

How to protect our youth from OVERSEXUALISATION



“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..”

[Surah Tahrim, Verse 6]

“All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.” [Hadith]



What are the themes that are taught and ▶ how does our stance differ?

WHO AM I?

Sexual orientation and **gender identity** are introduced with the rationale being that students 'may be **discovering** or **coming to terms** with their orientation and identity'

OUR ISLAMIC STANCE:

Gender is **pre-determined at birth** and is **not** something that can be **changed**

Male and female relations are the only **permitted** sexual relationship

EXPLORE + EXPERIMENT

Self touch, self stimulation and knowing the **sensual parts of the body** are introduced, so that children can '**explore safely**'

OUR ISLAMIC STANCE:

We do not encourage such **exploration** and children are told about topics such as **puberty** at an **age-appropriate** time

NO BOUNDARIES OR LIMITS

'**Acceptance for all**', such as for **same-sex** marriages, as well as **intimacy** in relationships, are the key message pushed, with very little mention of any **boundaries or limits**

OUR ISLAMIC STANCE:

Our Deen sets fixed **red lines** for us to follow, such as the **institution of marriage** for relations between men and women



Why is this happening?

Secular liberal values are pushed such as:

- man defines what is right and wrong
- religion is relegated to personal choice
- + has no place in society
- everyone is free to do as he/she wills

The over-sexualised environment that we live in is not challenged, rather it is accepted as the status quo

Emphasis is put on following the law re. the age of consent, rather than restricting sexual activity to post-marriage



What is the effect on our youth?

A **confused mindset** re. gender and sexuality due to blurring of the Islamic red lines

A disregard and **lack of confidence** in the Islamic position: “Islam **isn't fun**, it's a **strict** rulebook that doesn't have **answers** to these kind of **modern** complex issues.”

A **dangerous toxic environment** (of pornography and the instant gratification culture) for them to be thrown into, that constantly challenges their **nafsiyyah**

Some youth choose to **free-mix, date** and even go as far as **intimacy** with the opposite sex **before marriage**



Some PRACTICAL STEPS to take:



Be aware – find out what the curriculum at your **child's school** is (if needed, **withdraw** while you can!)



Speak to your children and **keep an eye** on what they learn at school + what they watch on their **devices**



Don't pass on the responsibility – “Aapa / Ustaadji can sort it out!”



Time to REFLECT



▶ **HAVE WE EVER
COUNTERACTED THESE
ARGUMENTS WITH OUR
YOUNGSTERS?**

**DO WE HAVE MECHANISMS IN
PLACE TO DELIVER THE
COUNTER-NARRATIVES?**

**HOW SHOULD WE RESPOND TO
THE FORCEFUL SEXUALISATION
AGENDA?**

The Way Forward



Refocus

Strengthen our youth
at **grassroots** level to
become **thinkers**



Refocus

Rebuild our **institutions**
of the **home** and the
madrasa



MUSLIMMINDS

Reflect | Refute | Refocus

We have developed a **unique** approach to addressing **contemporary issues** such as LGBT / RSE. Focusing on our three aspects: **REFLECT, REFUTE & REFOCUS**, we work with teachers and students to build a **framework of thinking**. This framework not only explains the **Islamic position** on topics such as LGBT, but also allows teachers and students to **refute** the very ideas that are being taught to our children.



MUSLIMMINDS
Reflect | Refute | Refocus

▶ Structure of **DISCUSSION**

1. Read the **SCENARIO**
2. **ENGAGE** class **OPINIONS**
(Present the various options and let the students discuss.
Point out the negatives for each point)
3. **REFUTE** the basis by exposing the **CONTRADICTIONS**
4. **BUILD** the **ISLAMIC VIEWPOINT**
5. Summarise the **TAKE-HOME** messages

The common point to establish is that **only revelation is a reliable way of knowing right and wrong. No other basis is sound.** Those bases need to be refuted in order to counteract the social onslaught of sexuality.



Our counter-curriculum

Scenario 1 - COUNTERING LGBT:

At school, Abdi is told in class that homosexual relationships are perfectly normal human relations and that there is no shame in them. After the lesson, some Muslim children in his class are agreeing with what was presented.

REFLECT on SCENARIOS

Allow the youngsters to **think practically** when faced with **real-life scenarios**

WHAT SHOULD ABDI DO?

- Keep **quiet**?
- **Self-study** LGBT via **google**?
- Use **inappropriate language**?
- **Tolerate** and **accept all opinions**?



► What should Abdi do?:

Abdi keeps quiet and lets everyone else do whatever they want to.

BUT:

- ▶ Everyone may think the act of homosexuality is OK
- ▶ Silence will not refute the claim and it may lead to the fitna spreading
- ▶ Is it allowed for us to do nothing?
- Hadith *1: Prophet (SAW) said: *“Whoever amongst you sees anything objectionable, let him change it with his hand, if he is not able, then with his tongue, and if he is not even able to do so, then with his heart, and the latter is the weakest form of faith.”* [Sahih Muslim] N.B. The change with hand does not mean violence, rather it is implementation of Shariah via a State mechanism.
- The Qur’anic story *2 of the people of Bani Isra’il who defied the order not to catch fish on Saturdays. The third group of people that had stayed with the wrongdoers were also turned into apes. This tells us that true believers must keep themselves clear of both groups; those who sin and those who do not sin themselves but downplay the sin of others.
- ‘Enjoining the Good and Forbidding the Evil’ in the Qur’an *3:
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. [Surah Ali ‘Imran, Verse 110]



► What should Abdi do?:

Abdi goes and studies the topic of homosexuality himself on the internet and hopes he can put his mind to rest.

BUT:

- ▶ On categorically clear issues, is there a need to give bait to shaytan to influence Abdi?
- ▶ There is more pro-LGBT material available on the internet than pro-Islamic
- ▶ Abdi is likely to see unsuitable material that can mislead him even further
- ▶ Search engines are not objective and some material is promoted over others
- ▶ Somebody who has no knowledge on the matter will find it difficult to understand right and wrong
- ▶ Abdi should not pretend to have knowledge that he does not have:
 - Umar (RA) said: *“We have been forbidden from pretence (of knowledge).”* [Sahih Bukhari]
 - ▶ If you do not know something:
 - 'Abdullah bin Mas'ud (RA) said: *“O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allah knows better,' for it is a sign of having knowledge to say about something, which one does not know, 'Allah knows better.’”*



► What should Abdi do?:

Abdi knows that the act of homosexuality is sinful in Islam, but struggles to convince his friends, so he starts using inappropriate language such as ‘dirty kuffaar’ to mock them.

BUT:

- ▶ Doesn't explain why LGBT acts are wrong
- ▶ Abdi will come across as an angry teen and his views will be ignored
- ▶ He may have a fallout with his friends
- ▶ If a person commits a sin, you should not victimise them. We should remind them of the evil of the sin and encourage them to stay within the halal
- ▶ Abdi should remember the Adaab of Da'wah:

Abdi **should not be hostile**: The Messenger of Allah (SAW) sent me to Yemen and said: *“Invite people and give them glad tidings and do not drive them away ...”* [Narrated by Abu Musa al-Ash'ari (RA)]

Abdi **should avoid debating and arguing with foolish people**: Jabir (RA) said that the Messenger of Allah (SAW) said: *“Do not acquire knowledge in order to vie with scholars, and to wrangle with the foolish, and to sit in the best seats: whoever does that his abode will be the Fire, the Fire.”* [Reported by Ibn Hibbaan in his Sahih]



► What should Abdi do?:

Abdi says that Islam respects everyone and we should tolerate same sex relations.

BUT:

- He is confusing ‘tolerating a sinner’ with ‘tolerating a sin’
Abu Hurayrah (RA) narrated that the Messenger of Allah (SAW) said: *“If a man says the people have perished then he has destroyed them.”*
- Being tolerant doesn’t mean you have to **agree** with the other persons views.
Tolerance in Islam is ‘loving what Allah loves and hating what Allah hates’:

The Prophet (SAW) said: *“The best of the actions is to love for the sake of Allah and to hate for the sake of Allah”*. [Narrated by Abu Dharr, Sunan Abu Dawud 40:4582]

The Prophet (SAW) said: *“If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith”*. [Narrated by Abu Umamah, Sunan Abu Dawud 40:4664]



▶ REFUTE the basis by exposing the CONTRADICTIONS

Expose the **arguments** and **rationale** which are presented and are the **opposite** of our **Islamic ethos**

COUNTER-ARGUMENTS:

- We don't **follow animals**
- Consent** doesn't make things **right**
- Man cannot **decide right and wrong** without **divine guidance**
- We're **not really free** to do what we want
- It **isn't innate** to be gay



1) “IT IS NATURAL. SOME ANIMALS ARE GAY”

At school, our students are presented examples from nature to show that homosexuality and transgenderism is natural.

Refutation:

- What is natural for a bird is not natural for a cat. So extrapolating from animals to humans is nonsensical.
- Some animals kill their young *5 and eat their own excrement. It's natural for them, not for humans.
- Animal behaviour is not a guide for human behaviour. E.g. The black widow spider kills its male partner spider after mating. Does that mean humans should do the same?
- ‘Nature’ itself is not a guide. Tomatoes and magic mushrooms are both natural, but that doesn't automatically make them halal or legal.

2) “AS LONG AS THERE IS CONSENT, IT'S FINE”

Two people agreeing to form a relationship is assumed to make it correct.

Refutation:

- Consent alone doesn't determine legitimacy. If two adults consent to kill each other, it doesn't make it right.
- What about a mother and an adult son consenting?
- If two companies consent to merge, that alone is not sufficient.

The monopolies commission looks at the potential harm to the market.



3) “IT’S INDIVIDUAL FREEDOM. IT DOESN’T AFFECT ANYONE ELSE”

What two people do is their business and doesn’t concern or affect anyone else.

Refutation:

- It does. Society is affected. LGBT has a profound effect on the family unit and the structure of society. If you look in nature, everything comes in pairs and it is natural that opposite genders come together and produce offspring. The bond and relationship between parents and offspring is natural as it’s biological. This leads to the preservation of humanity, including looking after each other.
- Lower birth rate means more elderly people. Who will look after them?
- In Islam, when a person commits a sin in private, it’s between him and God. If it affects others in public (society), it becomes a trend and that is why we need to forbid the munkar.

4) “THEY WERE BORN THAT WAY - GOD MADE THEM LIKE THAT. IT’S IN THEIR DNA”

If God made them gay, it's not right to demonise them as they had no choice in the matter.

Refutation:

- There is no scientific consensus. It is just a claim (studies were done on identical twins with identical DNA, 1 of them became gay, 1 didn’t – this shows that the environment affects the genes - *6). There is no credible evidence for any genetic predisposition (except for the exceptional intersex cases, which is a biological physical difference).
- Even if they were born that way, a person’s desires do not legitimise such acts. A thief could claim he is born that way. Would that legitimise theft? (see ‘Human warrior gene’ *7).
- Paedophiles and zoophiles use the same argument, yet for them it is rejected. (see ‘Dark desires’ article *8).



Other contradictions:

► Changing criteria:

Acceptance of LGBT by many societies is a relatively recent phenomenon. Only a few decades ago, Britain regarded homosexuality as not only **morally unacceptable, but unlawful**. If man is left to decide right and wrong, then what is morally **unacceptable today** may be **legalised tomorrow**. Prior to 1967 homosexuality was illegal in the UK and only became legalised in 1982 in Northern Ireland.

► Agenda driven or number driven?

Even if the **majority** say one thing, it **does not make it true**. All of the associated lewdness and muddying of the red lines of acceptability are **a side-effect** of catering to the whims and desires of the LGBT population that accounts for only **2%** of the UK.



Other contradictions:

► Chaotic world:

When man decides what the boundaries/limits are, it will be subject to bias, contradictions and could lead to lowering the limits to the level of **animalistic behaviour**. If people were to be encouraged to act on their perceived LGBT inclinations, without any reference point, there would be **chaos**. There would be depopulation and people would be going against the **purpose** of the procreation instinct, which is to **have children**. **Who should decide where to draw the line – Insaan or the Creator?**

► Minority rights comparison:

LGBT rights are presented as a **minority right/civil right** issue equivalent to racism. You have no choice in the colour of your skin, but a homosexual act is by conscious choice. **What next: cannibals calling for their rights as a minority to eat each other?**



► REFOCUS the ISLAMIC VIEWPOINT

Build and reinforce the Islamic perspective

► **Allah (SWT) is the Creator, He created you, He knows you best and how you should act. Allah sent a book as guidance and this is the manual for life.**

Analogy: You can use an ipad as a tray to carry your tea, but would that be fulfilling its purpose? If the maker of the ipad tells you it's not for that purpose, but it's to use like a PC, who knows better – the creator of the ipad or the one who is using it as a tea tray?

Qur'an: *"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not."*
[Surah Baqarah, Verse 216]



THE CORRECT STANCE:

- Our Deen sets fixed **red lines** for us to follow, such as the **institution of marriage** for relations between men and women
- Allah made things in pairs

We created all things in pairs, so that you may reflect and ponder



► The other SCENARIOS:

<p>Scenario 1:</p> <p>NORMALISING LGBT</p>	<p>At school, Abdi is told in class that homosexual relationships are perfectly normal human relations and that there is no shame in them. After the lesson, some Muslim children in his class are agreeing with what was presented.</p>	<p>Scenario 2:</p> <p>BOY/GIRL RELATIONSHIPS</p>	<p>Abdi finds out that Julie likes him and she is awaiting his response. His friends are encouraging him to go for it but keep it hidden so that his parents do not find out.</p>
<p>Scenario 3:</p> <p>GENDER CHANGE</p>	<p>The biology teacher mentions that not everyone is a boy or girl. Some boys feel that they are girls and some girls feel that they are boys. Some people feel that they are in the wrong body. Abdi is very confused.</p>	<p>Scenario 4:</p> <p>SECLUSION (KHALWAH)</p>	<p>Abdi starts noticing that Hana has started to like his gym pictures and he starts receiving private messages online from her, asking for more intimate images of himself.</p>
<p>Scenario 5:</p> <p>SELF-IMAGE OBSESSION</p>	<p>Hana has realised that her life is consumed by her streaks and stories on Snapchat, updating her Instagram timeline, showing off how many random friends she has on Facebook, obsessive pouting and taking pictures with filters, etc.</p>	<p>Scenario 6:</p> <p>FEAR & PEER PRESSURE</p>	<p>The Year 11's need to attend a college taster session in the evening. Hana's friends are asking if she will be taking off her hijab for that evening. At the same time, Abdi is thinking of having a clean shave and take off his fist-length beard.</p>

The Way Forward



MUSLIM MINDS

Reflect | Refute | Refocus

Problem

Solution

Problem



Refocus

Strengthen our youth
at **grassroots** level to
become **thinkers**



Refocus

Rebuild our **institutions**
of the **home** and the
madrasa

▶ A **ROADMAP** of our programme:



AWARENESS

What is being taught in schools + the effect



CURRICULUM DELIVERY

At home and at madrasa



Today's session

**TEACHER +
PARENT TRAINING**



Check our website for details

**NEXT
THEME**



Our PROGRESS so far:

NUMBERS:

30+ Sessions
200+ Students
850+ Parents
100+ Teachers

AREAS COVERED:

Bolton, Preston,
Rochdale, Manchester,
London, Bradford



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“Rather, We hurl the truth against the falsehood,
and it destroys it, and thereupon it vanishes.”

[Surah Al-Anbiya, Verse 18]

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