

كُنْ حُرّاً مَرَّةً وَتُحْرَجَ لِلدَّيْنِ تَامُورٌ بِالْمَعْرُوفِ وَتُجُورُ عَنِ الْمُنْكَرِ وَتُؤْتِنُ بِاللَّهِ



مَجَلَّةُ
مُخْتَارَاتٍ

selections Mukhtarat

From The Central Media Office of Hizb ut Tahrir

Inside this issue

It illustrates wide-ranging topics from the impressive campaign and conference highlighting Education and Khilafah: Reviving the Golden Age in the Ummah launched by the Women's Section of the Central Media Office of Hizb ut Tahrir.

ISSUE 46 - Jumada II 1438 AH - March 2017 CE



The Secularisation of the Curricula in Muslim Lands



Education and its Role in the Destruction of the Khilafah



With Education, the Ummah's Culture and Identity is Preserved



Shaping Islamic Education to Build Muslim Youth for the Challenges of 21st Century Life



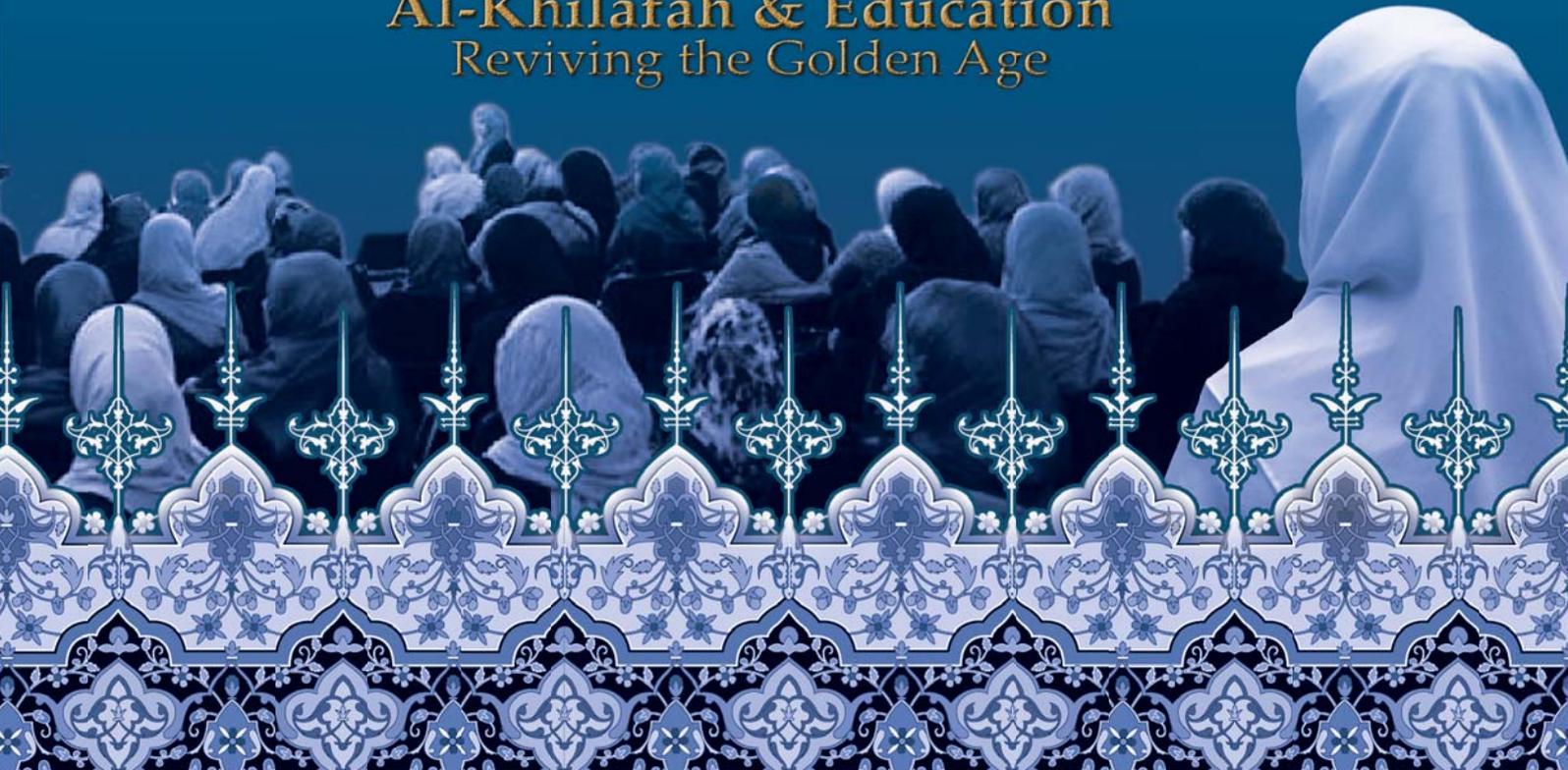
The Educational Excellence and Rights of Women under the Khilafah



Globalization's Trap Behind The Narrative Of WCU



Al-Khilafah & Education Reviving the Golden Age





Opening Statement

When thinking of Muslim thinkers, scientists, mathematicians, teachers, engineers.... An education system comes to mind, one that produces such individuals who then become important contributors to their society. Great personalities such as inventors and scholars become permanent fixtures in the textbooks of various subjects whose works and methods become the focus of study and interest whose concepts are paving the way in modern technology. When Muslims are these historical greats, they contain within an expounding effect on the Muslim Ummah. That is the magnificence of Islam when its Aqeedah moves the heart and compels the mind to think and innovate going beyond their existing reality to move into untracked territory making the unreachable within hand's reach...all in seeking the pleasure of Allah Almighty... furthermore seeking to unlock the mysteries of the human mind, body and his surroundings even on an astronomical level into the deepest blackest skies. With the full support in all its forms from the glorious Islamic State, the Khilafah State, these innovative minds saw their ideas and hypotheses come to life only to exist centuries beyond their lifespans.

With the same Aqeedah propelling Muslims today, the upcoming second Khilafah Rashidah will once again pave the way for its citizens to elevate the Islamic society years before its time exponentially launching forward to resume as the leading global power all the while compassionately nurturing the tender minds of the Ummah's youth.

In this issue, readers will be able to explore various topics with the main focus on education and all its tangents, comparing today's education systems and curricula of the West and the education system of Islam as it was and will be in the upcoming Khilafah State and the impact of western secular education systems and their policies on the Muslim Ummah and the importance of maintaining a correct personality in order for the Muslims to act as the way Allah (swt) and the Messenger of Allah (saw) commanded us to be... the best nation to mankind.

From the Mukhtarat Magazine team
The Central Media Office of Hizb ut Tahrir
Jumada II 1438 AH – March 2017 CE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Mukhtarar
from the Central Media Office of Hizb ut Tahrir

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From The Central Media Office of Hizb ut Tahrir

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Central
Media Office

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Press Release

Issue No. : 1438 AH / 031 Thursday, 19th Jumada I 1438 AH

16/02/2017 CE

International Campaign: “Al-Khilafah & Education: Reviving the Golden Age” Launched by the Women’s Section in the Central Media Office of Hizb ut Tahrir

On the 16th of February, the Women’s Section in the Central Media Office of Hizb ut Tahrir launched an important global campaign entitled, “Al-Khilafah & Education: Reviving the Golden Age”. It will culminate in a momentous international women’s conference on March 11th in Jakarta, Indonesia which will be attended by speakers from across the world.

The Muslim world is currently suffering from an ‘Education Crisis’ of significant proportions, marked by substandard provision of good quality schools, colleges, universities and other educational facilities. The region is plagued by high illiteracy; poor training and pay of teachers; ineffective teaching methods; poor access to comprehensive education in Islam, stifling scholarship in the Deen; and inadequate opportunities for research and specialization. Furthermore, parents and students face an immense financial burden to access a good level of education. All this has crushed the educational aspirations of the future generation of this Ummah, led to a significant brain-drain to the West, and contributed to stagnation in progress and development in the Muslim world. This Education Crisis has been caused by the imposition of colonial based education systems in the Muslim lands for the last 9 decades since the destruction of the Khilafah. These education systems were never aimed at fulfilling the educational aspirations of the Ummah, or elevating the academic standards of societies, or achieving progress and development in the Muslim lands. Rather they were simply a means employed by the colonialists to instill, disseminate and preserve the secular liberal culture in the future generations of the Muslims while also restricting and secularizing the teaching of Islam. The aim was to colonize the minds of young Muslims and enslave them to the Western culture and system to further colonial objectives in the region. Successive generations of Western-backed secular leaderships in the Muslim world continued to implement this regressive education system and introduced further secular reforms under the false guise of educational development. These curricula were devoid of any independent vision that would sincerely serve the educational needs of their people and contribute to progress in their lands. This agenda to secularise the education systems of the Muslim world has intensified in recent years. Alongside all this, decades of poor organization and under-investment in education due to flawed capitalist systems and policies, as well as visionless regimes that failed to give education the importance it deserves, compounded the ‘Education Crisis’.

Our lands under the shade of the Islamic rule of the Khilafah which gave great importance and support to the acquiring and dissemination of knowledge as prescribed by Islam, were once the centre of learning for the world. The academic excellence of their educational institutions attracted the best academics and thinkers from across the globe and provided a first-class education to thousands of students, generating an abundance of scholars and scientists and an era of great innovation and discovery, creating a glorious civilization that became the super-power of the world. It is our duty to work hard to restore the Khilafah of Islam, the Khilafah of truth and justice, to return the Muslim lands as the good educational torch for not only the Muslim lands, but also their surroundings. This campaign and conference will therefore seek to call Muslims globally to revive this golden age of education and advancement through the re-establishment of the Khilafah based upon the method of the Prophethood. It will present a vision of the education policy of the Khilafah and how it will practically build a first-class education system which will generate Muslim youth with exemplary Islamic personalities; fulfil the educational aspirations of men and women alike; revive a golden generation of scholarship; and create a magnificent civilization leading the world in innovation and cutting-edge scientific and industrial advancement. The campaign and conference will also expose the current intense agenda to further secularise education in the Muslim world and the causes of the education crisis in the region, as well as provide guidance on Islamic Education of Muslim children in the absence of the Khilafah. The campaign can be followed at:

<http://www.hizb-ut-tahrir.info/en/index.php/dawah/cmo/12317.html>

and the Facebook page:

www.facebook.com/WomenandShariah.

Dr. Nazreen Nawaz
 Director of the Women’s Section
 in the Central Media Office
 of Hizb ut Tahrir





Education and its Role in the Destruction of the Khilafah

The European states, particularly England and France, and later America, succeeded to deal the Uthmani Khilafah State (Ottoman Caliphate) a destructive blow. That was after the states of disbelief agreed upon the elimination of Islam and the division of the Muslim lands. To accomplish that they followed a number of various paths. Education was one of the doors that they preoccupied themselves with for a long period of time through the missionary and cultural invasion that took place in the name of 'Ilm' (knowledge). They put together huge budgets for this purpose and they recruited an army of missionaries, orientalist, teachers and priests whilst taking Istanbul and Beirut as the two main centres acting as their base, and afterwards Cairo and the lands of North Africa became their areas of focus. In spite of the disparity in the European and American political methodologies in regards to their international interests, they nevertheless were in agreement upon the objectives and that was to spread the western culture in the East and to generate doubt amongst the Muslims in respect to their Deen so as to make them be resentful of it and have contempt for their history.

The activities of the missionary movements intensified particularly after the founding of the Beirut Missionary Centre in the year 1820 CE. The American missionary, Eli Smith, was involved in open activity; and was engaged in voluntary missionary activities and supervised the printing-press missions in Malta. He and his wife opened a girls' school in Beirut and he stopped everything else to concentrate on his work in Beirut and the lands of the Levant (Ash-Shaam) in general. The missionary movements participated openly within the educational movement by focusing on the Arabic language to sever it from the Qur'an. This provided a wide doorway for the return of the Arabic language to its first descriptions by presenting the old literary arts and issuing the Arabic books and writings that played a major role in diverting the people towards the West and their thoughts. For that purpose, they recruited a Christian, Nasif Al-Yaziji and Father Louis Cheikho who from amongst those who oversaw the Beirut Centre that targeted the Islamic belief and its concepts. It led to extremely heinous results which had a wide ranging impact in respect to removing Islam from relations, societal transactions, modes of living, the destruction of the Islamic State, the opening of Jesuit schools and colleges

belonging to them like the well-known faculty in the Joseph Jesuit University and the opening of the American Protestant College in the year 1866 which is known today as the American University of Beirut which undertook the ugliest of campaigns of distortion against the ideas of Islam and the history of the Muslims. The situation was the same in respect to the lands of the Levant, in Syria and Palestine, through the encouragement of Ibrahim Pasha, the French influence and recommendations from them. The doors were opened wide before the missionaries and the French, English and Americans found a warm welcome from its government which allowed them to move around freely in the land as they pleased; opening schools and printing books and translating them into Arabic in the name of "Knowledge and Culture" ...

As for the Istanbul centre, then it harmed many who held onto the Islamic culture through the educational movement that was far away from the state's supervision as it was not subject to the Uthmani (Ottoman) Ministry of Endowments (Awqaaf). Consequently, schools and institutions were established and the printing of missionary missions was consecutive and their creating of doubt in respect to the Islamic thoughts and rulings.

From another angle, the issuing of the law of reform in the Ottoman educational curricula to accommodate the scientific development in Europe opened the door to send Muslim students to France and England to influence them with the western lifestyle, material development and mode of life. That made them enthusiastic to campaign for educational reforms in every one of the state's provinces.

In the year 1876, a law was issued making primary level education for all children within the state compulsory and that it was to be provided free of charge. Then secular schools arose alongside religious schools which were administered by the 'Ulemaa. The Ottoman State guaranteed its non-Muslim subjects the right to education and so schools were established for different beliefs and these are the schools that were established by non-Islamic religious factions which were subject to the State.

Then missionary schools were initiated for the American, Austrian, French, English, German and Italian Christianisation missions that opened up in a number of major cities within the Ottoman provinces. The weakness of the Ottoman State led to a great number of these schools opening and to a lack of regulation over them, so much so that these schools played a role in the destruction of the Khilafah.

The American missionary Samuel Zwemer said when addressing his colleagues in the missionary conference convened in Islamic Al-Quds "We have taken, O brothers, in this period of time, from the third of the 19th century until our current day, over all of the educational programmes within the Islamic kingdoms ... And the merit belongs to you O colleagues. You have prepared a generation that does not know a connection with God and does not want to know one, and you have taken the Muslim out of Islam".

Immediately following his assumption of the rule in Turkey, Mustafa Kemal launched a relentless campaign against the school curricula which had been authenticated upon the Islamic Sharee'ah and the Arabic language. He abolished (Islamic) religious education, he fought the Muslim 'Ulemaa, he changed the Arabic script to Latin and he imposed a policy of secularisation within the state, law and education using an iron hand.

As for Egypt, then Muhammad Ali Pasha waged a campaign against the religious education after monopolising the rule in Egypt in the year 1805 CE until 1842 CE and his leaving of the Ottoman state. He was supported by France internationally and politically in an undisclosed manner. He occupied Palestine, Lebanon and Syria and proceeded towards Anatolia. Upon that course he neglected the education of Al-Azhar and the Kuttab (Local Islamic and Qur'an schools in towns and villages) as that was outside the scope of his concern and interest. His primary concern was with a modern educational system to form a strong army that would fight the Ottoman state, first and foremost.

During that time, he sought to appoint foreign French and English directors of education over the Egyptian schools to directly supervise and oversee the educational operation and prepare the local competencies within foreign student programmes,

the students of which would later be considered as pioneers of educational reform. The number of students who went to study in Europe in his time reached 319. A model example of them was Riffa'ah At-Tahtawi who authored the book *A Paris Profile* which he wrote following his return from France in which he praised the French life in all individual elements, from its way of thinking, education and how individuals interact with or treat one another. And there is nothing more to the point than what Lord Cromer said in respect to the intellectual penetration accomplished by these student programmes when he stated: "The youth who have received their sciences (i.e. education) in England and Europe are losing their cultural and spiritual connection to their homelands and they are incapable of belonging, at the same time, to the land that granted them its culture and so they swing back and forth, torn (i.e. between this and that)".

Muhammad Ali Pasha and his family proceeded upon preserving civil education and marginalising the Azhari education and excluding it, making their primary objective of this policy to make Egypt a part of Europe just as his son Ismail used to say. He was certain that change would never take place unless the education was westernised.

Generations became infatuated with Egypt after him. They carried his torch and led a war of secularisation and hostility against the Islamic culture in the name of development, knowledge (science) and keeping up with the times. That was particularly after the mixing between genders in education and the following of curricula influenced by western culture in the sciences, arts, literature and history.

The matter was not restricted to the curricula of Cromer and Dunlop, because the followers of the Western culture were no less in their desire to dye Egypt and the Islamic world with a western colouring with the Deen removed. The ideas of Muhammad Abduh and Jamal Ad-Din Al-Afghani had a major role in influencing the teaching and education within Egypt with the effect of the western culture and particularly the English being clear within them. Egyptian writer Qasim Amin author of the book, *The Liberation of Women*, enjoyed the support of Muhammad Abduh and particularly after he travelled as a foreign student to France and enrolled in the Montpellier University. Only to return in 1885 CE fully saturated with the western thought to go on to criticise the Hijaab, plurality of wives (polygyny), divorce and inheritance in his books, writings and articles in newspapers which proliferated the western thought and the idea of unrestricted freedoms. Then, Taha Hussein and Lotfy El-Sayed, afterwards had a big stake in carrying the secular thought and its manifestations and propagating it. The same applied to Ali Ash-Sha'rawi the husband of Huda Ash-Sha'rawi and many others beside them ...

Ibrahim Pasha was influenced by the experimentation of Muhammad Al-Pasha and so he sought to bring about a change in the educational programme within the two regions of Syria and Lebanon, inspired by the educational programmes in Egypt

which had been taken from the French programmes. This provided a golden opportunity for the missionaries to participate in the education movement in an open and evident manner within the lands of Ash-Sham (the Levant).

In all of this, there was a great disparity between the development of the civil education as compared with the freezing of the religious education within the Ottoman state. That was by neglecting the 'Uloom Ash-Shar'iah (Study of Islamic Studies), the Katateeb (Qur'an schools) and centuries old Islamic universities like Azhar and Ez-Zitouna whilst restricting their role to religious education. As for the students who had been sent abroad then they were the ones who filled the employment positions in the state's institutions because they possessed the educational competency capable of managing and running the development. In the era of Khedive Ismail, the law was issued in the year of 1872 which was specific to the regulation and reform of Al-Azhar. Paragraph B of this law stated: "The specification of the study subjects to be provided in Al-Azhar to eleven subjects which are: Al-Fiqh, Usool ud-Deen, At-Tawheed, Al-Hadeeth, At-Tafseer, An-Nahw (grammar) and As-Sarf (etymology), Al-Ma'ani (meanings), Al-Bayan (eloquent speech), Al-Badee' (rhetoric) and Al-Mantiq (logic)".

From that time, there have been consecutive secularising campaigns against the lands of Islam and they took education as a cultural weapon to destroy the fortresses of the Ummah from the inside and the calls of orientalism, missionary activity and westernisation dominated over the educational curriculums. Alongside that began the promotion of the Aqeedah (belief) of separating the Deen from life by linking it to the word 'Ilm' (knowledge) when presenting this belief that is opposite and contrary to Islam. It was a great act of deception to present the word 'Ilmaaniyah' (secularism) which is derived from the word 'Ilm (knowledge) in the Arabic language as the translation for the word 'secularism' as it stands in the English language and which has no connection to the word 'knowledge' in their dictionaries. Rather, it (i.e. secularism) represents the West's comprehensive thought or belief about the human, the universe and life.

It spread greatly in the Islamic lands during the fall of the Khilafah. The West found itself unrivalled in the Ummah and so the animosity that had deeply penetrated their souls and the malice that used to eat away at their hearts was towards Islam. The afflictions were great within the Ummah and the cultural colonialism was represented in facets. In the Edinburgh Missionary Conference, convened in 1910 CE, the third commission examining the school activities undertaken by the missionaries (Education in Relation to the Christianization of National Life (Jun 17, 1910)) said: "It has been the frequently expressed opinion of distinguished Ambassadors to Turkey that the institutions of higher education have done more towards the settlement of the Eastern question than the joint action of all the European Powers."

As for the land of the Morocco, the French colonialist sought to oversee the education directly, considering it fertile ground

to plant the Francophone seeds. That was by waging war on the Arabic language and replacing it with the French language so that the people of Morocco would be subjugated (or enslaved) and stripped from their civilizational and cultural roots connected to the Islamic expansion.

General Lyautey, the Resident-General of France in Morocco during his notorious stay (1921) said: "Arabic is a factor from amongst the factors for the spread of Islam because the learning of the Qur'an is completed by this language. That is whilst our interest dictates that we develop the Berbers outside of the scope of Islam".

Consequently, the entry approach was cultural and linguistic, from the point of view of eliminating the Islamic culture and the Arabic language, so that the French language would become more than the language of teaching but rather it is by the pedagogical meaning, and ideology that connects the Muslims to France and blurs their identity and belonging. This was reiterated by

George Hardy the director of education in Morocco during the colonial period when he said: "As for the general subjects that will permeate the applied education, then naturally it will be the French language through which we will be able to connect our students to France and the history which must provide them with the idea about the greatness of France".

As for Algeria, then the following was mentioned in one of the French reports (Committee of Exceptional Loans, 1847 CE): "We have left the schools to collapse and we have broken them up. The lights around us have been put out. Meaning, we have transformed the Muslim society into a society that is more ignorant and barbaric from any prior time we know of".

The educational level that had been prevalent in Algeria before the French occupation was expressed by Dechy, the official responsible for general education in Algeria, when he said: "The schools in Algeria and the internal towns and even within the midst of the tribes, were many, well equipped and full of manuscripts. So, for instance in the city of Algiers there was a school by every Masjid in which education was provided free of charge whilst the teachers would attain their wages from the incomes of the Masjid. There were amongst their teachers, bright professors who would draw the Arabs of the tribes to their lessons ..."

For that reason, the occupation sought to close many of the schools, fire the teachers, fight the Arabic language, take the emerging students out from the Islamic cultured environment into one of illiteracy and ignorance. In addition, a law was made to prevent the opening of Arabic schools and to constrain the Qur'an schools within a policy of integration and then secularisation. The colonialism employed all of its capabilities for the sake the colonial strategy so that it was able to shape a group of Algerians who believed in the French fatherhood, like Sa'eed Al-Fasi, Rabe' Az-Zananti and Farhat Abbas, amongst others who worked to spread the western culture, became alienated from their Ummah and integrated into the European culture through the education policy.

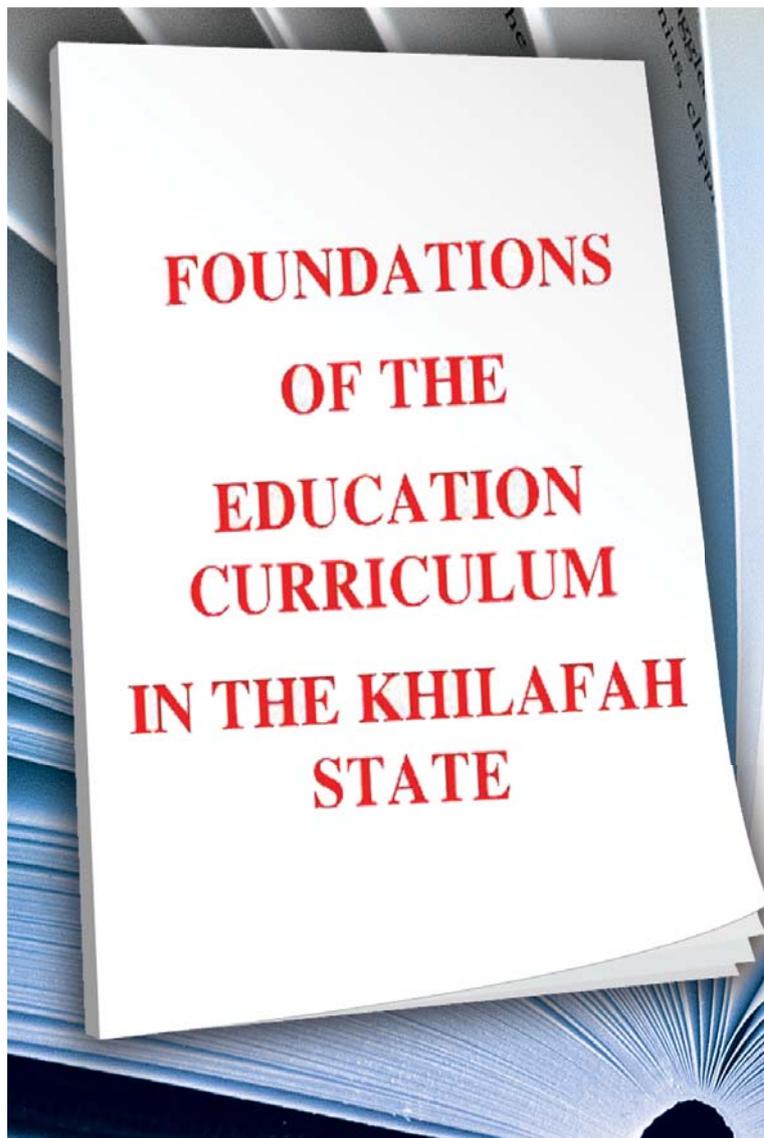
As for in Tunisia, then the French teacher took a pioneering role in this field to accentuate the merits of the western civilisation and direct the new generation to imitate the Europeans and to repudiate their heritage which belongs in their viewpoint to a fanatical Ummah. This is what enabled Europe to continue its colonialist project by appointing (in positions) the Francophone followers which formed the background for France in respect to its colony. This is what was expressed explicitly and unequivocally by the French orientalist “Jude Froui” where he said: “All means under our authority must be utilised to fight the march of Arabic and Islam”.

Bourguiba, the president following the ‘illusionary’ independence, deliberately sought to secularise the education in a clear manner and to target the Islamic identity of the young according to what the periodical of the conditions of the personality that he issued stated, taking “Mustafa Kemal as an outstanding model for him”. There was nothing more damaging than the curriculums taught in the government schools which were full of defamation and poison in regards to what was related to Islam, its history and civilisation. That was whilst they were packed full of esteem and great respect reaching the level of sanctification in respect to that which was related to the European history and civilisation. As for the University of Ez-Zitouna considered to be the first Islamic university to be

built in the Islamic history, was targeted by Bourguiba directly and he made one of his first “accomplishments” upon reaching the rule was to close Ez-Zitouna, confiscate its properties represented fundamentally in religious property bequests and endowments, turning out its graduates and abolishing teaching lessons in it, all under the pretext of unifying the educational curricula. Consequently, 1965 represented the “effective end” of the rays of the minaret of Ez-Zitouna radiating upon the world and the extinguishing of its flame as a source of knowledge.

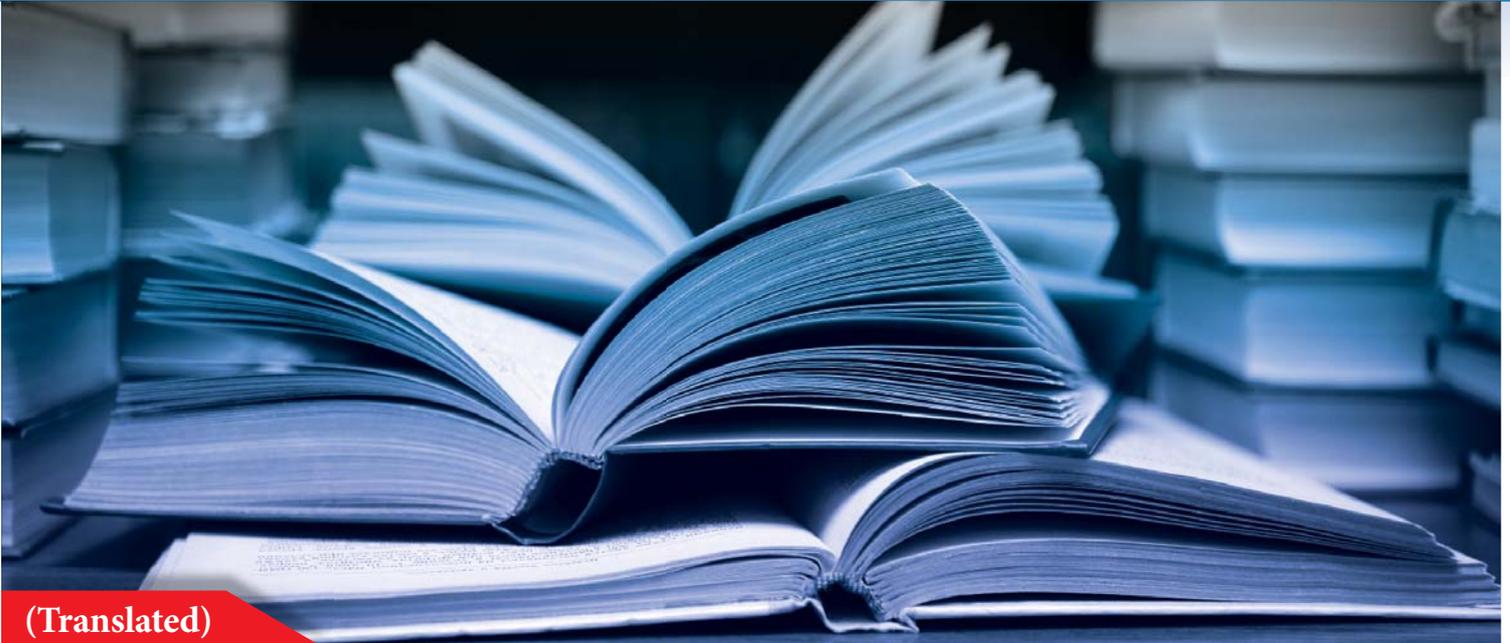
In this way, the West’s targeting of the educational curricula and containing them played a great role in the destruction of the Ottoman Khilafah and in asserting control over Muslim generations after the loss of their state and in respect to severing the Islamic Aqeedah and diverting the path of the Ummah intellectually and in terms of its civilisation ... And there is nothing truer than the testimony of one of the Muslim poets from India where he said: “Colonialism is smarter than Pharaoh who employed the policy of killing the boys but didn’t open schools and colleges for them to kill them in a way that they don’t sense it, like the colonialists did”.

*Written for the Central Media Office of Hizb ut Tahrir
Nisreen Buzhafiri*



The culture (thaqafa) of any nation is the backbone of its existence and survival. Based on this culture, the Ummah’s civilisation (hadhara) is founded, and its goals and objective are defined, and its way of life is defined. The individuals of the Ummah are moulded by this culture in one melting pot such that the Ummah becomes distinguished from the other nations. This culture is: The Ummah’s intellectual doctrine (‘aqeedah) and the rules, solutions and systems emanating from this intellectual doctrine. It is also the knowledge and sciences built upon it, as well as the events linked to this intellectual doctrine such as the Ummah’s conduct (Seerah) and history. If this culture is wiped out, this Ummah, as a distinct Ummah, would disappear; thus its objective and way of life would change, and its allegiance would shift, and it would stumble in its path following other nations’ cultures. The Islamic culture is the knowledge (ma’arif) stimulated by the Islamic intellectual doctrine. This is regardless whether this knowledge includes the Islamic doctrine like the science of “tawheed”; or is built upon the intellectual doctrine such as jurisprudence (fiqh), exegesis (tafseer) of the Qur’an, and the Prophetic traditions (hadith); or whether it is a prerequisite to understand the rules emanating from the Islamic intellectual doctrine such as the knowledge required for ijtihaad (scholarly exertion) in Islam, such as the sciences of the Arabic language, classification of the Prophetic traditions (mustalah al-hadith), and the science of the foundations of jurisprudence (Usul). All of this is Islamic culture because the Islamic intellectual doctrine is the motive for its research. Similarly the history of the Islamic Ummah is a part of its culture due to what it contains of news about its civilization (hadhara), men (rijal), leaders and scholars. Pre-Islamic Arab history is not part of Islamic culture whereas pre-Islamic Arab poetry can be considered part of this culture due to what it contains of evidences that help understanding of the words and syntax of the Arabic language, and consequently help in the making of ijtihaad, tafseer of the Qur’an and understanding hadith.

**FOUNDATIONS OF THE EDUCATION
CURRICULUM IN THE KHILAFAH STATE**
Hizb ut Tahrir



(Translated)

THE SECULARISATION OF THE CURRICULA IN MUSLIM LANDS

“Like a hidden rash that spreads”

During recent times, the Arab world region has been living through an intensive campaign against the educational curricula in many countries, like Tunisia, Jordan, Palestine, Morocco and Algeria. This is being undertaken using the argument of serving educational development and keeping up with the speed of knowledge. In regards to this there is no doubt that our educational curricula are in dire need of improvement and development, indeed for a radical change that establishes a new educational vision and creates an advanced knowledge revolution, that assists in the building of thinking and creative Islamic personalities distinguished by knowledge precedence and opens the doorways for the potentials and capabilities to be utilised to serve such a development.

However, despite that, the dangerous matter in this issue is that these changes fundamentally target the secularisation of the educational curricula and sever the link to the Islamic Aqeedah within the context of the war against “terrorism and extremism”. That is because the issue of the curricula in our Arab and Islamic region is not an internal matter arranged by the scholars and thinkers, and administered by specialists. Rather, it is a global matter subject to the supervision of the states of the western world which have adopted different ways to secularise it. That is like the interfaith conferences which regularly recommend changing the curricula in the Islamic lands to make room for closer relations between the religions. Or, in the form of the stipulations of the international grant bodies like the IMF and the World Bank, through the imposition of some educational curricula and the removal of others, in exchange for being provided grants, loans or cancelling some of the debts of certain countries. It can also be like the Euro-Mediterranean Partnership in which Europe obliges other states to change their curricula in exchange of grants, partnerships and other similar matters. In addition, there are the international conferences and seminars that different international bodies organise, like UNRWA, UNESCO and UNICEF, which attempt to integrate the

global values “globalism” within the educational curricula and reinforce the thoughts that call to a new global system. They are preoccupied with two projects: One of them is concerned with the Middle-East region whilst the other relates to the Mediterranean states.

It can be observed that the demands for change imposed by major states are subject to the changing political events across the world and are connected fundamentally to the international stance taken towards Islam. Consequently, whenever the political awareness upon the basis of Islam increases within the Ummah, constrictions applied to the educational curricula increase, and the campaign of international recommendations for the necessity to alter them escalates, stating that they should not be hostile to the West, not incite Jihaad, a call to peace, normalisation with the Jewish entity, to the culture of tolerance, acceptance of the other and sociability. All of that serves the project of “combatting terrorism and extremism” like what happened in Iraq after the American invasion and also in Afghanistan when they worked to replace the curricula, as part of the war against Islam, to get rid of the concept of Jihaad against America. It is like the changes that took place in the Saudi curricula following the events of September 11 when they completely deleted the topic

of Al-Walaa' and Al-Baraa' (Loyalty and Disavowal) from the subject of Tawheed. Or as witnessed in Casablanca following the explosions in Morocco which reached the extent of calls to delete the word of Jihaad from every single school book. The same applies in respect to the Emirates, Kuwait and Yemen where the President exclaimed to his ministers: "We have to implement change in our educational curricula before a translator comes from America. That is because we are a Muslim people and there is not harm in lessening our religious dosage!"

Anyone examining the recent infectious sweeping alterations (to curricula) that spread just like the poet, Al-Akhtal, described as a rash. He would see that they have come on the back of a popular movement within the countries of the Arab revolutions and the lands of Ash-Shaam, where they raised their voices calling for the complete application of Islam and the expulsion of colonialism. This called for the obligation of standing against this Islamic expansion considered to represent a real threat to the West and its civilisation. So Jordan then took hold of the initiative to make alterations to the point that it reached the beard of the man and the Khimaar (veil) and dress of the woman in the pictures of the school reading books. It deleted a complete lesson about Surah Al-Layl and replaced it with a new lesson about swimming, just as it replaced a lesson called the number in the Qur'an Al-Kareem with a lesson called the small pigeon. At the same time, it cancelled the memorisation of Ayat of the Qur'an and the noble prophetic Ahaadeeth from some of the lessons. It is also changed the model for the lesson about Ibn Battuta, where it deleted the sentence that talked about him of how he had learnt the Qur'aan and poetry from an early age in his childhood. It was the same in Palestine as they deleted many of the Aayaat of the Qur'an which urge fighting the Yahood and the prophetic Ahadeeth that call to Jihaad and fighting the Kuffar. As for Algeria, the alterations of the Minister of Education Benghabrit stirred a wide debate. This ministry of this minister who has a very deep Francophone direction proposed at the beginning of the year to introduce the colloquial Algerian street language into the primary school levels of education to replace the Arabic Fus'haa (classical) language. That is in addition to what the local media circulated in respect to its ministerial departments referring to French experts to oversee the proposed reforms. They also placed the name 'Israel' instead of Palestine within the school geography books for the first year of middle school and then the ministry decided to withdraw that following the uproar causing them to claim it had been a printing error! As for Tunisia, then the minister of education recently presented his strategy for educational reform and proposed lightening the science subjects like maths and physics to provide sufficient room to teach music and dance in mixed schools and educational institutions, so that the students can feel happiness. Similarly, reading books for the early years contain texts and pictures that violate the sense of shame which stirred a wave of resentment amongst parents.

Consequently, the one who examines the alterations that have taken place simultaneously in the Arab countries, will perceive

that the objective of the process of "educational reform" is not as they claim for the sake of developing the curriculum and improving their intellectual and knowledge level of the student. Rather, it only represents a process of fundamentally changing the concepts that the curricula are based and built upon which dictates the targeting of the Deen, values, history and the Shar'a. This is what completely obliterating the Islamic identity means. The problem is therefore not the replacement of some terms that incite sensitivity or provoke follows of other Shar'iyahs (ways). Rather, it is the complete secularisation of the educational programme so that generations are destroyed, intellectually and in terms of civilisation and knowledge, where they no longer have any benefit in respect to the Deen or in respect to knowledge.

The way we have described the changing of the curricula does not mean that they are in origin sound and free of corruption. That is because the issue of secularising the curricula was included within the western colonial plans at the time of the fall of the Ottoman Khilafah state and the French and English occupation of the lands of North Africa like Morocco, Algeria and Tunisia all the way to Egypt. That was then followed by the American military and cultural colonialism and that is exactly what the Director of Education George Hardy in Morocco had become aware of during the colonial period when he said: "The military victory does not mean the complete victory. Force builds empires but it is not what guarantees its continuance and perpetuation. Heads bow before cannons whilst the hearts continue to be fed with hate and the desire for revenge. It is necessary to subdue the souls after completing the subduing of the bodies. Although this task is not as noisy as the other, it is nevertheless difficult like it and in most circumstances, it requires a long time (to accomplish)".

From that time on there have been consecutive secularising campaigns against the lands of Islam and they used education as a cultural weapon to demolish the fortress of the Ummah from within. The calls of orientalism, missionaries and westernisation came to dominate over the educational curricula and that began to be accompanied by the promotion of the Aqeedah (belief) of the separation of the Deen from life. They tied the term secularisation ('Ilmaaniyah' in Arabic) to the word 'Ilm' (knowledge) to promote this Aqeedah that completely contradicts with Islam. It was therefore a great deception to present the word "Ilmaaniyah" (secularism) as being derived from the word 'Ilm (knowledge) in the Arabic language as a translation for the word 'secularism' in the English language which is not connected to the word 'knowledge' within their dictionaries. Rather, it is representative of a comprehensive idea about the human, the universe and life adopted by the West.

At that time the European occupation sought to appoint French and English foreign directors of education in Egyptian, Algerian and Moroccan schools, to oversee and supervise the educational process directly and to prepare local capabilities within foreign student programmes producing later those who were considered to be the pioneers of educational reform. This

was like the reforms of Muhammad Ali Pasha in Egypt and the foreign students that he dispatched where the number of students that he sent to Europe reached 319. Their model and blueprint was Rifaat Tahtawi the author of the book: "The Extraction of Gold or an Overview of Paris". After his return from France, he wrote and praised the French life in all of its elements, including their manner of thinking, education and the way the individuals interacted with one another. And what Lord Cromer illustrated in relation to the intellectual infiltration of the minds through these foreign student programmes was not insignificant when he said: "The young men who received their education of sciences in England and Europe lose their cultural and spiritual linkage to their homelands whilst at the same time they are unable to belong to the land that gave them their culture. As such, they are split in the middle, torn".

Muhammad Ali and his family worked to contain the civil education and side-line the Azhar education and remove it. The main goal of his policy was to make Egypt a part of Europe as his son Ismail used to say and he was certain that change would never occur unless the education was westernised.

The contagious spread of curricula changes reached many Islamic countries, including Tunisia at the hands of a young cultured generation who had been educated within French universities and filled with the secular western culture. At the head of them was Bourguiba, the Tunisian president following the illusion of independence. He was considered to be a son of France and he was influenced in particular by Mustafa Kemal, the demolisher of the Ottoman Khilafah. From the moment that he assumed the position of ruling, he worked deliberately to secularise the educational curriculum under the grand title of "Modernising education". He had no need of the University of Zaitouna institution and considered it as being "A traditional institution that does not provide other than traditional education focused upon the basis of the Deen", according to him. And the transformation of the religious Zeitouna University that had deep roots in the history of the Islamic society into a mere faculty for Shari'ah and Usool ud-Deen, upon the modern format, submitting in its curricula and programmes to the line of the authority of the modern state. The aim was to exclude it from political and cultural participation whilst considering that the traditional group who had arisen from Az-Zaitounah (i.e. religious education) were dislocated by a deep historical gap from the knowledge revolution and its reforms had not been directed towards the production of creative minds and industrial skills. This only translated to mean an attempt to wipe the slate clean with the Arab Islamic culture which Bourguiba would always show contempt towards and regarded it as a cause for backwardness.

In regards to Morocco and Algeria, the French colonialist sought to undermine the Arabic language, fight against it and to adopt the French language from the primary school level. The malicious French policy was able to shape a group of cultured people who had become separated from their people, scorned

their Ummah, integrated into the European civilisation, adopted the French nationality and defended France to the death. Particularly from the beginning of the 20th century and whilst the keys for change were in their hands they desired for this change to be deep and rooted to leave its destructive effects within the generations to follow. Consequently, the work to westernise the education represented their starting point and their objective.

The Church also supervised a large part of the education sector in the Mediterranean region where the French Governor at that time Admiral de Gueydon issued his orders in the year of 1871 to the 'White Fathers' (members of a French missionary organisation) saying: "If you have striven to make the peoples incline through education and what you direct them towards in terms of good, then you have by these efforts of yours provided a mighty service to France. Continue your work with shrewdness, wisdom and caution, and you will have support from me and you can fully depend upon us".

The work in Lebanon and Syria to secularise the curricula was focused and powerful. This was as the Arab orientalist sought to influence the education policy and particularly as they excelled in the Arab language. So they distorted the radiant Islamic history and transformed it into a history of a repressive empire. They were also concerned with the Arabic language and delved heavily into the translation of French poetry, prose and texts, which sought to promote the western values about happiness, human, and life.

The gravity of the war against the education curricula increased when America entered the Islamic lands. Campaigns, conferences and seminars took place one after the other which were concerned with the matter of secularising the curricula within the Islam world and particularly in the Middle-East and Arab Gulf. They took place as part of the war against "terrorism" and to erase the negative image of America, the Jewish entity and the western world in general. The statements were very clear in the Camp David agreement and the Oslo and Madrid Accords. In 1979, the following was mentioned in the constitution of the organisation "Islam and the West" overseen by UNESCO and headed by Lord Caradon: The school book compilers should not issue judgements upon values whether explicitly or implicitly, just as it is not right for them to present the religion as a criteria or goal.

Consecutive reports have come prepared by a group of American political experts like the No. 19 group or Rand and AIPAC institutions. They have presented a host of studies and recommendations which are raised to the US National Security Agency and some to the President directly. In some of the reports it was stated: "The objectives of the American campaign against "terrorism" can only lead to control over the coming generations for a period of ten years and this can only be considered as a temporary sedative. However, changing the educational curricula from the primary stage is what guarantees the existence of non-terrorist generations".

Consequently, the objective of "secularising the curricula" is

not a new matter and the focus was not knowledge as much as the focus upon secularisation. This is what has led many of the Arab lands to occupy globally low educational levels according to the US foreign affairs report about education in the Arab world. The aim from all of this focus upon the curricula is therefore not to bring about a knowledge revolution in the lands of Islam but rather it is to spread ignorance, backwardness and to cut the link to Islam.

In conclusion, we present the most significant recent directives or instructions related to the secularisation of curricula in the Arab world:

1 - For the curricula to be free of animosity to the West and any encouragement to undertake Jihaad against the American allies, the Jews and the West in general.

2 - To make the curricula incline towards peace and tolerance.

3 - To circle within the orbit of the western culture.

4 - To erase the Islamic culture and the Islamic personality.

5 - Normalisation with the Jewish entity through the curricula and to discourage fighting them.

6 - The curricula focus upon the memorisation of information and repetition without creativity or innovation.

7 - The most important reason is that the Shar'i Deeni (religious) education is the number one enemy to the American and Western policy.

However, in spite of all of these international efforts and global

conspiracies imposed over the educational curricula in the Islamic world and which have extended over a whole century, the American, French and English policy was incapable of succeeding completely in its colonialist plans nor were they able to contain all of the generations and colour them with the western culture. That is because what we are witnessing today in terms of the Ummah moving towards the resumption of the Islamic life via the establishment of the Khilafah (Caliphate) upon the methodology of the Prophethood, reflects the strength of the Aqeedah within the minds of the people and their hearts. And that the revivalist change that the Ummah desires is established fundamentally upon changing the balances of ruling within the world and restoring the authority of Islam. In addition, the Muslims comprehend well the enormity of the evil that is desired for them by others and as such they are continuing to move on to accomplish an intellectual and ideological revolution, from which a knowledge and industrial revolution will result. They do not rely upon these set curricula because they are firstly and lastly a western production which does not seek goodness or success for them. As for Islam, then it remains within them and that is because the Book of Allah is still amongst them. As long as they hold on to it, they will never be misguided after that ever.

Written for the Central Media Office of Hizb ut Tahrir
 Nisreen Buzhafri

Thoughts, in any nation, are the greatest fortune the nation gains in its existence if the nation is newly born; and they are the greatest gift that any generation can receive from the preceding generation, provided the nation is deep-rooted in the enlightened thought.

With regard to material wealth, scientific discoveries, industrial inventions and the like, all of these are of much lower importance than thoughts. In fact, to gain such matters depends on the thoughts, and preservation of these matters depends on the thoughts as well.

If the material wealth of a nation is destroyed, it is possible for it to be restored quickly as long as the nation preserves its intellectual wealth. However, if the intellectual wealth collapsed and the nation retained only its materialistic wealth, this wealth will soon shrink and the nation will fall into poverty. Most of the scientific achievements that the nation once made can be regained, provided it does not lose its way of thinking. However, if it lost the productive way of thinking, it would soon regress and lose its discoveries and inventions. Therefore, it is necessary to ensure the thoughts first. Based upon these thoughts, and according to the productive way of thinking, material wealth is gained, and the achievement of scientific discoveries, industrial inventions and the like is sought.

What is meant by thoughts is the existence, within the nation, of the process of thinking in its life affairs, such that the majority of its individuals use the information that they have when facing events, so as to judge on them. This means that they have thoughts that they contrive to use in life, and by using these thoughts frequently and successfully, a productive way of thinking results.



Shaping Islamic Education to Build Muslim Youth for the Challenges of 21st Century Life

1. Building Critical Thinking

One of the most precious gifts that we can give our children is the ability to think for themselves about the issues of their life and the world in a manner where they are able to distinguish the truth from the falsehood in all matters and are not easily swayed in their thinking and judgements by the opinions of those around them.

In today's world, young Muslims are bombarded with a host of information about the Western liberal way of life and about Islam. On the one hand, the Western values and system are promoted as the most just and civilized way of life that can guarantee them happiness, prosperity and success, while on the other, Islam, its beliefs, laws and system are relentlessly attacked and accused of being oppressive, backward, uncivilized and the path to misery and discontent. Within such an environment, it is imperative that we build critical thinking within our young so that they can make sense of all of this information and be empowered to separate the truth from the lies. They will then be able to make solid and correct judgements and choices on the ideas and lifestyle they adopt, and the views they formulate about issues, world events and narratives about different ways of life.

The Qur'an repeatedly directs the believer to think deeply about issues rather than following blindly in order that they establish correct conclusions on issues, including the proofs for the existence of Allah (swt) and the truth of Islam. Allah (swt) says,

﴿وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيَّاحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

“And [in] the alternation of night and day and [in] what Allah

sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.” [Al-Jathiyah: 5]

Allah (swt) also condemns blind following of the beliefs and views of others. He (swt) says,

﴿وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لَإِضْلَالُكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

“And if you follow most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.” [Al-Anaam: 116]

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

“And if it is said to them, follow what Allah has sent down, they said, nay we follow what we found our fathers following. What! Even though their fathers did not understand anything, nor were they guided.” [Al-Baqara: 170]

The critical method of thinking is a way of examining matters where sound judgements are made based upon clear proofs and deep study, rather than hearsay, allegations, the dominant voice in the society or superficial reactionary conclusions. This way of thinking cannot be developed by simply conveying Islamic knowledge to our

children. Rather it requires for us to consistently encourage them to question and think deeply about the ideas, claims and viewpoints that are presented to them and then to decide whether to accept or reject them through carefully evaluating the soundness of the evidence that those ideas, claims and viewpoints are based upon. Furthermore, depending on the age and level of understanding of the child, different sides of the argument should be presented to them and then they should be guided and directed in reflecting on the validity of each in order to come to the truth of the matter.

For example, take the theory of evolution and the claim by its advocates that human beings evolved from a process where less complex creatures and organisms changed into more complex ones in an essentially random manner with no guiding hand, hence there is no God. With such an absurd idea, the child should be made to question as to whether there is any example in life that they can observe where a simple structure develops into a more complex one through a random process that has no guiding hand? Furthermore, they should be made to question as to whether it is a sound judgement to believe that one creature 'evolved' into another just from observing similarities in fossil skeleton structures or body features of animals when no one was alive to directly witness and record this transformation. It is pure speculation and as ridiculous as claiming that a brick can 'evolve' into a house independent of any external power based upon the proof that both are made from similar material, even though both have no power to evolve into anything regardless of how many millions of years pass and no matter what kind of different environments they are subjected to. So how can such an absurd theory be accepted as proof to negate the existence of a Creator over the rational, reasoned argument that anything that exists and has a design needs an intelligent Being to create and design it; or the rational reasoned argument that anything that is limited or dependent upon something else for its survival or existence – which is the case for everything in this universe - cannot have made itself and hence needs an unlimited self-subsistent Being outside of this universe to have created it. That Being that created man, life and the universe is Allah (swt). There is absolutely nothing observable in life that goes against these principles. Hence, our youngsters should be able to understand that the existence of a God is a fact, based upon solid rational proofs rather than an unprovable theory based on pure conjecture as evolution is.

Let's take another example, such as the claim that any way of life, such as Islam that rejects liberal values such as personal and sexual freedoms is oppressive. With such an accusation, we should encourage our children to question what the true fall-out would be in a society where individuals would be allowed to simply pursue their desires and do what they wish, over having the concept of accountability to a Creator and living according to His Rules and Regulations. Would the first type of society generate respect for women, or protect the harmony of family life, or ensure the rights of children? It would not, and the proof is the multitude of social problems and crimes afflicting liberal societies today, which have caused many to feel oppressed. In contrast, the society governed by

the Laws of the Creator would be one which individuals have their instincts fulfilled but in a manner that is beneficial to the safety and harmony of all, for only the One who created human beings would know how to achieve this.

Hence, our children should be encouraged to employ this critical way of thinking for all matters – whether related to their Islamic beliefs, the ideas of other nations, or political events in the world. For instance, when young Muslims are presented with the causes and solutions to political problems, they should be guided into evaluating the truth of these claims. So, for example, when they are faced with the dominant secular narrative and argument that the majority of wars are caused by religion or Islamic extremism, we should prompt them to study what the true sources of the current instability and conflicts in the world are rather than just accepting these claims without question. When they do, they will InshaAllah come to realise that most wars and acts of terrorism have been caused by conflicts over power and wealth, or anger instigated by the occupation and colonization of lands by governments seeking resources, material gain, and political influence in the world rather than any religious ideology or Islamic political beliefs. Or when our children are told that the solution to the bloodshed in Syria, Palestine, or Kashmir is through the United Nations route, they should be guided to question the origin of the UN, whose interests it truly serves, and what the success rate of the international community is with regards to protecting Muslim lives and rights. Following this, they should be presented with the Islamic view and solutions to these problems, so that they will be able to understand clearly that only these offer credible answers to these issues – for example, how only a state that sincerely serves the interests of Islam and the Ummah: the Khilafah will have the capacity and political will to mobilize its army to liberate occupied Muslim land and protect the lives of the oppressed.

Building the critical way of thinking in our children also requires for them to understand the abilities and the limitations of the human mind. They should recognize where human reason and the faculty of human reasoning can be used when thinking about matters and where it can't due to its inherent constraints. This will ensure that they apply their thinking appropriately on issues. For example, the human mind can and should be used to establish if a Creator exists or if the Qur'an is the Word of Allah or which type of system is best to govern over mankind or the reality behind political events, etc. This is because it has the capability to examine the realities and proofs required to make conclusions on such issues. In Arabic, this is termed Aql - knowledge for it is from human reasoning.

However, when deciding if an action is good or bad, or if a law is just or unjust, or if there is life after death, then the human mind does not have the inherent ability to make judgements on these things directly and objectively. This is because on its own, it does not have access to those relevant realities and proofs required to make sound conclusions on these matters. Rather any view he formulates will be subjective or based on speculation. Our young need to understand that to establish the truth of these issues, they need to refer to evidence transmitted from a source whose origins has been

proven to be sound and true, without a shadow of doubt through the correct use of human reasoning. This source is the Qur'an – for this is from the One who has all-knowledge and awareness of these matters for He created the human being and all of creation, and hence knows best its nature and what is good and bad for it. In Arabic, this is termed Naql - knowledge for it is information that is transmitted from a sound source.

Nurturing the critical way of thinking in young Muslims through encouraging and guiding them to make judgements based on clear, solid proofs and the appropriate evidence is a fundamental step in building conviction in Islamic thoughts and opinions and establishing the Islamic mentality which along with the Islamic disposition forms the Islamic personality. It is the manner of building our children to not just become those who have Islamic information but rather those who embrace the Islamic concepts as their own as well as those who are independent thinkers who consistently search for the truth, rather than being blind followers of others. And it is the path to creating Muslim youth who have no doubts in their Islamic ideas and views and hence are confident in

their Deen and the judgements they make on realities.

If this important approach to examining and evaluating information is not built, then Islamic ideas and knowledge may just be one of many sources of information in the mind of the child and may not affect their viewpoint towards issues or behavior in life. Furthermore, building the correct way of thinking in Muslim children should always involve guiding them to reflect on the correct application of the concept in life so that the Islamic thought does not remain as an academic subject in their mind but rather that which is applied to their life.

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾

“It (the Qur'an) is a Book We have sent down to you, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.” [Sad: 29]

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Al-Khilafah & Education Reviving the Golden Age



(Translated)

WITH EDUCATION, THE UMMAH'S CULTURE AND IDENTITY IS PRESERVED WITH KHILAFAH ON THE METHOD OF PROPHETHOOD, THIS IS GUARANTEED AND IMPLEMENTED

The Ummah's culture is part of its entity, upon this culture its civilization is built and its goals and objectives are set, and because of it, it has a unique way of life; its viewpoint in life and the bond that binds its people together and the system it chooses to live by are all found in its culture. The culture of any nation is its creed and what emanates from the creed of laws, solutions, and systems, and what is built upon it of knowledge and science, and the events in the past that are linked to this creed like the story and history of the Ummah.

Culture is different than knowledge, knowledge is global and is not specific to any nation, but culture is specific and is linked to the nation that is born from it. We say as an example, the Western culture and we say the Islamic culture.

Nations struggle to make their culture and viewpoint in life to dominate and they seek to preserve it and work for its survival and transferring it through the generations. One of the most important guarantees for nations to preserve their culture is to keep it preserved in the hearts of its people, and in the books taught in its schools and universities.

But when looking at the reality of education in Muslim countries after the destruction of the Khilafah, one will see that education is used to destroy the Islamic culture in the hearts of the Muslim children instead of building it. In addition to the efforts to replace it with the Western culture, in an organized plan by the Western countries and their agent rulers; using several methods to achieve

this: by sending missionary delegations to Muslim countries under the cover of spreading education and building schools and universities, and sending some of the Muslim countries to study in foreign countries and return back after they have been smitten by the Western culture and seek to spread it in the Muslim countries, and devising misleading and corrupting education curricula. These agents still continue to carry out changes and alterations in the curricula from time to time following the orders of their masters so as to cut any links of the curricula with Islam.

To make education a way to preserve our Islamic culture in the hearts of our children, we must put an education policy that adheres to every detail of the Islamic creed and does not work to confuse or weaken it. The main goal of this policy is to build Islamic personalities which make the Islamic creed the basis of their thinking, and the foundation of their concepts that they hold about life, this leads to all concepts held by these personalities built upon

the Islamic creed; which has one harmonious basis, not holding disparities or contradictions, and therefore they can decide to hold the correct stances on all issues upon the Islamic creed. An education policy that guarantees the building of the correct view point among the sons and daughters of the Ummah that the Deen can present answers to economic, political, and social problems of the Ummah and all aspects of life.

And to culture them with Islam in a way that makes them capable of implementing Islam in their lives on an individual level and all levels. A policy that gives priority to Islamic sciences like Fiqh, Hadeeth, Tafseer, Usul, and others; and it will give it a special branch in the secondary education like it does for Medicine, Engineering, Environment and others. A policy that prioritizes the Arabic language and makes it the medium of Education, and allocates enough time for teaching it just like it does for the other subjects. Any language apart from Arabic must not be taught in the primary stage until students are proficient in it. A policy that does not allow anything from the other nation's cultures that can influence the students and make them doubt their creed and civilization, or weaken it in their hearts needs to be enforced. If knowledge of other nations' cultures needs to be introduced in the curricula, this will be done at the secondary stage according to a specific education policy that does not contradict Islam and its rules. These subjects like philosophy for example are taught to be refuted and show its fallacy, not one part of it is taught except with its refutation and fallacy.

This does not mean that this education policy is not concerned with experimental sciences such as Chemistry, Physics, Medicine, and Engineering, but it gives it close attention and introduces them in the different stages of education according to the need and age group, and branches are set up for them in higher education. It can take results from the other nations in these subjects and teach it in the schools and universities, but it will not include what contradicts Islam like the Darwin theory of evolution with the pretext of science.

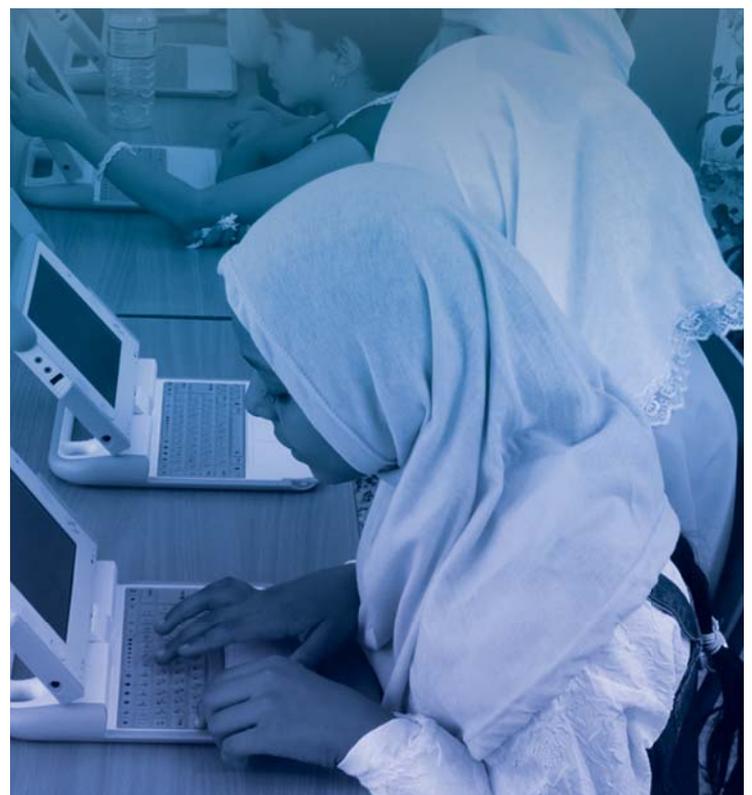
For this to be achieved we must have state that governs us and takes care of our affairs according to rules that emanate from our creed, a state that acts as a guarantee to implement an education policy that preserve the Ummah's culture and identity just as the first Islamic state preserved it and carried it to the rest of the nations and people. It influenced them but was not influenced by their cultures and beliefs; it used to send scholars with the armies and have them stay in the conquered lands to teach the people Islam and the Arabic language. They used to open schools there in addition to the teaching in the Masajid. These schools were known by the name of the Sultans and Khalifs who opened them, like As-Salahiyah School in Al-Quds for its link to Salahudin Al-Ayoobi. The state took from the conquered lands the Madaniyah products (civilization) and the sciences that did not contradict Islam. Prophet Muhammad (saw) sent people to learn how to build the catapult from countries that pioneered their production, but he did not send any one to study the morals and values and culture of the Persians and the Romans. Umar Ibn Al-Khattab (ra) introduced the Diwaan to the Islamic state as an administrate style, which he took from the

Persians without taking their culture.

This state will make education one of its first priorities and most dutiful responsibility as did Prophet Muhammad (saw) when he made the ransom for the prisoners of the Battle of Badr the teaching of ten Muslims reading and writing. This state will provide education for free and spend on it from Bait ul Mal of the Muslims, and it will provide the facilities required like laboratories, libraries, and other education styles. The state will supervise devising education curricula in schools and universities and unify it in private and state school, and it does not allow the existence of schools that teach the Western culture in Muslim countries. Moreover, it will disable the work of missionaries and corrupting foundations that enter our education institutes that seek to corrupt our children.

This will only take place in an ideological state that takes care of the people, and prepares the Muslims children to become scholars specialized in all fields of life whether in Islamic sciences, including Ijtihad, Fiqh, and Judiciary, or in experimental sciences: Engineering, Chemistry, Physics, Medicine, and others. Scholars who will carry the Islamic State and the Islamic Ummah on their shoulder to take its place as the number one state in the world and among nations. It will be a leading and influencing state with its ideology, and not a subordinate or agent state in its thinking. This state is the second righteous Khilafah (Caliphate) State on the Method of the Prophethood that is forthcoming, soon, by the permission of Allah (swt). Hizb ut Tahrir has put a clear vision of the education policy to achieve this objective, which is included in its constitution that it prepared and also the booklet "Foundations of the Education Curriculum in the Khilafah State"; both can be referred to, as they are too detailed to be mentioned here.

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Bara'ah Manasrah*





GLOBALIZATION'S TRAP BEHIND THE NARRATIVE OF A WORLD CLASS UNIVERSITY

(SEEKING THE FORM OF A WORLD-CLASS EDUCATION – PART 1)

Introduction

Which Muslim student does not want to study at a world-class university? Which Muslim lecturer does not aspire to have an academic environment that is of world-class quality? Yes, the slogan 'World-Class University' or 'Research University' has been increasingly heard in the last decade. Every university anywhere in the world aspires eventually to be among the many world class universities.

But the condition of higher education in the Muslim world is very miserable. An article from the Pakistan MIT Technology Review (February 2016), entitled "*The Dark Age of the Muslim World*" exposed the fact that 1.6 billion Muslims in the world contribute very little to the world's knowledge. The global Muslim community - which forms the majority of the population of 57 countries and covers almost every country in the world - apparently only has three Nobel Prize winners in the history of this prestigious award. The number of universities from member countries of the OIC (Organisation of Islamic Cooperation) ranked only 500th in the world ranking or a little better than that.

Almost all universities in the Muslim world do not get a high ranking in different types of global university ranking systems. In the 201415- edition of the QS World University Rankings, there was no universities in the Islamic world which got into the world's top 100, and among the top 400 only 17 were in this ranking (11 were among the top 300 and 400). Similarly, the latest results of the 2016 Times Higher Education World University

Rankings showed only 10 universities from the Muslim world ranked within the top 400 of the world (five of them among the top 300 and 400). As a result, the call to increase the ranking of universities in the Muslim world in order to become 'world class' universities is echoed repeatedly.

This paper will discuss this issue in two parts. The first part is trying to review what is behind the narrative of the World Class University (WCU) and the second part will discuss how the political vision of Islam formulates a world-class education under the umbrella of the Islamic Khilafah.

The Trap of the Globalization Narrative

The arguments often raised about being a World Class University (WCU) are that universities can compete with world-class campuses and produce graduates that can compete with those from developed countries around the world. These arguments are given weight due to globalization's strong influence over various aspects of human life. Firstly, globalization in the field of economy is realized through the practice of the free market economy. Secondly, globalization in the field of

culture is manifested in the form of the influx of foreign culture into the Islamic world. Thirdly, globalization of labor is a result of free market economic practices. And fourthly, globalization in the field of education occurs through the establishment of educational institutions throughout developing countries as well as inter-state scholarships.

Globalization has also made developing countries feel the need to bring the quality of their institutions in line with that of developed countries, adopting programmes like the Human Development Index (HDI), Program for International Student Assessment (PISA), and others. This is where the values of competition were sown and are now flourishing, especially when nourished by the inferiority felt by developing countries that lag behind. At the elementary and secondary level of education, such concerns have also led to the idea of an International School Standard, in order to prepare students for competing internationally.ⁱ

However, Edi Subhan strongly criticized the education policy-makers in Indonesia that are pro WCU but have not been able to clearly convey the definitions and concepts of an international university, except through constant orientation to the concept of assessment and recognition in line with an international scale. It is therefore clear that the governments of the Islamic world are only parroting this concept without having a clear ideological basis, and are following this unoriginal narrative which is not necessarily in accordance with the country's identity.

Ideologically, the stream of internationalization of campuses also shows the vanity of this big narrative of globalization and modernity, where the 'modernity' claim espouses openness and tolerance, while on the other hand there is a massive effort to impose one cultural standard. Herbert Marcuse called it the phenomenon of a "One-Dimensional Man", which is the practice of leading the society into one uniform system i.e. the capitalist system, through education, media, etc.

Globo-Capitalist Industry VS Islamic World

Deindustrialization

The level of higher education is at a pinnacle that has the closest relationship with the industrial world. Therefore, the productivity of research always receives stimulation from industrial needs that require high innovation. Thus, it makes sense that universities in the Islamic world find it difficult to penetrate the world's top 100 rankings since almost all Muslim countries have been experiencing de-industrialization on a large scale, while the West has been through its phase of industrialization over 150 years ago. ***Whereas one of the requirements for a state to be able to master science and technology, is if it is capable of conducting research leading to the solving of problems faced by the state, as well as being capable of forming an industrial system to apply the research results.***

On the other hand, the WCU stream over the last decade has actually perpetuated de-industrialization in the Islamic world by directing internal research to only serve the needs of the globo-capitalist industry, not the national industries in their own

country. This condition has been worsened by the poor political vision of the rulers of the Muslim lands. For example, the Arab countries have never developed a manufacturing industry although within the oil sector, due to the pretension of Western oil companies that want to control crude oil refining.

The logic of capitalism is strongly contained in many indicators of WCU. It can be seen from THE indicators, for example, such as research income from industry (per academic staff, 2.5 percent), public research income/total research income (0.75 percent), research income (scaled) (5.25 percent). Here, a campus is like a corporation that seeks to reap profit from intellectual activities, especially research, for the global industrial world – it will strangle the state authority if necessary. Moreover, the judgement basis of Webometric on the web visibility of a campus is based on the view of a «***new global market***» regarding academic information; the web is considered very important as a means of campus internationalization.

This is in line with the trend towards commodifying higher education pioneered by the WTO - World Trade Organization - by setting education up as a tertiary sector industry through the General Agreement on Trade in Services (GATS), which regulates the trade liberalization of 12 service sectors, such as health care, information and communications technology, accounting services, higher education and lifetime education, and other services.ⁱⁱ The umbrella agreement of GATS/WTO which was ratified in 1995 in Marrakech, has made education a commodity, and of more concern, the government has followed into this agreement of its own volition, without considering local ability or the educational principles in our constitution.ⁱⁱⁱ

Because of the WTO's pressure for the ratification of GATS, the Indonesian government issued Presidential Decree No. 111/2007 about the List of Closed and Opened Business Fields with Requirements in the Investment Sector. Prof. Sofian Effendi deeply regrets the release of this regulation because it has input education as one of the opened business fields to foreign investment, even with a maximum of 49 percent equity participation. This is the first trap, which is foreign power hegemony in the educational system in the Islamic world.

From the aspect of independence, it is clearly visible that the regimes of the Islamic world have a high level of dependency and a lack of original vision to advance the education of their own civilization. When the governments of the Islamic world strive for their universities to be world-class universities by fulfilling the requirements - either via the ratings of THE, QS, Webometric, SJTU, or others, it means that the education system in the Islamic world has been practically subjugated under the dictation of the publishing companies, research institutions, and foreign campuses. It is very clear now that WCU is just a cheap globalization narrative that simply tries to deceive the Islamic world and subjugate our education system.

Co-opting of Superior Human Resources of the Ummah

When a state no longer has control over the direction of its research and education system, and also does not have an

independent national industrial system, this is when the state will lose control of its own human resources. There are many stories of Muslim countries that have lost the ability to stop the Braindrain to the developed countries. In the last 50 years, a large number of Muslim intellectuals have migrated from the Muslim world to the industrialized countries. One study estimated that the numbers are nearly 500,000. This number is from the Arab world, which covers one third of the entire professional diaspora. It is similar with Indonesia. Say the best sons and daughters of Indonesia: Khoirul Anwar, who was born in Kediri, East Java. He now works at the Nara Institute of Science and Technology, Japan. He is an expert in the field of telecommunications and the owner of 4G patents in telecommunications systems based Orthogonal Frequency Division Multiplexing (OFDM). Andriwo Rusydi (33 years old) and Nelson Tansu - both are experts in nanotechnology. Currently, Andriwo is a lecturer at National University of Singapore, while Nelson Tansu is a lecturer at Lehigh University, United States (US).

Such co-opting of the best human resources of the Muslim Ummah eventually became so easy due to the absence of a political vision in the countries of the Islamic world in the mastery of science and technology. Moreover, if education has been determined to be an opened business field for foreign capital, then the coopting of human resources by foreigners is very easy to do by westernizing the hearts and minds of young Muslims, promising a future for their research, as well as 'selling' the secular ideology and the values that seem identical with progress and prosperity.

Criticism from Islam

The first factor in the fundamental failure of the Capitalist ideology is because it has made knowledge a commodity. The result is a growing pragmatism in education. This is reflected in the purpose of education, which has put the material aspect higher than the purpose of developing knowledge and improving personal quality. If we consider carefully, consciously or not, education carried out at the primary level clearly exhibits an orientation towards pragmatic subject, and it is even clearer in higher education. In fact, many major universities shamelessly claim themselves to be entrepreneurial universities.

Islam strongly condemns this, because in Islam the position of knowledge is very noble. Making education or knowledge a commodity is the same as humiliating the knowledge. Imam al-Ghazali had warned us in straightforward language in the introduction of his book «Bidayat al-Hidayah». He said, "If in your quest for knowledge, your aim is rivalry, boasting, surpassing those who are equal to you in age and merit, attraction of others' attention to you, and amassing the vanities of this world, then you are in reality trying to ruin your own religious nature and destroy yourself, to sell your [happiness of the] Hereafter for [happiness of] this life...". (Fa-anta saa'in ilaa hadmi diinika wa ihlaaki nafsika, wa bay'i aakhiratika bi dunyaaka).

For Imam al-Ghazali, knowledge was something very precious, and therefore it was too cheap for knowledge to be aimed towards

worldly things. Knowledge should be for worshipping Allah (swt) and seeking His blessings. Whoever seeks knowledge with such noble intentions, the Messenger of Allah (saw) said, «مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْبَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِهِ. وَإِنَّهُ يَسْتَعْفِفُ لِطَالِبِ الْعِلْمِ مَنْ فِي السَّمَاءِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخَوْتُ فِي الْبَحْرِ. وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ. وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ. إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا. وَلَكِنْ وَرَثُوا الْعِلْمَ. فَمَنْ أَخَذَ مِنْهُ أَخَذَ بِحَظِّ وَافِرٍ»

“One who proceeds on a path in the pursuit of knowledge, God makes him proceed therewith on a path to the Garden (Paradise). And, verily, the angels spread their wings for the seekers of knowledge out of delight. Verily, every creature of the heaven and the earth asks forgiveness for the seeker of knowledge, even the fish in the sea. The merit of the ‘alim (the learned) over the ‘abid (the devout) is like the merit of the moon over the stars on a full-moon night. The learned are the heirs of the prophets, for the prophets did not leave behind a legacy of wealth but that of knowledge. So whoever partakes of it derives a plenteous benefit.”

The second factor of fundamental error in Capitalism is the hands-off attitude of the state in managing its educational institutions, developing knowledge, and building a strong industrial system. A state, in the Islamic view, has a central role in establishing the relationship between the education system, the direction of national research and industrial needs. This role is built within the framework of the state as the servant of the people. It is because the state leadership is obliged to take care of the people in its care. The Prophet (saw) compared a leader to a shepherd (ra'in). In a hadith, Rasulullah said:

«إِنَّمَا الْإِمَامُ جَنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ»

“An Imam is a shepherd and he is responsible for those in his care.” (Narrated by Bukhari and Ahmad, from Abdullah ibn Umar r.a.).

Therefore, it is the obligation of the State to provide a high quality education system with adequate facilities and sufficient salary for everyone who works in this system, by providing subsidies to make fees affordable for the people. Therefore, Islam strictly prohibits the hands-off state, let alone allowing foreign capital to invest in our education.

Restoring the Golden Age of Islam

In this 21st century, the majority of the top 100 or 500 world ranked universities are located in the developed countries like the United States, Europe, Japan, or Australia. Another small portion are found in Singapore, China, Korea, India, or Malaysia.

What if this ranking was performed a thousand years ago?

Then there is no doubt that the top universities in the world were located in Gundishapur, Baghdad, Kufa, Isfahan, Cordoba, Alexandria, Cairo, Damascus, and several other large cities of Islam. The universities outside the Islamic State were at most only in Constantinople that was still the capital of Byzantium Rome; or in Kaifeng, the capital of China at that time; or in Nalanda, India. Apart from those, and including Western Europe, there were no other universities a thousand years ago. Let alone in the

United States, of which the continent was newly discovered in 1492. ^{iv}

Imagine a country that had a 95% illiteracy rate! Terrible. But that was Europe in the 9th to 12th century CE. Even the Emperor Karl of Aachen, in his old age was said to still be trying to learn that «difficult and rare skill»! In monasteries, there were few pastors who were able to read. This was the gap between the East and the West. For the Christian holy book, only a pastor who had access could read and understand the scriptures. This is the very condition, known as the Dark Ages of Europe (the Dark Middle Ages) to many historians, which triggered the scientific revolution in the Renaissance (Enlightenment) era. During the same period, millions of children in rural and urban areas of the Khilafah State were sitting on the carpet and spelling out the letters of the Quran, writing, and memorizing the letters, and starting to learn the basics of Arabic grammar (nahwu and sarf). The desire to be a good Muslim was the beginning of all this learning, because every Muslim should be able to read the Quran.

Indeed for a long time, Western civilization had made knowledge a privilege for only a certain community. Not much different from its past, the modern Western civilization has made knowledge, particularly in higher education, only able to be enjoyed by certain community. Meanwhile, Islam has a unique way of appreciating knowledge. Islam respects knowledge, not by giving it a “price tag” like Capitalism does, but Islam glorifies knowledge as the twin brother of faith, for the noble goal of forming the human personality that has noble integrity. As a result, there is no privilege for the Muslim Ummah in seeking knowledge, because everyone has the same obligation in the quest of knowledge. The difference is only in their piety.

The Islamic ideology has a clear and comprehensive concept of a system that covers all areas of life, and it is to be applied perfectly

under the shade of the righteous Khilafah upon the method of the Prophethood. The Islamic ideology governs the correct management of natural resources to make the wealth of the State abundant, so that it can create prosperity for the entire society, as well as not causing damage. With this abundant wealth, the state will provide funding for various research projects as well as provide the best facilities, and show high respect to intellectuals, thus the intellectuals are motivated to generate their best work. And finally the problems of the nation can be solved and its independence can be realized. Therefore, if we return to the term “world-class-university”, as a matter of course, we do not have to chime with the standard defined by the West. Islam of course has its own standard, such as what the quality of human created by a university should be, and the criteria for a world class university. This is what is referred to by the Ulama that say, “The Western communities can become advanced because they abandon their religion, while Muslims will only become advanced if they study their religion.”

To be continued in Part 2

- i. Edi Subhan, *Mempertanyakan Orientasi World Class University, Darmaningtyas Institut of Education and Globalization Studies (Digest), Jakarta*
- ii. Sofyan Effendi, *Menghadapi Liberalisasi Perguruan Tinggi, Harian Seputar Indonesia, 1213- Maret 2007*
- iii. Edy Suandi Hamid, *Komodifikasi Pendidikan, Republika, 22 Agustus, 2007*
- iv. Fahmi Amhar, *artikel Universitas Kelas Dunia, Media Umat, Edisi 41 Agustus 2010*

Written for The Central Media Office
of Hizb ut Tahrir by
Fika Komara

Member of The Central Media Office of Hizb ut Tahrir

عن رسول الله ﷺ انه قال: «مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِمُطَالِبِ الْعِلْمِ رِضًا بِهِ. وَإِنَّهُ يَسْتَعْفِرُ لِمُطَالِبِ الْعِلْمِ مَنْ فِي السَّمَاءِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخُوتِ فِي الْبَحْرِ. وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ. وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ. إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا، وَلَكِنْ وَرَثُوا الْعِلْمَ. فَمَنْ أَخَذَ مِنْهُ أَخَذَ بِحِطِّ وَافِرٍ»

The Messenger of Allah (saw) said: “One who proceeds on a path in the pursuit of knowledge, God makes him proceed therewith on a path to the Garden (Paradise). And, verily, the angels spread their wings for the seekers of knowledge out of delight. Verily, every creature of the heaven and the earth asks forgiveness for the seeker of knowledge, even the fish in the sea. The merit of the ‘alim (the learned) over the ‘abid (the devout) is like the merit of the moon over the stars on a full-moon night. The learned are the heirs of the prophets, for the prophets did not leave behind a legacy of wealth but that of knowledge. So whoever partakes of it derives a plenteous benefit.”



THE ISLAMIC KHILAFAH PREVENTS EDUCATION FROM BECOMING AN IMPERIALIST COMMODITY IN THE MUSLIM LANDS

(SEEKING THE FORM OF A WORLD-CLASS EDUCATION – PART 2)

Allah (swt) has in fact defined the quality that arises from the process of education in Islam, with individuals becoming qualified as Ulul Albab and as a generation becoming Khairu Ummah. In future, the quality of such a generation would be capable of leading their nation into becoming a great, powerful, and leading nation, even to the extent of becoming a leader of the world in civilization and in technological development. This article is the last part of the discussion about the Islamic concept of a world-class university.

EDUCATION IS A GREAT INVESTMENT FOR A CIVILIZATION

Long before the awakening of Europe and America, the Muslim Ummah with their civilization had been successfully leading the world in civilization and development of technology for 13 centuries. No triumph by any other nation could survive that long. Hunke and Al-Faruqi well describe the background of the Islamic society during the era of the Islamic Khilafah, where they attribute two main causes for its success in acquisition and development of science and technology.¹

Firstly, the paradigm that developed in the Islamic society, that generated from the Aqeedah. This proclaims knowledge as being the «twin brother» of faith, learning as a form of ibadah - one way to know Allah (ma'rifatullah) - and the people endowed with knowledge as being the inheritors of the prophets, while superstition is a form the shirk. This paradigm replaced the jahiliyyah paradigm, which was also the paradigm of ancient Rome, Persia and India, and that had made knowledge a caste-privilege and restricted from ordinary people. On the contrary, Hunke used the term “one nation go to school” to illustrate that this paradigm had been so revolutionary that there was an awakening of science and technology. Motivation in pursuit of knowledge emerged from the hadiths such as....

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»

“The seeking of knowledge is obligatory for every Muslim...”,

«اطلبوا العلم من المهد إلى اللحد»

“Seek knowledge from the cradle to the grave”,

«اطلبوا العلم ولو في الصين»

“Seek knowledge, even if you have to go as far as China”,

«فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ»

“It is better to teach knowledge one hour in the night than to

pray all night.” etc. Even wealthy people were very enthusiastic and proud to do something to increase the level of knowledge or education of society, such as building a public library, observatory, or laboratory, as well as hiring experts.

Secondly, the role of the state was powerful in providing positive stimuli for the development of science. Although the political situation could change, the attitude of the rulers of the Muslim lands in the past towards science was much more positive than the present ones. The state showed high respect towards teachers, scholars and scientists, guaranteed their needs, seriously empowered them in their roles and even encouraged them to master the highest levels of science with their motivation based in the Quran and Sunnah.

The second point is the focus of this paper. It is indisputable that the independence of the state and the strength of its vision are the most important factors in mastering knowledge/science and directing the design of a quality education system. It is because the political system of the state will direct the management of its entire resources (both natural and human resources) to achieve its political goals.

In Islam, politics means to look after the affairs of people via the Islamic rules both domestic and foreign (ri'ayah shu'un wa al Ummah dakhilian kharijiyan). Political activities are performed by the people (the Ummah) and the government (the State). A state is an institution that regulates these affairs in practical terms. On the other hand, the Ummah provide corrections (muhasabah) to the government in carrying out its duties. Meanwhile, the political goal of Islam is to preserve the lives of people with Islamic laws in important aspects of life, namely: preservation of progeny, mind, honor, human life, property, religion, security, and country.²

Within education, in order to achieve the political goal of Islam in the preservation of mind, the state is obliged to encourage people

to seek knowledge, conduct tadabbur and ijthad, as well as various cases which can develop the potential of the human mind, and it also praises the existence of people with knowledge (See: TMQ. al-Maidah: 90-91; TMQ az-Zumar: 9; TMQ al-Mujadilah: 11). The Islamic system's state policy will design the educational system along with the entire supporting systems. Not only in terms of the budget, but also related to the media, research, labor, industry, to the level of Foreign Policy. The Islamic government is truly aware that education is a future investment for the survival of Islam.

I. DOMESTIC POLITICS OF ISLAM:

ENSURING EDUCATION IS NOT COMMODIFIED

Allah (swt) says in the Quran:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (TMQ. al-Anbiya [21]: 107). Islam was revealed by Allah (swt) as a mercy to the universe. This mercy of Islam is realized by creating good for all through the ability of Islamic law to resolve all of life's problems for all humans in the world. It is the same thing in education. The Khilafah will not discriminate when providing education. A quality free education from basic to intermediate level will be provided to all citizens regardless of religion, mazhab, race, ethnic, or gender. For higher education, the Khilafah will provide it according to its ability.

In the era of the Islamic State that began with the leadership of the Prophet (saw) in Madinah, the model of providing education was initiated with the Prophet being a head of state who highly appreciated knowledge. During the era of the next Islamic Khilafah, education was provided to all citizens without charge. Thus, it has never been the case throughout Islamic history, that the government sought profit or charged the people for education. This is due to the paradigm of the state that mapped education as a primary need of the people that must be met. It then became a spirit in economic politics in Islam, i.e. the guarantee of the fulfillment of all primary needs (al-hajat al-asasiyah/basic needs). The primary needs for each individual are food, clothing, and shelter. All three are basic needs for every individual. As for the primary needs of the people as a society, these are security, medicine, and education.

The domestic politics of Islam ensures education be prevented from becoming a business or economic commodity. Moreover, if the people are charged a certain fare for education, this will lead to discrimination against the people, because it will be as though there are two types of education, i.e. education for the wealthy people and education for the general public. In response to this, therefore, it is necessary to understand the basic principles of mastery of knowledge via the educational system, which are as follows:³

1. Mastery of science and technology must be conducted systematically by the state.
2. Mastery of science and technology can only be conducted upon state policies, not be driven by private interests, let alone foreigners.
3. The Muslim Ummah should live under the system of the Khilafah State, which is the Islamic state that implements Islam and carries the da'wah of Islam to all corners of the world so that Islam is applied to form rahmatan lil 'alamiin (mercy to the world).

Thus, three (3) basic principles must be fulfilled by the Muslim Ummah that is given the title by Allah as khayru ummah (the best nation). It must be remembered, that the peak of achievement in the mastery of science and technology seen in the glory days of the Muslim Ummah of the past cannot be separated from the establishment of the Khilafah system, wherein it has a command system that is globally integrated and the political role is aligned with the religious role. We also get an overview from history that the figures of the previous leaders were pious people and statesmen who were reliable and qualified, as well as «wara ulama» who feared their Lord, loved knowledge, and loved their people. In this aspect we can see the integration of the three main pillars in the formation of the Islamic civilization, i.e. religion, politics, and knowledge, integrated under one control of the Khilafah system under the leadership of a Khalifah (Caliph).

Meanwhile, the benchmark for measuring ability in whether a state has mastered science and technology systemically, if:

1. capable of forming the education system in accordance with the views of life of the state as well as the problems faced by the state
2. capable of forming the ability of research leading to the solving of the problems faced by the state
3. capable of forming an industrial system applying the research results
4. capable of forming an industrial system able to obtain economic benefits fairly
5. capable of directing the industrial system to solve the problems faced by the state, set off from the vision and mission of the state.

Based on these basic principles, it can be seen that a strong and independent state will synergize all strategic components in order to master science, starting from the educational system, and including research capabilities, its industrial system, mapping patterns of employment, up to the politics of diplomacy and international relations with other countries. All are designed in synergy set off from the political lines of the state.

II. FOREIGN POLITICS OF ISLAM:

PREVENTING EDUCATION FROM BECOMING AN IMPERIAL TOOL

For a state founded upon the ideology of capitalism, science and technology are the most significant economic agents, beside politics, law, and socio-cultural changes. Therefore, in order to revive the economy, they need the rise of science and technology. Look at the industrial centres of higher education which are worldwide and truly enthralling, such as Boston, New York, California; Toronto, British Columbia; London, Manchester, Cambridge; or Sydney, Melbourne, and Canberra. These industrial areas began the process of 21st century capitalization of science and technology, especially when it is understood that economic growth is driven by knowledge – knowledge-and-technology-driven economic growth.

Therefore the analysis of Susan Strange, a British scholar of international relations, is true, that science and technology are one of the strengths of the world; “knowledge is power, whoever is able to develop or acquire and to deny the access of others to a kind of knowledge respected and sought by others will exercise a

very special kind of structural power.”⁴ Thus today’s practices of monopolizing knowledge have become a kind of requirement for a state to be able to lead the world. This is what the West has undertaken against the Islamic countries, which has led to their increasingly high level of dependency on the West, in terms of the development of science.

This dependence is a really ironic condition. Because in fact the Muslim Ummah had once been at the forefront in the mastery of science. Muslim scientists had made many discoveries that were compiled in books of knowledge and then developed continually through research. Great scientists such as Ibn Sina, al-Farabi, Ibn Khaldun, al-Khwarizmi, and others have proven that Islam once led the glory of science.

Along with the deterioration of Islam, Islamic scientists have been decreasing in number, and even the sources of knowledge found in thousands of books have either been destroyed or taken by the West to be developed. Finally, it is the West that has been making rapid developments in science, not Islam. It is because the study, research, and development of science is actively undertaken in the West. Meanwhile the regimes of the Muslim countries are not serious about these activities and so are constantly lagging behind in the mastery of science.

To address the problem of the dependence of the Islamic countries upon Western countries in terms of science and technology, this section of the paper will specifically review how foreign politics in Islam addresses the issue of mastering science and technology. Foreign politics in Islam has a political line which prevents education being used as a tool of Imperialism, whether the Islamic State is the subject or object. In other words, the Islamic State will not colonize another country in the name of education nor allow itself to be colonized because of the need for knowledge.

The Khilafah State will end the foreign policies of the Islamic countries today, which is characterized by weakness and subservience to the West, to be replaced by a new model on the basis of Islam. Based on Islamic law, the Khilafah will build relationships with other countries in the fields of economics, politics, culture, or education. In all foreign affairs, the Khilafah will ensure that the da’wah of Islam can be delivered to all mankind in the best way. The Prophet (saw) said:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمُ الْبَاقِيَةَ إِلَّا بِنِهَايَةِ اللَّهِ»
 وَحَسَابُهُمْ عَلَى اللَّهِ»

“I have been commanded to fight against people, till they testify Laa ilaha illa Allah Muhammadur Rasulullah. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah.”

The Islamic Khilafah State will implement a foreign policy based on an unchanged certain method (tariqa), namely da’wah and jihad. This method has not changed even though the rulers of the Islamic State have changed. This method has not changed since the Prophet (saw) established the state in Madinah, until the collapse of the Islamic Khilafah. When the Prophet (saw) governed in Madinah,

he always prepared the army and initiated jihad to eliminate various forms of physical barriers that obstructed the da’wah of Islam. The Quraish were one of the physical barriers that prevented the spread of Islam, therefore they had to be fought. Rasulullah successfully eliminated the physical barriers of the governmental institutions of Quraysh and other tribes in the Arabian Peninsula, until Islam spread throughout the world. Meanwhile, the relationships of the Khilafah with other countries will be built with the following principles:

There is a very fundamental difference between knowledge (science and technology) and thaqafah (culture). Knowledge - including science and technology- is universal, not owned nor monopolized by any particular nation. Anyone has the right to obtain and study it. The Khilafah State - as an ideological state— must preserve the thaqafah of its generations so that the Muslim Ummah will have the typical and noble Islamic Personality (shakhsiyah Islamiyah). By doing so, the Khilafah state obliges all systems, programs, and curriculum of education that are applied throughout the educational institutions existing under the auspices of the Islamic Khilafah State, to refer to the system, program and curriculum of the Khilafah State. In addition, the state must ensure that the education system taking place in its country is free from the influence of any ideology or understandings that are contrary to Islamic belief, as well as free from foreign cultures.

In terms of education, the Islamic Khilafah with its foreign policy line and diplomatic strategy will proactively cooperate with countries other than those that are hostile to it. This could be undertaken to exchange teaching staff and send delegations between the two countries in order to spread the culture and language to each other. The principles governing international agreements of the Khilafah in Education are as follows :⁵

1. The Islamic State implements a curriculum of education with a certain policy to shape the Shakhsiyah Islamiyah (Islamic Personality).

2. The Islamic Sharia enables teaching and learning activities in the framework of developing knowledge that benefits the Ummah and the world.

3. The Islamic State could make agreements to bring teachers and lecturers in the field of experimental sciences from abroad because the teacher is tied to the state curriculum and should not deviate from it.

4. It is forbidden to make an agreement in which its content involves allowing other countries to spread wrong ideas and ideology contrary to Islam, or open private schools among the Muslim Ummah.

5. It is forbidden to make an agreement in which its content is requiring the Islamic state to be bound by any program which is not in accordance with its education policies that must be held onto firmly.

With its noble principles, Islam ensures all relations and agreements with other countries will always be symmetrical and not manipulative, because the methodology of foreign policy in Islam is not imperialism like that of Capitalism, but is comprised

of da'wah and jihad to uphold humanitarian values. Besides, the principle of Islamic diplomacy is concerned with national interests without ignoring the interests of other countries.

TACTICAL STEPS OF THE KHILAFAH STATE IN THE POLITICS OF MASTERY OF KNOWLEDGE

A. Strategy in Building the State's Ability in Mastery of Knowledge

The first strategy is linked to the construction of three (3) sub-systems that support the state's ability to master the highest knowledge.

i. Building a visionary **education system** from the level of primary, secondary to tertiary of higher education where philosophy and scientific tradition are sourced only from the Islamic Aqeedah, so a generation with the qualities of a mindset of leadership and the integrity of a Mu'min (believer) will be born, with a variety of skills and areas of expertise.

ii. Building **a system of research and development** (R & D), that has the ability to conduct integrated research both from the state research institutes, departments, and from universities; where all are controlled, encouraged, and fully funded by the state.

iii. Building **a strategic industrial system** owned and managed independently by the state and based on its up-to-date military requirements and the fulfillment of the basic needs of the people. To guarantee the independence of industry including the ability to control, manage and ensure the security of supply of the important components of that industry, namely: raw materials, technology, expertise, engineering, finance, the ability to form a complete industrial chain, as well as policy.

B. Strategy in Taking Knowledge from Other Civilizations

i. Cooperation of Knowledge, Science, and Technology with Kufr Mu'ahid (in treaty) States

Agreement in the field of science and technology is allowed absolutely, because Islamic law does allow for it. Therefore, such cooperation is permitted depending on the form of this cooperation, while continuing to observe the international political scenario, and the Khalifah is allowed to accept or reject such an agreement for the sake of Islam.

ii. The State Submits Groups of Scientists to Seek Knowledge in Specific Country.

It is the state with its political line that will send groups of scientists to study abroad to benefit the strategic interests of the Khilafah State. So when the Khalifah saw that in order to enhance jihad against the superpower Rome he required a strong navy, he sent delegations from the Muslim Ummah to learn the techniques of shipbuilding, navigation with astronomy

and compass, gunpowder, and so on. And for this they must study in China -who was the first to develop knowledge of the compass or gunpowder- so they went there, even if the journey was hard, and they had to learn several foreign languages. Contrast this to what happens today, where scholarships abroad for Muslim scientists are mostly financed by foreign parties, not by the state. In fact, it is a foreign country that funds them. The government only acts as a mere facilitator.

iii. Hiring Foreign Scientists to Teach the Muslim Ummah

In certain political situations, some intelligence measures may be taken, especially when dealing with enemy countries to the Islamic Khilafah, as in times of Sultan Muhammad al-Fatih (1453 CE) where attempts were made to set free a prisoner Orban, an expert, engineer, cannon-maker, from the prison of Constantinople. He was imprisoned by Emperor Constantine to prevent him from being employed by the Uthmani military power. After serious steps were taken, Orban was freed and came before Sultan Al-Fatih. He was then employed with a salary tens of times higher than when he worked in Constantinople. Finally, a huge cannon was made, which was the most advanced at that time.

Reflecting on this story, if a Muslim country has seriousness towards the mastery of science and independence of vision, it should make attempts to employ famous scientists from today's world-famous education centers with a high wage. They are to educate the sons and daughters of the country, on certain knowledge that wasn't mastered yet, which aims to match the ability of developed countries. A Harvard professor for example, should be highly paid dozens of times his salary in the US to teach the latest mining technology in the Islamic world, and he will teach in accordance with the state curriculum and should not deviate of it.

Rebuilding the glory of Islam is possible for the Islamic world if they are united as a civilization to become a «new power» on the world political scene. The Muslim Ummah will soon be back to lead the world in civilization and technological development, if the quality of their current generation is immediately redirected to becoming a generation of leaders. Because the Muslim countries have an enormous power with regards to human resources and natural resources, which, if united under the shade of the Khilafah, no country or nation can match.

This will necessarily solve the dependence of the Muslim Ummah on technology from Western countries. The politics of the monopoly of knowledge conducted by the West will be faced by the Muslim Ummah with the independence and strength of vision of their ideology. And slowly but surely, the position will change. It is the West that will become dependent on the Islamic Khilafah, Inshaa Allah.

1. Fahmi Amhar, *Integrasi Sains dan Islam*, 2004
2. Muhammad Husain Abdullah, *Dirasat fil Fikri al Islami*, 1990, hlm. 61
3. Dr. Andang Widiharto, *Perkembangan Ilmu Pengetahuan Dan Teknologi Dan Posisi Kaum Muslimin, file presentasi dalam bentuk ppt*
4. Susan Strange, *States and Markets* (London: Pinter Publishers, 1989)
5. Iyad Hilal, *Perjanjian-perjanjian Internasional Dalam Pandangan Islam*, Pustaka Thariqul Izzah

Wallahu A'lam bis Sowab – Allah knows Best

**Written for the Central Media Office
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The Educational Excellence and Rights of Women under the Khilafah

For decades, secularists have spun a web of lies around the subject of the education rights and status of girls and women under Islamic rule. They deceptively used the high illiteracy rates and poor access of education under secular or pseudo-Islamic regimes in the Muslim world over the last few decades to accuse Islam of depriving women of a good education. Their aim was to fearmonger against the return of Islamic rule under the shade of the Khilafah State (Caliphate) based upon the method of the Prophethood. However, the truth regarding the educational status of women under the governance of this glorious Islamic system is far from the spurious secular accusations and lies.

Indeed, the revelation of Islam brought a distinct view to the world towards the seeking of knowledge and education. Learning and teaching was intimately entwined with the religion and viewed as a service to God, and hence a means to gain great rewards in the Hereafter. The Prophet (saw) said,

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَمَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ» (رواه مسلم)
 “Allah makes the way to Jannah easy for him who treads the path in search of knowledge.” (Reported by Muslim)

Islam therefore held the acquiring of knowledge in high regard, classified it as an act of worship, and made it the measure for defining the rank of individuals, hence raising the status of scholars. Allah (swt) says,

«يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ»
 “Allah will exalt in degree those of you who believe, and those who have been granted knowledge.” [Al-Mujadilah: 11]

And the Prophet (saw) said,
 «وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرَّثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ»
 “And superiority of the scholar over the worshiper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is

knowledge, so whoever takes from it, then he has indeed taken the most able share.” (Narrated by Qais bin Kathir)

The Deen of Islam also obliged the seeking of Islamic knowledge upon men and women alike as the Prophet (saw) said,

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ» (رواه ابن ماجه)
 “Seeking knowledge is a duty upon every Muslim.” (Reported by Ibn Majah).

Additionally, Islam encouraged men and women to study the world around them to gain greater appreciation of their Creator as well as to effectively use all that Allah (swt) has created and subjected to serve man in this Dunya, in order to bring benefit to humanity in all fields – including science, medicine, industry and technology. Allah (swt) says,

«إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ يَمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ»

“Behold, in the creation of the heavens and the earth, in the alteration of night and day, in the sailing of the ships through the ocean for the profit of mankind, in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead, in the beasts of all kinds that he scatters

through the earth, in the change of the winds and the clouds made subservient between the sky and the earth, here indeed are signs for a people who understand." [Al-Baqara: 164]

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"And He has made subservient to you, whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect." [Al-Jathiyah: 13]

All this created a thirst within Muslims for all forms of knowledge and incentivised Muslim men and women alike to pursue education and scholarship in various fields and to become teachers of others. It also formed the basis of the Khilafah's high regard for education for men and women, reflected in its heavy investment in the building of schools, colleges, madrassahs, universities, libraries, and observatories as well as in its training of teachers during its centuries of Islamic rule – all to ensure widespread access to education for its citizens. Many 'Houses of Knowledge' (Dar al-Ilm) were founded in the 9th and 10th century CE in the Eastern and Western provinces of the State. Khalifah Harun al-Rashid, one of the early Abbasid rulers ordered that to every mosque, a school should be attached. Vizier Nizam al-Mulk in the 11th century CE established a system of schools of higher education across the Muslim world, including in cities such as Baghdad, Mosul, Basra, and Herat. Khalifah Nur al-Din in the 12th century CE followed in his footsteps by founding many such institutes in Damascus and other large cities. Cordoba alone had 70 libraries. The number of kuttab (teachers) in the Muslim world increased rapidly until almost every village had its own kuttab. And at one point during Islamic rule, there were 74 in colleges Cairo, 73 in Damascus, 41 in Jerusalem, 40 in Baghdad, 14 in Aleppo, 13 in Tripoli and in addition to numerous institutions in other cities, providing free education to tens of thousands of pupils.

Alongside this, a host of prestigious universities re-known internationally for their academic excellence were established across the state and became centres of learning for the intellectual elite of the world and institutions to which students from across the globe flocked. These included the University of Al-Qarawiyyin in Morocco built in 859 CE, Al-Azhar University in Egypt established in 970 CE, Mustansiriya University in Baghdad founded in 1227 CE, Sankore University in Timbuktu, Mali constructed in the 14th century CE, and Istanbul University in Turkey established in the 15th century CE.

It is not surprising therefore that in this atmosphere of learning and study spurred on by the Islamic system of the Khilafah, women's education also flourished. The Prophet (saw) himself had set the precedence for the importance of girls and women's education through his own words and actions. And the mother of believers, Aisha (radhiya Allahu anha) also praised the women seeking knowledge,

﴿يَعْمُ النَّسَاءُ نِسَاءَ الْأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهُنَّ فِي الدِّينِ﴾

"The greatest women are those from Ansar, those that are never ashamed to be always studying about religion" (Reported by Bukhari and Muslim)

He (saw) would teach both men and women about Islam in the

mosque and other public assemblies but also set aside special times to specifically educate women and answer their questions about the Deen.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.. قَالَتِ النَّسَاءُ لِلنَّبِيِّ ﷺ غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. «فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ» (رواه البخاري)

Abu Sa'id al-Khudri (ra) reports that some women said to the Prophet (saw), **"Men have gone ahead of us (in terms of acquisition of knowledge). Therefore, appoint a special day for our benefit as well."** The Prophet (saw) fixed one day for them. He (saw) would meet them on that day, advise them and educate them about the Commandments of Allah (swt). (Reported by Al-Bukhari)

The Prophet's (saw) view of the importance of female education is reflected in the scholarship of many of his wives, the Sahabiyyat (the female companions), and other women during his rule of Madinah. His wife Aisha (ra) for example, earned the title of 'faqihat ul Ummah' (jurist of the Ummah) due to her knowledge of hadith and expertise in Islamic jurisprudence. She narrated over 2200 hadith from the Prophet (saw). It is said that only Abu Hurairah (ra), Ibn Umar (ra), and Anas (ra) transmitted more. The scholar Ibn Hajar writes, "One fourth of the commands of the Prophet (saw) were transmitted by her." Prominent Sahaba (male companions of the Prophet (saw)) would turn to her for answers to their religious questions. The great Islamic jurist and Sahaba, Abu Musa Ashari (ra) said, "Whenever any matter became difficult for us, the Companions of the Prophet (saw), then we asked Aisha about it. We found she had knowledge of that." Umar bin Al Khattab (ra) and Uthman bin Affan (ra) as Khalifahs would also refer to Aisha (ra) to answer particular questions regarding hadith and fiqh. But she also had a great command over other fields of knowledge, including medicine, poetry, literature and the history of the Arabs. The Sahaba, Urwah ibn Az-Zubayr (ra) said of her, "I have never seen any (man or woman) who has more knowledge of the Qur'an, the obligatory duties, what is lawful and unlawful, poetry, literature, the history of the Arabs, their genealogy, than Aisha."

Other wives of the Prophet (saw) such as Umm Salamah, Hafsa, Umm Habibah and Maymunah also excelled in learning, had extensive knowledge of hadith and issued Islamic edicts, as did numerous Sahabiyat such as Asma bint Abu Bakr, Umm Atiyah, Umm Shareek, and Fatima bint Qais (ra). Others had expertise in poetry, such as Khansa bint Amr, Hind bint Athathah, Atikah, Umm Aiman and Safiyah bint Abdul Muttalib ibn Hashim. The Prophet (saw) also placed importance on female literacy, reflected in his instruction to Shifa bint Abdullah to teach writing to his wife Hafsa.

The Khilafah followed in the teachings and example of the Prophet (saw) by embracing this Islamic view of the importance of women's education. Girls and women were able to access education at home, in schools, mosques, colleges and other institutions from male and female teachers alike. Mohammad Akram Nadwi, a modern-day Indian scholar who conducted an extensive study on the female scholars of Islam in Islamic history, narrates that in every city where Muslims settled, women would receive knowledge from scholars

in their locality. Famous schools and mosques where women regularly attended classes as proven from attendance registers included the prestigious Umayyad and the al-Jami' al-Muzaffari Mosques in Damascus, and al-Madrasah al-Umariyya, and Dar al-Hadith al-Nuriyyah, also in Syria. The prestigious Al-Azhar University in Cairo also gave special access to women as students and as lecturers – a right that women in the West only acquired in their universities centuries after. Some schools were established specifically to educate girls. The first was al-Qarawiyyin which was established by Fatima Al-Fihri in 859 CE in Fez, Morocco. Women were also able to travel extensively across the Islamic world to seek knowledge, unhindered by national borders which did not exist under the Khilafah which had united all its lands into one state.

Consequently, thousands of female scholars were generated in the history of this glorious state that implemented the Islamic Shariah laws.

“Mohammed Akram (an Indian modern day Islamic scholar) embarked eight years ago on a single-volume biographical dictionary of female hadith scholars, a project that took him trawling through biographical dictionaries, classical texts, madrasa chronicles and letters for relevant citations. ‘I thought I’d find maybe 20 or 30 women,’ he says. To date, he has found 8,000 of them, dating back 1,400 years, and his dictionary now fills 40 volumes...”

Extract from “A Secret History” by Carla Power published in New York Times Magazine, February 25, 2007.

These female scholars reached high ranking in all spheres of knowledge of the Deen and became famous jurists, issuing Islamic verdicts, interpreting Qur’an, transmitting and critiquing hadith, and even challenging the rulings of judges. Many wrote books on various fields within Islamic sciences, sometimes consisting of 10 or more volumes. They also routinely taught in houses, schools, and the main mosques and colleges of their cities – to both male and female students. Some colleges such as the Saqlatuniya Madrasa in Cairo were funded and staffed entirely by women. Ruth Roded, Senior Lecturer in the History of Islam and the Middle East at the Hebrew University of Jerusalem documents that the proportion of female lecturers in many classical Islamic colleges was higher than in modern-day Western universities.

Amongst the famous female scholars under the Khilafah, were Umm Darda in the 7th century CE who lectured in hadith and fiqh at the Great Umayyad Mosque in Damascus, the capital of the Khilafah at the time. One of her students was the Khalifah of the State, Abd al-Malik ibn Marwan who would sit in her study circles along with her other students. Another was Nafisa bint Hassan, a 9th century (CE) scholar in Egypt whose students included the honourable mujtahid Imam Shafi'i. And yet another of these female scholars was Sitt al-Wuzara bint Umar who was popular in Damascus in the 12th century CE for teaching al Bukhari's Sahih hadith. She was invited to Cairo where she taught it in the Great Mosque and other venues. Her lessons were attended by the scholars and other notables of the city – male and female. All this was performed within the limits of the Islamic social system, with the Islamic dress codes and separation of seating of men and

women respected.

Other female scholars of note included Amrah bint Abd al-Rahman - who issued legal opinions in Madinah on matters such as business transactions and punishments. Imam Malik (rm) referred to her fatwas regarding Hajj in his famous Muwatta. Aishah bint Abd-al-Hadi was a 9th century (CE) scholar who was appointed to the post of principal teacher of Sahih al-Bukhari in the grand mosque of Banu Umayyah. Another female scholar was Shaykhah Umm al-Khayr Fatimah bint Ibrahim, who in the 14th century (CE) taught hadith in the Prophet's Mosque in Madinah, a location revered by the whole community, reflective of the high respect she enjoyed amongst her society. And Zainab bint Kamal was a 14th century (CE) scholar who taught more than 400 books of hadith. Her 'camel load' of texts attracted camel loads of students and with her towering intellectual reputation she lectured in some of the most prestigious academic institutes in Damascus.

The students of many of these female scholars of Islam included the great male jurists and Mujtahideen of their time such as Imam Malik, Ibn Hajar, and Ibn Taymiyya (rm). Countless eminent male scholars also mentioned their female teachers in their books, wrote biographies of them and praised them for their knowledge, intelligence, patience, virtuous conduct, integrity, and piety. The teachers of the eminent 13th century (CE) Islamic historian Ibn al-Najjar for example included 400 women; a quarter of the teachers of the great 14th century Jurist Al-Suyuti were women; while the re-known 12th century (CE) scholar Ibn Asakir narrated hadith from over 80 women and dedicated a whole book to biographical accounts of them. Additionally, from the biographies of many of the great male scholars of Islam, it is clear that an important factor in the success they had of combining righteousness with Islamic knowledge was the foundation in education they had been given by their mothers.

Under Islamic rule, women therefore played an essential role in the development, transmission and preservation of the various fields of Islamic sciences, fiqh and hadith, hence contributing to the richness of Islamic culture and scholarship. They also enjoyed great respect amongst their society, were sought after for their tafseers and fiqh rulings, and acquired and exercised the same authority as male scholars, including the right to give ijaazahs (or a license to teach) to their students. There are even records of female scholars at times using their Islamic knowledge to intervene in court judgements to prevent miscarriages of justice. Amrah bint Abd al-Rahman, the great muhaddithat and faqihah for example once intervened in a court case presided over by the Qadi (governor) of Madinah who was to implement the hudud punishment upon a thief who had stolen some iron rings. Amrah reminded the judge that such a punishment could only be applied upon the one who had stolen something worth a quarter of a dinar or more. Consequently the Qadi reversed his decision and released the defendant for he had no argument against the authority of the Islamic evidence she cited.

These female scholars of Islam lived a full Islamic life, managing their households, nurturing their children, attaining scholarship, participating in community affairs, being advocates for justice,

commanding the Marouf and forbidding the Munkar, and accounting the ruler. The Indian scholar, Mohammad Nadwi Akram writes, “I have worked through much material over a decade to compile biographical accounts of 8000 Muhaddithat. Not one of them is reported to have considered the domain of family life inferior, or neglected duties therein, or considered being a woman undesirable or inferior to being a man, or considered that, given aptitude and opportunity, she had no duties to the wider society, outside the domain of family life.”

Under the Khilafah, women also excelled in other fields of study such as medicine, astronomy, mathematics, calligraphy, poetry, science and engineering. For example, Labana of Cordoba was an expert in mathematics and literature in the 10th century (CE). She was able to solve the most complex geometrical and algebraic problems and her vast knowledge of general literature obtained her employment as a secretary to the Khalifah, al-Hakem II. Mariam “al-Astrolabiya” Al-Ijilya was a scientist and inventor in the 10th century (CE). She designed astrolabes which were used in astronomy to determine the position of the sun and planets and for navigation. Her designs were so innovative that she was employed by the ruler of the city in which she lived. Lubna of Andalus was a poetess who also lived in the 10th century (CE). She excelled in grammar, rhetoric, mathematics and calligraphy. She was one of the chief scribes of the state and was entrusted with official correspondence. Fakhr al-Nisa Umm Muhammad Shuhdah was a 12th century (CE) specialist in Calligraphy. She wrote for the Khalifah al-Muqtafi. It was said that at her time there was not anyone in Baghdad who could match the excellence of her writing. Women from the Banu Zuhr family were physicians who served the 12th century (CE) Khalifah Abu Yusuf Yaqub al-Mansur, while the 15th century Turkish surgeon Serefeddin Sabuncuoglu describes female surgeons in Anatolia performing surgical procedures on female patients. Under Islamic rule, there were also women calligraphers from Spain to Syria, Iraq to India who practiced the art of copying the Qur’an. It is reported that in Eastern Cordoba alone there were 170 female calligraphers who transcribed the Qur’an in the Kufi script.

Alongside all this, the love for seeking knowledge, and the personal devotion to Allah (swt) instilled within women under Islamic rule, drove many to spend their own money in the building of schools, universities and other institutes to provide education for others and secure the rewards in the Hereafter for doing so. For example, it was Umm ul-Banin Fatimah who built the first madrassah for girls in 245 AH (859 CE). She kept fast from the day the foundation was laid till the building was completed. And Fatima Al-Fihri established in 859 in Fez, Morocco, what is now recognized as the first degree-granting university in the world, the Qarawiyyin Mosque and Madrassah, spending her entire inheritance in the process, and also keeping fast until the building was erected. It became one of the most prestigious and important centres of education in the world. There were no fees and students were given monetary allowances for food and accommodation.

All this was driven by the implementation of the Islamic laws and systems under the Khilafah that encouraged citizens – male and

female – to study Islam and the world around them, as well as to excel in every field of life for the benefit of society and humanity. Furthermore, it was the Islamic principles upon which the Khilafah is based that obliged the state to give the immense importance and value to female education that it deserves, harnessing the potential of its women and ensuring their educational aspirations were met.

This glorious legacy also awaits women in the future Khilafah based upon the method of the Prophethood Insha Allah, which will also prioritise the provision of a first-class education system to all its citizens – male and female. Furthermore, the Khilafah (Caliphate) is obliged to provide free education at primary and secondary levels to both boys and girls. This would include subjects such as the Islamic disciplines, Arabic, mathematics, and the experimental sciences such as biology, chemistry and physics. The state will also strive to fund free higher level education for men and women to the best of its ability.

“It is an obligation upon the State to teach every individual, male or female, those things which are necessary for the mainstream of life. This should be obligatory and provided freely in the primary and secondary levels of education and the State should, to the best of its ability, provide the opportunity for everyone to continue higher education free of charge.” Article 178, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah

This glorious State will therefore seek to eradicate female illiteracy and secure the educational dreams of girls and women. It will also encourage them to enter higher studies and facilitate them in specializing in various fields, including the Islamic disciplines, medicine, science, languages and engineering, harnessing their thinking and skills to elevate and benefit the whole society. This will include generating an abundance of women scholars, doctors, nurses and teachers for example to provide the best education and healthcare services to the female citizens of the state. All this will be guaranteed within the framework of the Islamic social system, that will separate teaching of male and female students in both state and private schools. This will enable Muslim girls and women to pursue their educational aspirations while also adhering to all the laws of Islam which ensure the protection of their dignity and safety. Furthermore, it will strive to remove any traditional attitudes or cultural barriers that devalue female education or prevent girls from pursuing their educational rights. It is only the implementation of the System of Allah under the shade of the Khilafah that can achieve such a distinguished vision for female education.

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾

“Alif Lam Ra. (This is) a Book which We have sent down to you so that, by their Lord’s permission, you lead out the people from the darkness (of ignorance) into the light (of faith), to the way of the Mighty, the Owner of Praise.” [Ibrahim: 1]

Written for the Central Media Office of Hizb ut Tahrir by

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Women and Education under the Uthmani Khilafah

During and especially after the destruction of the Khilafah, implementing modernization policies were all too often advertised on the basis of freeing women from the shackles of backwardness. Secular education and its educating system which was viewed as a modern education, was regarded as a fundamental factor in constructing modern nations and required to dismiss and degrade any positive image of the past Islamic lifestyles. The newly founded secular democratic states across the Islamic lands claimed to fight women's illiteracy by defaming the educational level of women under Islam and in particular the Khilafah state by labelling women under this system as:

“ignorant mothers, shallow and scheming partners, unstable marital unions, and lazy and unproductive members of society.”¹

Although within the early centuries of the Uthmani Khilafah (Ottoman Caliphate), women were not educated within a structured schooling system by the state – which in general was not existent for the men of the society either – women were not deprived of, or forbidden to gain knowledge, or pursue academia, acquire medical skills, or excel in other fields of education. In contrary, the search for Islamic and scientific knowledge was considered a greatly rewardable act for men and women alike.

Within the Uthmani Khilafah, the education and training of children was primarily incumbent upon the elderly, and the parents of the family. Family structures within the Uthmani Khilafah were constructed upon Islamic values and often at least three generations of the family lived together. In such a structure, knowledge and education were given within the family unit from the elders to the young. Therefore in particular, the education of women in reading and writing, Qur'an, and basic Islamic knowledge, as well as handicraft, household management, and etiquettes and manners was mainly provided in their homes.

Additionally, any other skills or professional training was also given within the home.

Islam has always viewed female education as important. The wives of the Messenger (saw) and the Sahabiyyat (female companions of the Prophet (saw)) for example, were leading role models in every aspect of life, including in politics, Islamic jurisprudence, medicine, poetry and knowledge of worldly affairs. Additionally, Islam gave women the right to enter various professions, including to practice as physicians. The Uthmani Khilafah followed suit. The following example, demonstrates the existence of female physicians under the Uthmani Khilafah.

In the 15th century, a Turkish manuscript on surgery, called *Cerrahiyetü'l Haniye* of Sabuncuoglu, described female physicians who practiced complicated gynecological operations. They were called «tabibe» or «hekime kadın», meaning female physician.

Salary registers from 1798-99 show that the hospital at the Harem of Topkapi Palace, called «Cariyeler Hastanesi», employed a female health team, similar to the hospitals of today. A female healer called Meryem Kadın cured the heir of Abdülmecid in the

early 19th century. She was awarded a monthly salary and free entrance to the Harem.

The Royal Pharmacy of the Yildiz Palace employed a female physician named “Tabibe Gülbeyaz Hatun”, whose monthly salary was “200 akçes” in the year 1872. Female physicians called “morti tabibe” were also employed at the quarantine office.

Lady Montagu, wife of the British Ambassador to the Uthmani Khilafah, described in her letters in 1717, female healers within the state inoculating against smallpox.

Female drug preparers, called “hekim kadin” were invited to the palace and given salaries and Bairam (Eid; Eid ul-Fitr and Eid ul-Adha) presents. Those treating stomach swelling and diarrhea of children were called “Kirbaci Kadinlar”, and the “alazci kadinlar” cured the illness called “alaz” (Erysipelas).

Judicial documents dating to 1622 prove that also male patients were operated by two female physicians, one of them known as Saliha Hatun, who operated on a tumor and hernias on 21 male patients.

Furthermore, it is well-known that Ottoman women were not illiterate or uneducated as often claimed. Many of the women even had their own libraries at home. The book that took top place in their homes was the Qur’an. Additionally, biographies of Islamic personalities, important duas, poems about the Prophet (saw), and various history books were some of the main literature contained in their libraries.

Ottoman women who lived and worked in the palaces of the Khalifahs (Caliphs) were able to access a higher level of education. The Harem of the Topkapi Palace for example, contained an elite school for girls, re-known both within and outside of the state for the quality of education it provided its students. Additionally, in the close surroundings of the Palace, where the women who left the Harem school settled after marriage, people could benefit from the knowledge, manners and lifestyle of those women who gained a high level of education within the palace. In addition, people outside the palaces provided their girls education in literature, mathematics, history and even foreign languages, like English, French, and Persian by employing private teachers in their homes, within their financial capabilities.

The fact that education was not only available for women in the palaces, is demonstrated by the example of the last palace teacher, **Safiye Ünüvar**, who wrote her memoirs of her time in the Harem. Safiye Ünüvar was not educated within the palace, however she was employed by Sultan Reshat in 1915 as a teacher for the girls and women in the Harem. She educated them in Qur’an, Islamic sciences, reading, writing, arithmetic, geometry and physical education. Additionally, Ünüvar reports in her memoirs that all the women in the Harem had their own libraries in their apartments, held discussions about the books they read, and were extremely interested in history. The level of education that women in the Harem received can also be understood by the example of the daughter of Sultan Mahmud II, **Adile Sultan** (1826–1899), who was a renown female Diwan poet, and a philanthropist. **Hurrem Sultan**, the wife of Suleyman

the Magnificent, was also famous for her excellent poems and the brilliant epic style of her letters which were written in eloquent Ottoman Turkish, a language she learned only after entering the palace.

Despite the increasing ideological decadence and the political turmoil within the last 100150- years of the Khilafah state, the request for a structured government supported education in the Khilafah was not left unheard. In particular, Sultan Mahmud II and Abdulmecid I did their utmost in order to establish a profound schooling system for the Ummah.

A structured state schooling system and compulsory school attendance for girls and boys from 5 years till puberty in the ‘Sibyan’ schools (primary schools) was introduced by Khalifah Mahmut II in 1830. He additionally prohibited the employment of children as well as their apprenticeship with craftsmen before ending school. (Yücel Gelişli)ⁱ The teachers in these classes were usually the Imams of the neighbourhood or educated women.

However, it was not possible to maintain these new regulations due to different political developments. So in 1845 Khalifah Abdulmecid attempted again to regulate education in primary and secondary schools throughout the Khilafah. Teachers were to be monitored in more detail, the curriculum was expanded and attendance controlled. Lessons in the primary schools (Sibyan schools) were Qur’an reading, Turkish vocabulary, writing, basics of Islamic faith, ethics (ilmihal), arithmetic, geography, history, and learning the Qur’an by heart, as well as other subjects. During the lessons, girls and boys sat in separate rows in the classrooms. (Yahya Akyüz)ⁱⁱ

Already in 1778 Shehzade Mehmed, son of Khalifah Abdulhamid I, had opened a school in the Emirgan district of Istanbul. This school provided education after the primary school (Sibyan Mektebi) for boys and girls, and was named after his mother Humashah Hatun.

In 1783, a girls-only school provided secondary education for girls in Kumkapı, where three female teachers, Hadice, Nefise and Aishe gave lessons. This was followed by the “Tahire Hatun” girls-only secondary school in 1807 in Sirkeci district of Istanbul, two secondary schools in Üsküdar/Istanbul in 1807 and 1811, and the “Şevk-i Nihal Usta” secondary school in 1842. This last one was founded by the Head Treasurer of the Valida Sultan (the mother of the Khalifah). These are just a few examples demonstrating that there existed schools within the Uthmani Khilafah, where only girls, or girls and boys together received education. (Sedat Kumbaracılar)ⁱⁱⁱ

In these secondary girls’ schools, there was a broad curriculum that included study of the Qur’an and its recitation, Islamic studies, literature, Ottoman Grammar, Arabic, Persian, calligraphy, health, arithmetic, geography, history, handcrafts, and general information about life. Household management was also an important subject taught in these schools. It provided detailed and comprehensive information on a vast array of topics to prepare girls for the Islamic responsibilities they would face upon marriage. This included everything from cooking to home

pharmacy, sewing to keeping accounts, and the etiquettes of serving guests to administering medical treatments for simple ailments as well as how to provide adequate nutrition and care for children and the elderly.

“And whether educated at school or in the home, young Ottoman girls were well-prepared for taking up their responsibilities in the household harem. They were equipped with the knowledge and experience necessary for their wifely roles.” (Aslı Sancar, ‘Ottoman Women – Myth and Reality’)

In 1842, the first state-initiated midwife course was opened within the structure of Tibhane-i Amire. Its first graduates consisted of ten Muslims and twenty-six non-Muslims. A few years later in 1858 the first Rushdiyye school (secondary schools) for girls, namely Cevri Kalfa İnas Rushdiyyesi, offering rudimentary religious education was inaugurated by the Ottoman state. In the Rushdiyye school for girls both Muslim and non-Muslim women could serve as teachers - especially for the needlecrafts courses. Furthermore, from 1871 onwards, some of these schools were governed by female administrators. As time passed, existence of the secondary school for girls necessitated the opening of a female teachers’ training school, whose graduates would serve at Rushdiyyes. Consequently, Darul Muallimat was opened in 1870. In the same year, another school was offered to female students: the School of Arts and Handicrafts (Sanayi Mektepleri); by instructing occupational courses like carpet weaving, sewing, cooking and embroidery, this school was designed to prepare female students for employment if they so wished. (Çelebi, 2013)^{iv}

Graduates of these studies were also employed by the state in various fields to serve the people with their skills, including working as translators in various foreign languages. Records also show that women even received grants during their education.

The Uthmani Khilafah state and its leaders who ruled by Islam, saw it as their Islamic responsibility to provide for the needs of the Ummah. Furthermore, there is no evidence that women were viewed as second-class citizens, or robbed of their right to gain an education, pursue a profession, or use their talents to provide services for the people. Rather their path to gaining knowledge and acquiring various skills was aided and encouraged under the implementation of the Islamic laws. The Prophet (saw) said,

«من ابتلي من هذه البنات بشيء فأحسن إليهن كن له ستراً من النار»

“He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire.”

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- ii. Akyüz, Yahya; “Osmanlıda Kadın Öğretmenli Ev Sıbyan Mektepleri, Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi, Sayı 15 (Ayrı Basım), Ankara 2004 – (Article, “Home Sıbyan Schools for Women in Ottoman Era”)
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- iv. Çelebi, Dr. Çağdaş Lara; “Steel Flowers of the Empire: The Ottoman Ladies”; *Academic Journal of Interdisciplinary Studies* MCSER Publishing-Rome, Italy, October 2013

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(Translated)

What is the Value of Education when Security is Absent and Books are Stained with Blood?!

Knowledge is an expansive sea, deep in scope. However much the human delves in it and dives into its depths he will never be able to take in much from it. Whatever the person's standing in respect to knowledge he will not take from the knowledge except a little due to the Qawl of Allah Ta'Aalaa:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"And you have not been provided of knowledge except a little" [Al-Israa': 85].

Allah has made education from amongst the required matters for the human being and has made the 'Ulemaa (those possessing knowledge; scholars) better than the Juhalaa' (the ignorant). The highest goal of education is the goal of the Deen foremost and everything else serves or is a lead up to that knowledge. The one who is learned in the matters of the Deen and the Dunyaa (life of this world) is the opposite to the one who is ignorant and is open to delusions and superstitions which divert him from the matters of his Deen. Also, his conduct in the matters of his Dunyaa will not be carried out well and he will be a follower to the learned, the knowledgeable one ('Aalim) and the innovator, whilst he will remain riding at the back as an imitator who is not beneficial to himself or others.

Based upon this, comes the importance of education and the necessity to take a firm grasp of the sciences and areas of knowledge. So, just as education has its means and styles to acquire and obtain it in addition to spreading it amongst the individuals of the society, and just as it has a number of results like lighting up the path of generations to see the world with insightful eyes, then due to these means and results it has

become important for the states to strive to preserve it and secure it for all of the individuals of the society without regional discrimination (village - city) or gender discrimination (male - female). The most important matter for the state to secure is the security as this is from the foremost demands of the human being in his life, whether it is considered to be a necessity for every human effort whether it is individual or collective, to realise the public interests of all. Our Noble Messenger (saw) said:

«مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي بَيْتِهِ، مُعَافَى فِي جَسَدِهِ، عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَانَ مِمَّا حَبِطَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا»

"Whoever amongst you awakens secure in his mind, healthy in his body, with his daily food, then it is as if the Dunyaa has been given to him".

Security is a blessing from amongst the greatest blessings of Allah 'Azza Wa Jalla upon His servants. It is the demand of every Ummah (nation) and the objective of every state. For its sake, soldiers are recruited and money is collected, and to realise it, revolutions and conflicts were undertaken. The Qur'an Al-Kareem has guided to the supplication of our master Ibrahim (alaihi assalam) to His Lord, to bestow Makkah with

security and tranquillity when he left his wife and precious son there. Allah Ta'Alaa said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ﴾

“My Lord, make this city (Makkah) secure and provide its people with fruits” [Al-Baqarah: 126].

Therefore, Ibrahim (as) placed the blessing of security before the blessing of food and nourishment. What is the value of nourishment if security does not exist? Had there been a value to nourishment without security then the humanitarian assistance that our governments send, to fling dust in our eyes, would have changed the condition of 2 million children in Yemen suffering from malnourishment, the famine would not have manifested upon the horizons of South Sudan and the FAO organisation would not have rang warning bells of malnourishment threatening more than 16 million children under the age of 5 within the west African states. Therefore, the absence of security makes all of the components of a noble life disappear along with it.

Also, what is the value of education if security is absent and the book is stained with blood? This is what is taking place in most of the regions of the Islamic world; in Syria, Iraq, Yemen, Libya and other lands from the Islamic lands, where the conflicts and struggles are continuously being kindled. UNICEF, a UN organisation, said: “Nearly 535 million children, which is equal to one in every four children in the world, live in regions suffering from conflicts or disasters. And they are unable, on most occasions, to obtain health care, education, nourishment or protection, which makes them vulnerable to diseases and violence”. It added that more than 390 million children from those suffering from these situations live in Africa south of the great desert whilst around 65 million children suffer from crises within the Middle East.

Based upon these shocking statistics and after a deep study of these lands, their capabilities and resources, we view that most of those children live in regions of struggles and conflicts that fall under the controlling influence of the major colonialist states. It is these nations, under the pretext of securing their security and the security of their peoples, wage wars and create instabilities to accomplish their material interests, which are not accomplished except upon at the cost of the blood of the innocent and through their persecution and displacement. That is because they are interests established upon a principle that is in opposition to humanitarian values in accordance to its colonialist objectives.

For years, the major states have declared the opening of their military fronts in a number of Muslim lands and particularly since the revolutions of the Arab Spring to restore the tight grip upon the Islamic Ummah to bring change. The wars are still taking place devouring humans, stones and trees and particularly within Syria, Iraq, Yemen and Libya. In the most recent UNICEF report, it indicated to 2.4 million children in Syria, 3 million children in Iraq, 2 million children in Libya, in addition to 2.9 million children in Yemen do not attend school.

According to this report, more than 13 million children in the Middle East region, about 40% of the region's children, do not frequent schools due to the conflicts kindled in their lands. That is in addition to the situations of the refugees in the neighbouring lands that they have sought refuge in search of what they lost in their own lands in terms of security and a dignified life, which they did not find due to the absence of infrastructure across many sectors of these states; economic, social and educational. This leads to an increase in illiteracy levels and consequently the spread of ignorance, poverty, unemployment, violence and exploitation. According to Human Rights Watch reports, 212,000 children in Syria from an original 708,000 have registered for education in Turkish schools in the year 2014-2015. That is whilst many of the children have resorted to begging or illegal work for paltry wages. The number of refugee children from Syria who have not frequented schools within the neighbouring countries due to the inability to bear the burden of additional students has reached more than 700,000 refugee children.

The lack of provision of security and the increased rate of murder and deliberate targeting of schools on a repeated basis makes education a difficult dilemma which is difficult to realise and secure. According to the UNICEF there are approximately 8850 schools in Syria, Iraq, Yemen and Libya which have been destroyed or damaged to the point where they cannot be used. That is because they have either transformed into shelters for fleeing and displaced families or they have been occupied by factions involved in the conflicts. Statistics of the Iraqi Ministry of Education have revealed that Iraq needs to establish about 10,000 schools to meet the steady increase of students. And according to statistics of the Lebanese Ministry of Education, also, the schools in Lebanon this year were not able to absorb more than 200,000 refugee children. As for Libya, then the schools suffer from throngs of children which has led to overcrowding of classrooms reaching 50 students or more. That is due to the lack of maintaining and repairing schools across a number of Libyan towns and cities damaged during the war and due to the increased movement of internally displaced people. The United Nations High Commissioner for Refugees (UNHCR) estimated that there are approximately 218,000 internally displaced people in Libya.

The children, of varying age ranges, have lost their opportunity to receive education due to the conflicts and wars, which continue, we see that the education sector, just like other sectors, suffers from numerous problems and major crises. That is as these wars have had a negative impact upon education and the manner of securing it for all, where those who have fallen through the cracks have been drawn away from education by fighting organisations and militias. Usually, the material return represents the motive for children being drawn to their ranks due to the deteriorating economic conditions. According to a report published by the Washington Post in May 2015, children represent approximately a third of

the number of the Houthi forces which comprises of 26,000 fighters, and the number of military camps training children in Syria and Iraq exceeds 14. That is in addition to the harm befalling the educational worker as a result of some fleeing and others being arrested. In Yemen, reports have pointed to the killing of 40 teachers in Ta'iz and the wounding of dozens in addition to the displacement of thousands. In Syria, no less than 25,500 teachers and 523 education consultants have left their work in the areas which have been subject to the most destruction. They preferred to seek asylum in neighbouring countries or to flee internally to areas that the regime controls so as to guarantee the obtainment of regular wages ranging between 200 and 450 US Dollars per month.

Due to the prolonged nature of the conflict to that which has no end, the ramifications of the deterioration of the education situation within the Islamic world include direct threats to the future of this generation as a whole. Due to the absence or lack of education a generation without an identity is being generated, led according to the authority and policy of power, where all of its components (intellectual, cultural and educational) are subservient to those who have made the generation lose its creativity, distinction and dignified life. This is what the enemies of Islam desire and this is confirmed by their repeated and systematic targeting of the future generations and schools, in Syria in particular. They demolish the school walls upon the heads of the children who have persisted upon their education in spite of the difficult circumstances, atmospheres of fear and terror that dominates, as a result of the crusader colonialist aircraft that fly back and forth, seeking revenge upon the areas and regions that demanded the change of the regime and raised Islamic calls and slogans. It is as if the message of the strong will and resolve that those resilient children sent agitated the malice of the tyrants. The message said: Verily, we

are the future generation and we will never be in awe of your artillery, because the Ummah of 'Iqra' (read) will bring your thrones crashing down, even if it is after some time.

Who then is the one currently responsible to protect education and its people including the students, university students and the creative or innovators, from the explosive barrels, chemical weapons, snipers and starvation?? And from the aircraft of the Arab crusader coalition? And from the militias and armed organisations?? This is the question that must be presented before those who claim that they are the great states that lead the world, those who have set the international laws, those laws that remain merely ink upon paper before their barbaric crimes whilst using their illusionary war against 'terrorism' as their excuse. That is because their war is only against Islam and the Muslims and not anything else.

The claims of supporting the weak states, freedoms, human rights, world peace and international justice, no longer fool anyone. They are all repetitive slogans used to cover up the ugly faces and black hearts so that oppression and darkness spreads and prevails. However, after the black of night, a morning will dawn with its light and rays, so that this light spreads and prevails over all corners of the world. It is the light of the Haqq (truth), the light of the Khilafah State (Caliphate) that will apply the Hukm of Allah upon the earth, so that security and safety encompass all, to bring mankind out of the darkness of capitalism and the West, to the light of Islam and the justice of the Qur'an. This will confront the colonialist wars with an army of believers in Allah alone, which will vanquish the enemies, liberate the land, and safeguard and protect the honour of the Muslims and non-Muslims ...

*Written for the Central Media Office of Hizb ut Tahrir by
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(Translated)

Values that must be Accomplished in Children's Behavior

For children to be reared in a sound manner, four values should be accomplished in their behavior (sulouk) in a balanced manner, so that one value does not dominate over the other value, and no value is erased for the sake of another value, they should rather be established together in their behavior. They are:

1. The spiritual value: the spiritual value is established in children behaviors through connecting them with the Islamic Aqeedah and the Ahkam Shari'ah at a young age, such as worship, morals, dress code, foods, and transactions.

- It is highly recommended to call the Adhan and Iqamah in the newborn's ear at birth, the Adhan is called in the right ear, and the Iqamah in the left ear, as reported by Ibn Al-Sani, by Al-Hussain bin Ali (ra) that the Messenger of Allah (saw) said:

«مَنْ وُلِدَ لَهُ مَوْلُودٌ، فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى، وَأَقَامَ فِي أُذُنِهِ الْيُسْرَى، لَمْ يَضُرَّهُ أُمَّ الصَّبِيَّانِ»

“If a person has a baby and recites Adhan to his right ear and Iqamah to his left ear, the disease of ummusibyan will not harm him (jinn will not harm him).”

- Teaching a child the supplications of eating, drinking and using the bathroom.

- Teaching a child the parts of the Qur'an so that he/she could perform prayer at the age of seven, as instructed by the Messenger of Allah (saw):

«مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسِنِّ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ سِنِينَ، وَفَرَّقُوا بَيْنَهُمْ

فِي الْمَضَاجِعِ»

“Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.”

[Ahmad]

The parents should use loving means and methods to accustom children to prayer and fasting from a young age, because these acts of worship need to be trained from an early age. The Companions, may Allah be pleased with them, used to train their children to fast, and if one of them cried out of hunger,

they gave him/her some toys to play with to distract them from asking for food.

- Teaching children the Seerah of the Prophet (saw) and his attributes, one of the companions said: “we used to teach our children about the battles of the Messenger of Allah, as (much as) teaching them verses of the Quran.”

- Children should also be raised with the consciousness of Allah (swt) in their actions and their behavior, fearing Him (swt), obeying Him, and avoiding His prohibitions.

2. Humanitarian Value: Allah (swt) created the procreation instinct in humans, an attribute in humans which drives them to maintain the survival of the human race. Manifestations of this instinct include the emotions of fatherhood, sonship, and motherhood, and if it were not for these emotions, the human race would no longer cease to exist; parents would not have patience for caring for their children, and they would not provide for them, rear them and comfort them during their illness and consider their welfares. Allah (swt) says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

“Wealth and children are an adornment of this world's life.”

[Al-Kahf: 46]

He (swt) also says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“And those who pray, «Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.” [25:74]

In contrast to the vigilant emotions that protect children and

help them in their lives, Allah (swt) asked children to love their parents, know their rights, respect them by being righteous to them, obeying them and being kind and compassionate to them, and serving them in their old age. Allah (swt) says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا أَمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: “My Lord! bestow on them thy Mercy even as they cherished me in childhood.”” [Al-Isra’ 23-24]

Humanitarian values also include being good to neighbors, friends, people in general, and relatives specifically, and to be cooperative with them and assist them in meeting their needs. The Messenger of Allah (saw) said:

﴿وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ﴾

“Allah will aid a servant [of His] so long as the servant aids his brother.” [Narrated by Muslim]

3. Moral Values: Morality is a characteristic associated to the person and is an attribute in him. Children must be raised from a young age on honesty, integrity, loyalty, and purification of the tongue from insults and profanity. They should be raised on rising above abjection and all that degrades chivalry. They should be taught how to control themselves and their emotions, so that they are able to channel their emotions and direct reaction to thinking. So if one insulted or cursed the child, he does not rush immediately to react and take revenge from him, but calms down and controls himself, and prevents his self from being drawn into rage. On the authority of Abu Huraira said that the Messenger of Allah (saw) said,

﴿لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ﴾

“The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry.” (Narrated by Bukhari & Muslim)

The parent should be a role model in that, so he should not lie to his children on the pretext to silence their cries or to encourage them in something, or to soothe their anger because they will learn to lie and mimic that behavior. Abu Dawud and Al-Bayhaqi reported that Abdullah bin Amer in Rabi’ah (raa) said: The Messenger of Allah (saw) came to my mother when I was a child, so I ran outside, and my mother called me saying: Oh Abdullah, come take this, so the Messenger of Allah (saw) asked her: «مَاذَا تُعْطِيهِ؟» **“What did you intend to give him?”** She said: “I’m giving him dates”. He (saw) said:

﴿أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلِي كُتِبَتْ عَلَيْكَ كَذِبَةٌ﴾

“If you were not to give him anything, a lie would be recorded against you.”

Ladder of Values: People have differed in determining the priorities of achieving values; so if a value conflicted with another value, and there was time to achieve only one value, what would

be the parameter that should be referred to in determining the value to be achieved. This matter cannot be left to the human mind to determine as the environment and the circumstances influence it, and because it carries the human specifications of deficiency, limitation and need. The safest way to determine priorities of values is to refer back to Islam, revealed by Allah (swt) to the people; He (swt) is The Expert in what is in the hearts of people, The All-Knowing of what they need.

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“Should He not know what He created? And He is the Subtle, the Aware.” [Al-Mulk: 14]

Islam did not make the values in a rigid order that does not change, it may be vital to achieve a humanitarian value at the expense of spiritual value. For example, if a mother is praying and her son was standing close to a fire source - If she waited to complete her prayer then move him out of the danger, the child could die or become injured, therefore, it is imperative that she immediately leave her prayer and move the boy away from the source of danger.

And perhaps the material value could be given a priority over the spiritual value, it was narrated that Omar Ibn al-Khattab passed by a congregation in the masjid who were worshipping Allah (swt) outside the prayer time, and at the time when people go to their jobs, he said to them: Who are you? They said: We are Almutawakkilun the ones who depend on Allah (for rizq), he struck them with a stick and said to them: no, you are Almutawaakilun you depend on each other, you know that the sky does not rain gold or silver.

But for the most part, the spiritual value is given a priority over the material value, Allah (swt) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!” [Al-Jumuah: 9]

Indeed, the spiritual value is given a priority over the humanitarian value and the material value. Allah (swt) says:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

“Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrong doing folk.” [At-Tauba: 24]

Written for the Central Media Office of Hizb ut Tahrir by
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Pakistan's Broken Education System is Destroying the Future of its Youth

In Pakistan, the quality of education has been constantly declining. Nearly half the students in primary schools are unable to read and write. The poor quality of the education system is one of the main reasons that we fail to fight poverty, and it reflects the rulers' dishonesty with their so-called nationalistic agenda. The reports of Alif Ailaan Pakistan District Education Rankings 2015, Annual Status of Education Report 2014, Pakistan Bureau of Statistics, PSLMS 2012-13, Academy of Educational Planning and Management and National Education Management Information System 2013-14, present a dismal picture of even the most urbanized cities where some claim there is so-called quality education, which is presumed to be excellent. Approximately 41 percent in Lahore, 45 percent in Karachi, 50 percent in Islamabad and 30 percent of primary students in Rawalpindi are unable to read and write simple sentences. According to the 2016 report, of 154,144 schools in Pakistan, only 52 percent have the four essential components of infrastructure – boundary wall, electricity, water and toilets – whereas 11 percent of the schools do not have any of the four basic facilities available.

Extremely low level of public investment is the major cause of the poor performance of Pakistan's education sector. The government of Pakistan, since its creation, has failed to recognise the intensity of the issue. All so-called efforts over the last 70 years have proved to be futile, and the failures point to the basic flaws in Pakistan's capitalist secular system. The first education conference was held in Karachi and the then Governor General Muhammad Ali Jinnah convened it. Though it announced a number of policies and made many committees, it failed, and the number of immigrants and other administrative problems of the newborn country were blamed, and the British colonial system continued. Since then a number of policies have been announced and have failed to fulfil their promises. Policies were announced in 1959, 1970, 1972, 1979, 1992, 1998 and 2009, which applied the same formula in different words and blamed different political situations for the previous failure. In 2010-11 Article 25A was introduced, which states: «The State shall provide free and compulsory education to all children of the age

of 5-16 years in such a manner as may be determined by law», but this still remains a dream.

In Islam not only is education a right that the Government is obliged to provide for all its citizens – male and female, Muslim and non-Muslim - but seeking knowledge is also a duty upon every believing man and woman, for Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, «**طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ**»

«Seeking knowledge is an obligation upon every Muslim.»

The irony is that Pakistan's developmental expenditure for education in its 2015-16 budget was Rs 969,039 million which is only 2.3% of its GDP, while war-stricken Afghanistan allocated 4%, India 7%, and Rwanda is spending 9% of its GDP on education.

The presence of multiple education systems in the country is important evidence of the government not being interested in delivering the same quality or type of education to all its citizens. Furthermore, public, private and Islamic schools are working in

three different directions and nurturing three different mindsets, leaving people thinking on different wavelengths. Public schools have their horror stories of extreme lack of facilities, an outdated curriculum and poor management. A working paper on education produced by USAID in 2011 highlighted that about 37% of the public schools in Pakistan have no latrines, 85% have no electricity and almost 50% of these schools in rural areas lack clean drinking water. According to data provided by UNESCO, Pakistan has the most crowded classrooms in South Asia with the ratio of 500 students per every three teachers. These statistics make it clear how neglected the area of education is, and it's clear that the rulers are totally dismissive towards their responsibilities as they have been blinded by selling their souls to the enemies of Allah.

The Messenger of Allah (saw) said:

«مَا مِنْ وَالٍ يَلِي رِعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

“There is no governor/wali who takes charge of Muslims and dies cheating them, except that Allah prohibits him paradise.”

[Bukhari]

Furthermore, authorities use the area of education for minting money in the most hideous ways - like ghost schools (schools which don't exist), which mostly affect areas in Sindh and Balochistan. Balochistan Education Minister Abdul Rahim Ziaratwal made a startling revelation during an Assembly session, “About 900 ghost schools have been detected with 300,000 fake enrolments of students, and out of 60,000, 15,000 teachers' records are unknown,” These ‘unknown’ teachers are being paid from the taxpayers' money and usually are the contacts or well-wishers of local politicians, while the number of students enrolled in these schools are working as laborers in the fields of these feudals. A large amount of money is made through such frauds.

In addition, Madrassas, another medium of education, have been facing the Government's wrath since after 911/. In the National Action Plan (NAP) started in January 2015, points 10 and 18 convey the state's resolve to register and regulate Madrassas and eradicate so-called sectarian terrorism. However, the only action taken by the Government on madrassahs is to fulfill the interest of its US master by secularizing their education. In contrast, the quality and standard of madrassa education, which is the only source of some type of free education in Pakistan for many, is of no concern for the Government.

Another thing that affects education is the examination system. Instead of using qualitative and quantitative techniques to judge students' abilities, a stale rote-learning technique is relied upon. This technique is used in the Matriculation system, and the only reason to choose it, is that it is cheap and affordable for the masses. Furthermore, rational thinking, which once was the hallmark of the Islamic civilization, is gone, as are the brilliant minds of this ummah. Either they are sacrificed on the altar of an almost nonexistent education system, or they have been snatched from us in the form of brain drain from the country. Foreign universities literally hunt down the brilliant minds of

Pakistan with the collaboration of private schools – to use for the benefit of Western states rather than for the population of Pakistan or the rest of the Muslim world.

The private sector follows the government designed curriculum but their standard of instruction varies. For example, an elite private school will prepare the children for foreign exams while a non-elite private school will prepare them for the local board exam. Elite schools charge much more than the facilities they provide, but if parents can afford it, they choose this medium to buy their children some quality education. Even after spending all this money most parents need to hire a tutor or send their kids to the academies which multiplies the time and money spent on education. Average per capita income in Pakistan is \$1,513 a year, while the average fee for a top ranking private institution is \$2,800 a year till middle school and thereafter it reaches \$5,200 for high school. On top of this, is the cost for O and A levels examinations which is separate to the general cost for the attendance of these schools. And this education is only good enough to help them gain some status in the worldly life, and not in the Hereafter for they are deprived of the proper teaching of Islam.

The colonial power designed an education system for the people it ruled, to change and secularise their mindset. It is this stale system which is the root cause of all problems in our education. In any nation, the purpose of education is to learn to stay at par with the new developments in the world and to rise and have a standing in the world. Islam encourages study of sciences and building of skills and knowledge in new developments, but it links it all back to the Islamic Aqeedah. In Islam, the goal of education is to produce the Islamic personality and to provide people with the knowledge related to life's affairs. Teaching methods are established to achieve this goal; any method that leads to other than this goal is prevented. Islamic history is full of scientific, religious, philosophical and cultural development and the reason was the sincerity of the Islamic rulers to the cause. It's a pity that Pakistan was ranked at 131 out of 141 countries in the 2015 report of the Global Innovation Index — which explores the impact of innovation-oriented policies on economic growth and development. The Ministry of Science and Technology, upon inquiry from the National Assembly, stated in a report that the reasons for the country's poor ranking include:

- 1) Low percentage of Gross Domestic Product (GDP) for science and development.
- 2) Low standards of science education in our educational institutions.

Study of the Arabic language is also not given its due importance, resulting in distancing Muslim youth from understanding the Quran, and ignoring the fact that it was not just a liturgical language, but also one that connected the Muslims all over. Scientific literature from the Golden Age of Islam commonly begin with Quranic verses that encourage seekers of knowledge and call on Muslims to reflect on the world around them. Successive generations of Pakistani rulers

have snatched this knowledge and glory from the Muslim youth. These young minds spend the prime of their lives seeing their parents struggling to meet ends meet and provide them with an education - an education that is not even good enough to enable them to get a good job; and an education that they have received often at the cost of their obedience to Allah (swt).

Here we need to understand that the solution to all of this lies in the implementation of the Islamic education system under the glorious Khilafah (Caliphate) based upon the method of the Prophethood. Hizb ut Tahrir has detailed clearly and comprehensively the form of this Islamic education system in its draft constitution for the Khilafah, its booklet, "The Foundations of the Education Curriculum in the Khilafah State" and in other literature. Only this Islamic system has the answers to all the problems faced by today's youth as it is based on the Commands of Allah (swt) and only this will fulfil the needs of Muslim youth - the youth who have been blinded deliberately and asked to follow a path which will bring unrest in this life and will certainly do no good to their Akhirah (Hereafter).

Only the establishment of the Khilafah will make sure that this system is implemented honestly. Only then will we be able to see the force of true knowledge. It will be an intellectual learning that is designed to mould Muslim youth into productive beings who will spread the light of Islam all over the world and who

will dominate the world in all areas of knowledge and this will certainly pave their way towards Jannah (Paradise) which is the ultimate goal for any Muslim. As Rasool Allah (saw) said:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ»

"If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise."

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**Written for the Central Media Office of Hizb ut Tahrir by
Ikhtlaq Jehan**





Afghanistan's Concrete Schools Serve the Colonial War Rather than Education!

After the fall of the Taliban regime, the United States tried to claim that the educational system in Afghanistan has grown rapidly. They see the construction and rebuilding of some schools and the possibility of school attendance for a percentage of girls as their greatest success since the colonisation. But a short overview of the Education System in the war-torn country shows that this so-called progress is only an illusion.

Afghanistan is still one of the countries where many school-age children have no access to schooling. According to the UN Children's Agency (UNICEF), 40 percent of Afghanistan's children are not in school. Participants in a series of Institute for War and Peace Reporting (IWPR)-organized debates said that many Afghan children are forced into hard physical labor in order to support their families, and as a result they miss out on education. Some 31 percent of the country's children are illegally employed in heavy labor as family breadwinners. For example, around 150,000 school-age children in Nangarhar are missing out on their education due to poverty and other problems which have been caused by the war.

Hundreds of schools are closed because of security threats and some 65 percent function under the open sky (I wish to know what does «under the open sky» means). Despite research reporting that there are roughly 780 closed schools in 34 provinces, the Afghanistan Ministry of Education (MoE), claims that only a third of this number are shut. The biggest problem is the distances between villages. They are considerably long, and the journey to schools from these villages is dangerous, especially for young children and girls. This is particularly true in the rural

province of Ghor, where only 29 percent of the population lives within five kilometers of a primary school. Only 28 percent of children in this province from 613- are enrolled in school – a rate that is similar to other rural areas in Afghanistan. The education department of Helmand reported that 104 of Helmand's 454 schools have been closed for the past three or four years. 69 shut recently because of security threats. The number of enrolled students in the province is only 192,500 including 51,867 girls. In the Zabul province 60 percent of children are unable to go to school. The worst affected are districts like Shahjoy, Daichopan, Arghandab, Shamelzi and Shinkai. In Uruzgan 60 out of 292 registered schools have been closed since 2012. In Farah around 54 of the 367 schools are closed. Going to school is also fraught with risks in provinces like Takhar, Sar-e Pol, Baghlan, Parwan, Nangarhar, Kunduz, and Badakhshan.

In addition, increasingly, the country's security forces use schools which are the only concrete reinforced buildings in some villages, as their military bases during offensives against Taliban-held areas. For example, based on a research mission in April 2016, the occupation used 12 schools in one area of Baghlan province in north-eastern Afghanistan for military purposes.

The use of schools in this way, has placed them at risk of attack and hence put students and teachers in harms' way.

Another fact that reflects the educational crisis in Afghanistan is the general state of the schools. There are thousands of schools that function in tents and in the open air, including in Kabul. 81 of the 273 schools in the Afghan capital operate out of make-shift premises. For example, half of the schools in Kunduz do not have buildings, and the ratio is more than half in Takhar. Out of the 458 schools in Kandahar, 274 have no building. Schoolchildren in only 97 of Sar-e Pol's 388 schools have a roof over their heads. Several schools that were built by the US Agency for International Development (USAID) in Herat lack basic needs including electricity and clean water, and have structural deficiencies that are affecting the delivery of education, according to a letter to the agency from the Special Inspector General for Afghanistan Reconstruction.

The schools provide lackluster education in broken-down buildings, and undersupplied, overcrowded classrooms, teaching for only a few hours before the next shift of students arrives. In some places (even in the capital city of Kabul) the students sit on the ground in tents and take their lessons. Teachers are frequently unqualified, some of them having never graduated high school themselves. Meanwhile, the school day in Afghanistan remains barely three hours long. Furthermore, the quality of the content in textbooks is notoriously bad, while few schools have even rudimentary science lab supplies. The teachers are often ill-equipped, badly paid, too few in numbers and increasingly unhappy about their job. A teacher's salary in Afghanistan is only around 5000 Afghani (100 USD) per month. As a consequence, teachers demonstrated in June last year for higher wages.

Another important point is the poor state of education for girls and women in Afghanistan. Women's literacy in Afghanistan is around 14 percent, making it amongst the lowest in the world. United Nation Educational Scientific and Cultural Organization (UNESCO), reported that 90 percent of Afghan women in rural areas are illiterate. This phenomenon is reflective of larger economic problems. Poor Afghan families often commit their young daughters to early marriage and take them out of education so they no longer have to provide for them, and, in many cases, also marry girls off for pay. The cost of supporting a daughter until she can finish her education is often too much for these families to bear. Lack of security, lack of separate sanitation facilities and gender-segregated classrooms, and a severe shortage of female teachers also deter girls' enrollment in education. The Ministry of Education (MoE) says nearly a third of girl students drop out of school mid-way.

With this appalling state of Afghanistan's education system as well as the general hopeless political and economic conditions and lawlessness and violence in the country, it is hardly surprising that the brain drain from this war-torn state is immense. According to the Diplomat, after 2001, there were millions of Afghan refugees living outside the country, mainly in Pakistan

and Iran. They repatriated, hoping for a better life, security, and employment. UNESCO reports that approximately 17,000 Afghan students studied abroad in 2013, with 9,033 (53 percent) in Iran, 2,330 (14 percent) in India, 1,310 (8 percent) in Turkey, 1,226 (seven percent) in Saudi Arabia, and 428 (three percent) in the US. The Washington Post stated on 13th of August 2016 that even if the government promises to create jobs for young people, it will not change the fact that the economic outlook in Afghanistan is not promising in the near future. The World Bank estimates that gross domestic product growth was 1.9 percent in 2016, which would mark the third year in a row it would be below 2 percent. These miserable conditions are therefore causing some of Afghanistan's brightest young minds to flee from the country. President Ashraf Ghani stated that he wanted to prioritize halting brain-drain. Last year, Afghanistan's National Unity Government started a program called Jobs for Peace to stimulate more employment and restore faith in the economy. However, a lack of funding and instability in the country will undoubtedly limit the impact of this initiative. Thus the confused young people are exposed to a hopeless future.

Education is also extremely expensive in Afghanistan and has converted into a business. There are some private schools and universities, which promise a better standard of education. Private schools and universities are often too expensive for many Afghans to afford. For instance, the American University of Afghanistan and the Swiss University (UMEF) usually charge students at the same rates as their home country (America/Switzerland). Fees for The American University of Afghanistan for example are around 18,700 AFN (about 400 USD) per credit.

Alongside this, Afghanistan in recent years has been subsequently placed among the top three nations with the most corruption by international organizations combating corruption. The Afghan police forces have arrested 7 workers of the MoE on charges of embezzling AFN 26 million.

This data about the education crises in Afghanistan demonstrates the true horrendous state in which education within the country is in. This disaster is due to the secular Western powers which pretend to be the helper of the Afghan population but in reality care only for their own colonial goals in the region. They drown the youth in the storm of confusion about education and give them false hopes and promises they can never reach in a country such as Afghanistan in its current appalling state. The corrupt governments are trying to brush this fact under the carpet, by placing the enemies as the builders of the education system in the colonized countries. The only true way to provide a quality education to young people is through the education system of the Khilafah, under which education is the basic right of every individual citizen. The Khilafah pursues a goal through education of preserving the strong Islamic personalities and accordingly protects the education system from anything that can harm the Islamic basis of the state or the Islamic identity of its children and people. Therefore, the revival of the Islamic education system which is possible only under the

Khilafah is a must for all Muslims. The deplorable state of the current education system in Afghanistan makes it clear once again that the true rise of this Ummah can only be achieved through the noble Deen of Islam and not by the colonial powers.

﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.” [At-Taubah: 109]

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Written for the Central Media Office of Hizb ut Tahrir by Amanah Abed





Secular Education Curriculum in Indonesia Generates the Hypocrites amongst the Ummah

The momentous 212 rally or action to defend Islam and stand for Quran (December 2, 2016) has clearly exposed the sincere Muslims in Indonesia who defend the Quran and discern them from the hypocrites. It is because the Quran is al Furqan (discriminant) which separates the truth from falsehood. The fact that religion is pushed away far from the people's life, including in schools, has made Muslims not completely love and know the Quran. Ironically, the hypocrites even exist among the well-educated people. This phenomenon is absurd, and actually is the fruit of a long journey of secularization of education in this country. This article tries to analyze the relationship between the existence of the hypocrites and the far distance of religion in education field.

Secularization of education in Indonesia may be as old as the Republic was established. Structural secularization has been lasting intensively in the realm of formal education, in which this country had separated the lanes of Islamic education from general education under two different ministries since the beginning of its establishment. Islamic Education is under the Ministry of Religious Affairs (MORA) and general education is under the Ministry of Education, and this applies to all levels from elementary to higher education.

Westernization of Islamic Education Qibla

Since the last six decades, the trend of learning Islam formally in Indonesia has switched its qibla from the Middle East countries to the Western countries. The West has not only imposed its hegemony on the mastery of science and technology, but also has penetrated into the field of Islamic knowledge and

Islamic thought. Each year, the enthusiasts of it is not in small number, rather it's getting more and more, especially among Muslim students who studying at Islamic universities.

The latest event, the MORA is committed to further enhance cooperation in the field of higher education with the Government of Canada, especially in a project initiated by the Government of Canada i.e. Supporting Islamic Leadership in Indonesia/Local Leadership for Development (SILE/LLD), that has been ongoing since 2011. The cooperation of MORA with the Government of Canada in the education field has gone through a long history. **Hundreds of doctorate degrees in Islamic Studies as well as the social sciences and humanities have been generated, since the 1950s.** At any particular period, the governments of both countries maintain the partnership model, though with different nomenclature and focus. (Kemenag.go.id, January 2017)

Data from the Directorate of Religious Affairs of Islamic Universities in 2005 shows that sending of students to study Islam to the West began in the 1950s. There were three people, namely: Harun Nasution, Mukti Ali, and Rasyidi. They were studying at McGill's Institute of Islamic Studies (MIIS), Canada. And now, the development is much larger and more powerful. Generally, the majority of graduates of Islamic studies in the West are influenced with the Western liberal and secular thinking. For 2015 alone, the MORA has sent 82 lecturers of Islamic universities abroad which consisted of 54 men and 28 women, but the destination countries are dominated by European universities than Islamic universities located in the Middle East.

The rapid westernization of Islamic university as external factor, added with internal condition of the Ummah that have been suffered a trend of decadency due to loss of wealth of their unique thoughts and method of thinking. Up until the nadir level, only to study Islam, today's Muslim Ummah direct their qiblah to the West to refer orientalist method in studying Islam. Ironic!

There has been a systematic liberalization process against the Islamic universities. And it was admitted by the actors and policy makers in Islamic Education. Consider the book entitled: IAIN and Modernization of Islam in Indonesia (Jakarta: Logos, 2002); it was published by the Directorate of Islamic Higher Education (Ditbinperta) of MORA in cooperation with the Canadian International Development Agency (CIDA). This book conveys the history of changes of IAIN (State Institute of Islamic Studies) campuses, from da'wah institutions become academic institutions oriented to the West.

Lutfie Assyaukanie, an activist of Liberal Islamic Network (JIL) once said, "The joy of learning Islam in the West." This was sharply criticized by Dr. Syamsudin Arif who stated that if someone wants to learn the intricacies of Islam seriously and deeply, with the goal of becoming the scholars as the heirs of the Prophet (saw) in the real sense, thus the universities in the West are not the places to go. ***How could a man who does not believe in Allah and the Last Day, never had ablutions, and never performed prayers, can be called as hadith scholars, experts of commentaries, or jurists? How could someone who is in a state of junub (impurity) for all of his life aligned with Imam al-Shafi'i, Imam Ahmad, and Imam al-Ghazali?***

Secularization through the Moderate Islam Curriculum

Infrastructure of Islamic education in Indonesia, which is under the MORA, has assets of 76,000 madrassas with 9 million students, 30,000 boarding schools, and 700 colleges. Islamic education in Indonesia started in 2016 using the new curriculum of Islamic education, named Islamic education of rahmatan lil`alamin for Islam emphasizes the peaceful, tolerant, and moderate understanding. Minister of Religious Affairs added that the new curriculum of Islamic education is the government's response to meet the needs of religious instruction that promotes peace amid the escalating violence and the spread of radical doctrines at academic institutions.

Precisely in the same year, on December 2016, the MORA has also facilitated the synergy forum of Ulama and Boarding School of Southeast Asia named Halaqah of ASEAN Scholars in 2016 to promote moderate Islam. Minister Lukman reported that this Halaqah activity is motivated by demands of the ASEAN Economic Community (AEC) to spread Islamic moderatism values embraced by the ASEAN community.

With this policy of revision of the curriculum of Islamic education along with the consolidation of boarding schools to spread a moderate Islam in order to dampen religious radicalism, the secularization of Islamic education at all levels has now complete, though it is executed under the name of moderate Islam. Previously in higher education the efforts have been more extreme and intensive, by the penetration of Liberal Islam idea since a few decades ago in the Islamic university level.

Adopting Moderate Islam as a spirit in the Islamic education curriculum in this largest Muslim country in the world is not only misguided, but it is dangerous and misleading. Because the idea of moderate Islam and liberal Islam are actually a construct of secular ideas that meet the definition of problematic and dangerous since it is not extracted from the reference source of Islamic law itself, but from the Western values with orientalist method. Moderate Islamic idea is actually not the original understanding of Islam and has no historical science among jurists (fuqaha). Even Hizb ut Tahrir classifies this idea as dangerous understanding used to strike Islam and impose the Western civilization.

In the political context, the idea of moderate Islam is indeed one of the important strategies to control the change in the Islamic world so it is far from the awakening of Islam. As clear from the old recommendation of RAND Corporation in 2007 that in order to prevent what they call a radical Islamist, it needs to make moderate Islam networks in the Muslim world. It is a well-known research report of RAND titled «Building Moslem Moderate Network» which resulted in important findings that "the United States needs to give and provide support for the activists of moderate Islam by building an extensive network, and to provide material and moral supports to build a fortress to protect against fundamentalist network." Obviously this is the agenda of the US to maintain its hegemony in the Islamic world.

Attachment of the Characteristic of Hypocrisy

"What I feared most on this Ummah are the hypocrites who have knowledge." (Umar ibn Khattab)

Let the secularization of education is to revoke the blessing from the knowledge

Allowing secularization of education is tantamount with depriving the blessing of Allah from the knowledge, which eventually poisoned the mindset (aqliyah) of students, due to the elimination of revelation of Allah (swt) as the academic authority. Student thoughts that are far from Islam certainly affect the pattern of behavior (nafsiyah) and overall personality.

On the other hand, secularization of science also facilitates poisonous foreign thaqafah (culture) and secular liberal ideas to

permeate the minds of the intelligentsia. So naturally nowadays the hypocrites among the Ummah are clearly shown. It is because foreign thaqafah which contrary to the Islamic Aqeedah is the fuel of hypocrisy. Besides, the principle of secularism also has become an entrance for the capitalization of education, which has been fostered increasingly the birth of the materialistic pragmatists, as a result of education as a business commodity.

Exactly as described by Sheikh Taqiuddin al-Nabhani that the hypocrite intellectuals are the intellectuals who separate from the people, their feelings separate from the thought and sense of their people, and they - naturally - be those who become and are isolated from the people. This is why at a time when the majority of the Ummah in Indonesia were defending the Quran and anger with the insults, a few scholars have defended its insults the Quran in the name of pluralism and tolerance. Through the case of Ahok's (Chinese non-Muslim governor) blasphemy of al-Maidah verse 51, Allah (swt) has exposed to this Ummah about the identity of each person; who belongs to the true Muslims and who belongs to the hypocrites. Thus the existence of the hypocrites can be seen by this Ummah in various places of the Muslims and the media. Allah says:

﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

“And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.” (QS Muhammad [47]: 30).

Prof. Syed Muhammad Naquib al-Attas, in his book «Islam and Secularism», theorizes that the purpose of education is to produce a good man. Said al-Attas, «The aim of education in Islam is therefore to produce a good man... the fundamental element inherent in the Islamic concept of education is the inculcation of adab (manners).» Who is a good man or the civilized man? In the view of Islam, like this man is a man who knows his Lord, knows himself, make the Prophet Muhammad as uswah hasanah, following the path of the heir to the Prophet (Ulema), and a variety of other criteria of a good man.

This is the point wherein the failure of today's secularism-based modern education. Having failed to produce civilized men, the good men with Islamic personality who are the perfect men (insan kamil). Moreover, it is deeply flawed from the principle.

Indeed, Western-style education has attached the characteristic of hypocrisy even from its fundamental character. Let us take a look at a few contrast illustrations on the intellectual profile produced by the West compared to those produced by Islam. Oxford and Cambridge are important symbols of education in Britain. Oxbridge (Oxford-Cambridge) has been the center of research of science and technology that has supported the British civilization over the centuries. The alma maters of many Nobel laureates are in both cities. Their names are also very prestigious.

Madinah was a city of education which was more powerful than Oxford and Cambridge. Not because of the facilities, rather education in Madinah produced civilization of knowledge that united Aqeedah (creed), knowledge (ilm), practice (amal), and

jihād.

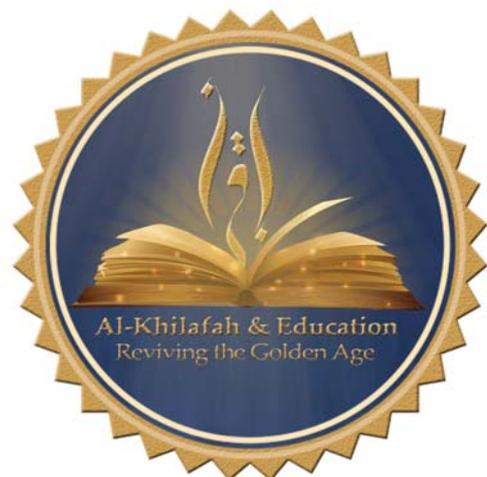
A professor at Oxbridge could be very expert in physics or ethical philosophy, and at the same time he could be a homosexual, an alcoholic, as well as he may humiliate the church. He would remain respected for his mastery of science. Meanwhile in Madinah, if a scientist separated Aqeedah and akhlak from the science he is mastery of, then his piety is denied. Someone who was one of the chain of narrators for sanad of hadith, but he had ever lied once, his name was recorded until the end of time in the book of musthalahal hadith as a kاذab (liar) whose narration was not valid. Moreover if he ever neglected prayer (salah) and committed maksiyat.

The knowledge tradition of Islam is rich with examples of Ulema that possess a high level of knowledge and at the same time they have a high level of taqwa. Imam al-Shafi'i, Imam Ahmad, Imam Malik, Imam Hanafi, al-Ghazali, Ibn Taymiyah, and so on are examples of Ulema who have been the role models for the Muslim Ummah until today. In the social system of Islam, there is no opportunity for a highly knowledgeable person who does not practice his knowledge. Therefore, he would be labeled zalim and fasik, and he would automatically be excluded from the social order of Islam for his testimony is rejected and his notice is doubtful.

Conclusion

Thus the contrast illustration above shows us that there is intimately rooted relationship between secularization of education in Indonesia with the emergence of the hypocrites. This is because the Western-style secular education has really eliminated Islamic revelation as the supreme and sublime knowledge to be understood by every Muslim, so that it has degraded the Islamic personality of the learners of knowledge. Secularization of knowledge has transformed into an internal enemy of Muslims that has gnawed the faith and identity of the Ummah, and it has fertilized the hypocrisy amid educated people with many faces and categories.

***Written for the Central Media Office of Hizb ut Tahrir by
Fika Komara
Member of the Central Media Office of Hizb ut Tahrir***



There now needs to be an 'Education Revolution'
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This important campaign and conference will seek to:

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- Address the causes of the 'Education Crisis' in the Muslim lands!
- Present a vision of the Education Policy of the Khilafah and how it will practically build a first-class education system which will revive a golden generation of scholarship and create a glorious civilization once again!
- Clarify the true educational rights guaranteed to women under Islamic rule!
- Provide guidance on Islamic Education of Muslim children in the absence of the Khilafah to build Muslim youth who are equipped to face the challenges to their Deen in the 21st century!

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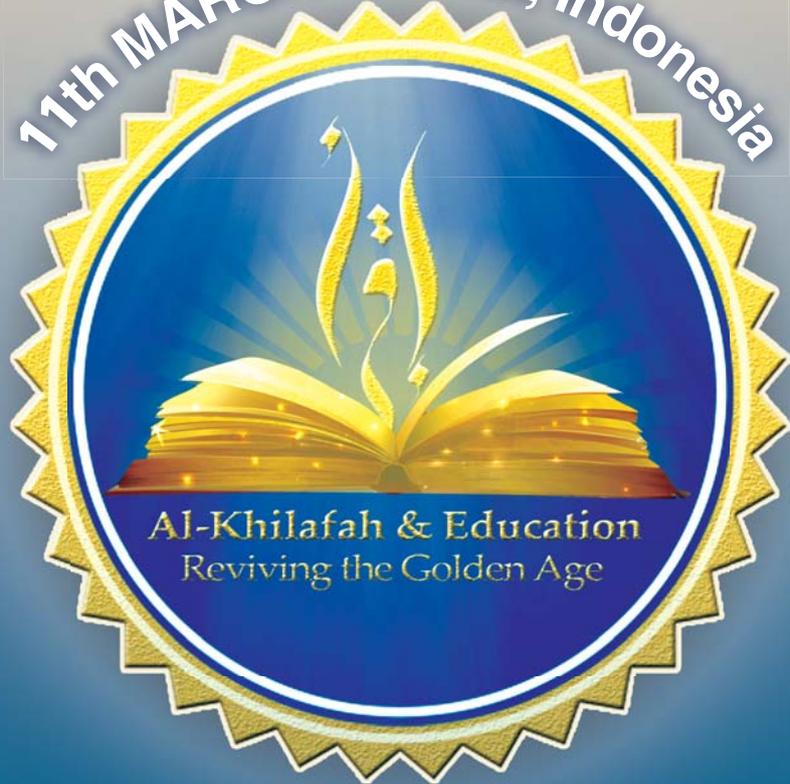
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