illustrations may show boys wearing girls' clothing and girls wearing boys' clothing (transgenderism). The book, cartoon, or reader of the story

may say that God made a mistake and accidentally put them in the wrong body during conception.

In this scenario, explaining to your children that Allah (swt) does not make mistakes is essential. Allah (swt) is perfect.

"Allah knows what every female bears and what increases and decreases in the wombs. And with Him everything is determined with precision." [TMQ 13:8]

Also, explain to them that Allah (swt) has given certain attributes (masculinity) to men and certain attributes (femininity) to women.

Ibn 'Abbās (r) said:

"Allah's Messenger (saw) cursed the men who resemble and imitate women; and the women who resemble and imitate men." [Bukhari]

It is essential to also explain to your children why others around them live like this, and why many people around them are okay with LGBT. This question is inevitable, as the LGBT lifestyle is being increasingly pushed into the mainstream, and those who disagree with it are labeled as a bigot.

You can tell them, "Alhumdillah, we are Muslims, and Allah (swt) has given us His guidance. Not everyone believes in Allah (swt) and his Quran. Therefore, they believe and do things that are against Allah (swt) and His Messenger (saw)."

Explain to your children that not everyone follows the perfect deen of Allah (swt). Teach them to tell people about Allah (swt) and the Prophet Muhammed (saw). Teach them to make dua for the disbelievers to be guided to Islam. You can use the above points to remind your children what Allah (swt) has taught us in relation to LGBTQ.

• Toolkit: Middle School to High School

Muslim teenagers who have hit puberty are now held accountable to Allah (swt). Both good and evil deeds are recorded and will be weighted on the scale on the Day of Judgement. This age is critical for Muslims in America to grasp their Islamic Identity as the exposure to haram is very visible in their middle and high school years.

“The pen is lifted from three people: a sleeping person until he awakens, a child until he becomes an adult, and an insane person until he regains his sanity.”
[Tirmidhi]

The exposure to Fahisha is amplified more than ever with exposure to what they hear and see on social media, entertainment, school, and so on. The schools and media are the most aggressive in pushing the LGBT agenda on teenagers. Year after year, Muslim youth are being increasingly challenged with the concept of “fitting in.”

Allah (swt) has defined marriage to be between a man and a woman. The concept of marriage for Muslims is based on the Aqeedah that Allah (saw) has put forward for all Muslims to adhere to. Muslims do not recognize same-sex marriage, nor do we support it.

The lack of proper guidance on how a Muslim should reflect on “fitting in” from the Islamic perspective (Aqeedah) has created a dilemma. Muslim youth have been conditioned to feel embarrassed or ashamed of their deen. If a Muslim doesn’t know the “Purpose of Life,” they will go off course, picking up ideas/concepts not from Islamic Aqeedah but from secular principles that allow them to fit in with the rest of society, while unfortunately compromising on this Aqeedah.

Discussing Hard Topics with your Teenagers

It will be difficult and uncomfortable for Muslim parents to talk about LGBT issues, but remember that teenage Muslims have already been exposed to this evil by schools, social media apps, etc. If the parents continue to remain silent, Muslim teenagers will learn about the LGBT agenda from the pro-LGBT community, which will shape them to accept what Allah (swt) and his Messenger (saw) have condemned and prohibited. For this reason, it is crucial for parents to talk to their teenage children about this problem and help them develop the correct Islamic framework that will help them with understanding LGBT from an Islamic viewpoint.

Developing Islamic Concepts

When humans process new information, they start from what they already know, connecting new information to their previous knowledge. Before your children are even aware of homosexuality, begin by teaching how Allah (swt) expects Muslims to view life by the Islamic Creed, the “Aqeedah.”

The Aqeedah serves as the intellectual basis upon which every detailed thought about Muslim behavior and the systems of this life are built. Islam is built on one foundation, the Aqeedah, which states that behind man, life, and the universe is a creator who made them all and everything else. He is Allah (swt). Allah created everything from nothing (Adam). His existence is necessary because everything depends on Him, but He doesn’t depend on anything.

Purpose of Life

“I have created the jinn and humankind only for My worship.” [TMQ 51:56]

Everyone in this world thinks about what’s the purpose of our life. Who created us? Why have we been created? Why are we here in this world? Allah (swt) is the only creator of this world. He created us to worship him and has sent his message to mankind



FOCUS ON THE FAMILY®

through prophets and messengers, with the last of them being Mohammed (saw). Allah (swt) gave us life and will take our soul, and when our worldly life ends, the Akhirah (Day of Judgement) begins. We will be resurrected to be held accountable for all our deeds on the Day of Judgement, and there are only two places where we can end up, Jannah (heaven) or Jahanam (hell).

In light of this, we must look into what Islam says about everything we do in life, so that we may be from those who enter paradise, inshaAllah. Relating to LGBT, Allah (swt) and his Messenger (saw) have sent clear divine messages on how Islam views these issues from the angle of Marriage, Gender Identity, and Homosexuality.

Marriage:

Allah (swt) has defined marriage to be between a man and a woman. The concept of marriage for Muslims is based on the Aqeedah that Allah (swt) has put forward for all Muslims to adhere to. Muslims do not recognize same-sex marriage, nor do we support it.

“O believers, marry off the unmarried free men and women amongst you and marry off the believers amongst your male and female servants.” [TMQ 24:32]

Gender Identity:

Allah (swt) created a human to be either a male or female. Each sex has its own unique attributes. A man is born as a man, and a female is born as a female.

“O humanity! Indeed, We created you from a male and a female” [TMQ 49:13]

Islam does not recognize transgender actions and is condemned by the Prophet (saw).

Ibn ‘Abbās (ra) said: *“Allah’s Messenger (saw)*

cursed the men who resemble and imitate women; and the women who resemble and imitate men.” [Bukhari]

Homosexuality:

Allah (swt) destroyed a nation of people and their town for the crime homosexuality and the support of homosexuality. Allah (swt) clearly states that this is a major sin, and the Prophet (saw) warned Muslims about it.

“And (remember) Lut (Lot), when he said to his people: ‘You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the ‘Alamin (mankind and jinn)’ [TMQ 29:28]

“And (remember) Lut (Lot)! When he said to his people, ‘Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen). Do you practice your lusts on men instead of women? Indeed, you are a people acting ignorantly.” [TMQ 27:54-55]

Jabir (RA) narrated: *“The Prophet (saw) said: ‘There is nothing I fear for my ummah more than the (homosexuality) deed of the people of Lut.’” [Tirmidhi]*

A parent’s ability to empathize with their child and provide naseeha (advice) and support depend on their ability to maintain communication and a good relationship with their children. Make your children feel like they can always come to you for support. If a family isn’t able to communicate naturally, the parents may unfortunately miss signs that their kids are struggling with something. Remind them that Allah swt will test everybody, and this dunya is nothing but a test for the hereafter.

Protecting the Muslim Family from The Feminist Agenda

• Toolkit: Preschool to Early Elementary

One may think that feminism does not need to be addressed to younger children, however, as our children are growing up in a society where gender roles are being increasingly confused, it is incumbent upon us as Muslim parents to address this confusion from an early stage. The school system does not wait until our children are a mature age to expose them to such topics. It is quite the opposite. They try to instill feministic values from as early of an age as possible. This is an unfortunate reality of western life, therefore it is crucial to make sure our children understand the Islamic viewpoint on gender roles and the rights of women. Young children learn the most through watching their parents, so we must make

Fathers: You must take your role as the provider of the family seriously and remember the Prophet's (saw) advice to treat your wife well. Show her respect. Honor her as your wife and the mother of your children. She is the heart of your home, the caretaker and teacher to your children, who will raise them to be righteous Muslims.

sure we clearly understand how Allah (swt) defines our roles and duties as believers. This will ground our relationships with our spouses on the Quran and Sunnah and allow us to be the role models our children so desperately need in this secular society.

Gender:

Firstly, we must educate our children that Allah (swt) has created two genders: the male and the female.

"And the male is not like the female" [TMQ :3:36]

Men & Women Are Inherently Different:

Allah (swt) has made men and women equal in some ways, but not in others. For example, men and women are both human beings, are both servants of Allah (swt), and both are obligated to worship Him (swt).

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." [TMQ: 9:71]

Men & Women Have Different Responsibilities:

Although men and women share these similarities, they differ in terms of the responsibilities they are tasked with by Allah (swt). If we teach our children that as the one who created them, Allah (swt) knows us best. He has also taught us how to live a happy, healthy, and productive life. This is why Allah (swt) has given men and women different responsibilities that adhere to our fitrah (natural disposition). We must teach our kids that these roles set down for us by the Creator are there to help us, not to restrict us. When we understand that He knows us better than we know ourselves, it becomes very easy to accept and adhere to these roles. For women, Allah (swt) made her primary role in life taking care of her home, her husband, and her children. For men, Allah (swt) made them the protectors and maintainers of their families.

Allah (swt) says, "Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with". [TMQ: 4:34]

Allah (swt) has defined these primary roles in this

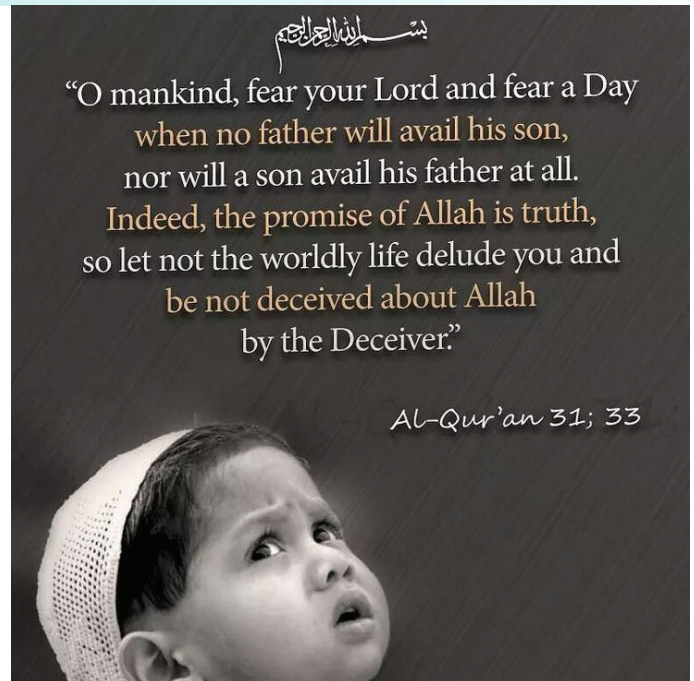
way, not because men are better than women or because men are more important than women. Rather, it is to ensure that the family unit is effectively organized so that the needs of all family members are justly fulfilled. The feminist agenda distorts this understanding, teaching our children that this is not the correct way to organize the family unit. They create a narrative that destroys these basic, primary roles of men and women that create a happy and peaceful life in accordance with our nature (fitrah).

Conclusion

Fathers: You must take your role as the provider of the family seriously and remember the Prophet's (saw) advice to treat your wife well. Show her respect. Honor her as your wife and the mother of your children. She is the heart of your home, the caretaker and teacher to your children, who will raise them to be righteous Muslims. Furthermore, you must instill these characteristics into your own children. Teach them about their responsibilities as men in Islam.

Mothers: It is especially important for you to show respect to your husband. Listen and obey him, as Allah (swt) has commanded and entrusted her to take care of his home and children. The husband is the one who has been commanded to be your guardian and provider after Allah (swt). Carry these values onto your daughters and teach them their rights given to them by Islam, as well the rights upon them commanded by Islam.

Parents: As your children grow up in America, your children will continuously be bombarded with this feminist propaganda. Your children need to be equipped with the knowledge of what their Creator has commanded of them. As their parents, it is critical you equip them with this knowledge to fight off this propaganda. Teach your sons and daughters what Allah (swt) expects of them. Your daughters must know how crucial they are as Muslim women and how important their roles will be as wives and mothers. Your sons must know how to behave honorably and respectfully as the head of their household one day. Teach them to look



only to Allah (swt) and His Prophet (saw) to guide their lives and relationships. If we fail to do this, they will look to western media and school systems, that tirelessly propagate feminism and other destructive ideas to the family unit. Also, more importantly, not teaching our children how to live a proper Islamic lifestyle earns the displeasure of the Creator, Allah (swt). So, let us take steps to counter this in our households. Sit down with your kids at least once a week and teach them these basic Islamic concepts. Read to them the stories of the male and female companions around the prophet (saw). Make these righteous people their role models and show them how Islam dignifies men and women. Islam does not discriminate, or put down women, rather it exalts them. Check what kind of books they are reading at school. Be actively involved in their life at school. Ask them what they learned about in class. Let's make a sincere effort to teach our kids the deen, because if we don't, the school systems and media outlets of the west will teach them their deen. May Allah (swt) protect us and protect our families from the secular feminist agendas of the west.

• Toolkit: Middle School to High School-Feminism

Islam guarantees women access to political, educational, and economic rights such as the right to work, be an employer, inheritance, form contracts, invest her wealth, vote, seek a divorce, etc.

Introduction

The concept of feminism and gender equality is becoming increasingly detrimental to the viewpoint of life in our youth. Young Muslim women are adopting the feminist ideology because they feel it will secure their rights and enable them to work and share 50/50 on finances and housework with their future husband. Young Muslim men, either demand that their future wife contributes to the family finances, as has become the norm in a capitalist society, or turn to the Red Pill ideology, which was formed in response to women seemingly being treated better than them by society. However, Muslim men and women fail to understand that both of these ideologies are man-

Due to the absence of the Khilafah, our children's only line of defense from falling prey to the ideology of feminism and other man-made ills after Allah (sat) is their parents. That is why it is incumbent for the parents to follow the Quran and Sunnah in their relationship with each other.

made and have created hostility and competition between men and women. Adherence to the Islamic social system creates a harmonious relationship between the husband and wife whose roles align with their fitrah.

What is the Feminist Agenda?

Having this conversation with your pre-teens and teenagers is important because they learn via entertainment, social media, and school that the feminist movement has led to positive changes for women. Explain to them that the feminist movement in the West began because women did not have the right to own property,

they could not vote, they could not file for divorce, they could not inherit, they did not have legal rights to their children, their access to education and any career was severely limited, etc. While men in the West originally fought against feminism, it was later adopted as a way to force women into the workforce, so they could be taxed, to create a more consumerist society, as well as, to put children in schools at a younger age to indoctrinate them into believing in a secular, capitalist lifestyle.

Did the Feminist Movement Work?

This is also an important question to answer for your children. Despite using sugar-coated terminology such as "women's empowerment," "gender justice," and "women's rights," women in America are still objectified. Domestic violence, sexual violence, poverty, unequal pay, the burden of working and taking care of her children are on her shoulders alone, etc., are still prevalent despite the "progress" being touted by politicians and leaders of the feminist movement. The feminist movement has made working together harder for men and women. Instead, individualism and a "battle of the sexes" have taken their place. This incorrect view has created significant instability and unhappiness in society, affecting men, women, and children. It has destroyed the traditional family unit.

The Relationship Between Man & Woman Has Been Regulated By Our Creator

Explain to your children that unlike the man-made secular system based on men's desires and benefits, Islam comes from the Creator of humankind. It is the only ideology with a comprehensive social system that embodies a complete set of values, laws, and limits that effectively regulates the relationship between men and women in society and organizes their marital as well as family duties to create and maintain strong, harmonious family units.



Allah (swt) says, *“And among His signs is this, that He created for you wives from among yourselves that you may find tranquility in them; and He placed between you affection and mercy. Surely in this are signs for people who reflect.”* [TMQ 30:21].

Explain to them that Allah (swt) has given men and women rights and responsibilities based on the fitra (nature) that He (swt) has given us.

Allah (swt) says, *“Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with”* [TMQ 4:34].

The Prophet (saw) said, *“All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.”* [Bukhari and Muslim]

The shariah has made the woman a mother and a housewife (responsible for home life and caring for the children). These roles are their greatest responsibilities as women. So, the woman's primary role is a mother and housewife because it is through this action that the human race survives and because this distinguishes them from men. And as for men, their primary role and responsibility is to protect and maintain his family. Feminism has made being a wife and mother seem as if it is a hindrance to a free and fun lifestyle. In reality, the movement and its creator, secularism and capitalism, have made women shoulder the burden of both a full-time job and home and

family life responsibilities.

On the contrary, the Islamic view of being a wife and mother is one of priority and honor. It should shape how we organize our life. Therefore, It should be clearly understood that women should continue their primary responsibility as homemakers and caretakers of their children and should not see it as less important than other ambitions in this Dunya. Employment, pursuing her interests, nor any further action should make her compromise or neglect this vital duty. A Muslim woman should never evaluate her success based on the capitalist ideal of socioeconomic status or advancement in career but rather on fulfilling all her Islamic duties to the best of her ability, including being the best mother and wife.

The Rights of Women in Islam and a System That Secures Them

While a woman's vital and primary role is of a wife and mother, that does not mean a woman is confined to those roles only. Islam also guarantees women access to political, educational, and economic rights such as the right to work, be an employer, inheritance, form contracts, invest her wealth, vote, seek a divorce, etc. Ironically, all of the rights that Western women were fighting for have been given to women over 1400 years ago by Allah (swt). However, the problem that we find present in the Ummah today is that women's rights are not secured due to the absence of the Khilafah state.

Conclusion

Due to the absence of the Khilafah, our children's only line of defense from falling prey to the ideology of feminism and other man-made ills after Allah (swt) is their parents. That is why it is incumbent for the parents to follow the Quran and Sunnah in their relationship with each other. If they see that the Islamic viewpoint created a secure and tranquil life within their own family, they will not need to look to the false narratives spun by the secular society they live in to guide them. Instead, they will turn to the Book of Allah and their parents for guidance. It is also vital that Muslims work to reestablish the Khilafah because it is the only way to facilitate and support the Islamic viewpoint and protect our families.

“Then we made for you a Shariah, so follow it, and do not follow the low desires of those who do not know.” [TMQ 45:18]

The Muslim Family

Tranquility & Security

Part of the Taqwa is to fulfill your responsibilities before you ask about your rights. We need to ensure that we build and maintain this relationship while being conscious & mindful of the Islamic rules to please Allah (swt). If we do so then we will enjoy affection, mercy, harmony and tranquility.

As Muslims, we hold that the family is the foundation of the society. Maintaining the welfare of the Muslim family is vital for bringing up righteous Muslim generations. The stability and tranquility of the Muslim family can only be guaranteed by adhering to Islam as the Deen and complete way of life. The prosperity of the Muslim communities in the West can only be attributed to their building of strong family units that have found peace and security in upholding the Islamic values.

Muslims have come here to stay. Keep in mind that we have an objective of carrying the Dawah to the societies we live in. To do so, we must cultivate a Muslim community that understands its Deen, acts and engages based on Islam. The nucleus for such a community is the Muslim Family.

It is not a secret that there is a war being waged against Islam and Muslims. This battle is between Haqq (Truth) and Batel (Falsehood). Allah promised that the Haqq will eventually prevail.

“And proclaim: ‘Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.’ [TMQ 17:81]

The Muslim Family

Divine Responsibilities

Islam has a unique & specific view of the relationship between the man and the woman. It is that which is based on the procreation instinct that Allah (swt) placed in humans. Allah created us with the instinctual feelings of fatherhood, motherhood, sisterhood, brotherhood, caring for others, as well as the feelings of sexual desire.

Islam’s unique vision of men and women, when they become husband and wife, is as companions, colleagues, as soul mates, having mutual love and kindness, respect and honor results in an elevated and distinguished society with high morality, and illustrious values that allow for all the instincts and needs to be satisfied, in an organized manner; not with one on the expense of the other.

Islam prescribed marriage and forbade Zina, Islam commanded having children and prohibited adoption. Islam allowed mixing between men and women in public life for Shari’e reasons & forbade seclusion in private.

Marriage

Marriage is the organization of male-female relationships, i.e., organization of the sexual association between men and women by a specific system. This specific system should organize the male-female relationships in a defined and detailed manner. Procreation should result according to this system only, and it should ensure the reproduction of the human species. Only through this system will the family come to exist, and upon its basis, the organization of the private life will proceed.

Allah (swt) addresses in the Quran:

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.” [TMQ 30:21]

“Oh mankind! Be dutiful to your Lord, Who created you from a single person, and from him created his wife, and from them both He created many men and women.” [TMQ 4:1]

Choosing A Wife:

Islam encourages marriage and regulates it. Besides whom is legal (halal) to marry – which most of us are already familiar with – there are recommended attributes that Muslim men should look for in a potential wife.

- *A Muslim Woman.*

“And indeed a slave woman who believes is better than a (free) idolatress, even though she pleases you.” [TMQ 2: 221]

- *Virgin.*

Narrated Jabir ibn Abdullah (ra): I married a woman and went to the Prophet (saw), he said: *“O Jabir, did you marry a virgin or a non-virgin (divorcee or widow)?”* I replied: *“a non-virgin.”* So, the Prophet (saw) said: *“Why did you not marry a young girl (virgin) so that you may have enjoyment with her and she with you?”* [Bukhari]

success with the one who possesses a good character (Deen).” [Bukhari]

Choosing A Husband:

The Messenger of Allah (saw) said:

“When someone proposes for your daughter and his character and morals are agreeable to you, then give to him in marriage. If you do not there will be tribulation and immense corruption in the earth.” [Tirmidhi]

- **Character:** Deen (ability to rationalize, wisdom, intelligence, common sense, strong conviction, dedication to Islam, engagement, concern for Islam & activity in carrying the Dawah)

- **Morals:** Generosity, patience, mercy, courageousness, temper-control and calmness, forgiveness, helpfulness, sweetness, and socialness.

We must understand that this relationship must be



- *Tender (sweet) and Fertile.*

The messenger of Allah (saw) said:

“Get married to the tender and fertile (women), for indeed I will vie with the Prophets in your great numbers on the day of judgement.” [Nasa’i]

- *Righteous, Beautiful, Wealthy, and of Good Lineage.*

The messenger of Allah (saw) said:

“A woman is married for four things: her wealth, lineage, beauty and Islamic character (Deen). So, gain

based on Taqwa. Part of the Taqwa is being respectful and caring for one another, being gentle, understanding, obedient, mindful, truthful and supportive.

Part of the Taqwa is to be sweet, giving and forgiving. Part of the Taqwa is to fulfill your responsibilities before you ask about your rights. We need to ensure that we build and maintain this relationship while being conscious & mindful of the Islamic rules to please Allah (swt). If we do so then we will enjoy affection, mercy, harmony and tranquility.

“It is He Who has created you from a single person,

and He has created from him his wife, in order that he might enjoy the pleasure of living with her.” [TMQ 7:189]

Quran aslo states:

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between both of you affection and mercy.” [TMQ 30:21]

This is how the marriage life should be, and that is what Islam will produce. The husband and the wife equally have responsibilities they must fulfill. Islam’s divine rules addressed these responsibilities based on the mental, physical and psychological realities of men and women. Maintaining these responsibilities will, inshallah, produce prosperous families with virtuous members.

“Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them.” [Bukhari]

As mentioned earlier, we get married to fulfill the purpose of procreation, protect the human race and continue the human species (i.e., to have children).

When having and raising children, we need to be in our best status of mental, physical and psychological health. The upbringing of the children is the responsibility of both, the wife and the husband. We must choose and provide the proper environment for the well-being of a Muslim family.

That requires:

A. Choosing a suitable environment outside the house.

Choosing the country to live in, the city to stay in, and



Muslim Family: Tranquility & Security

the neighborhood. Choosing the family friends, knowing and helping to choose their friends, being close to a Masjid, in a community where there are lots of Muslims, taking them and preparing them to participate in suitable programs in the Masjid and community centers. Taking them overseas to the Muslim lands to see the bigger picture and connect with the rest of the Ummah and taking them to perform Hajj or Umrah.

B. Providing an environment of Iman inside the house.

Conducting Halaqa for the family, performing and following up on the Salah, reciting Quran and encouraging the family to do so. Always rewarding good deeds, encouraging the virtue of giving and the virtue of morality. Making oneself – as a father and as a mother – available to talk and make sense to the children; to guide them, befriend them, and share experiences with them, to have dinner with them, implant in sons the attributes of manhood and in daughters the attributes of motherhood. To help them develop the understanding of priority and responsibility, understand the difference between attitude and discipline, courage and foolishness, fear and consciousness, reality and illusions. We must raise our children to be PROUD young Muslims, empower them with a solid understanding of their Deen based upon firm convictions of the Islamic Aqeeda. We need unapologetic, strong, courageous young men and women for the sake of the future of this Ummah. We must ensure they dress, walk, talk, and behave like proud knowledgeable Muslims.

C. Understanding the kids and their challenges.

We need to know our children, their strengths and weaknesses, their likes and desires, their problems and challenges. We need to know how to deal with their issues and have proper communication skills, learn to listen to them, treat them with utmost respect, show them love and care, make sure they are aware and understanding of their limits, and we must be consistent & persistent.

The Role of the Masajid and Muslim Community Centers:

Producing Prosperous and Righteous Muslims and Muslim Families

The Masjid throughout the history of the Islamic State was more than a prayer center. It was the educational center (schools and universities), the community center, the family center, the Dawah center, and the political center.



Enlighten the Future Generation

The Masajid today should step up their role to fulfill their responsibilities toward the various Muslim communities and be truthful and serious about doing productive and impactful work.

A. The Masjid should be an education center that holds regular halaqas for all ages, men and women including, but not limited to after Maghrib after Isha, Jummah prayer, Taraweeh prayer breaks, weekend classes, weekly and monthly programs for the purpose of education and culturing.

The Masjid should culture Muslims with Islamic ideas and concepts, empower them with the strong Islamic Aqeedah and the sound understanding of Islamic values. It must present Islam as the sound way of life that is, the Deen and final revelation from Allah (swt).

B. The Masjid should provide programs that build current and future leadership among the Muslim Youth. It should allow proud knowledgeable, strong, engaged and influential Muslims to engage these programs and interact with the community even when they carry different opinions or follow different schools of thought as long as they base their opinions on strong evidences from Quran and Sunnah. This will provide a richer Islamic culture and allow for brotherly discussions increasing the wealth of knowledge and expanding the mutual respect between Muslims.

C. The Masjid should organize activities that engage

the Muslim youth, presenting a chance to be politically aware and involved based on what Islam allows and commands, not what democracy encourages.

Encourage them to speak the truth at all times and stand up for the oppressed, and ally themselves in solidarity with the Mu'mineen (believers). It must organize rallies and media campaigns, write articles, and promote videos based on what Islam allows and commands. The Masjid should implant in the youth the love of sacrificing this worldly life for a better gain and a bigger cause, the Akhirah, and for giving up their time for Allah (swt) and His Deen.

D. The Masjid should plan social programs that build and strengthen the Muslim family-family ties and relationships through which Muslims share experiences and resources to build a community that understands, knows, and cares for one another. If someone is sick, needy or desperate we, his bigger family, should know about, provide material and emotional help. *This makes a big difference.*

E. The Masjid must allow the mixing and exchanging of different opinions in an atmosphere of Iman based on brotherly relationships and engagement, allowing the Islamic sentiment of love and caring to prevail over the sentiments of hate and discrimination. Having differences in opinions and following various schools of thought is natural and recommended in Islam. It is time to view ourselves as Muslims, not as X or Y group, having this or

that Agenda. It is time to look beyond our benefit and self-interest when it comes at the expense of our communities and the consciousness of the Islamic rules.

It is time to realize that a stance of weakness and apology does not protect the interests of Muslims, and that we will be humiliated so long as we shy away from commanding that which Allah has made lawful and forbidding that which He made unlawful.

F. The Masjid should prepare activities that aim at carrying Islam to the larger society of non-Muslims; not activities like current interfaith dialogue. Any interfaith dialogue should be based on the fact that Allah (swt) is the creator, and He is the only one worthy of worship. We denounce the trinity and any association of partners with Allah (swt). The debate and the dialogue should highlight the differences rather than the similarities. It should be on the basis of belief, not on the branches. It should be for the sake of following the truth when it is clear, not for the sake of joy and amusement nor for acceptance in society. We need activities that present Islam as the solution for Muslims and non-Muslims alike. Activities that make the Deen belongs only to Allah without additions or deletions, without changes or compromises, activities that present Islam the way it is, entirely with its rules about women and jihad, penal codes and economic contracts, inviting others to embrace it.

The Role of the Islamic Organizations:

A Platform for Engaged and Active Virtuous Muslims

Islamic Organizations are praiseworthy initiatives that we need to encourage as long as their basis of their idea and method is extracted from Islam. Activism in Islam is inseparable from the character of Muslims (i.e. each Muslim is supposed to be a Dawah carrier). Islam promotes engagement, positivity, involvement, community work, Dawah work, charity work and political participation as long as these activities are based on Islam.

Muslims naturally establish parties and organizations. We must evaluate the reality we live in (i.e., the society we reside in), our challenges here, our challenges as an Ummah and that of the world. Understanding our reality requires that we look at the Muslim organizations as more than charity and relief work. While charity and relief work is good (and required), what is more important is the ideological work that preserves the Islamic culture, secures the Islamic principles and builds back the trust in Islam and its rules.

Our reality requires an ideological work by ideological organizations that present Islam to the world as the sound alternative to Capitalism, which has brought only mischief in the lands. More work is needed to expose the plots and the plans of the Kuffar about Islam and Muslims. We need organizations that adopt our interests and work for the cause of ONE UMMAH. We need more political and intellectual work based on the method of the prophet (saw) that calls for radical & complete change of the systems in society. The goal of this work should focus on:

A. Cultivating a Muslim community that understands its unique characteristics as the best nation risen for mankind, by upholding its values, enjoining the good and forbidding the evil, and believing in the absolute truth that all rules (Ahkam) and values of Islam are sound and good, which we uphold and defend no matter the consequences or how others will view us.

B. Advancing the objectives of the Dawah by presenting Islam as the only sound and viable solution to the ills of the society. We need the groups and organizations to engage with Muslims and the broader society.

Shake the societal common notions of freedom that contradict with Islam, shake its false foundations, shake its false values, shake its common thoughts and concepts.

We must shake the ideas of secularism and democracy rather than upholding their principles. Explain that it is a man-made system, which by default makes it wrong and faulty. We must expose it, as it gives man the right of legislation over the creator of man; Allah (swt).

We must shake the idea of globalization and free trade, and expose the fact that it is a way to colonize and control Muslims, Muslim lands, and their resources.

We must shake the idea of benefit and interest at any cost. This is the basis of the doctrine of Capitalism. Instead, we must bring up a generation understanding that benefit and interest lies in that which is pleasing to Allah (swt).

C. The Muslim Organizations' work should focus on nurturing the Muslim youth and their families with the fact that we are a part of the Muslim Ummah.

The **one** Ummah

The Ummah of **La illaha illah Allah**

The Ummah whose **Prophet** (saw) is **one**

The Ummah whose Book is **one**



The Ummah whose Lord is **one**

The Ummah whose pain is **one**

The Ummah whose struggle is **one**

And whose goal out of this struggle is **one: the establishment of the Deen on the way of Prophethood.**

Yes, we may not work for political change based on Islam here, but we are part of the one Ummah that struggles across the globe to make the Deen of Allah supreme in the Muslim lands, and we are proud of it.

Yes, we may have come here to stay, but with the goal and objectives of the Dawah in mind. We are the messengers of Islam; we are the ambassadors of the Deen that soon Inshallah will be victorious.

We are in the belly of an ideology that brought only misery to mankind. We are behind the lines of the Shaytan and we are not going anywhere until Allah makes Islam prevail or we die in the attempt. If this is the attitude of the Islamic organizations then our youth will rush to join their work, and this is one of the most important ways to protect them.

We cannot separate ourselves and our families from the society we live in. We must take every measure possible to protect our family from the surrounding evil. We must start by choosing the right companion (The right husband or wife). It is our responsibility as parents to teach our children, culture them, choose the proper environment for them, provide them with necessary tools of strength and resilience as well as important means of knowledge to engage the society.

The Masajid have big responsibilities towards the Muslim communities. They should be the centers for all community activities, culturing of Muslims, youth engagement, venues for elaborating on the rich Islamic culture by promoting discussions of different opinions within an atmosphere of Iman surrounded by the attributes of Brotherhood.

The Dawah work by the Islamic Organizations should be understood beyond charity work. Political and intellectual engagement of Muslims can only be conducted by Islamic groups and parties. Understanding the objectives of carrying the Islamic Dawah to the non-Muslims requires that we engage with them with the goal of advancing the Islamic agenda and promoting Islam as the alternative.

END



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