

# International Women's Conference



**Al-Khilafah & Education**  
Reviving the Golden Age

**Jakarta**  
**INDONESIA**

Organised by the Women's Section in the  
Central Media Office of Hizb ut Tahrir in Coordination with  
Muslimah Hizb ut Tahrir Indonesia

12 Jumada Al-Akhira 1438 AH - 11 March 2017 CE

**CONFERENCE SPEECHES**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Education Conference Talks

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## Introduction

All Praise is to Allah (swt) who bestowed on us the blessing of Islam and peace and blessings be upon the Messenger of Allah (saw) and his family, companions and all those who followed him.

On the 12th of Jumada al-Akhira 1438 Hijri, corresponding to the 11th of March 2017 CE, the Women's Section in the Central Media Office of Hizb ut Tahrir, in coordination with the women of Hizb ut Tahrir Indonesia, held an international women's conference entitled, "Al-Khilafah & Education: Reviving the Golden Age" to address the education crisis currently affecting the Muslim world.

This momentous conference was attended by female speakers of Hizb ut Tahrir from across the world and gathered around 1700 influential women, the majority of whom had expertise in the education sector, to discuss this important subject. The event included talks, panel discussions, and testimonials from delegates who gave first-hand accounts of the failures of education in their regions.

The conference was the culmination of a three-week intensive global campaign on the subject that included engagement with community leaders, the media, and an active social media campaign that enjoyed extensive international support.

This important campaign and conference sought to address the causes of the significant 'Education Crisis' that the Muslim lands are currently suffering from. This crisis includes the substandard provision of good quality schools, universities and other educational facilities; 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. All of 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 current dismal state of education in the region stands in stark contrast to the educational excellence that the Muslim lands once enjoyed under the Islamic rule of the Khilafah which gave great importance and support to the acquiring and dissemination of knowledge, leading to this state becoming the centre of learning for the world. It also generated 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.

This campaign and conference therefore sought to call Muslims globally to revive this golden age of education and advancement through the re-establishment of the Khilafah (Caliphate) based upon the method of the Prophethood. To achieve this aim, we presented 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 as well as revive a golden generation of scholarship and magnificent civilization leading the world in scientific and technological advancement. Additionally, the campaign and conference exposed the current intense agenda to further secularise education in the Muslim world, and also provided guidance on Islamic Education of Muslim children in the absence of the Khilafah to build Muslim youth who are equipped to deal with the huge challenges they face against their Deen today.

This booklet contains the talks presented at the conference.

We ask that Allah (swt) reward all those who participated in the campaign and conference and that their efforts aid the swift return of the glorious Khilafah state that will revive the golden age of Islamic civilization and carry the truth and light of Islam to the world. Ameen.

*Dr. Nazreen Nawaz*

*Director of the Women's Section in the Central Media Office of Hizb ut Tahrir*



## Opening Speech

# by the Chairwoman of Muslimah Hizb ut Tahrir in Indonesia

السلام عليكم ورحمة الله وبركاته،  
الحمد لله رب العالمين لا شريك له، هو الخالق المدبر المصور له الأسماء الحسنى. أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله لا نبي بعده،  
والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين ومن تبعه بإحسان إلى يوم الدين، وبعد...

*Dear Sisters, May Allah (swt) shower His blessing upon you all...*

*All praise to Allah (swt), the Women's Section of the Central Media Office of Hizb ut Tahrir, in collaboration with Muslimah Hizb ut Tahrir Indonesia, is honoured to present the fifth international women's conference. The conference theme today is "Al-Khilafah and Education: Reviving the Golden Age". The world has recognized that the golden age of human civilization occurred when the ideology of Islam led the world with the implementation of Islamic law in all living systems, including education.*

This conference is the culmination of a global campaign on the Khilafah and Education, which began on February 16, 2017 and included the wide distribution of many articles and videos, active engagement on social media, interaction with community leaders and activists, and the conducting of an exhibition on March 10th. Throughout the campaign period, we have described the reality and causes of the education crisis around the world, i.e. the implementation of the secular education system by liberal democratic governments that embrace the capitalist ideology. The Kufr ideology has placed education as a commodity of trade and used it as a tool of capitalist colonialism, especially in the Muslim lands.

To colonize Muslim countries, the West has installed education with methods and materials that have kept the Muslims far from their Aqeedah and their legacy of *thaqafah*, as well as blocking their awakening and progress. At the same time, they have made Muslims worship secularism, liberalism, and other non-Islamic ideas. The children of this Ummah from Muslim countries have become like guinea pigs in laboratories that are out of place from the real habitat of Muslims. They have been trained with

the Western way, which is to make science or knowledge far from practical application and replace them with the academic subjects that violates the correct Islamic teaching methodology. This campaign, also described the glorious portraits of human civilization under the shade of the Khilafah that implemented the Islamic education system which was capable of guarding the identity of Muslims as Khairu Ummah.

*Dear sisters*, in this conference today, Inshaa Allah, we in the Women's Section of the Central Media Office of Hizb ut Tahrir will present the true purpose of education according to Islam, the causes of today's education crisis, and how the former Khilafah provided education so that this Ummah reached a golden age. It will also illustrate the profiles of schools and higher education in the Islamic system, teaching methods, and the importance of Arabic, as well as the education strategies for today's generation of Muslims before the second Khilafah system is established. You will also have the opportunity to have a dialogue with competent sources during the discussion session.

*Sisters Rahimakumullah ...*

This campaign, exhibition, and conference on the theme



“Khilafah and Education” weigh heavily in importance. Therein we offer a solution to the problems of education in our lands that are getting worse. This discussion is very relevant to our condition today. The ugly portrait of education can be seen with our own eyes. The damaged morale of students, the declining quality of teachers, the increasingly ambiguous learning method, the lack of number of schools, inadequate facilities in schools and campuses, high cost of education, lack of access to education in various regions, difficulty in finding genuine scientists, all of these problems are evident to our eyes and ears. All of this is reflective of the poor quality of our education and its policies.

The efforts proclaimed by governments to address these problems have never ended the problem. Repeatedly changing the curriculum has not improved the quality of students. Certification of teachers does not necessarily give them a prosperous life and increase their dedication. On the contrary, the students are neglected due to the administrative requirements of certification. Education managed by private management, not by the state, has caused the cost to access a good education to get higher for students. Today, corporations control the direction of their researches which is expected to give them welfare, but rather it traps them to become laborers for capitalist corporations. As a result, there have been various efforts to improve the education sector, but in fact they only make the situation worse.

Therefore with a full sense of responsibility, we organized this event as the best offering to Allah (swt), Rasulullah (saw), for Islam and this Ummah, so that the Shariah of Allah (swt) will be established in this world, as well as to please Him so that He showers us with His Blessings, until the Muslim Ummah is victorious, and the soundness of Islam overshadows all of mankind throughout the world, and the noble ideal of building our generation to give the best contribution to Islamic civilization comes true.

**Dear respected sisters,**

The return of the golden age can only be realized by the implementation of the Islamic education system that is integrated with the political, economic, and socio-cultural systems derived from the Islamic Shariah. The guidance to restore this golden age is crystal clear, we just have to follow it. Its golden model is tangible because it was in existence for hundreds of years. And with hard work can we make it re-exist, and that is by building the awareness within this Ummah about the flawed man-made democratic system and the superiority of Allah's Islamic system. Consequently, this Ummah will not hesitate to throw away their non-Islamic systems and demand the implementation of Islam as the alternative.

Our hard work today will bear fruit, which we will pass down to the beloved future generations. Indeed, we truly hope that this campaign and conference is a success, and brings great influence for this Ummah. May it be counted as good deeds for us, weighing heavily on our scale of good actions in the Akhirah. And on *Yaumul Hisab* we will have the argument Insha Allah, that we did work for the da'wah and called mankind to struggle to establish the second Khilafah Rashidah upon the method of the Prophethood.

**Sisters Rahimakumullah ...**

Finally, with saying

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I open this conference

اسأل الله سبحانه وتعالى أن يوفقنا في مؤتمرنا هذا وأن يجزي كل من  
عمل على تنظيمه وإنجابه خير الجزاء  
والسلام عليكم ورحمة الله وبركاته

**Umm Fadheelah**

**Chairwoman of Muslimah Hizb ut Tahrir Indonesia**

وَالسَّلَامُ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ




# INDONESIA



## TALK 1

# INDONESIA: What is the True Aim of Education?

*Western Secular civilization seeks to eliminate the Islamic revelation as the supreme authority on knowledge in the education system for their colonial interests. The secularization of knowledge has served as a hidden enemy against the Muslims, undermining the Islamic faith and identity of the Ummah. And the civilization created by Islam and based on the Shariah has faded and been replaced by the western materialistic civilization.*

Yet a sound educational system cannot be built WITHOUT clarity in initially understanding, what should be the purpose of education and how education outcomes will benefit society and civilization. When this initial understanding - as an upstream issue - has been answered clearly, then the downstream issues such as policy, subjects taught, teaching methods and so on, will be shaped upon this objective. This is the correct approach and not the reverse, adopted by most Muslim countries who focus on downstream and technical issues without clear vision of the aim of education.

The Foundations of the Education Curriculum in the Khilafah written by Hizb ut Tahrir - states that education should be a method of keeping the Islamic ideology and thaqofah (culture) in the heart of Muslim children because thaqofah is actually the backbone of the existence and sustainability of a nation. Thaqaofah builds a civilization and determines its targets and objectives, thus making its way of life differ from other nations. If this Islamic thaqofah is erased, then the Ummah's identity will end, its way of life will fade, its loyalties will be changed, and its history will sink behind other nations.

Therefore, this talk will not address general educational problems such as the debate of the curriculum, the quality of students, or the lack of educational facilities. Those various aspects have been too often discussed in hundreds of seminars and conferences. However, this talk will focus on the more **fundamental damage**, namely **"the damage caused by adopting the wrong purpose for**

**education" for this stands as the major cause of the worst crisis of education** throughout Muslim countries and even the world in general.

Secularism infects the aim of education in the Muslim world. Secularization of knowledge in the education system today has caused an enormous impact on the Ummah. In the Arab world - the heart of the Islamic world, the Western colonialists deliberately tied the term secularism with the root word 'al-'ilm' (knowledge) through its association with the term 'Ilmaaniyah' (secularism in the Arabic language) to promote the secular Aqeedah which is completely contrary to Islam. This was in order to make the Arabic term for secularism represent modern knowledge which needed to be developed and adopted. This is really a great deception because the original word 'secularism' in their language (English) is in no way connected to the word 'knowledge'. Rather, it is representative of a comprehensive erroneous idea about the human being, the universe and life that is adopted by the West.

The impact of this deception is immense. The education systems in Muslim countries became infected by liberal values and secularism. Then consequently, the intellectuals became separated from the Ummah because they found it hard to understand the problem of the Ummah due to the loss of Islamic political thought, and adoption of secular scientific thinking, and Western scientific methods.

This process of secularization was paired with the capitalist



ideology, and together they became the key drivers of the modern world of education today, thus causing the development of pragmatism in education, which is reflected in a hyper-materialistic - purpose of education. This was far from the goal to develop knowledge and improve the quality of personalities.

That's why this era, although called 'The Age of Abundant Knowledge' by Professor James Duderstadt, was unable to solve humanitarian, economic, moral, political, and social crises. Science and technology production today has an incredible pace, but is incompetent to create a better world. Humans constantly produce scientific progress but also constantly produce crises.

This damage to the true purpose of education, established itself as a cancer within the educational systems in the Muslim lands. This cancer i.e. secularism penetrated and became a gateway for the infiltration of other destructive purposes within the education system. ***There are at least three forms of destructive purposes of education that struck Muslim countries as follows:***

### **1. The infiltration of foreign educational purposes as part of the agenda of colonialism**

Under the guise of counter-extremism or counter-terrorism measures today, the western world clearly has a serious agenda to quell the resurgence of Islamic revival. They move to alter the curricula not simply because of internal problems in Muslim countries, but rather due to their own interest to maintain their hegemony over Muslim lands. There are many ways they use to pressure Muslims countries, including conferences of interfaith dialogue which regularly recommend changes to the curriculum in Muslim lands to make room for closer relations between the religions, or through the form of stipulations linked to receiving grants from international financial bodies such as the IMF and the World Bank, or through UN summits and its international agencies such as UNESCO, UNICEF and so on.

The agenda to further secularise the education systems in the Muslim world has intensified in recent months and years. Indeed, anyone who examines the wave of this curriculum alteration would see it like the analogy of a poet, Al-Akhtal, who describes it "like a hidden rash that spreads" where the disease is hidden but continues to spread fiercely. In the Arab world notably, as the center of the Islamic civilization – the wave of curriculum changes is sweeping across many Muslim countries under the false umbrella of counter-terrorism / radicalism. For instance, the **Saudi Arabia government** completely deleted the topic of Al-Walaa' and Al-Baraa' (Loyalty and Disavowal) from the subject of Tawheed, following the events of September 11. In **Morocco** following the explosions in the country, it 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!"

The changes of curriculum content are also very significant in other Arab countries, such as **Jordan** for example where alterations have been made 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 also deleted a complete lesson about Surah Al-Layl and replaced it with a new lesson about swimming. In **Algeria** the Minister of Education proposed in 2016 to replace the Arabic Fus'haa (classical) language, the Arabic of the Qur'an, in primary school education with the colloquial Algerian street language. And in **Tunisia**, the Minister of Education stated that to promote happiness of the student, subjects in Mathematics and Physics should be reduced and replaced with Dance and Music in mixed schools

It is no different in other parts of the Muslim world like Indonesia, Turkey, Pakistan, Bangladesh, and Afghanistan for instance. In **Turkey** for example, the curriculum for the subject of Religion and Ethics teaches grade 7 students that, "Secularism, is the guarantee for freedom of thought and faith", while history lessons present the slander against Islam and Muslim leaders of the past as true facts, thus disconnecting the youth from their Islamic history and culture.

The momentum of the deceptive counter-terrorism / radicalism narrative today has become an important driver for recent intensification of the secularization of education in the Muslim world. For example, in **Bangladesh** in 2010, the Awami regime revised its educational policy under the guise of "modernization" and formed a new education committee to further secularize its education system. The government deliberately appointed a significant number of secular, atheist and Hindu individuals in the key positions of the Education Ministry, National Education Committee and the National Curriculum Coordinator Committee, while individuals from the Qadiyani sect have given the responsibility of writing and editing Islamic text books. In **Pakistan**, in 2006, the government announced a series of reforms to education and a Pakistan Education Task Force (PETF) was set up to reverse the level of Islamization of the education system. In addition, teacher training in the country is often done by foreign organisations or local organisations funded by the West. And in **Afghanistan** since the US war started in October 2001, USAID has spent at least \$868 million for education programs in Afghanistan to steer the thinking of the youth towards the colonial preference. Subjects that contained Islamic issues such as the names of Allah, Jihad etc. have been omitted from schoolbooks.

And here in **Indonesia**, a new version of the secularisation of education is running through the promotion of moderate Islam. From 2016, a new curriculum of Islamic education has been implemented which emphasizes the understanding of so-called peaceful, tolerant and moderate Islam. In truth, it is a form of Islam that rejects Jihad and Islamic political beliefs such as support for the Shariah laws or the Khilafah, while also accepting non-Islamic beliefs from liberalism or other faiths under the guise of 'cultural



diversity'. The Minister of Religious Affairs stated that this new curriculum was the government's response to promote peace amid escalating violence and the spread of so-called 'radical doctrines' at academic institutions. The ministry also even moved on a regional level by facilitating in 2016 a synergy forum named Halaqa ASEAN Scholars which was comprised of Southeast Asia Ulema and an Islamic boarding school to promote moderate Islam and Islamic moderate values espoused by ASEAN.

Thus the colonial agenda has infiltrated the education system of the Islamic countries from the Arab world to Far East Asia. The plague of secularization has come up with various ways and forms to penetrate the Muslim lands, aided by the subordination of Muslim rulers and their poor educational vision.

## 2. Capitalization and Commercialization of Education

Muslim countries have been busy privatizing education for the sake of commercial purposes. This really is a destructive purpose for education and is a consequence of the implementation of the liberal capitalist economic system in our lands which is based on usury and which has undermined the true purpose of education in the Muslim world. Indeed, globalization in capitalism obliges: Firstly, that all countries must adopt the liberal economic system, with the slogan of free trade. Secondly, the privatization of all public sectors. Thirdly, the setting of the state as a guarantor for the continuation of the market economic system. These three conditions have had severe effects on the education world, i.e. privatization and autonomy of education which results in the high cost of education such that education is no longer public property (belongs to the people) but belongs to a certain wealthy class within society.

This has been linear with the globalization stream that has brought a wave of commodification of education, such that education is now seen as the tertiary industry. This stream is initiated by the WTO - World Trade Organization- which set education as one of the tertiary industry sectors through the General Agreement on Trade in Services (GATS), which regulates the liberalization of trade of 12 services sectors, such as health care, information and communication technology, accounting services, higher education and education for life, as well as other services.

Capitalism has indeed degraded knowledge by considering it as trade goods or a commodity. Relationships and the scope of knowledge is constantly assessed by its economic value. Failure or success of each field of knowledge is always measured by the economic category. If many graduates become unemployed, the question is not on teaching methodology or the teachers, but whether it has a material effect or not.

Capitalism has also devalued the owners of knowledge (scholars and scientists) to the level of its slaves. Their knowledge and professionalism has been hijacked to legitimize the actions of the capitalists in robbing the natural wealth of the Muslim world. For example, in Indonesia, the Law on Investment, the Law on Oil and Gas, the Law on Electricity, and the Law on Water Resources - all of them are the work of intellectuals demanded by the capitalists,

and these have been tormenting the people. The intellectuals in the capitalistic system have also been exploited to become a FIREFIGHTER against the problems that are continually produced by the capitalists. They are demanded to reclaim mined lands, to find plants that are resistant to contamination, to find the best bioenergy techniques and various technologies that are all in order to erase the sins of the capitalists of various damages they have caused.

## 3. Professionalism, Individual Skills, and Intellectual Amusement

These are also among the wrong purposes of education that are closely related to the capitalist values, i.e. individualism. Education is merely viewed as a tool to achieve individual success, to pursue individualistic dreams and short-term benefits, which are only for personal and family benefit and success. This is because, in capitalism, the meaning of success is narrowly understood to be purely for jobs and certain professions in order to achieve financial stability. Capitalist secular values have made acquiring a "profession" to be considered as the ultimate achievement of individual success. The evolution of Global Capitalism has shifted the sacred values in religious teachings and traditions to the margins of society, so that the materialistic values oriented to pleasure and satisfaction become the dominant force in the formation of lifestyles.

On a larger scale, there are businessmen or corporate leaders that misinterpret that the function of education is to score as many professionals and experts. This view needs to be corrected and improved, because education is not just a method of transferring knowledge and technology, then producing the professionals who are ready to become the workforce, or producing genius talents to be used by global corporations in their industry.

This perspective is clearly born from the capitalist elite itself, which has been shown in a 2016 survey conducted by McKinsey & Co. involving 77 companies with approximately 6,000 responders. The survey result confirmed that there is a fierce battle in the world's Capitalist corporate elite in vying for a limited number of genius talents. This degrades the value of education, which is only used as a tool to meet the needs of business competition and mastery of technology for the benefit of a few capital owners, and not for the people, nor even for the State. It does not only degrade education, but this view is also potentially harmful to the benefit of the people and the sovereignty of the State, because it means handing over the loyalty of expertise and knowledge towards material success and corporations, instead of the noble ideal of generating a glorious civilization.

These three forms of destructive purposes of education bring harmful consequences for the Muslim society. Obviously, the education that is far removed from religion, and that exists as a commodity of business, will never be able to build, improve, and elevate the dignity of people's lives, but rather the education system becomes a servant of foreign colonialist agendas, and produces profits for business, as well as individualistic success/





professionalism of the individual, etc. In addition, the education system that focuses only on individualistic purposes would only educate individuals in order to have the ability to find a job for personal success, but will be poor in instilling morals and integrity of character (akhlaq). This causes many of the young generation of Muslims to become trapped in social diseases such as drug abuse, promiscuity, brawls, and many other issues. This condition is clearly very far from the progress of a dignified society, and far from the qualification of the developed and sovereign State.

### True Purpose of Education

Prof. Syed Muhammad Naquib al-Attas, in his book, *Islam and Secularism*, theorized that the purpose of education is to produce a good person. Al-Attas said, "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, such a man is he who knows his God, knows himself, makes the Prophet Muhammad (saw) as *uswah hasanah*, follows the path of the heirs to the Prophet (the Ulemah), and a variety of other criteria defined by Islam as constituting a good man. A good man must also understand his potential and work to develop it, because his potential is an amanah from Allah (swt).

Furthermore, in Islam the position of knowledge is very noble. Making education or knowledge as a commodity is equal to degrading the knowledge itself. In the introduction of the book "*Bidayat al-Hidayah*", Imam al-Ghazali (rm) had warned in straightforward language, "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*).

The purpose of seeking knowledge therefore, should be devoted to worshipping Allah (swt) and seeking his guidance (*hidayah*). Therefore, the aim of education must be to return to the revelation of Allah (swt), rather than be pushed away from it. Anyone who seeks knowledge with the intent to worship Allah (swt) and implement His words, then the Angels will protect the knowledge-seeker by spreading their wings; and the fish in the sea will pray for him. The Prophet (saw) said:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَتَعَرَّقُ لِحَابَتِهَا لِطَالِبِ الْعِلْمِ رِضًا بِهِ. وَإِنَّهُ يَسْتَعْفِفُ لِطَالِبِ الْعِلْمِ مَنْ فِي السَّمَاءِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخَوْتِ فِي الْبَحْرِ. وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ. وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ. إِنْ الْأَنْبِيَاءَ لَمْ يُورَثُوا 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."**

Education in Islam is a conscious, structured, programmed, and systematic effort in order to achieve specific purposes. The purpose of education outlined by the Islamic Shariah is:

**(1) To form a pious man who has an intact Islamic personality (shakhsiyyah Islamiyya), composed of a mentality/thought and disposition/behaviour based on the Islamic Aqeedah alone.**

**(2) To create Ulemah, intellectuals, and experts in abundance in every field of life who are a source of benefit for the people, and who serve the society and civilization - and will make the Islamic state become a leading, strong, and sovereign state so that Islam as an ideology dominates the world.**

With such purposes of education, the output generated from education in Islam is a generation who is pious, submissive, and obedient to the Laws of Allah (swt), and not a generation of poor morality, who are weak, and lacks *ghirah* (spirit) in religion. This true purpose is what will deliver the progress of society, achieve its productive development, and create a noble civilization. With the true education purposes, knowledge will bring blessings, like the blessings of rain watering the fertile soil, from which then benefits continue to flow into many benefits for life, even into the dimensions of the life of society and state, as the Prophet (saw) said:

«إِنْ مَثَلٌ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتْ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتْ الْمَاءَ فَنَفَعَ اللَّهُ النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَّا فَذَلِكَ مَثَلٌ مَنْ قَبَّلَ فِي دِينِ اللَّهِ وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلٌ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

**"Verily, the parable of the guidance and knowledge with which Allah the Exalted has sent me is that of rain falling upon the earth. There is a good piece of land which receives the rainfall and as a result there is abundant growth of plants, then there is a land hard and barren which retains the water and people benefit from it and they and their animals drink from it, then there is another land which is barren and neither is water retained nor does any grass grow. The likeness of the first one is he who develops understanding of the religion of Allah and he benefits from that with which Allah sent me. The second is one who acquires knowledge of religion and teaches others. The third is one who does not pay attention to the message and thus he does not accept the guidance with which Allah sent me."** (Narrated by al-Bukhari and Muslim). *Wallahu a'lam bi suw'wab*



Translated

# PALESTINE



## TALK 2

# PALESTINE: The Causes of the Education Crisis in the Islamic World

*Praise be to Allah who obliged us to seek knowledge and who made the status of scholars follow that of the Prophets, and peace and blessings on the best of Messengers who said:*

«يوزن يوم القيامة مداد العلماء بدم الشهداء»

*“The ink used by scholars will be weighed on the Day of Judgment by the blood of the martyrs.”*

*Islam has given great importance to knowledge and education; it is one of the necessities of life and the manifestation of the revival and a sign of the elevation of nations. The objective of education is the formation of Islamic personalities and providing the society with whatever it needs from science and knowledge to achieve sufficiency and greatness, so that we become independent of other countries. In addition, it is the way to preserve the nation's culture and its propagation, which is the mark of its civilization and the foundation of its standards and its system of life which it seeks to implement at home and propagate it abroad.*

It is definite that education in the Muslim world is suffering a crisis that makes our eyes tear and our hearts bleed; it impacts successive generations of our sons and daughters. The problems arising from the secular education system in Muslim countries are similar, though each is related with the domestic issues in that country, such as revolutions, wars, and conflicts.

The first and most prominent problem facing mainstream education now is that it is inherited and imposed upon us since colonial times. Most of the education systems in Muslim countries were imported from the West. Their objective is to memorize information to pass exams and get a certificate instead of giving students sufficient room to digest the subjects or to think, investigate and analyze to make connections and application ... the goal is the information not the student, the certificate but not the useful knowledge. This is done systematically, and is not coincidental; it is a form of colonialism and an intellectual and cultural invasion. Education given to our children in schools and universities is not aimed at building the Islamic basic rule which is

the Islamic creed. Education turns them into secular people who advocate democracy and freedoms and thus defend them, and it instills the patriotic bond and nationalism to replace Islam and what a grave problem this is!

The frequent change of curricula in Jordan, Palestine, Saudi Arabia, Tunisia, Turkey, etc, is a clear example of the malicious plans that distance the students away from their religion and their Ummah's issues. This is in addition to the rigidity of the curriculum, which is not adapted to the needs of students and the expectations of society.

One of the things that constitutes a crisis in the quality of education is the educational institutions. There is a lack of proper vision and they are poorly organized and have clear poor results. There is no correlation between the various stages of education. The basic principle is that the state is responsible for education and the creation of all requirements of the educational process including the institutions and means of education, schools and universities and libraries, laboratories, and more importantly, qualified



teachers and scholars, etc. When highlighting the schools in most of the Muslim countries, we find that there are shortcomings in the provision of schools in every area, especially in villages and remote areas and if it was provided, sadly they will lack the proper environment in terms of readiness with everything the educational process needs of appropriate buildings, electricity, clean water and ventilation and heating, means and tools... Classes are not suitable in terms of space or lighting, and seats are not comfortable nor suitable for students sitting for a long period. And there are numerous overcrowded classrooms, not only in places like Gaza, where teaching shifts are up to three time periods ... Or in Egypt, where sometimes the number per grade of students reaches 120 students. Or in Yemen, where a single classroom holds from 90 to 120 students. Or in Pakistan, where according to data published by UNESCO it has the most overcrowded classrooms in South Asia and the ratio of students per teachers is about 500 students to three teachers. Or in Afghanistan, where the number of schools is inadequate and classrooms are overcrowded, and there are even two shifts of teaching, which means that teaching occurs for only a few hours. Or in Sudan, Morocco, Jordan, Mauritania, and Somalia where there are thousands of schools that operate in tents... But also in Turkey (which is more advanced) where the educational system in general suffers a lack of resources, budget and has a large number of students per school. For example, there are classrooms in the eastern regions containing fifty students... There is also a shortage in terms of availability of libraries and laboratories, and if found, it is likely not sufficient enough – when comparing it to the number of students - to encourage students to read and to practice scientific research and develop their thinking and creativity... And we must not forget that the Arabic language is distanced and weakened, leading to a decline in creativity and capacity for an independent vision for education. It is therefore not surprising if a lot of students shy away from learning and creativity.

As for the problem of illiteracy, it is overwhelming... Illiteracy was virtually non-existent in the Islamic State, where learning the Qur'an in writing and reading was mandatory. Books and libraries were accessible for reading and borrowing, while the percentage of illiteracy in Europe was at that time over 95%. However today the situation is reversed, we the Muslims now suffer from illiteracy! This is a foregone conclusion for the education policies adopted by the systems in the Islamic world, which originally were developed and dictated by the Kaffir colonizers, and which wiped out the motivation of both students and teachers alike, not to mention introducing the high costs incurred by the parents, and not forgetting the absence of security due to wars and instability.

According to the Arab Knowledge Report 2014, the number of illiterates in the Arab region in 2012 reached around 51.8 million from the age of 15 years and above, of which the larger portion were female, representing 66 percent ... The United Nations Children's Fund (UNICEF) in 2015 reported that more than 12 million children in the Middle East and North Africa are out of

school or are prone to drop out, and that 40 per cent of children in Afghanistan are not in school, and 90 per cent of Afghan women are illiterate, in rural areas. Also a government report showed that 24 million children in Pakistan are without education... and the number of elementary school students who cannot read and write are approximately half! And the quality of education in Bangladesh is mediocre due to fraud and the leaking of exam questions at all levels and stages.

This applies to universities, too. If we look at the costs of education under the capitalist ideology that we live in – in which the family is responsible for the education of its members and not the state - we find that university education is expensive and burdensome for the budget of families, which makes some people give up on their ambition to go to University, despite their high academic achievement due to the inability to bear the cost. Parents are forced sometimes to sell their land and property, or borrow or take on more than one job, or the student himself works to be able to pay exorbitant college fee costs for books, transportation and other needs.

We wonder: isn't education one of the needs that Islam entrusted the State to provide for its citizens?!! How much expenses did these countries (May Allah remove its rulers) dedicate for the education sector?!! We know that countries in the Muslim world are rich in human and material wealth but their resources are not in their people's hands, but in the hands of the Kaffir colonizers through these destructive rulers who are subordinate to their masters;

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

***“[And they should consider that] when those who have been followed disassociate themselves from those who followed [them]”*** [Surah Al-Baqara: 166]

The decline in spending on the education sector is an obstacle to its development. 41 countries in the Muslim world spent only 6% of their budget on education in 2011, and 25 countries spent less than 3% of GNP in 2011. Turkey occupies second place before the last among the OECD countries in the allocation of resources from its national income for education. The proportion of total spending on education development in Pakistan in 2015 - 2016, was only 2.3% of GDP! While the Jewish entity (the alien body imposed on us) spends 10% of GDP on education and supports most universities and spends an average of \$1100 per student per year. Whereas statistics reported in Al-Jazeera Net showed that the Arab countries, especially those in Asia are the countries which spend the least on scientific research, where their spending does not exceed 0.1%, and those in Africa did not exceed 0.5%. According to the academic ranking of the Shanghai Jia Tong, of the universities in the world, four universities of the Zionist enemy are included in the list of the best 150 universities in the world.

However, none of the Arab universities were mentioned on this list! Among the results of classification of the top 500 universities, only one Arab University entered the rating. It is the King Saud University and it was ranked at 428!! According to QS World



Ranking for the year 2014/2015/ for the top 100 universities, none of the universities in the Islamic world ranked high in it, and among the 400, there were only 11 universities among them. In addition, the latest results of 2016 of the Times Higher Education ranking, showed that there were only 10 universities in the Islamic world among the top 400 universities!

Even scholarships and fellowships are mostly given to the wrong people, and in addition, the so-called "top colleges" are not fairly accessible, and seemingly limited to certain people! This suppresses creativity and limits the number of workers for the development of science, research and scientific progress as well as the writing of books, while this should rather be open for everyone as a right. Furthermore, we find that some poor families prefer educating males over females because they do not have means to afford it for all members of the family, and this is because males are responsible for the family and spending, and thus they believe that education is more useful for males, than females ... and even then, those who manage to complete their university education have little work opportunity and low pay, while living requirements are expensive, and they feel the insecurity and injustices in their own country, as the university and research institutions and jobs are dominated by cronyism, centralism and tyranny.

As aforementioned, regarding the miserly spending on scientific research, compounded with all other dilemmas, students get frustrated and sometimes despair, leading to one of the most important problems that reflects the reality of the Ummah in various Islamic societies, and impedes providing a better future for them. This is the problem of the "brain drain" which exports minds, experiences and skills to Western countries, and in turn weakens the Islamic Ummah intellectually, culturally, educationally, and scientifically. There are hundreds of thousands of students from Islamic countries who continue studying in the West, especially the graduates who on obtaining a doctorate degree do not return to their countries. Some studies carried out by the Arab League, UNESCO and the World Bank have shown that the Arab world contributes to one-third of the brain drain from developing countries. Whilst Turkey (which is taken as an example in the field of education in a number of Muslim countries) occupies 11th place among the states with the largest number of students abroad. Foreign universities hunt for the brilliant minds of Pakistan through collaboration with private schools - to exploit them for the benefit of Western countries and not for the benefit of the people of Pakistan, or the rest of the Muslim world.

After all this, we wonder: Why are they advancing and we are going backwards?! They attract our scientists and celebrate them at the time that the governments in the Muslim world, with their rulers and their media, celebrate the artists and dancers and do not provide scientists and innovators any interest or necessary care! And so Muslim competencies are stolen and become a force for the Kaffir countries and a weakness to us.

In light of all this, what do we think the conditions of teachers will

be like in such countries in terms of their status and preserving their dignity and their salaries and working conditions? If education is one of the most important foundations of Revival, then the teacher is one of its most important pillars. Indeed Islam raised the status of teachers, and their efforts and the generosity of their quest, for the Messenger of Allah (saw) said:

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةَ فِي جَرِّهَا وَحَتَّى الْحَوْتِ لِيَصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ»

***“Allah and His angels and the people of the heavens and the earth, even the ant in its hole and even the whale pray for the teacher of good to the people”***

But the injustice and tyranny of these rulers did not value any one of the sons of this noble Ummah, not even the teachers whom were described by the Prophet of Mercy as the inheritors of the Prophets! While capitalist states - countries in which benefit and profit is the criteria for action like America, Japan and Germany – value scholars and teachers. They are revered by providing them with higher wages and privileges and they are honored the way they deserve, not the other way around. We find that the Islamic world, including the Arab countries pay teachers lesser wages and lower salaries, which forces the majority to get additional work that does not fit their profession to meet the high cost of living. This is in addition to the lack of good and proper working conditions for the nature of the work and its prestige, which affects the view of their students and the community towards them negatively. And we must not forget the policy of appointing unqualified teachers who lack the competence to teach, especially in the primary grades where students learn basic skills of reading, writing and mathematics. Or they are forced to teach subjects that are not their university specialization which affects the quality of education. In its annual report on education for 2014, UNESCO said that 43% of children in the Arab countries lack access to the basic principles of education because of the deteriorating quality of teachers and lack of appropriate training to perform their job in addition to the decline in the status of the teacher which affected performance, productivity and delivery. It is also not unlikely that he is subjected to humiliation and sanctions if he demands his basic rights as what happened in Tunisia, Palestine, Egypt and Jordan.

And we must not forget as well the teaching methods and failed methods that lack flexibility, creativity, diversity and vitality that lead to boredom and lack of thinking ability and creativity, for it is based on instruction and teaching theories, and focuses on the memorization of abstract information that is not perceived in their minds rather than linking it to the reality or analysis and understanding, resulting in a lack of desire to learn and thus leading to dropping out of school. The United Nations Children's Fund (UNICEF) warned that 12 million children in the Middle East are out of school as a result of poverty, sexual discrimination and violence; let alone the statistics about children who were forced to leave school because of the wars in Iraq and Syria, which number more than three million.



All of this is a natural result of the regimes' policy of these countries, not in particular countries, but in all the countries of the Islamic world. They are subordinates of the Kaffir colonizers, since the colonizer succeeded in demolishing the Ottoman Khilafah and drew plans to colonize these countries to remain affiliated to it and implement their policies and maintain their interests and give them access to the Ummah's wealth. Agent rulers are the tools created by the hands of the colonizers and under their eyes to be loyal slaves to them, and indeed they were. So they carried out their orders and adopted all their policies relating to governance and the economy, education ... etc. And so that they cannot get out of the limits of their control they invented the so-called International Monetary Fund and the World Bank to tie them up to the colonial countries, especially America, by forcing them to resort to borrowing from the World Bank which on the one hand identifies projects and investments on which loans are spent, which of course are not needed for vital projects by the state nor do they contribute to progress. On the other hand, they are loans from capitalist countries, which means that the interest (Riba) multiplies and cannot be repaid by state such that they are unable to disengage from them and remain hostage and subordinate to the colonizing countries!!

What concerns us in this sector is that education is not a priority to those rulers and their masters, only in what serves their interests and implements their plans and their plots on this Ummah, that has its own ideological heritage. They adopted the Western secular agenda and view point of capitalism in education, especially in the development of curricula for secularization and Westernization of successive generations as we mentioned earlier, and they imported educational models implemented in the West, or adopted educational solutions from Western organizations that are only aimed at increasing secularization of education and implementing

them in our countries under the pretext of promoting education! Such as the Finnish model which is adopted in the UAE and the Singapore model and the Japanese model in Egypt, and the American model in more than one Arab and Islamic country. And of course they were unsuccessful experiments, since the education policy in those models are stemming from the ideology those countries carry. Their ideology is contrary to the Islamic beliefs of Muslims, as well as its means and its components and methods of teaching and system and its curriculum and its infrastructure which are different from what we have, and it is not connected with reality and does not meet the needs of students and society.

All of these problems and issues will not be resolved and education, knowledge and teachers' prestige, stature and strength will not return, except by the existence of the sponsoring state that cares about the quality of education and considers it as one of its interests and basic facilities for its citizens, which it provides as much as required to become engaged with life, and does not expect anything in return from its citizens for educating them, for education is its own duty. Education shall be free of charge for all and everyone, whether male or female, and it will make the Islamic creed its basis, and ensures the teacher's stature... It is the state that is able to embrace the scientists and provide a decent living for them so they return to contribute to technological and scientific progress, Allah willing, the State of the Khilafah on the Method of Prophethood soon with Allah's help...

O Allah enable us to implement your Deen that you chose for us by the establishment of the Islamic Khilafah and make us its witnesses and soldiers.

***Muslimah Ash-Shami (Umm Suhaib)***  
***Member of the Central Media Office of Hizb ut Tahrir***





## TALK 3

## SPEECH FROM THE CENTRAL MEDIA OFFICE OF HIZB UT TAHRIR

### The Vision for Education in the Khilafah: Reviving a Golden Generation and Civilization

## Introduction:

- Allah (swt) says,

﴿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]

• My Dear Sisters and Distinguished Guests, there is no doubt that each one of us here wishes to see an end to the failing education systems in our Muslim lands and the birth of a truly shining education model which will fulfill the educational aspirations of our youth and generate a golden generation of scholarship and innovation, and a golden civilization excelling in every field of study and distinguished for its progress and development; a model of education which will be a true source of pride for this Ummah and a beacon for the world to emulate.

• But dear sisters, to build such a 1st Class Education System requires a 1st Class political system – one that embraces a distinct, elevated and independent political vision for its state and for the world. A political vision based upon the verse that I recited – to take mankind from the darkness and ignorance of Kufr (disbelief) and all the destruction, despair, injustice and broken dreams it sows upon this earth to the light of Islam and the justice and elevation it brings to humanity in every area of life – spiritually, intellectually, morally, politically, economically, and in science and technology. This 1st class political system is the Khilafah based upon the

method of the Prophethood which implements the Islamic beliefs, laws and systems comprehensively upon a state, and which for centuries led the world in the excellence of its academic institutions and its cutting-edge innovations and discoveries, as well as its huge contribution to human development.

• There is no doubt sisters, that this noble Islamic Khilafah system, that embraces Islam’s distinguished view on education where seeking knowledge is intimately entwined with the worship of Allah (swt) and great rewards in the Hereafter, coupled hand in hand with this great Islamic political vision I described, will establish an exemplary 1st class education system that will raise a generation of youth and build an Ummah and state that embodies the qualities to lead mankind from the darkness to the light as commanded by Allah (swt).

• This is because a state, that seeks to lead the world with the Deen of truth and justice will not accept for its education curriculum to be moulded according to foreign secular agendas which spread corruption and ignorance. It will not accept to cut and paste educational models from other nations or trail behind



them in their academic successes. It will not accept any second-rate education system funded with scraps from the state; and it will not accept to be dependent on any foreign land for the development of its economy, agriculture, industry, healthcare, education, military, science and technology sectors or any other part of the state which lays it open to manipulation by colonial governments.

• No sisters! Because as a state that seeks to lead this world with the light of Islam, the Khilafah is obliged by Allah (swt) to have an independent political vision domestically and internationally based purely upon Islam; and hence to also be independent in the formation of its education curricula, as well as the provision of its public services and infrastructure, and the fulfillment of the needs of the state and its people, for Allah (swt) says,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

**“Allah will never allow the non-believers to have a way (sabilan) over the believers”** [Surat al-Nisaa’:141]

• The Khilafah will therefore build an outstanding education system that will enable the state to fulfil these noble aims, such that there will be a strong marriage between education and the fulfilment of the vital issues and interests of the state and its citizens, ensuring self-sufficiency and independent sustainability – hence putting an end to this disconnect between the education systems in our lands and the industrial, agricultural, technical and other needs of our societies, which leads to dependency on other nations. This, alongside the Khilafah’s heavy investment in industrialization to meet the needs of its society independently and to make it a world superpower, will harness and utilize the outstanding skills and minds of the graduates of this Ummah for the development of the state, so that their precious abilities are not squandered or hijacked by foreign governments.

#### **The Foundation of Education in the Khilafah:**

• So dear sisters, how will the Khilafah practically achieve this outstanding vision for a first class education system? Well Hizb ut Tahrir in its Draft Constitution for the Khilafah and its publication, The Foundations of the Education Curriculum of the Khilafah State, has detailed the founding principles, goals, teaching methods, subject curriculum and structure of the education policy of this state to answer this question – all established upon clear Islamic evidences.

• The first and most important point, sisters, to understand is that the basis that defines all aspects of the education system in the Khilafah – from its goals, the subjects taught, the content of lessons, the organization of schools and everything else is the Islamic Aqeedah alone, for this is the sole basis of the Muslim’s life and the Khilafah state. It is the only measure used to decide what should be contained in the curriculum and what should be rejected, for Allah (swt) says,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

**“And whoever desires a Deen other than Islam, it shall not be accepted from him, and he will be a loser in the Hereafter.”**

[Al-Imran: 85]

• Therefore, the Khilafah’s education curriculum will not teach

subject matters which contradict the Islamic belief. The state will also close down any foreign schools or educational institutes which are notorious propaganda tools for western liberal culture in the Muslim lands. Private schools can be established by the Khilafah’s citizens but on the condition that they adopt the state’s curriculum alone and accomplish its goals. There will be no mixing between males and females in its education institutes as specified by Islam – whether between students or teachers – putting an end Insha Allah to the immoral relationships and sexual harassment of girls that exists in many of our schools, colleges and universities today.

• Even the stages of schooling are shaped upon the Islamic Aqeedah for they are defined based upon the Shariah evidences related to the different Islamic rules, duties, and punishments applied upon the child at various ages. The Prophet (saw) for example said:

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْجَلَ أَوْ يَفِيقَ»

**“The pen (i.e. accountability) is lifted from three persons: The child until he matures, the sleeper until he awakes and the one who is insane until he recovers.”** (Narrated by Abu Dawud in his Sunan).

And he (saw) also said,

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ»

**“Command your children to pray when they attain seven years, and beat them over it (for not praying) when they attain ten years.”** (Narrated by Imam Ahmed in his Musnad).

• According to these and other Islamic evidences, the school stages are divided into 3 – the 1st (or Primary stage) – from age 6 to 10 years; the 2nd stage (or Middle School) from completing 10 years to age 14; and the 3rd stage (or Secondary School) from completing 14 years till the end of the school stages.

• Secondly, sisters, it is an Islamic obligation upon the Khilafah to provide quality education to each and every one of its citizens as a basic right - regardless of their religion, race, or gender. Article 178 of the Draft Constitution of Hizb ut Tahrir for the Khilafah states: “It is an obligation upon the State to teach every individual, male or female, those things that are necessary for the mainstream of life. This should be obligatory and provided freely in the primary and secondary levels of education. The State should, to the best of its ability, provide the opportunity for everyone to continue higher education free of charge.”

• This is because Islam views teaching individuals what they require for mainstream life as one of the essential needs of the people that must be fulfilled. Therefore, the Khilafah is obliged to provide sufficient primary and secondary schools and teachers for ALL the citizens of the state and equip them with all they require to achieve the objectives of the education policy free of charge. Furthermore, the Khilafah will also fund free of charge the study of higher education subjects which are a necessity for the state such as the Islamic sciences, medicine, engineering and the training of teachers while also endeavoring as much as possible to finance



those studying non-essential subjects.

• It should be understood, sisters, that investment in education will be a priority for the Khilafah. As a state that seeks to lead the world and genuinely serve its people and humanity, it will not accept any third world or second-best education system due to lack of funding. Rather, it will seek to build an abundance of well-trained and well-paid teachers and lecturers, as well as fully-equipped, state of the art schools, colleges, universities, research centres, libraries, laboratories, observatories and much more, using the wealth of its Bayt-al-Mal (its Central Treasury), whose wealth Insha Allah will be plentiful due to the sound nature of the Khilafah's Islamic economic system which has a historical legacy of creating prosperity in our Muslim lands. Furthermore, it will establish a 'comprehensive school' complex between small villages and organize free transportation of students from their home to school, ensuring that there is no differentiation between cities and rural areas in the quality of education provided, for the Khilafah has an Islamic obligation to be a guardian and guarantor of the rights of all its citizens, as the Prophet (saw) said,

«وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

**“The Imam (ruler) is a guardian and he is responsible for his subjects.”** (Reported by Al-Bukhari from Abdullah bin Umar)

• All this, sisters, will put an end to education being a revenue-generating commodity for governments or the rich and powerful, and an end to the two-tier education systems in our lands, where quality education is only a privilege of the rich while the poor are left with the scraps. Rather the state will support every student to achieve his or her full potential regardless of their wealth and aid them to master the highest level of scholarship and innovation to produce an abundance of outstanding mujtahideen, scientists, and inventors Insha Allah. Article 179 of Hizb ut Tahrir's *Draft Constitution for the Khilafah* states: “The State provides libraries and laboratories and all means of knowledge outside schools and universities, to enable those who want to continue their research in the various fields of knowledge, like fiqh, Hadith and tafseer of Qur'an, thought (fikir), medicine, engineering and chemistry, inventions, discoveries, etc. This is done to create in the Ummah an abundance of mujtahideen, outstanding scientists and inventors.”

#### **The Goals of the Khilafah's Education System:**

• So sisters, what are the goals of the Education System of the Khilafah and how will it achieve these aims? Well firstly, there are three main goals of school education:

##### **(i) Building the Islamic Personality:**

• The first goal is to build the Islamic Shakhsiyyah, the Islamic personality of the Ummah's children by implanting the Islamic Aqeedah, thoughts and behavior in the students so that they become Muslims who take Islam as the sole basis for all their thoughts, judgements, inclinations and actions and shape their whole lives in accordance to their Deen. This goal mirrors the intentions of the Prophet (saw) in his teaching of the Muslims in Makkah and Madinah for he also sought to make them Islamic

personalities in their thinking and behavior.

• The Islamic Shakhsiyyah of the children is built by firstly establishing the Islamic Aqeedah with conviction within them by providing them with the concrete rational proofs for the existence of Allah (swt) and the Qur'an being His Word. Then they are taught the thoughts and rules of Islam, but in a practical manner so that they always understand how to apply them upon their relevant reality, and in a way that it affects their thinking and emotions, so that the student adopts the obligated Shara' stance towards the matter – by acting upon it or abstaining from it - so that it doesn't remain theoretical. Therefore, Islamic subjects such as the Arabic language, Tafseer of Qur'an, the Sunnah of the Prophet (saw), the Seerah and Islamic History are taught in a way that always seeks to develop their Islamic personality – so the Qur'an is taught not only with the aim of students memorizing most of it before puberty but also understanding the miracle in its language and the rules and lessons applicable to their age. The Seerah is studied to understand the rules of carrying the dawah, establishing the Islamic State, and organizing its domestic and foreign affairs. And Islamic history lessons will focus on the outstanding qualities of Islamic personalities such as the Sahaba, the Tabi'in, the rulers and scholars emphasizing their bravery, patience, piety, standing against injustice, and protecting the Ummah and Islam such that the students are inspired to emulate these characteristics. Furthermore, Islam is taught comprehensively such that its rules are understood in every area of life – in *ibadaat*, morality, family life, economics, judicial issues, politics and beyond.

• The aim is to complete this process of building the Islamic personality by the end of the 3rd school stage Insha Allah, and its achievement will be supported by the Islamic environment of the Khilafah where its media, mosques and all other institutions will promote nothing but the pure Islamic concepts.

##### **(ii) Teaching Practical Skills and Knowledge for Life:**

• The second goal of school education is to teach the students what they require of skills and knowledge to interact with their environment to prepare them to engage in the realm of practical life, such as mathematics, general sciences and the knowledge and skills to use various tools and inventions, for instance electrical and electronic apparatus, computers, domestic appliances, farming and industrial tools, and so on. They will also be taught beneficial sports such as swimming and archery, and after puberty they will be coached in military skills under the supervision of the army.

##### **(iii) Preparing Students for University Entrance:**

• And the third goal of school education is to prepare students for university entrance by teaching them the prerequisite primary sciences – whether cultural such as Fiqh, Arabic, or Tafseer of Qur'an, or empirical sciences – such as mathematics, chemistry, biology or physics. The aim is to create distinguished personalities, scholars, scientists, and experts in every field of life to establish the Khilafah as a leading, influential world-power. To achieve this, teaching methods and styles will be employed which inspire and





provoke deep thinking. Empirical sciences for instances will be taught in a manner that builds analytical skills, and where topics are applied to solving real-life problems and studied to derive benefit from them to serve the interests of the Ummah and her vital issues. Furthermore, experimentation, digital technology, E-learning tools – perhaps even involving virtual reality simulations and many other techniques will be used to aid students to visualize and understand with greater clarity the scientific concepts being taught.

- Dear sisters, these 3 goals of school education will therefore run through every stage of schooling with each stage expanding upon the levels achieved in the previous one, ensuring continuity of education from primary right through to secondary education. And there will be close tracking of the progress of each and every student throughout all 3 stages of education by schools, which will be overseen by the Khilafah's Department of Education who will monitor the quality of teaching, to ensure that these objectives are met.

- In the last 6 terms of the 3rd school stage, alongside their basic Islamic and science subjects, students will join the optional branches of the fields which they hope to specialize in, in higher education, for example the Islamic Cultural Option, or the Scientific, Industrial, Agricultural, Commercial and Domestic Options, the latter being for female students and comprising home and childcare subjects.

- This holistic integrated teaching curriculum will create holistic Islamic personalities who are distinguished in both their understanding of their Deen and the nature of this world, as well as prepared with the foundation required to enter higher studies.

#### **The Goals and Organisation of Higher Education:**

- And finally sisters, when we look at the Khilafah's vision for Higher Education, its goals and organization, we can again see the close marriage between the state's education system and the fulfilment of the needs of the society as well as how the Khilafah will practically create a golden generation and civilization.

- For example, one of the goals is to strengthen and deepen the Islamic personality of the higher education students to make them leaders who guard and serve the Ummah's vital issues, such as ensuring the correct implementation of Islam, accounting the leadership, carrying the dawah, and confronting threats to the Ummah's unity, the Deen or the Khilafah. This means that the Islamic culture is continuously taught to higher education students, regardless of their chosen specialty. The result is the creation of a higher-educated class of this Ummah who will be the vanguards of protecting and spreading Islam rather than those who seek only to further their own personal educational and economic aspirations. Furthermore, the Khilafah will encourage and provide the means for students to specialize in all fields of Islamic culture to produce the future scholars, leaders, judges and fuqaha (jurisprudents) of the state so that the Ummah flourishes in its implementation, preservation, and spreading of their Deen.

- Higher education also seeks to produce task forces able to take care of the Ummah's vital interests such as securing sufficient and

quality food, water, housing, security and healthcare for the people, as well as to produce sufficient doctors, engineers, teachers, nurses, translators and other professions to take care of the affairs of the Ummah. This will include generating experts who will draw up short-term and long-term plans and innovate advanced means and styles for the development of agriculture, industry and security to enable the state to be self-sufficient in managing its affairs. There will also be close coordination between particular higher education institutes and the state, such as between the agriculture faculties of universities and the Department of Agriculture of the Khilafah, to ensure that higher education meets the needs of the society, such as improving irrigation of land or rearing of livestock.

- The Khilafah therefore views heavy investment in specialization, and research and development as integral to the vitality and health of the state and will provide a multitude of vocational, industrial and technical institutes as well as universities and research centres across its provinces to achieve this aim. So Insha Allah sisters, with all this, you will witness the future Khilafah leading the world in developments in stem cell research, gene therapy, telecommunications technology and space exploration; making breakthroughs in cancer treatment, clean energy production, irrigation techniques, and flood-control methods; and discovering new theories in quantum physics, artificial intelligence, and eradication of malaria and antibiotic-resistant infections.

#### **Conclusion:**

- Dear sisters, this is the education vision for the Khilafah, and as you can see it is a vision which is unique, outstanding and unrivalled in its nature. Indeed, this Islamic system which gave birth to extraordinary leaders such as Umar bin Al-Khattab (ra), Umar bin Abdul Aziz, and Harun al Rashid; and exceptional scholars such as Ash-Shafi, Ibn Taymiyyah, and Nafissa bint Hassan (rm); and distinguished scientists such as Ibn Sina, Al-Khwarizmi, and Mariam 'Al-Astrolabiya' Al-Ijliya – will once again give birth to outstanding leaders, mujtahideen, and scientific innovators for this Ummah Insha Allah – generating a golden generation and civilisation. The Khilafah will therefore once again take its rightful position as the centre for learning in the world – a state where other nations will send their children to gain the best education in life due to its exemplary education system which will stand as a model that other lands will seek to emulate.

- We call you sisters to be part of the noble dawah to establish this glorious state, to have the victory of it upon your hands, and to be part of a truly historic revolution for this world.

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾

**“Whoever desires honour, power and glory then to Allah belongs all honour, power and glory.”** [Al-Fatir: 10]

**Dr. Nazreen Nawaz**

**Director of the Women's Section in the  
Central Media Office of Hizb ut Tahrir**



INDONESIA



## TALK 4

# INDONESIA: Building a World-Class Higher Education under the Khilafah

*A thousand years ago, distinguished universities existed in Gundishapur, Baghdad, Kufah, Isfahan, Cordoba, Alexandria, Cairo, Damascus, and in several other major cities of Islamic regions. Higher education outside the Islamic State during that era existed only in Constantinople, Kaifeng (China), and Nalanda (India). And even then, the University of Constantinople was emulating universities in Baghdad and Cordoba. In western Europe, at this time, there wasn't even a single university. The oldest university in Italy is the University of Bologna established in 1088. The University of Paris and Oxford University was established between the 11th and 12th century, and up until the 16th century only had reference books imported from the Islamic World.*

Vast course selections of higher education in the Islamic Khilafah State contributed in elevating the Islamic Civilization. Thousands of years before the era of the Wright brothers, Abbas ibn Firnas had made several experiments to engineer a flying machine. In the year of 852, he leapt off the great mosque of Cordoba's minaret, wrapped with a loose cloak stiffened with wooden struts. Ibn Ismail Ibn al Razzaz Al-Jazari, was a scientist and engineer who succeeded to develop the first robot in the world during the 12th century. He lived in Mesopotamia and worked for 25 years in the palace of Sultan Nasir Al-din Mahmoud. Apart from succeeding to develop robotic technology, he also developed tools that simplify human activities, by developing them to operate automatically with very limited human interference. Besides this, there were many more researches and inventions in the era of the Khilafah which have changed the face of the world.

The loss of the Khilafah State has obscured the portrait of education in the world today. Education has been manipulated in the way that now it has become an imperial tool and a means to further western foreign policy objectives rather than a means to create a golden generation and civilization. This is facilitated by the regimes of the Muslim World.

The following addresses the current problems with higher education, how the organization and funding of higher education will become a priority in the Khilafah State, and how the Khilafah State will practically organize higher education in order to fulfill the educational aspirations of the people, revive a great generation of scholarship and creativity, and ensure development and research to look after and serve the interests and needs of the people.

### **A. Problems with Higher Education**

Today, higher education in the Muslim lands is being manipulated by foreign agendas. Higher education in the Muslim world has become an entry gate for academic imperialism, hegemony researches and secular propaganda. Higher education has become therefore an imperial tool to further western foreign policy objectives. Higher education in the absence of the Khilafah aims no more to create a golden generation and civilization. The regimes of the Muslim World are facilitating all of these secular colonial agendas.

In Indonesia, it is being said that in the year of 2017, the government will discontinue the permits to establish academic higher education institutes and push the development of



vocational higher education (Kompas, December 29th 2016). To be in line with industrial interests and imitating the organizing of higher education within the developed countries has become the main consideration. This is strong evidence of Indonesia's higher education design being nothing but pragmatic, western civilization orientated and not having enough vision to produce human resources who will develop the state and lead the civilization. Higher education, instead of being the party which is supposed to produce capable human resources in serving the needs of the Ummah, and produce inventions and creations in which the Ummah widely can benefit from- is being even further directed to fulfill the needs of the industrial world or of the market. This also shows the pragmatic education design is capable only in producing workers for the state, when in fact education is truly supposed to produce an excellent generation to create an honorable civilization, not merely skilled professionally.

The development of research in higher education is being dominated by foreign corporations. This is mentioned in the regulations of the Ministry of Education and culture number 92, year 2014 concerning the requirements to gain professorship. One of them is that it is compulsory to write in a reputable international journal indexed by Web of Science, Scopus, Microsoft Academic Search or other indexes according to the directorate general of higher education. Science capitalism has become a global business power controlling the academic workforce in Indonesia, when as a matter of course, the measure of science's interests is supposed to transform local people and achieve the betterment of their lives, not merely to be uploaded on prestigious elite journals. Meanwhile, the majority of the academic community is not able to access those journals due to the limited access, the language issue, overly specific material, or being highly abstract-theoretical. The capitalism logic is unavoidable in this situation, especially when viewed from the copyright perspective which requires the author to shift their right to the publisher. It seems unfair, but what authority does the author possess, when the article will not be published unless they signed the agreement (Tirta, 2016).

The Indonesian Minister of Research Technology and Higher Education M. Nasir is planning in early 2017 a proposal to bring foreign renowned scholars to Indonesia. They originate from the United States, Germany, The Netherlands, England, Australia, Japan, and South Korea. There is even a discourse about importing chancellors from overseas. The policy that has been determined will most likely be accelerated to achieve targets to push Indonesia's higher education to enter The World Class University category by increasing doctoral programs and international publication and research partnerships with higher education institutions and universities. This policy we should admit openly as the evidence of Indonesia's inferiority before other countries educational institutions. And on the other hand, emphasizing the domination and world cooptation by Western Secular-Capitalist States over higher education in the Muslim World (Indira, 2016).

This World Class University (WCU) trend is certainly not just rolling on its own. It's UNESCO who first initiated it through its World Declaration on Higher Education for the Twenty first Century: Vision and Action program in Paris in 1998. The argumentation was based on the urgency of generating higher education roles in preparing the competitiveness of nations for entering the globalisation era. In Indonesia, the directorate general of higher education ratified it, in the name of the Higher Education Long Term Strategy (HELTS). Dr. Nikmah (researcher, University of Airlangga) said, one of the indicators of WCU, is a program of courses that are delivered in English. The standards of English comprehension is deemed compulsory, with internationalization being the given reason. So, each study major has an English course program. It seems to be the determining factor of higher education development. Within WCU, the institution is expected to provide proper facilities for foreign students, while according to Dr. Nikmah, even for local students the facilities provided aren't adequate. Lecturers are pushed to pursue a higher level, and doctors are demanded to pursue professorship; all the while, the administration standards for academic employment are domineered by Western Capitalist. Hence, this results in the wasting of time and energy through merely pursuing the target of promotion in ranks and positions. Aside from that, there is now a change in emphasis in university "Tridarma" (three dedications) towards more focus on research and trigger innovations, instead of heading towards serving the interests of the people. Meanwhile, basic research and funding are insufficiently facilitated, compared to research towards intellectual property rights.

Another outstanding issue with higher education in the Muslim World is poor funding and organization from the state treasury fund, demonstrated by reduced opportunities for further study specialization and research. The result is a severe brain drain from our lands, such that the western nations benefit from the excellent minds and skills of this Ummah rather than the Muslim World. Poor allocation from state treasury funds is having an impact on the high cost of higher education. As an example, to study medicine in one of the leading universities in Indonesia, the fee cost is Rp.100 million per semester.

The brain drain or human capital flight is the departure of experts, scholars, and potential intellectuals to other countries which are commonly more developed than the country of origin. This is due to the lack of opportunity to do creative work, prompting them to move to countries that give them more possibilities to develop themselves and their knowledge. A report from UNDP (AmichAlhamami, 2007) mentioned, that it's easier to look for Ethiopian originated medical specialists in the US than in Ethiopia itself.

Commonly the brain drain phenomena is characterized with youth of great potential with above average ability leaving the countries. Some are academics, engineers, computer experts, IT experts, and aerospace and astronomy experts, doctors, and



experts in other fields. They conduct various research funded by foreign countries, so as a result the outcome and invention is patented overseas. The impact being, that Indonesia has to pay royalty to foreign countries to be able to access inventions from their own native sons. Research budget allocation in Indonesia is not more than Rp.1.73 trillion Rupiah (Okezone.com), and even then its research pattern is overlapping on its study topics. There is no clear direction or planning from the state, and its focus is merely toward international journal publications. Although accurate empirical data is unavailable, it is estimated 5% of the brain drain is from Indonesia. This is quite a significant figure considering the fall of Indonesia's human resources due to its poor budget allocation from the state for education. Another problem due to the brain drain phenomena is that these intellectuals become mesmerized by the western secular-capitalist civilization and then return to the Muslim world to become the ambassadors of this Western culture in their region, due to their high standing and positions they gain from their qualifications. Therefore, higher education in the Muslim world today does not lead to progress and benefit for our Muslim lands, because it is not organized or funded to solve vital issues, interests and needs of our lands and its people. Subjects are not taught in a way aimed at helping in fulfilling the vital issues, interests and needs of our lands and its people and the sincere development of that region, rather it is individualistic and detached from these goals.

In contrast, the organization and funding of higher education will be a priority for the Khilafah. The Khilafah will practically organize higher education in order to fulfill the educational aspirations of the people, reviving a great generation of scholarship and creativity. It will also ensure sincere development and research in the Muslim lands, and that the vital issues, interests and needs of the people are looked after and served through intellectual empowerment. The organization of higher education in the Khilafah, its goals, types, and institutions can be found in Hizb ut Tahrir's publication - The Foundations of the Education Curriculum in the Khilafah.

### **B. Higher Education Organization under Khilafah**

In the Khilafah, there are 3 goals of higher education: (i) To focus and deepen the higher education students' Islamic personality and to produce Islamic scholars with specialization in all the branches of Islamic culture. (ii) To produce a task force able to serve the Ummah's vital interests, as well as a task force able to draw short-term and long-term (strategic) plans. (iii) Preparing the necessary task force to take care of the Ummah's affairs, such as generating sufficient doctors, teachers, nurses, engineers and those in other important professions for the needs of the people and the state.

Higher education under the Khilafah State is of two main types:

Firstly- Study by Teaching (where teaching is greater than research): This is organised/formal teaching offered by faculties and universities via courses (manaahij), lectures and educational

time tables. The student attains the "First Degree" certificate known today as a diploma if this education was technical or vocational; or a second academic certificate (ijaaza) known today as a "License" or "Baccalaureate" in a specific subject in one of the university faculties.

Secondly- Study by Research: This is a study that follows study by teaching where research is greater than teaching. The student learns to innovate in scientific research, and specialises in a specific cultural or scientific option. He undertakes precise and specialised research in order to discover a novel idea or unprecedented new invention. The student attains the "First International Degree (Ijaza)" known today as a "Masters" degree. Thereafter he attains the "Second International Degree", known today as a "Doctorate", in a cultural or scientific research field.

### **Higher Education Institutions**

The Khilafah State will establish the following institutions to achieve its higher education goals:

- I. Technical Institutes
- II. Civil Service (Employment) Institutes
- III. Universities
- IV. Research and Development Centres
- V. Military Institutes/Academies

#### **1) Technical Institutes**

These institutes' function is to prepare a technical workforce specialised in modern techniques such as repairing electronic devices e.g. telecommunication devices and computers, as well as other vocations that require more in-depth knowledge and science than offered by simple vocations. Among these institutes are agricultural institutes subordinate to the State's Department of Agriculture in coordination with the Education Department of The State. They specialise in agricultural subjects that do not need university study. These institutes serve to prepare a qualified workforce to practically undertake agriculture e.g. techniques of irrigation and organising tree and crop agriculture, followed by tending via fertilisers, pruning, vaccination (ta'eem) etc. Also animal rearing such as livestock and birds, agro-processing and meat-processing etc.

#### **2) Employment Institutes**

These institutes' function to prepare a workforce able to undertake some jobs that do not require the student to join university. To enroll in such institutes the applicant must have at least passed the general exam for the school stages.

Some of these institutes produce nurses and medical assistant personnel like X-ray technicians, laboratory technicians and dental technicians. There are also institutes for simple financial and administrative vocations, and whatever is required to run small companies and their related accounts without the need to join the university e.g. bookkeeping, cashbooks and Zakat accounts.

Some of these institutes produce teachers able to work in the various school stages as well as preparing special courses for



university graduates wishing to work in the education fields.

Institutes are spread and diversified throughout the State's area according to the area's needs. Coastal area, for instance, have institutes for marine vocations such as fishing, ship repair and running ports; whereas area known for agriculture have agricultural institutes, and so on.

### 3) Universities

The student who passes the "General Examination for the School Stages" is entitled to apply to enter the State's Universities. Acceptance into specific specialisations depend upon the following:

1. The student's average marks in the "General Examination for the School Stages."
2. The student's specialisation option in the third school stage, whether culture, science or commerce.
3. The student's marks in the subjects in the general exam for the third school stage related to the option one intends to specialise in. The student of the Faculty of Fiqh and Shari'ah Sciences, for instance, must have attained high marks in the subjects of Islamic culture and Arabic language. The student opting for engineering must excel in mathematics and physics subjects, whereas the medical sciences student must excel in life sciences (Biology) and chemistry, and so on. Experts determine the relevant subjects for each university specialisation and the average marks required for each one.

The university includes various faculties such as:

- I. Faculty of Islamic Culture and its sciences: Tafseer, Fiqh, Ijtihad, Judiciary, Shariah Sciences.
  - II. Faculty of Arabic Language and its sciences.
  - III. Faculty of Engineering Sciences: Civil, mechanical, electrical, electronic, telecommunication, aeronautical, computer engineering, etc.
  - IV. Faculty of Computer Science: Programming, information systems, program engineering, etc.
  - V. Faculty of Sciences: Mathematics, chemistry, physics, computing, astronomy, geography, geology, etc.
  - VI. Faculty of Medical Sciences: Medicine, nursing, medical analysis, dentistry, pharmacy.
  - VII. Faculty of Agricultural Sciences: Crop agriculture, livestock, cattle and poultry rearing, food preservation, crop and livestock disease sciences.
  - VIII. Faculty of Financial and Administrative Sciences: Accounting, economic science, commerce.
- Faculties can be innovated or merged according to need.

### 4) Research and Development Centres

The function of these centres is to produce precise and specialised research work in various cultural and scientific fields. In cultural fields, they participate in attaining deep thoughts whether in drawing long-term (strategic) plans, styles for carrying the da'wah via embassies and negotiations, or in Fiqh, Ijtihad, Language Sciences etc. In scientific fields, they work to

innovate new means and styles in fields of implementation e.g. Industry, Nuclear Science, Space Science, etc that require depth and expertise in research.

Some of these centres are subordinate to universities, while others are independent of universities while subordinate to the Education Department. Scholars, university lecturers and some distinguished students—whose academic study displayed research, innovation, and development ability—work in these centres.

### 5) Military Research Centres and Academies

They function to produce military leaders, and to develop military means and styles that realise (the objective of) terrorising the enemies of Allah and the Muslims. These centres and academies are subordinate to the Amir of Jihad.

With all this sisters, the Khilafah will establish a world-class higher education system Insha Allah, reviving a great generation of scholarship and creativity, as well as make great strides in development and research. Therefore, the manipulation by western civilizations of higher education in Muslim lands must be stopped. It's time to bring back the Khilafah to make a better world. It is this state alone that will make knowledge fulfil its true purpose for mankind, like rain that benefits this earth and everything within it. The Prophet (saw) said,

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، مَكَانٌ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَّاءَ وَالْغُثَّاءَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَفَنَعَتِ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَهِمَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

*"The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"* (Narrated by Bukhari and Muslim from Abu Musa (ra)).

Nida Saadah

Member of the Central Leadership Board  
of Muslimah Hizb ut Tahrir Indonesia



# TURKEY



## TALK 5

# TURKEY: The Importance of Girls' and Women's Education under Islamic Rule

*Alhamdulillah Rabbil Âlim, Es-salatu ves-selamu âlâ seyyidina Muhammedin ve ala âlihi ve sahbihi ejmain...*

*Secular media, politicians, organizations and feminists accuse Islam of being misogynistic, and claim that it is the Islamic laws that deprive women and girls of access to quality education. These laws, it is claimed, were interpreted in a "men-profiting" manner by "male-dominated mentalities and rulers" who declared them to Islamic rules. In particular, feminist female Muslim academicians demand a new interpretation of Islam "through the eyes of women". The West has discovered them as an effective tool in distorting the true causes of Muslim women's oppression. Also, the marriage of girls before the age of 18; choosing the education of boys over girls; the Islamic dress code and social rules; as well as the cruelties by Boko Haram in Nigeria, and actions taken by the Taliban and other religious groups in Afghanistan and Pakistan such as the shooting of the teenage girl Malala Yousafzai in 2012, are favourite topics of secular media, politicians and feminists in enforcing the perception that Islam is the major threat and obstacle in women's education and progress.*

However, it is NOT Islam that prevents Muslim girls and women from dignified access to education and from taking an active role in society! In contrary; it is the colonial Kuffar powers, in their effort to protect their own creed and culture against the culture of Islam and preserve their existence in our lands, who create environments and conditions that harden education and life generally for Muslim women across the world. Their colonial invasions and wars are not enough to achieve this goal; thus they additionally struggle for the destruction, weakening and discrediting of the Islamic culture and history. And this, they conduct through the puppet rulers and Kufr systems they implanted in our lands, who promote the toxic colonial secular liberal life-style and culture, which led to the devaluation of women and thus to epidemic levels of sexual assaults and attacks in the streets, schools and workplaces across the Muslim lands which also hinder girls from attending schools and other education institutes. They implement the

faulty capitalist economics in our lands, which generated mass poverty, expensiveness in education, commercializing of education and spread of bribery. This is the reason why families are forced to choose between their children in providing education and prefer the education of their sons because of their role as the main future breadwinners of the family. And it is due to selfish governments who do not invest in adequate number and quality of schools that children are forced to travel far distances for education, which also prevents some parents from sending their girls to be educated due to concern over their safety. Furthermore, in the face of the dangers arising from secular culture, triggered through mixed-education; families do not want to send their daughters away for school.

These Western governments, which aim at protecting their own culture, also finance educational institutions, build schools, grant scholarships for talented and poor students and development support for state schools in our countries,



through their NGOs like USAID, UNICEF, UNESCO and other institutions. According to them, concepts like "gender equality, women's and girls' empowerment, human rights and freedoms" are "critical to building stable, democratic societies" as defined in their statutes. Through these various programs, they deceptively claim they want to improve the education of Muslim girls and women. However, it is obvious that this is not their true purpose; rather it is to convert our women and girls into secular liberal personalities, who embrace the Western life-styles and ideals such as gender equality as the recipe to a civilized, developed and prosperous life; while despising their Islamic personalities and roles.

Dear Sisters;

Indeed, upon receiving the first Revelation, Rasulallah (saw) shared this news with his wife Khadijah (ra), and she immediately declared her faith. When commanding to gain knowledge; Islam did not differentiate between men and women, and did not regard them as secondary, as is evident in Rasulallah (saw)'s following command:

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»

**"Knowledge is obligatory for every Muslim to demand."**

(Reported by Ibn Majah). Furthermore, Rasulallah (saw) taught men and women alike in the masjids and other places of assembling. He even assigned one day of the week for the education of women in the masjid of Al-Madinah, as reported by Abu Sa'id al-Khudri (ra):

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَتْ النِّسَاءُ لِلنَّبِيِّ ﷺ غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِ فَوْعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ»

"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).** (Bukhari)

The "**Faqihat ul-Ummah**", as the Mother of the Believers Aisha (ra) was titled, is the most sparkling example in showing the importance of female education in Islam. She was a scholar whose advice was sought by even the Khalifahs Umar bin Al-Khattab (ra) and Uthman bin Affan (ra), due to her excellence in hadith, fiqh and other issues. She narrated 2,200 Ahadith and thus is among those who narrated most after Abu Hurairah (ra), Ibn Omar (ra) and Anas bin Malik (ra). 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." Moreover, Aisha (ra) was also versed in medicine, poetry, Arab history and other fields of science. Urwah ibn Az-Zubayr (ra) said of her, "I have never seen any (man or woman) who has more knowledge of jurisdiction, medicine, or poetry than Aisha."

All the other wives of Rasulallah (saw), his daughters, and countless Sahabiyat were reliable and learned personalities in Islamic knowledge, in literature, medicine, etc., and taught their skills to every woman and girl who demanded it, for this was encouraged by Rasulallah (saw), who for example asked Shifa bint Abdullah to teach his wives and other women writing and medical knowledge. This eminent Sahabiyah was later appointed to the post of judge and inspector over the market-place by Khalifah Umar bin Al-Khattab (ra). Moreover, Rasulallah (saw) heralded Jannah for those who are attentive to educating their daughters:

«مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ»

**"He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire."** (Muslim)

Dear sisters;

The rulers of the Khilafah State, after Rasulallah (saw), regarded it an Islamic responsibility upon themselves to provide for the Ummah's need for gaining knowledge. There does not exist any evidence that women were regarded as second class citizens, or were deprived of their right to education, or to profess, or utilize their skills for the service of the society. However, there does exist thousands of evidences that demonstrate the converse! The implementation of the Islamic laws encouraged and opened the ways for gaining knowledge or developing various skills. Therefore, women also contributed to that aim. Women had a major role in advancing science, and established educational and religious institutions, like mosques, madrasas and universities. The Qarawiyyin Mosque and University, founded by Fatima al-Fihri in 859 CE, is a beautiful example of this, and it was the first "degree-granting" institution in the world. The State also encouraged the establishment of girls-only Madrasas, and a considerable number was funded by women. Half of all the royal patrons for these institutions were also women. The number of female lecturers in these has still not reached the number of female lecturers in today's Western universities. Alongside this, women travelled intensively from one end of the Islamic world to the other in order to learn and teach knowledge. There existed neither borders to hinder them in this endeavour, nor any environment that would threaten their safety or dignity.

Women played an essential role in the preservation and development of the methods of study of Hadith and Fiqh; they gave ijazah; and had the same authority in ijtiha (jurisdiction) as men. Furthermore, although there existed madrasas for women and girls only; they taught 'ilm even to the men in the big mosques, universities and other places. **Umm Darda as-Sughra al-Dimashkiyya**, who was a jurist and scholar, taught Fiqh and hadith in the men's section of the great mosques in ash-Sham and Jerusalem. And Khalifah Abdul Malik ibn Marwan



was one of her students. One of Imam Malik's teachers was the jurist and scholar *Aisha bint Sa'ad bin Abi Waqqas*. Hassan (ra)'s daughter, *Nafisa bint Hassan*, was one of Imam Shafii's teachers. Ibn Hajar, and Ibn Taymiyya praised their female teachers for their knowledge, intelligence, patience, virtuous conduct, integrity, and piety. Famous scholars of Hadith, Ibn Hajar al-Askalani received ijazah from 53, and As-Sahawi from 68 female teachers. Fatima bint Muhammad al-Samarkandi was a jurist (mujtehid); and she even advised her famous jurist husband in matters of jurisdiction. The women scholars enjoyed considerable public authority in society, not as the exception, **but as the norm**. All of this - **of course and "naturally!"** - was realized without compromising any of Islam's social provisions - meaning, through the segregation of genders, the adherence to the Islamic dress, and in an environment where men and women strictly observed all the Islamic social laws.

Women not only excelled in Islamic sciences, but also in calligraphy, literature, and other fields of science like mathematics, astronomy, and engineering, and thus participated in constructing the Islamic culture and civilization envied by other nations. During the 10th century for example, Lobana of Cordoba, was a mathematician, poet, translator, director of the time's largest library, and private secretary to the Umayyad Caliph al-Hakam II. Also in the 10th century, it was a woman who gave new sophisticated features to the Astrolabe, an astronomic device. Her name entered history as Maryam al-Asturlabi. Thanks to her contribution to the Astrolabe she was employed by the ruler of Aleppo Sayf al-Dawla. We also know of the female surgeons of Anatolia and their surgical procedures in the 15th century from the Turkish surgeon Sherafeddin Sabuncuoglu. In addition, the most beautiful copies of the Qur'an al-Kareem were produced by female calligraphers from Spain to Syria, Iraq to India. During one period, in Eastern Cordoba alone, there were 170 female calligraphers who transcribed the Qur'an in the Kufi script.

Despite the increasing ideological decline and the political turmoil within the last 100-150 years of the Khilafah state, the Khalifahs continued to make investments and regulations for a structured education and gave special importance to the education of girls. In particular, the efforts of Khalifah Mahmud II and Abdulhamid I are admirable on this issue. A structured and compulsory education for both, boys and girls, was introduced for the first time by Khalifah Mahmud II in 1830. The very last investments the Ottoman State was able to make for education were the Tibhane-i Amire Mektebi, a midwifery school in 1842, which was followed by the "Inas Rushtiyas" (secondary education for girls), the "Sanayi Mektepleri" (vocational schools for girls) as well as the educational institutes which educated the female teachers for these schools. 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. Also non-Muslim women and girls were among their graduates. The first graduates of the midwifery school alone were 10 Muslim and 26 non-Muslim women.

It is therefore clear that women under Islamic rule assumed important roles in the enlightenment of the society and were therefore appreciated and held in the highest esteem. This was a system which regarded seeking knowledge as equivalent to worship; thus it was able to encourage women to a lively contribution to knowledge and sciences.

In the West, however there is a phenomenon called the "*Matilda Effect*", describing the phenomenon of very frequent neglect of women scientists' contribution to research, and the frequent attribution of their work to their male colleagues. Furthermore, although many women were entitled the Nobel Prize, they were awarded to their male colleagues or husbands. So those who actually are overshadowed by "misogyny"; and who are trapped under "male domination", are the women in societies deprived of Islam! "Because She's A Woman!" is a phrase born out of non-Islamic liberal capitalist ideology itself and pertains only to it.

Muslim women throughout the history of Islam have never had such a slogan or phrase. They have been successful as scholars and businesswomen, as well as fulfilling their Islamic roles as wives and mothers. These women enjoyed the Islamic life to the full, managed their households, raised their children, attained scholarship, contributed to science, participated in community affairs, and defended justice by commanding the Ma'rouf and forbidding the Munkar, and accounting the ruler. The Indian scholar, Mohammad Nadwi Akram, who collected the biographies of over 8,000 female Hadith narrators, observed the following: He said, "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."

#### **Dear Sisters,**

The return of the second Khilafah Rashidah upon the Method of Prophethood, will guarantee the educational rights and aspirations of girls and women in the future as the Khilafah did in the past. It will eradicate any traditional attitudes or cultural barriers that devalue female education or prevent girls from having access to education. It will generate a safe environment through the Islamic social laws, which will enable them to travel safely to schools, and university. It will also separate teaching of male and female students in both state and private schools, which 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. **Article 177** in Hizb ut Tahrir's Draft Constitution for the Khilafah states: *"Teaching in such schools should not be mixed between males and females, whether for students or teachers..."*

Furthermore, the Khilafah views the provision of education for every citizen of the Khilafah – whether male or female - as a basic right and an obligation of the state. **Article 182** in Hizb ut Tahrir's Draft Constitution for the Khilafah for example states: "It is an obligation upon the State to teach every individual, male or female, those things that are necessary for the mainstream of life." Thus it will secure the educational dreams of girls and women as part of its Islamic responsibility. In addition, it is obligatory upon the Khilafah to provide the best education and medical services possible to its citizens. It is therefore necessary to have an abundance of women doctors, nurses and teachers to fulfil these roles. It will also encourage women to specialize in various other fields, including the Islamic disciplines, science, languages and engineering, harnessing their thinking and skills to elevate and benefit the whole society.

Dear Sisters, the Khilafah will become the world leader in the

provision of female education and securing their educational aspirations. It will not only establish institutions to facilitate this, but ensure a safe and respectful environment in schools, colleges, universities and society overall. This will be a state where women and girls will be able to pursue a first-class education in a safe environment, free from harassment or violence.

Their success provided by such an environment will make them the pride of the whole Ummah. And as in former times; other nations will envy the prestige and esteem that women enjoy under the Khilafah Rashidah upon the Method of Prophethood. Allah (swt) says,

﴿يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾  
*"They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it."* [As-Saff 8]

**Zehra Malik**

**Member of the Central Media Office of Hizb ut Tahrir**





Translated

# JORDAN



## TALK 6

# JORDAN: Pre-school Education in Islam

*As-Salaamu Alaikum Wa Rahmatullah Wa Barakatuhu*

*I welcome you to this important conference and thank our hostesses, our sisters in Indonesia, the country whose people embraced Islam through traders, without war, and fighting, the country that hosted a number of Khilafah conferences, and I offer thanks to the party's Women Section for their efforts in supervising the holding of this conference and may Allah bless everyone and write this in the balance of your good deeds.*

***My dear sisters:***

Pre-school education is the first pillar in building the personality of a child in the first five or six years of his life; in which the parents have a prominent effect, combined with the effort of the teacher when the child goes to kindergarten.

Islam has given care to this stage for its importance, and emphasized founding the curriculum based on the Islamic creed; study materials and teaching methods are all formulated to ensure that education is not diverted from this basis, in order to achieve the aims of pre-school education and the following stages to build the Islamic personality; by building the Islamic mentality and Islamic disposition, and to enable the child to deal with his surrounding environment.

**The Education Curriculum in the Pre-school Stage:**

The study materials should converge on composing and expanding the child's linguistic capacity, by continuously communicating to him and by encouraging him to speak his mind and internal thoughts through speaking, and to ensure proper pronunciation of letters, by making him memorize some Surahs (chapters) from the Qur'an and Nasheeds (songs) and reading stories. Care should be given to teach the child his body parts and how to express his emotions and explain the relationship between himself and his relatives, and when teaching him writing

and letters they must be linked to material things and Islamic concepts. Also attention should be given to the questions asked by the child and they must be answered with clear, correct and persuasive answers, and his questions should be taken seriously. He should also be taught about directions, lengths and sizes and the benefits of the things that he uses and how to use them, and to keep harmful objects away from him; like scissors, knives, gas and fire, and explain their harm, and teaching him how to use them if he has to. And he should learn how to wash his hands and face and teeth, and how to wear his clothes and tie his shoes, etc. And also he should be taught about his surrounding environment including animals and objects, and geography of the place where he lives, like the mountains, plains, rivers, sun, moon, stars, city, village and neighborhood, his family and relatives and neighbors.

***My Sisters, in the audience and the viewers:***

Now we come to the method of teaching in the pre-school stage: Attention should be paid to the components of the mind immensely, care must be given to the brain and senses in terms of growth, and to make sure there are no diseases or disabilities the child suffers from, either in the brain or the senses, and to be treated at once if found. The basic needs of the child must be met in order for his brain and senses to grow naturally, for this care should be given to his food and drink and cleanliness and health,



and to address some of the symptoms of diseases like stomach aches or crying or screaming. The child should have safe places for playing and moving, with the supervision of a mentor to ensure a natural and healthy growth of his body and organs, for him to be able to use them. Toys with bigger sizes should be chosen for him at the beginning so as he grows older he can play with small toys, to train his small muscles, and for the development of coordination between muscles and sight.

It is worth mentioning that the best way to teach a child concepts is to link the words to the reality, if the reality is tangible, sensed and present, then it must be linked to the word directly, the child should be told: "this is an apple" in a clear voice and should be given an apple to touch it, smell it and taste it, or that: "this is a book in Arabic language", and give him the book so he can browse through and see inside of it. But if the physical reality is not present, we show the child a picture of it and tell him its name, for example, "this is a lion" with reference to an image of a lion, or "this is a mountain" with reference to an image of a mountain. And if the reality is sensed as a feeling such as hunger or thirst then we link an image of a hungry child to the term "hunger", or an image of a thirsty child to the word "thirst", or an image of a frightened child and the term "fear" and so on. If the reality is not sensed and intangible but its effects indicates it, we show the child the effects and the link between it and the reality, for example, "Allah, is the Creator" and link it with people, animals, and inanimate objects, the sky, the earth and the moon and other things that indicate the presence of the Creator. Or the link between the word "electricity" and lighting a bulb or the fan movement, or between the word "air" and the movement of the trees, or making a paper fan and waving it in front of his face. If the reality is not present, like Prophets and Messengers, then we read to the child verses from the Quran that tells him about them. He should also be taught the Halal and Haram to assess actions, for example, to display a picture of kids doing a variety of activities and classify the actions in them as Halal or Haram.

Indeed in Islam, the way in which the intellectual addresses and receives its knowledge intellectually is fixed, whereas the styles and means are a changing and diverse, like teaching (for memorization), repetition, dialogue, discussion, stories, imitation, problem solving, testing, and direct practical training ... and often a style requires one specific style or more to do the job, for example, the intellectual addressing-receiving method used to be by pen and paper, oral, copying, and writing, but today it is done through printed or moving images, audio tapes, and laboratory experiments. The scientific method can also be used for teaching him the properties of things through tasting them like tasting salty, sour, hot, cold, bitter, sweet or through smelling, like smelling perfume and roses. We must be keen to instill the first basics of the four major values: the spiritual value, from childhood, by linking the Islamic creed and the teachings of Shariah: acts of worship (ibadat), morality, clothing, food and transactions. And

the humanitarian value, starting with teaching children family ties, to teaching the child of concepts regarding relatives and treating them well (Ihsan), and respecting them, and teach them about neighbors, friends and being kind to them and to cooperate with them. And the ethical value, through raising children from an early age on Islamic ethics. And the material value, to teach the child how to look after his hygiene, health and his physical strength, and to talk to him about the future and what job he wants to do, and help him take the first steps to achieve it, this helps the correct development of the child's personality.

#### **Dear Sisters:**

We often complain of disobedience and rebellious behavior in children, so how can we handle this according to Islam, so that they do what they are asked without complaint or anger?

We used to use examples or tell a story to influence children, but today there are new styles of doing so, including knowing the thinking pattern of the child, if it is visual or by listening, or by sensing. Another way is to establish a dialogue with him in order to know. Is he one of the people who prefer to have fun or those who focus on avoiding pain? Is he one of those who are affected by what others say, or among those who speak to themselves? Is the child one of those who care for their own interests or the interests of others? Is he among those who focus on the differences or similarities between things? Is he convinced quickly once, or does he need to be convinced every time? Is he among people who feel compelled when carrying out activities, or is driven by his own desire for it? There is a different way to discuss with each of them.

There is a third method: to let the child speak about himself and his ambitions and dreams, and to help him in achieving them by putting him on the first step to achieve them, as well as teaching him how to control his feelings.

It is also important for mentors to realize the importance of effective commands, namely how to ask a child something using kindness, when giving an order like using the word "please" or "If you may". So if he fulfills the order, then say to him "thank you" or "well done" or "Barak Allah feek.", but when he doesn't comply, then we should be firm by giving the order with a more serious tone but calmly. We must not give out vague orders nor should we make the order sound like a question, and not to comment on bad behavior while giving the order, and not to give reasons for a particular law during his bad behavior, the time to clarify the law or behavioral rule required, must be prior to the disobedience or after it but not during the bad behavior.

A child, like any other, is prone to bad behaviors, so how can this behavior be corrected according to Islam? There are several methods including:

**1. The reward method (promoting) i.e Thawab:** The Qur'an used the manner of reward and punishment in correcting human behavior, the mentor must use the method of reward or Thawab to promote correct behavior subject to the concept of Halal, and must not forget to quickly reward the Halal behavior, so that the child



connects between the action he has done and the reward, and we must continue to reward him whenever the child repeats the same action or another. We must praise the Halal behavior more than praising the child, if the child responds to the call of his mother, we tell him: Your obedience to your mother is a good deed that Allah will reward you for, this is better than saying to him: you are good and you are great. To give him a nice looking star on each correct answer or homework that he completes will enhance his success and lead to another success. As well as using the carrot approach, when we ask the child to do something that he does not like or does not desire to do, but that one thing is important for him, to learn and carry out, for instance; to tell him if you complete your homework, I will allow you to play a game that you love, this gives the child motivation to carry out the tasks that he does not like but that are necessary for him. But my sisters, we must pay attention and avoid three things: failure to reward a good behavior, and punishing a good behavior unintentionally, and rewarding a bad behavior unintentionally!!

### **2. Erasure method (intentionally ignoring the errors)**

Is to ignore a bad behavior that the child does to draw attention, like disturbance or screaming, and to wait until the child's mood changes, when he stops screaming and calms down, then we give the child attention, and if the child wouldn't recognize the

good behavior we demand him to go by, we teach it to him by instructing, and if the child annoys his brothers or his colleagues while they are praying or doing their homework to draw attention, we teach him how to pray with them, and give him a bag and a pen and a notebook and books so he can take part with his brothers in their studies and imitate them while they are writing or reading or reciting poetry or reciting verses of the Qur'an. If he is attending kindergarten then give him knowledge enriching homework.

### **3. Method of punishment:**

Such as exclusion and scolding and showing discontent and the natural results of a bad behavior, if it wasn't a reckless one. But if the results are dangerous then move to the logical consequence of bad behavior and punishment of the behavior. At this stage, beating is not advised.

#### **Dear Sisters:**

This was a brief summary of the pre-school education in the righteous Khilafah State on the method of Prophethood, that will be returning soon, Allah willing, and we ask Allah to use us to establish it and to be among those who witness its reestablishment and its loyal soldiers ... Ameen

Was-Salaam Alaikum Wa Rahmatullah Wa Barakatuhu

*Najah As-Sabateen – Wilayah Jordan*





## MALAYSIA



## TALK 7

# MALAYSIA: The Qualities of Teaching to Generate Distinguished Thinkers and Creative Personalities

*Globalisation is a locomotive to change the world, which has definitely brought a wide range of culture and thoughts and nurtured materialistic attitudes. The education sector is certainly affected by globalization. The issue upheld in education today is to ascertain competency for each individual involved in the educational process as well as the competitive advantage that must be possessed by educational institutions. This is crucial in order to produce a superior generation that is capable of leading the world just as the previous supreme generation which was produced by the Islamic world once ago did. From the research conducted, two main components to generate distinguished thinkers and creative personalities are i) The Quality of Teachers and ii) Teaching Methods.*

## Quality of Teachers

Being a teacher is one of the duties that is highly respected in Islam. Those who carry this heavy duty have been promised great rewards. A hadith from the Prophet Muhammad (saw) narrated by Abu Umamah al-Bahili, states,

«إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةَ فِي جَرِّهَا وَحَتَّى  
الْحُوتِ لِيَصَلُّونَ عَلَى مُعَلِّمِي النَّاسِ الْخَيْرِ»

*“Allah and His angels and the people of the heavens and the earth, even the ants in their rocks and the fish, pray for blessings on those who teach people good.”* [Reported by Tirmidhi].

There is also another hadith that promises benefits to teachers which states,

«إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع  
به، أو ولد صالح يدعو له»

*“When the human being dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.”* [Reported by Muslim].

Remarkably for a Muslim teacher, when he teaches knowledge based on what Allah (swt) has revealed, he has clearly been

praised by the Prophet (saw) for he (saw) said,

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

*“The best of you are those who learn the Al- Qur'an and teach it.”* [Reported by Bukhari and Muslim].

However, great rewards require huge responsibilities to be carried out as well as quality to be achieved and possessed by teachers. This is because teachers are not only transmitters of knowledge but are also a role model to children and the youth.

Unfortunately, the reality of a teacher nowadays is often far diverted from their main task to lead their students towards possessing a good and noble personality. Teachers are assigned and frequently monitored to promote the ideas of secularism. Religion is trivialized and dismissed from other sciences. What is even more unfortunate is when teachers spread the Western ideologies which are contrary to the teachings of Islam such as the love of one's nation and country, the pursuit of material happiness as the highest goal, maintaining the non-Islamic principles of liberal freedoms, democracy and many more. There are also some teachers who are involved with a variety of misconduct such as violation of dignity, drug trafficking, abuse



of power and others which are certainly not worthy of being an example to their students.

In addition, the issue of teaching quality is often questioned and needs an appropriate solution to be implemented. In Malaysia, the number of "A"s in one's examination results is used as a benchmark to measure a student's success, as well as one of the performance indicators for teachers. As a result, the learning process becomes rigid and passive. Students are constantly 'fed' by teachers who rush in finishing the syllabus, have to attend extra classes and carry out drilling exercises in order to obtain "A"s. This situation does not help teachers in their effort to build confidence and skills in their students. Thus, it is not a surprise if our students do not master the knowledge they learn, do not have the skills to think creatively and critically, and are unprepared to continue their studies to a higher level or proceed to the next phase in life. Being busy chasing for success in the examination also limits the time teachers have to approach and build a close relationship with each student. As a matter of fact, the relationship between teachers and students is very important as teachers should provide advice, guidance and try to solve problems that are currently affecting their students or may happen to them.

Imam Ghazali stated that among the characteristics of effective teachers is to have compassion towards their students and treat them like their own children because Rasulullah (saw) stated,

«إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَالِدِهِ أَعْلَمُكُمْ»

**“Verily I am like a father of a child for you, and I teach you.”** We should follow the behavior and Sunnah of the Prophet Muhammad (saw), not teaching a higher level before students master the previous level, advising students softly and compassionately to never practice bad behavior rather than scolding them severely or mocking them, customizing the learning process based on the level of the students and never forcing them to achieve something beyond their capabilities as well as providing learning materials that are easy to understand, clear and appropriate with the stage of their mind development.

Teachers need to think and live in line with Islam by understanding the meaning of life which is to be accountable to the Creator of the universe. The teachers must be aware that their behavior should be in accordance with what is ordered by Allah (swt). It should not be contrary to the Islamic law, because in reality teachers are the representatives of education and teaching. Teachers must also build a close relationship with their students and be empathic to them by asking and helping in solving their problems and dilemmas. Therefore, teachers should be patient and kind and understand the level of their students. They must be trusted by their students, be convincing, approachable, wise in communication and often give advice. The advice they give must be based on Islam and practical so that the students know how to apply their advice; they need to think carefully about how to produce students who will become

the best servants of Allah (swt) and the best source of goodness for their community, the ummah and humanity. Thus, teachers certainly need to ensure they become quality human resources based on the Islamic ideology. Quality human resources based on the Islamic ideology must possess these characteristics : i) Islamic qualities; ii) master *Thaqafah* (understanding of the Islamic Shari'ah); iii) master knowledge regarding life (science and technology) which is adequate to meet its daily needs. As a result, these quality teachers will produce a generation that does not only excel in science and technology, but also has an outstanding personality – a personality which shines from the integration of correct *aqliyah* (thinking) and *nafsiyah* (disposition) which will always produce a pious and noble attitude. A personality like this will become the pride of the Ummah and also admired by its enemies. It is this generation that we hope will become the future legacy which will lead the Ummah towards becoming a great, powerful and advanced nation.

### Teaching Method

The following aspect which is also crucial besides the quality of teachers is the method of teaching in educating students. Appropriate teaching methods are needed to generate creative thinkers and young people who thirst for knowledge and are always eager to learn and contribute to the progress of society. Some of the problems or failures of teaching methods used today in schools include - learning by rote, merely reading the textbooks, teaching with irrelevant examples that do not touch on the reality of students, teaching in a way that does not convince the mind or touch the heart and explaining things in a way that is not understandable due to the different levels between students. As a result, students become bored, they have no passion to learn, they have no passion to attend school and finally find it difficult to absorb knowledge. What is worse is when the syllabus adopts a secular mentality which has a bad effect on the formation of the 'Nafsiyah' and 'Aqliyah' of students. Thus, a generation that is far from being instilled with proper education is formed, rigid and stagnant, incapable of being creative and innovative in solving the problems of life and in the end becomes more undeveloped than other nations. This is what is currently happening in the Muslim countries all over the world. This setback displays a bad image towards the Muslim Ummah especially in the eyes of the enemy, the West, whereas a long time ago when the Muslims were under the leadership of the Khilafah, they were respected and revered by the enemies due to their success. Among the winning formulas of the Islamic civilization was that they succeeded in producing a generation using the correct teaching methods.

The correct teaching method is a rational address by the teacher and the student's intellectual learning/reception. Thought or mind/rational ('aql) is the tool for both teaching and studying. The mind is composed of four (elements): The



brain (suitable for thinking), senses, the reality, and previous information about/of the reality. The mind or thought have the same meaning namely: “Transferring sensation of the reality via the senses to the brain with existing previous information to translate the reality”; then issuing a judgement upon the reality. If one wishes to transmit/communicate this thought to others, as in the education process, the teacher transmits this thought to students via one or more styles of expression, principally language. If the students link this thought with a sensed or previously sensed reality, or one which is similar as they had previously sensed, this thought would be transmitted to them just as if they had achieved it. Thus the teacher, when transmitting thoughts to students, must bring its meaning close to the students’ brains by attempting to link it with a reality they sense, or a reality close to what they have sensed, such that they adopt it as a thought and not mere information. Accordingly the teacher must be keen to make the students sense the reality; if he cannot bring forward the reality itself, he must depict an image close to that reality in the student’s brain by using visual, audio, or video means when giving the thought such that the student links the information with a sensed or conceived reality resulting in thought.

The sensed reality is the one that man can sense via one of his five senses, whether this reality is material or abstract (ma’anawiy). This is a fundamental element in the thinking process. The hidden/invisible matters (mugheebaat) that man cannot sense with any of his senses e.g. Paradise, Hellfire, the Throne etc are not topics of thinking via the senses; rather they are topics of thought via information whose credibility is definitive (qat’iyy) like the Noble Qur’an and mutawatir Hadith.

The principal tool for rational address and intellectual learning in teaching or learning is language and the words and sentences it contains, the meanings that these words and sentences indicate, and the thoughts carried by these meaning. If the teacher and student comprehend these words, sentences and meanings with respect to the thoughts they indicate, these tools would be effective in the teaching and learning process. Accordingly, every teacher and curriculum devisor must take student linguistic achievement into account and use words, sentences and compositions that they understand in order to facilitate the intellectual discourse between the two parties. This method is suitable to transmit or receive any thought, whether this thought is directly related to a specific viewpoint about life such as ideological thoughts, or not so related such as mathematical sciences. Teaching the intellectual text related to a viewpoint does not mean merely restricting oneself to its linguistic meaning; rather it means understanding the text so as to apply it upon its relevant reality in order that the student adopts the Shar’a mandated stance towards it, whether by acting or abstaining. So he studies this type of thought to control his behaviour according to the Shari’ah rules. Education is not

merely for the sake of intellectual amusement’, rather it is meant to build the Islamic personality, in intellect and disposition, that strives to attain Allah’s pleasure in all its actions and statements. Whereas if the thoughts are of the second type i.e. thoughts not directly related to a specific viewpoint such as physics, chemistry, mathematics etc., they are studied to prepare the student to interact with the universe that Allah subjugated to serve man. The Muslim, as an Islamic personality, studies empirical sciences in order to derive benefit and employ it to serve the Islamic Ummah’s interests and vital issues. Knowledge is not sought for its own sake; rather, it is sought in order that man benefits from the thoughts and knowledge he learns in this life according to the Islamic rules.

Allah Ta’ala said:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

**“Seek the home of the Hereafter with what Allah gave you, but do not forget your portion in this world”** [TMQ Al-Qasas: 77]

In Islam, the discussion regarding the quality of education has been stated clearly in the Holy Al-Quran. Allah (swt) said :

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

**“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...”** [Ali Imran :110]

Throughout history, Islam has proven to build a distinctive human civilization, capable of enlightening and brightening nearly the entire universe from the dark ages and its triumph lasted for over 13 centuries. The main factor determining the excellence and glory of the Islamic civilization is faith(taqwa) and its knowledge. There was no separation or dichotomy of these two factors in the educational curriculum that was applied which resulted in a generation that is undoubtedly prowess until now. When mentioning the medical field, our minds will imagine the physique of a great man named Ibnu Sina (Avicenna) known as the founder of the scientific doctoral world. He was a great doctor, and at the same time he was also an expert, faqih deen especially in terms of ‘usul fiqh’. In addition, among the figures produced from the science and technology of Muslims were Ibnu Khaldun (Father of Economics), Ibnu Khawarizmi (Father of Mathematics) Jabir bin Hayyan (Father of Chemistry), Ibnu Batutah (Father of Geography), Al Khazini and Al Biruni (Father of Physics), Al Battani (Father of Astronomy), Ibnu al Bair al Nabati (Father of Biology) and countless other figures from the Muslimin and Muslimat. They are not just known as experts in the field of science and technology, but their expertise in the field of dinniyah (religion) are also recognized.

### Conclusion

Thus, the curriculum applied by the Prophet (saw) is undeniably great and has given birth to numerous outstanding figures who are world references until today - figures who are not only great morally, but their contribution in spreading the



message of Islam (dawah) is also awe-inspiring. If compared with the current curriculum, we can surely see a very high concern in the society if their children are not able to earn an 'A' or a pass in the assessment examination but are not concerned if their children do not obey the Islamic Shariah. The society nowadays view that examination results are everything. This is the consequence of the way of thinking that has been taught in the secular-based curriculum that is successfully implanted in the minds of people today.

During the time of the Prophet Muhammad (saw), he provided education to the people, including during his rulership, as it is the state's obligation. It was similar in the time of Caliph Umar bin Al-Khattab (ra), who was always hopeful for quality students in the state who could assist in managing the affairs of the Ummah such as Muaz bin Jabal. Muaz was well-known as an individual

who was capable of comprehending halal and haram and so was consequently assigned as the Supreme Judge at a young age of 18 years old. What about the generations of today, at the age of 18 years? What are the level of their capability? Therefore, it is time we, as the ummah of Muhammad (saw) intensify our dawah activities in establishing the Islamic caliphate that will definitely replace the entire corrupted way of life today with Islamic based education, in order to produce generations such as Muaz bin Jabal: a generation of high quality, differentiating between truth and falsehood, creative and critical and also capable of restoring the glory of Islam and Muslims worldwide.

Wallahu a'lam.

***Dr. Ummu Sumayyah Ammar***  
***Chairwoman of Muslimah Hizb ut Tahrir Malaysia***







Translated

## TUNISIA



## TALK 8

# TUNISIA: The Arabic Language - Between the Glory of Islam and the Plotting of Colonialism

*Carrying the ideology to the world is the primary role of the state. Given that language is the backbone of a nation's civilization and a communication tool with a view to serving that ideology, the Arabic language was the target of the West. They made every effort in marginalizing and removing its essential role. And we will cite many aspects of their sly roles in carrying out that objective in the past and present. William Granara, director of the Center for Middle Eastern Studies, said: "The Middle East is a part of the world that can not be understood unless we put our feet in it and see it with our own eyes." The Center for Middle Eastern Studies at the University of Harvard was opened in Tunisia, which is has been home to culture since ancient times to the present day. What would an American center be spreading in Tunisia?*

Dozens of other similar American, English and French institutes attract the sons of elite families to be the emulated role models in concepts taken from them. And this is not a new phenomenon, rather it has been present since the fall of the Khilafah. The West was working hard to instil secularism in Muslim countries through the consolidation of its language and the neglect of the Arabic language. Its division of the lands into mini-states and undermining the geographical concept of the Ummah was not enough, but it deliberately attacked its most important part, namely the Arabic language. It removed its role in the education system to be replaced by their own language in almost all disciplines notably with regard to the science of medicine, engineering, mathematics, physics, chemistry, agriculture and others... In Tunisia, the West founded the French Carnot Institute for the teaching of the French language and sent missions to the Sorbonne, and in return it was attacking the education in Az-Zaitouna, and waged campaigns against madrassas and stirred distrust in their role. Bourguiba told pupils of the Sorbonne in the French newspaper "Le Monde" on

11 March 1976 of his key betrayal: "I am proud of three issues: I closed Az-Zaitouna Mosque, I liberated women, and issued the Personal Status Law". The University of Az-Zaitouna was out of reach for the colonialists but the agent Bourguiba dared and barred its function, to achieve the consolidation of the Francophone Education.

They removed the status of Az- Zaitouna Mosque and the Mosque of Qairouan, Uqba Bin Nafi' in Tunisia, and the Qarawieen Mosque in Morocco and Al-Azhar Mosque in Egypt and many others in the Muslim countries after having had a significant impact in guiding the education of the world. In order to make the Muslims lose their beacons by removing their content and role in educating the society with the Islamic culture compatible with the creed of the Muslims, and instead to be compensated with schools and institutes of Western-style secular culture, that the agent Muslim rulers worked hard to consolidate. They are working to serve their masters who planned their programs and enacted laws and posts and everything related to the education policy. The aim is to hit the



intellectual base, and the first weapon is the marginalization and ultimately the exclusion of the Arabic language, after having been the source of fountains of solid and useful knowledge: they separated Shariah sciences from the rest of the sciences and removed the Arabic language from most universities and reduced its teaching to a couple of hours in schools and institutes with programs and methods that were imposed forcibly. So what did we gain from the Westernization of the Arabic language in teaching our children? And what did the West gain?

- Difficulty in mastering and understanding the language, and being repulsed by it while fascinated with another one.

- A low sense of identity and the growing lack of confidence in the completeness of classical Arabic.

- Establishment of teachers that do not master the Arabic language, and use colloquial dialects rather than the classical Arabic in instruction of science and knowledge. It is not a spontaneous matter that some people from our Ummah who speak in our language come out to demand the teaching of the colloquial dialects in the early school years instead of classical Arabic, claiming that Arabic is the most difficult languages to learn, and mastering it requires a long time.

- To create a framework for learners that the Western language is the language of science and the future, research and modernity and urbanization, allowing them to open up to the world, the one who masters it is counted as a modern intellectual and progressive, and its use is the measure for gaining positions and progressing up the employment scale. While Arabic is the language of literature and ethics and does not allow them to deal with the cognitive programs

- The loss of intellectual and cultural heritage; it is unknown to learners and so they lost the correct method to bring back the glory and victory of Islam. In contrast, their admiration of the Western civilization and culture have increased; they did not know any other, and so they embraced it with no understanding or insight

- Their Separation from their Deen and their ignorance of the basic necessities of how to live according to Islam.

Thus, the West was guaranteed the closure of the door of Ijtihad, as the one who is incapable of using the Arabic language will be unable to definitely understand the Qur'an and Sunnah, and thus will be incapable of the process of Istinbat (extraction of evidence), Ijtihad and addressing new issues, and therefore will resort to Western solutions that allow the colonizers to own and control the Ummah.

Thus enabling the West to impose its colonization and in disseminating its ideology and spreading corruption, what was not achieved militarily, was spread through Westernisation and building generations of youth unconnected to their language and thus their identity.

It is obvious that there is a role for language in shaping the consciousness of the community and the behaviour of

its members, it reflects their thinking and their civilization and development, and by it the production of the Ummah is recorded; its culture, knowledge and history, and it can formulate the elements and characteristics of its existence. The language does not only describe, but is the ability to express, and its status among the other languages is a reflection of the status of the state. The Arabic language is the most important characteristic of the Islamic Ummah and a confirmed element for its continuity and clearest evidence of its existence.

- If the West realized the importance of our language and its role in building our civilization and realized that in neglecting it the doors of Ijtihad will be closed, how is it that the Muslims fail to see what is realised by the West, when they should be the first to realise it? How is it that they do not see that they are a dignified Ummah? How is it that they do not remember their glorious past, when the list of Muslim scientists was an Encyclopedia?! They mastered various fields of science without neglecting the Arabic language.

Imam Shafei, May Allah have mercy on him, said: "The Arabic tongue is the broadest of tongues and most verbally abundant, and its knowledge to the Arabs is as learning about the Sunnah to the people of Fiqh,"

That day it was at the forefront of international languages, and even lands that its residents did not speak it, like Spain, Central Asia and India, with the advent of Islam, produced the best scholars, they mastered Arabic and used it as the medium for writing their knowledge, which helped build a revived society in thought and advanced in knowledge.

Ibn Sina from Bukhara, the author of The Canon of Medicine which has become an essential reference for a long time.

Ibn Khaldun was the first to speak on Architecture.

Ibn al-Haytham was the first-founder of Telescope science.

Al-Idrissi became prominent in the science of Geography and Cartography.

Al-Khwarizmi was the founder of Algebra; he classified many books in the history of science, which were all in Arabic, confirming the status of the language in science and culture.

Ibn an-Nafis, was a linguistic scholar, and a doctor and the first to describe and explain the blood cycle between the heart and lungs.

They realized the close relationship between science and language and the ideology, so they gave its status in learning, especially after the spread of Islam in the regions and Arabs and Persians embraced it. Abu al-Aswad al-Du'ali was the first to develop the rules of grammar, the dots on the characters and shape of the letters of the Quran, by order of the Caliph Ali ibn Abi Talib, may Allah honour him, and was followed by other Arab and non-Arab scholars: Al-Jerjani and Al-Faraaheedi and Al-Asma'i and Sibaweh - a Persian, but his name was written in the history of Arabic language sciences.

This shows the importance of language in the construction of



the glory of the Muslims, the Islamic State is not able to find solutions for the new inventions and problems except by Ijtihad and this would not have been possible if the Mujtahids did not master the Arabic language. The Qur'an and the Hadith contain the general meanings to solve problems, and the Mujtahid exerts his utmost effort to extract the rules.

This is the language that the Qur'an was sent down in, and was spoken by the Master of creation and Allah made it the language of the people of Jannah. We must highlight its role in building our identity and bringing back our glory, and we must work to restore its role, and this will only be under a state that implements Islam, and considers this language seriously and adopts this in its general policy, in treaties concluded and deals conducted. And it is also adopted in the media and cultural policy and programs, and all aspects and activities of life, as well as the educational curricula. Nevertheless it is also necessary to take into account its mastery in teaching materials and the use of methods and means to restore it as the container of the thought and the language of communication, and the main reference of our jurisprudence of legislative wealth that is inexhaustible

And so it would become the mother tongue and original

language, thus ensuring:

- Dissemination of Islamic culture in all educational fields.
- Recognition of the value of scientific research in the Arabic language.
- Strengthening the status of the Arabic language among its people and others and expanding the fields of its use.
- Providing scientific references written in Arabic and providing Arabic scientific terms, it is known that one of the sources of the construction of the Arabic language is Ta'reeb (localization).

So we bring back a generation that is aware and proud of its own language and thus its creed.

Allah (swt) says:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

***"Indeed, We have sent it down as an Arabic Qur'an that you might understand"*** [TMQ Yusuf: 2]

***Shadia As-Sayadi***

***Member of Hizb ut Tahrir in Wilayah Tunisia***





## THE NETHERLANDS



### TALK 9

# THE NETHERLANDS: Guidance for Islamic Education in the Absence of the Khilafah

*Assalamu Alaikum my dear sisters,*

*I would like to start my talk with the following two hadiths:*

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

*The Prophet (saw) said, “Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom and he acts according to it and teaches it to others.” (Related by Muslim)*

*Anas (RAA) narrated that the Messenger of Allah (saw) used to say,*

«اللَّهُمَّ انْمَعْني بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَارزُقْنِي عِلْمًا تَنْفَعُنِي بِهِ»

*“O Allah! Grant me benefit in what you have taught me, and teach me useful knowledge and provide me with knowledge that will benefit me.” (Related by An-Nasa’i and Al-Hakim)*

Alhamdulillah sisters there are a few things that I would like to point out regarding these hadiths. First of all, your presence here today is an actual testimony of the above hadiths. In attending this important conference, you sisters have understood the importance that Islam has placed on seeking knowledge and the high-status Islam places on the one teaching this knowledge to others. Alhamdulillah this understanding we see is also very much alive within the Ummah. When observing the many teachers working in the madrassas, Islamic schools and institutions which have often been set up by hard working members of the Ummah we see that many Muslims want to fulfil this noble duty and to be like those described in the first hadith.

The next point I would like to raise, concerning the second hadith and why I also believe so many of you are present here today are the words

«وَارزُقْنِي عِلْمًا تَنْفَعُنِي بِهِ»

*“And provide me with knowledge that will benefit me.” This*

hadith tells us that knowledge is connected to action. And that the objective of knowledge is to influence our actions. So in other words *the teaching of Islam should be in such a way that makes it possible for us to apply it to our daily lives.*

Returning to the subject of this lecture, we see that many of us are concerned about whether the way we are providing Islamic education makes it possible for our youth to apply the knowledge *“to their daily lives”*. To be able to answer this question we must look at two aspects, firstly the reality of their daily lives, secondly the way we are educating them.

First of all “their daily lives” sisters, isn’t anything like the daily lives of our parents or their parents. Their daily lives aren’t even anything like the times we ourselves grew up. The pressures and influences our youth are facing today have the potential to cause severe damaging effects on their adherence to their Deen. We must understand that corrupting ideas and anti-Islamic propaganda surrounds our youth from every direction wherever they live



in the world and that it is often only a button away through the internet. And this, sisters, is a great danger and could cause as I have mentioned doubt in the minds of our youth regarding their Deen if we don't make sure that the Islamic education that we are providing is actually dealing with the issues our youth are facing.

So sisters, we need to consider whether our way of delivering Islamic education is enough to achieve what we want for our children. Looking at the current methods used in Islamic schools, madrassahs and institutions we need to ask ourselves the following questions:

Is it sufficient to only teach our children how to perform salaah, to make the ablution, to read the Quran and a few other Islamic rituals, morals and rules? Will this be enough for them to be able to counter-attack the immense anti-Islamic rhetoric and other corrupting ideas they face?

Should we maintain the method of teaching Islam as just a subject on par with other school subjects, simply conveying Islamic information rather than creating a deep understanding of the application of the Deen to every field of life and every problem we face as individuals, communities and on a state level, and consequently failing to make a connection between Islam and their daily lives such that they see it as irrelevant to the modern world?

And should we give in to the pressures governments are placing on Islamic institutions to secularize the teachings of Islam all under the pretence of modernization and countering extremism? – Agendas such as we see in Britain, where madrassahs for example are being put under pressure to teach a “British version of Islam”. A version which will place Islam in the same category as any other religion or where gender segregation is rejected and homosexuality will be seen as permissible.

Our answers to all the above questions must surely be: **“certainly NOT!”**

So sisters if we can all agree that the answer to the above questions is NO, then the next step should be that we think deeply about what the aim of Islamic education should be.

Islamic education as we have concluded was never intended to just provide information on Islamic morals and instilling a few Islamic values but to form the Islamic personality in thought and behaviour and to build strong individuals who are equipped with all the tools necessary to be able to apply Islam in every part of their daily lives no matter how many difficulties they face. This means on the one hand that they are able to stay strong and be proud of their Islam even at times that Islam is under constant attack by the anti-Islamic rhetoric which presents it as backward, oppressive, uncivilized and the path that will lead to misery and discontent. It also means on the other hand that our youth should be able to see through and dismantle the deceptive narratives regarding secular values, and so the Muslim youth won't believe the rhetoric that the western liberal values are the most just and civilized, and the path to happiness, prosperity and success.

What our aim should be is to produce youth who have

internalized the following verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

**“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”** [3:110]

With the right Islamic education, this verse will change the way they perceive the world around them in such a way that we may be a witness of this when observing their thoughts, behaviour and aspirations and not just their Islamic qualifications. With Islamic education, we should therefore seek to build Muslim youth who hold onto Islam, defend Islam, and carry Islam to the world, and work for its comprehensive implementation through the establishment of the Khilafah – youth who understand the relevance of Islam to all issues of life and problems that humanity faces, and have a great sense of responsibility to their Ummah and mankind to lift them from their state of oppression and bring them goodness and justice through the Deen of Islam.

So sisters I want to now present six important concepts which need to be addressed when educating our youth so that we are able to provide them the tools to achieve the above aim.

#### **A) Building critical thinking:**

The first concept is ‘Building Critical Thinking’. Critical thinking is the ability to examine the world around us and through deep study and clear proofs make correct judgements about it. The Qur'an repeatedly directs the believer to think deeply about issues in order that they establish correct conclusions on them. This includes reflecting on the proofs for the existence of Allah (swt) and the truth of Islam. Allah (swt) says,

﴿وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَضْرِبُ الرِّيَّاحُ 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]

It is important that we build critical thinking within our youth so that they will be able to make sense of all the information around them and be able to separate the truth from the lies. This way of thinking will be developed when we consistently encourage our youth to question and think deeply about everything around them. The ideas, claims and viewpoints that are presented to them should be pondered over and then decided 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. This way of thinking will not only help the youth to reassure themselves, it will enable them to defend Islam. So for instance, when hearing the usual slander that Islam supposedly oppresses women, they



will be aware of the noble rules set by Islam that prohibits the objectification and exploitation of women. And they will be aware that it is the liberal way of life that offers no protection to women and has opened the path to exploit her in every way possible. Nurturing the critical way of thinking in young Muslims 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.

### **B) Establishing Conviction in the Existence of Allah and Truth of the Qur'an**

The second concept is establishing with absolute conviction in our youth, the Existence of Allah and the fact that the Qur'an is His Word, so that they do not have a shadow of doubt about the truth of Islam. Indeed, this is a must for every believer as Allah tells us:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

**“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not...”** [Al-Hujraat: 15]

In today's secularism dominated world, religion has become a subject of ridicule for many and we must protect our Muslim children from falling for these claims. They must be able to counter the attacks which are out to disprove Islam, and they must do this without fear and stay firm on their Deen. We need to provide our children with the concrete rational proofs that demonstrate with 100% certainty, the existence of a Creator and that the Qur'an is His Speech. By establishing absolute conviction in the truth of the Islamic Aqeedah within our young Muslims, we will transform Islam from something that many view as just a religion handed down from their parents, to that which they are intellectually convinced by and know for sure has the correct answers to life and hence should define all their thoughts and actions.

When we educate in such a way to achieve certainty in belief it will Insha Allah lead to all other concepts of Islam being taken and internalized. These concepts such as belief in Jannah (Paradise) and Jahannum (the Hell-Fire), understanding the true purpose in life and accountability to Allah (swt) for every deed, Rizq and Ajal (Provision and Life-span being set by Allah (swt)), and others will also become clear realities in their minds. But we need to ensure that the Islamic concepts are delivered in a way that will shape their thoughts, emotions and actions so that Islam becomes the criteria to judge all matters in their life. The aim is to create Muslim youth with the Islamic personality who are confident about their Islamic faith and whose thinking and behaviour will be based purely on Islam.

### **C) Nurturing a Yearning for Jannah**

The third point is nurturing a yearning for Jannah within our Muslim children and an understanding of how little the pleasures of this life are compared to the next, as well as creating an awareness of the temporary nature of this world. The Prophet (saw) said,

﴿مَا الدُّنْيَا فِي الآخِرَةِ إِلَّا كَمَثَلِ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي النَّيْمِ ،  
فَلْيُنْظُرْ بِمِ تَرْجَعُ﴾

**“What is the example of this worldly life in comparison to the**

**Hereafter other than one of you dipping his finger in the sea? Let him see what he brings forth.”**

We are living in a world in which success and happiness is linked with materialism. The more possessions we collect the happier we are supposed to feel. Our youth must be able to see through this corrupting message. It requires us to consistently and repeatedly discuss with them the abundant evidences in the Qur'an and Sunnah that describe the amazing delights of Jannah, when trying to motivate them to do the Islamic obligations and keep away from its prohibitions without faltering. This is especially important when they find certain Islamic actions difficult to do, or lapse in adhering to them as all of us do at times. We need to make them aware that they will be given everything that their heart could ever wish for, and their minds could ever imagine, and more! With teaching this concept we will inshallah guard our youth from surrendering to the temptations of this life which could compromise their Deen. And it will help them in abiding with the rules of Islam and staying steadfast to their Islamic duties regardless of the difficulties or pressures they might face.

### **D) Understanding Islam as a Deen and understanding the significance of its Culture and History**

The fourth concept is building an understanding within our youth of Islam as a comprehensive Deen with principles, laws and solutions to modern day problems in every field of life – spiritual, moral, social, political, judicial, educational, in economics, and beyond. Allah (swt) says,

﴿مَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

**“We have neglected nothing in the Book...”** [Al-Anam: 38]

We need them to be able to visualize this idea by learning about the Islamic solutions to the multitude of problems that mankind faces today – such as poverty, injustice, political corruption, racism, occupation, genocide, persecution of minorities, violence against women, crime, the refugee crisis and beyond, as well as instilling pride within them for their great Islamic history by understanding how such problems were solved under the Islamic rule of the Khilafah in the past. When Islam in the secular world is seen as something that needs to be eradicated it is absolutely vital that we build our youth to have confidence in their Deen and see it as something that is needed more than ever in today's world. We need to therefore provide our youth with the knowledge about the different systems of Islam and connect them to the problems of their current reality. For instance, make them understand that Islam has an economic system which will eradicate poverty through its just economic principles and laws – for example obliging effective distribution of wealth; implementing a low and just tax system that encourages investment, job creation and prosperity in a state; and forbidding interest, the hoarding and monopolisation of wealth, and the privatisation of valuable natural resources which all concentrate wealth in the hands of the few while impoverishing the masses. Alongside this, we can give the example of how when this system was implemented under the Khilafah it eradicated



poverty in places like North Africa and Iraq.

#### E) Dismantling the Lure of the Secular Liberal Way of Life

The fifth point is dismantling the lure of the secular liberal way of life in the eyes of our youth and enabling them to see through the anti-Islamic rhetoric. We need to make our youth understand that the problems we are facing in the world aren't the result of Islam but the result of the man-made capitalist secular system and its values such as liberalism, nationalism, and democracy. We need to dissect the problems and show them that problems such as alcohol and drug abuse, sexual abuse against woman, crime in general, selfishness and egoism are a direct result of the secular way of life. We need to breakdown the concept of terrorism and explain that this is not a result of some perverse Islamic Ideology but due to the anger resulting from Western interference and ongoing colonial wars in the Muslim world. Or we could discuss the concept of racism and that it is a consequence of nationalism, a concept alien to the teachings of Islam, and described as rotten by our beloved Prophet (saw).

#### F) Building a sense of responsibility for their Deen, their Ummah and Mankind

And finally sisters, we need to build a sense of responsibility within our youth for their Deen, their Ummah and for Mankind. We must make our youth truly understand the responsibility which comes with the words:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

*“O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life.”* [Al-Anfal:24]

Allah (swt) has labelled the believers as the “Shuhada An-Naas”, “Witnesses to mankind”. We need our youth to embody this concept by challenging and exposing the falsehood of the non-Islamic values and laws in their environment as well as present Islam as the alternative way of life that can effectively and justly organise the affairs of mankind. We need to also instill within them the great responsibility of speaking out against the oppression facing their Ummah across the world today and to shun the individualistic approach to life that capitalism breeds of just being concerned with their own problems and needs. And we need to create an understanding within our youth of their important duty to protect the Deen whenever its insulted or attacked, and to also work to re-establish the system of Allah, the Khilafah, upon this earth with every means that they have – to create a state that will carry the dawah to mankind, lifting them from the state of oppression they currently live under man-made systems and laws. Our aim therefore is to generate Muslim youth who appreciate that the call for Islam is one of the highest of the obligations of this Deen. This means that Islam won't only be a part of their lives it will become the centre of their lives, just as our Prophet (saw) said to Khadija (r.a.),

«لا راحة بعد اليوم يا خديجة»

*“From this day onwards, there is no rest.”*

Sisters, incorporating these six points I've discussed into the content of curricula for Islamic education will Insha Allah help in building and protecting the Islamic identity of our young and generate Muslim youth who are equipped to deal with all the huge challenges they face against their Deen today in a confident and wise manner. However, it is important for us to always remember that building Islamic schools and institutes is not the way to bring this Ummah back to its former glory and this Deen to the position of authority it should have in this world. Nor is it the means to build Islamic personalities within our children on mass in our communities and lands. Surely we all recognise the constant uphill struggle and all the obstacles and difficulties we face in trying to preserve the Islamic identity in our young while they are surrounded and governed by the corrupt non-Islamic capitalist liberal values and lifestyle and exposed to the intrusive political agendas of secular governments and corrupt ideas of the liberal media. We even recognise the many practical challenges we face in effectively funding and running these Islamic institutes today. The only way therefore to achieve the noble Islamic vision for our youth that I described at the beginning of my talk is to establish a state that nurtures, facilitates, and protects the Islamic identity of this Ummah and its children on mass within its society using all arms of its rule, including the education curriculum, educational institutions and media. This is nothing other than the Khilafah State upon the methodology of the Prophethood. So sisters, in addition to all the efforts you are investing in the Islamic education of our Muslim youth today, we also call you to put your full efforts and prioritise the noble work to return this glorious state to our lands once again. I end with the beautiful words of Allah (swt)

﴿وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

*“And say: work, for your work will be seen by Allah, His Messenger and the believers and fear Allah so that you may prosper.”* [At-Tauba 9: 105]

Yasmin Malik

Member of the Central Media Office of Hizb ut Tahrir





## Final Concluding Address

*My Dear Honourable Sisters, I would like to bring this conference to an end by first praising and thanking Allah (swt) for all His Help in making this campaign and conference – “Al-Khilafah and Education: Reviving the Golden Age” a great success Alhamdulillah. I would also like to thank all those who have worked so hard in this project to achieve its aims, as well as all of you who have attended this momentous and important event today, and those who have watched online – may Allah (swt) shower you with His infinite Mercy and rewards. Ameen. I also convey my gratitude to the Ameer of Hizb ut Tahrir, the eminent Sheikh Ata Bin Khalil Abu Al-Rashtah for all his support in the organization of this project. May Allah (swt) reward him immensely and aid him always in his great responsibility. Ameen.*

My Dear Sisters, for too long, the vision for education in our lands has been shaped according to the dictates and interests of foreign colonial governments and their puppet regimes who have sought to weaken the Aqeedah of successive generations of this Ummah, confuse them about Islam, and sever them from their Deen.

For too long, education has served as a commodity to fill the pockets of big business, and its purpose defined shallowly along capitalist liberal lines of generating workers for the state or securing individual prestige.

For too long, education has been the poor orphan of our states, under-funded, under-appreciated and mismanaged, while access to quality education has been the privilege of the rich rather than a basic right provided to all the citizens of our lands.

For too long, the teachers of this Ummah have been undervalued and underpaid; the vital role they play in nurturing the thinking, skills, and behavior of the future generations ignored by the visionless regimes which plague the Muslim world.

For too long, the most brilliant minds of the Muslim lands have been lost to the West, or their skills and abilities squandered due to non-Islamic governments and systems who failed to appreciate their worth or provide means to enhance or harness their potential to serve the needs of the Ummah.

For too long, war, occupation and poverty have blighted the lives of the children of this Ummah, depriving them of a basic education to fulfil their hopes and their dreams.

My Dear Sisters, for too, too long, the education sector in our lands has served as a tool to colonize and enslave the minds of our young to the Western culture; and as a field for broken dreams and deep frustrations, where our youth have been robbed of their educational aspirations.

Sisters, as the Ummah who Allah (swt) defined as the best nation upon this earth, and who once led the world in learning and innovation, and raised distinguished scholars of the likes of Imam Malik and Al-Bukhari (rm), and world-class scientists like Al-Jazari and Ibn Nafis, the state of education in our lands today should NOT be like this and importantly, it does not have to be like this!

There has to be an education revolution in the Muslim world, but this can never ever materialize without the establishment of a





political system based purely upon Islam which has a vision of greatness for this Ummah, this Deen, and this world. This system is nothing other than the Khilafah based upon the method of the Prophethood. This state will return education to its rightful status – as a greatly valued possession and the means to better oneself and gain the Pleasure of Allah (swt). It will re-instate the correct purpose of education to raise exemplary Islamic personalities who are leaders in thought, role-models in their conduct, and vanguards of truth and justice. It will inspire individuals to seek knowledge for the sake of serving the true needs of humanity and improving the lives of people, and raise the rank of those who are the learned and educators of society to a position of high-esteem. And the Khilafah will establish an education system that would be the envy of the world in its excellence, and a beacon for how education should function; where its classrooms would once again be the place where dreams would take root, with lessons that open minds, spark creativity, and capture the imagination, where we can say to our children... *“Dare to Dream for Insha Allah those dreams will come true.”*

My Dear Sisters, I now turn my words to you, the honourable teachers and learned of this Ummah. What a great, great status and opportunity that Allah (swt) has bestowed upon you as the educators of the future generation. Indeed, the Messenger (saw) described the ones blessed with great knowledge as the heirs of the Prophets, peace be upon them. But with such a high standing comes an immense responsibility, for the Prophets were also those who were at the forefront of the struggle for Islam. And as their inheritors, this is the legacy that Islam also demands upon you to follow. So we, your sisters in Hizb ut Tahrir call you to take your rightful position and join us in this noble dawah, exerting all your efforts, and all the influence that Allah (swt) has granted you, to establish this glorious Khilafah State, and to raise generations who will also be at the forefront of struggling for this Deen. Through this noble work, sisters, you will have the honour in this life and the next of returning the System of Allah (swt) to this earth, alongside the promise of attaining the most glorious rewards in the Hereafter. The Prophet (saw) said,

«إذا جاء الموت طالب العلم، وهو على هذه الحال مات وهو شهيد»

***“He whom death overtakes while he is engaged in acquiring knowledge with a view to reviving Islam with the help of it, there will be (only) one degree between him and the Prophet in Paradise.”***

*Dr. Nazreen Nawaz*

*Director of the Women’s Section in the Central Media Office of Hizb ut Tahrir*





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