

The Shebaab (Youth) of the Ummah: From Scattered Energy to a Force that Will Establish the Khilafah (Caliphate)

(Translated)

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By: Ustadh Saeed Fadl*

The issue of shebaab (youth) in the Muslim World is not merely about an age group needing entertainment programs or job opportunities. It is about a strategic resource that, if not channeled towards a clear, ideological project, will become a burden or fuel for other agendas. Young men and women are the most capable of carrying an idea, the quickest to respond to it, and the boldest in adopting it. Therefore, throughout Islamic history, they have been at the forefront of every pivotal transformation the Muslim World has witnessed.

When we reflect on history, we find that major transformations were not brought about by the hesitant or the privileged, but by a generation that believed in an idea and lived for it. It suffices to recall the example of Muhammad al-Fatih, who undertook the project of conquering Constantinople in his youth. He did not see himself as a regional ruler, but as the leader of a state carrying a Risaalah (message) and a mission striving to fulfill glad tidings of the Prophet (saw). Similarly, Usama ibn Zayd (ra) led an army that included senior Companions (ra) of the Messenger of Allah (saw). For him, the criteria for leadership were ability, competence, and commitment, not age.

These examples are not mentioned merely for historical admiration, but to affirm a political principle: when shebaab are connected to a clear ideology and a vision for a state, they become a genuine force for change. Under the Islamic state, shebaab were not relegated to secondary roles. Instead, they were integral to decision-making, spreading the Risaalah (message of Islam), striving in the Path of Allah (swt), and building society on the foundations of Islam.

Today, however, the problem is not the scarcity of young men and women in Muslim countries, but instead the nature of the political and intellectual environment in which they live. The existing agent regimes that arose after the fall of the Uthmani Khilafah (Ottoman Caliphate) were neither founded on the principle that Ummah has authority, nor on the principle that Islam is the ideology that guides the state, but rather on secular nationalistic foundations tied to the capitalist international order. It is only natural that these regimes seek to cultivate a generation detached from Islam and integrated into their reality, not a generation that questions their legitimacy or works to change them.

Therefore, young men and women are pushed towards consumerism, preoccupation with trivialities, and chasing after individual success stories devoid of any collective purpose. They are instilled with the idea that the ultimate ambition is a comfortable job or emigration to a “developed” country, while the fundamental question is obscured from them: What is your role in your Ummah? What is your stance on a reality where the Shariah of Allah (swt) is not implemented, and where the unity of Muslims is not preserved?

The political culture of Islam does not view the young men and women as a societal group in need of psychological support, but rather as a force for change that must be linked to an ideological project. Islam established sovereignty for Shariah and authority for the Islamic Ummah, and obligates that Muslims pledge a Bayah of allegiance to a Khaleefah (Caliph) who would implement Islamic Shariah and carry its Risaalah to the world through Dawah and Jihad. This Shariah obligation is not the sole responsibility of ulema and politicians, but the responsibility of the entire Islamic Ummah, especially its shebaab.

Young men and women are best equipped to bear the burden of intellectual conflict because they are less bound by immediate interests and more willing to sacrifice. They are also best positioned to wage the political struggle to expose the falsehood of existing regimes, reveal their subservience, and demonstrate their contradiction with the Ummah's Aqeedah (creed). However, this cannot be achieved through emotion and uncontrolled impulsiveness, but rather through ideological political awareness that understands the nature of the international order, recognizes the true nature of states and the complicity of rulers, and comprehends the Islamic system of governance as explained by Shariah evidences.

Transforming youth into a force for establishing the Khilafah does not mean militarizing society or being drawn into futile armed confrontations. Instead, it means building a public opinion stemming from a general awareness, adopted by an ideological group working to change ideas and concepts until the implementation of Shariah becomes a popular demand upon awareness, not merely an emotional yearning. In Islam, change begins with an idea, then transforms into public opinion, and finally translates into political reality.

A young man or woman who understands that nationalism is an artificial bond compared to the bond of Aqeedah, and that current nationalistic borders were imposed to fragment their Ummah, will not be content with merely raising slogans. They will ask: Where is the political entity that unifies Muslims? Where is the system of ruling governance that fully implements Shariah? Where is the state that makes the Ummah's wealth public property, managed for its benefit, not for the benefit of foreign corporations?

Redirecting the energy of shebaab begins with redefining success. Success does not lie in assimilation into a system that contradicts the Islamic 'Aqeedah, but in working to change it. It does not lie in achieving individual gains, while the Ummah remains weak, but in engaging in ideological, aware political action aimed at the resumption of the Islamic way of life, by establishing the Khilafah Rashidah (Rightly Guided Khilafah) on the Method of the Prophethood.

The Muslim World today stands at a crossroads; its shebaab can either remain captive to fragmented, individualistic projects, or they can transform into an aware vanguard leading the process of change. Every youthful energy wasted on frivolity or in service of un-Islamic agendas is a strategic loss, while every young man or woman who embraces the political vision of Islam is a building block in the construction of the future Islamic state.

History testifies that major transformations often begin with a generation of young people who decide to reject the corrupt status quo, not through chaotic rebellion, but through an aware commitment to a clear vision. The youth of the Muslim World are no less capable than their predecessors, but they need a true compass, a unifying project, and organized action that translates conviction into reality. Allah (swt) said, ﴿إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾ **“They were youths who truly believed in their Lord, and We increased them in guidance”** [TMQ Surah Al-Kahf, 18:13].

*** Member of the Media Office of Hizb ut Tahrir in Wilayah Egypt**