بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

Media Office of Hizb ut Tahrir The Netherlands

حزب التحرير
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Press Release

Structural Restrictions on Islamic Identity within Education

Muslim pupils, students, and their parents are increasingly subjected to obstructive and discriminatory policies within educational institutions and other public organizations. These measures are often presented as incidental or isolated issues.

There have been multiple situations in which students and pupils were told that praying was not permitted at school, even during breaks or free periods, despite there being no form of disturbance whatsoever.

In addition, children within (Islamic) education are increasingly confronted with the imposition of values and views that are not shared by all parents and students, such as certain perspectives related to LGBTIQ+ themes.

Within so-called citizenship education classes, a secular worldview is frequently presented as the normative framework, leaving little to no space for the equal coexistence of religious beliefs and moral principles.

In several cases, Muslim youth were even explicitly addressed regarding their religious or political visibility, with some of these incidents subsequently reaching the public through the media. One reported case involved a student being forced to remove a Palestine shirt during a physical education class because it was considered a political statement.

Taken together, these incidents point to structural restrictions on Islamic expressions and identity within education. When these restrictions are placed within a broader context, a coherent and deeply concerning picture emerges.

In line with this trend, Islamic schools, mosques, and Qur'an institutes are increasingly subject to heightened monitoring and public suspicion. They are frequently portrayed in a negative light and confronted with intensified inspections and restrictive regulations, while comparable institutions of other belief systems are not approached in the same manner. As a result, the space for Islamic education and development is structurally curtailed. This contributes to a climate in which the transmission of Islamic norms, values, and knowledge, as well as the formation of Islamic identity, is increasingly placed under pressure.

These developments affect Muslim children and young people at a crucial stage of their identity formation. By restricting Islamic symbols, prayer, and religious expression, their identity is not approached neutrally but is actively marginalized. The implicit message conveyed is that their Islamic identity has no place at school. This is not neutrality, but a process of forced assimilation.

Islamic identity is under structural pressure. Allah (swt) reminds us of this in the Qur'an: ﴿وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾ **"They will never be pleased with you until you follow their way"** [Surah Al-Baqarah, 2:120]. This warning underscores that assimilation is not a path to acceptance but leads instead to the loss of one's true self.

The Muslim community must become aware of this form of anti-Islam policy and unite around its Islamic principles. Protecting the identity of our children is a collective responsibility. Therefore, awareness, unity, and joint action are now essential.

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