

**FOUNDATIONS
OF THE
EDUCATION
CURRICULUM
IN THE KHILAFAH
STATE**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ

الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ

مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

“Recite in the name of your Lord who created - (1) Created man from a clinging substance. (2) Recite, and your Lord is the most Generous - (3) Who taught by the pen - (4) Taught man that which he knew not. (5) No! [But] indeed, man transgresses.” [Al-Alaq: 1-5]

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1. INTRODUCTION

The culture (*thaqafa*) of any nation is the backbone of its existence and survival. Based on this culture, the Ummah's civilisation (*hadhara*) is founded, and its goals and objective are defined, and its way of life is defined. The individuals of the Ummah are moulded by this culture in one melting pot such that the Ummah becomes distinguished from the other nations. This culture is: The Ummah's intellectual doctrine (*'aqeedah*) and the rules, solutions and systems emanating from this intellectual doctrine. It is also the knowledge and sciences built upon it, as well as the events linked to this intellectual doctrine such as the Ummah's conduct (*Seerah*) and history. If this culture is wiped out, this Ummah, as a distinct Ummah, would disappear; thus its objective and way of life would change, and its allegiance would shift, and it would stumble in its path following other nations' cultures.

The Islamic culture is the knowledge (*ma'arif*) stimulated by the Islamic intellectual doctrine. This is regardless whether this knowledge includes the Islamic doctrine like the science of "*tawheed*"; or is built upon the intellectual doctrine such as jurisprudence (*fiqh*), exegesis (*tafseer*) of the Qur'an, and the Prophetic traditions (*hadith*); or whether it is a prerequisite to understand the rules emanating from the Islamic intellectual doctrine such as the knowledge required for *ijtihaad* (scholarly exertion) in Islam, such as the sciences of the Arabic language, classification of the Prophetic traditions (*mustalah al-hadith*), and the

science of the foundations of jurisprudence (*Usul*). All of this is Islamic culture because the Islamic intellectual doctrine is the motive for its research. Similarly the history of the Islamic Ummah is a part of its culture due to what it contains of news about its civilization (*hadhara*), men (*rijal*), leaders and scholars. Pre-Islamic Arab history is not part of Islamic culture whereas pre-Islamic Arab poetry can be considered part of this culture due to what it contains of evidences that help understanding of the words and syntax of the Arabic language, and consequently help in the making of *ijtihaad*, *tafseer* of the Qur'an and understanding hadith.

The Ummah's culture creates the character of its individuals. It moulds the individual's intellect and his method of judging things, statements and actions just as it moulds his inclinations, thereby influencing his mentality, disposition (*nafsiyya*) and behaviour (*sulook*). Thus, the preservation and spread of the Ummah's culture in the society is among the chief responsibilities of the State. The Soviet Union historically fostered its children upon Communist culture and attempted to prevent any infiltration of capitalist or Islamic thought into its culture. The entire West nurtured its children upon its capitalist culture that is built upon separation of religion from life. It organised and founded its life upon that basis, and waged wars -as it continues to do so today - to prevent the Islamic culture from penetrating its doctrine and culture. The Islamic State endeavoured to implant the Islamic culture into its children and prevented anyone from calling within the state for any thought not built upon the Islamic intellectual doctrine

within the State. The state also carried its culture to other States and nations via Da'wah and Jihad. This will continue until Allah inherits the earth and whoever resides on it (i.e. until the Day of Judgement).

Among the most important guarantees of the preservation of the Ummah's culture is that its culture be memorised in the hearts of its children and preserved in books, together with the Ummah having a State ruling over it and taking care of its affairs according to the rules and canons emanating from the intellectual doctrine of this culture.

Education is the method to preserve the Ummah's culture in the hearts of its children and the pages of its books, whether it is a formal or non-formal education curriculum. The education curriculum means education regulated by State adopted systems and canons, with the State responsible for implementing it e.g. setting the starting age, subjects of study and education method. Whereas non-formal education curriculum is left to Muslims to teach in homes, mosques, clubs, via media, periodical publications etc without being subjected to the organisation and canons of the education curriculum. In both cases, however, the State is responsible to ensure that the thoughts and knowledge (being taught) either emanate from the Islamic intellectual doctrine or are built upon it. We present herein the foundations of the education curriculum in the Khilafah State.

2. EDUCATION POLICY AND ITS ORGANISATION IN THE KHILAFAH STATE

The education system in the Khilafah State is composed of the totality of the *Shari'ah* rules and administrative canons related to the education curriculum. The *Shari'ah* rules related to education emanate from the Islamic '*aqeedah* and they have *Shari'ah* evidences, such as the subjects of study and separating between male and female students. As for the administrative canons related to education, they are the permitted means and styles which the ruler in authority considers beneficial in implementing the system and achieving its goals. They are worldly matters susceptible to development and change according to what appears most suitable to implement the *Shari'ah* rules related to education and the Ummah's basic needs. Likewise they can be adopted from the experiments, expertise and permitted research of other nations.

This system of *Shari'ah* rules and administrative canons requires an alternative apparatus with the competence to achieve the basic objectives of education in the Khilafah State, namely building the Islamic personality. This apparatus oversees the supervision, organisation and accounting of all aspects of education with respect to setting the curriculum, selecting qualified teachers, tracking the advancement and progress of students' learning, and supplying schools, institutes and universities with the required laboratories and necessary educational tools.

We now present most of the articles of the “Education Policy” from “*The Introduction of the Constitution*” (*Muqaddimat Ad-Dustoor*) which is the draft constitution of the Islamic State.

Article 170

The Islamic creed constitutes the basis upon which the education policy is built. The curriculum and methods of teaching are all designed to prevent a departure from this basis.

Article 171

The purpose of education is to form the Islamic personality in thought and behaviour. Therefore all subjects in the curriculum must be chosen on this basis.

Article 172

The goal of education is to produce the Islamic personality and to provide people with the science and knowledge related to life’s affairs. Teaching methods are established to achieve this goal; any method that leads to other than this goal is prevented.

Article 174

A distinction must be drawn in education between the empirical sciences on the one hand and all that is related to them such as mathematics, and the cultural sciences on the other. The empirical sciences, and all that is related to them, are taught according to need and are not

restricted to any stage of education. As for the cultural sciences, they are taught at the primary level before the secondary level according to a specific policy that does not contradict Islamic thoughts and rules. In higher education, these cultural sciences are studied like other sciences provided they do not lead to a departure from the stated policy and goal of education.

Article 175

The Islamic culture must be taught at all levels of education. In higher education, departments should be assigned to the various Islamic disciplines as will be done with medicine, engineering, physics etc.

Article 176

Arts and crafts may be related to science, such as commerce, navigation and agriculture arts and crafts. In such cases, they are studied without restriction or conditions. Sometimes, however, arts and crafts are connected to culture when influenced by a particular viewpoint of life, such as photography or sculpture. If this viewpoint of life contradicts the Islamic viewpoint of life, such arts and crafts are not adopted.

Article 177

The State's curriculum is one. No curriculum other than that of the State is allowed to be taught. Private schools are allowed as long as they adopt the State's curriculum and establish themselves on the State's educational

policy and accomplish the goal of education set by the State. Teaching in such schools should not be mixed between males and females, whether for students or teachers; and they should not be specific for a certain *deen, madhab*, race or colour.

Article 178

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.

Article 179

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 (*fikr*), medicine, engineering and chemistry, inventions, discoveries, etc. This is done to create in the Ummah an abundance of *mujtahideen*, outstanding scientists and inventors.

3. GENERAL GOALS OF EDUCATION IN THE KHILAFAH STATE

There are two leading goals of education that must be observed when setting the method and subjects of education:

1. Building the Islamic personality, the intellect and disposition (*nafsiyyah*), of the Ummah's children via implanting the Islamic culture—'*aqedah*, thoughts and behaviour—into the students' intellects and disposition. Accordingly care must be taken by those authorised in the Khilafah State to set and implement methods to achieve this goal.
2. Preparing Muslim children such that some become scholars with expertise in every field of life whether in Islamic sciences (*Ijtihad, Fiqh, Judiciary* etc) or Empirical sciences (Engineering, Chemistry, Physics, Medicine etc). Scholars who are able to carry the Islamic State and Ummah upon their shoulders so as to gain the leading position among the world's nations and states, such that the Khilafah becomes a leading and influential State based upon its ideology, and not a subordinate or agent State in its thought or economy.

4. TEACHING METHOD

The correct teaching method is rational address by the teacher and intellectual reception by the student.

Thought or the mind (*'aql*) is the tool for both teaching and studying; and Allah (swt) gifted humanity with this mind thereby ennobling and favouring him over much of His creation. And He made the mind the **situational cause** (*manaat*) of accountability.

The mind is composed of four elements: The brain (suitable for thinking), senses, the reality, and previous information about the reality. The mind or thought or understanding (*idraak*) all have the same meaning, namely: “Transferring sensation of the reality via the senses to the brain with existent previous information to translate the reality”; then issuing judgement upon the reality.

If one wishes to 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 whose like they had previously sensed, this thought would be transmitted to them just as if they had reached to it alone. If they did not so link it to a reality, sensed or able to be sensed, such as where they understand a sentence’s meaning and it was explained to them without their conceiving any reality for it, this thought would not be transmitted to them. Rather mere information would be transmitted to them, such information making them educated persons (*muta'allimeen*) not thinkers. Thus the teacher, when transmitting thoughts to students, must bring its meaning close to 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 student sense the reality; if they cannot bring forward the reality itself, he must depict an image close to that reality in the student's brain when giving the thought such that the student links the information with a sensed or conceived reality resulting in thought.

The thought that the teacher transmits to students is examined as follows:

--If it has a sensed reality that the students have previously sensed, or they sense it during the thought's transmission to them, they would have perceived and accepted it intellectually.

--If they had not previously sensed it nor do they sense it during the transmission, yet however they conceive it in their brains and believe it just as it is transmitted to them, and it became a reality in their brains just as if they sensed it, and they accept it just as they accept the sensed reality, they would also understand and accept it intellectually.

In both cases, the thought the teacher transmits to them would become their own thought. However, if the thought did not have a sensed reality or one that can be sensed by the students, this thought would remain mere information to those it was transmitted to.

The sensed reality is the one that man can sense via one of his five senses, whether this reality were material or abstract. The material reality is like seeing the tree, hearing the sparrow's voice, feeling through touch the fabric's delicacy, smelling flowers' fragrance and tasting honey's flavour. The abstract reality is like courage, trustworthiness, cowardice and treachery that are sensed intellectually upon their manifest appearance. So one comprehends that the Muslim's fighting of the enemy and being steadfast on it despite the enemy's material and numerical superiority is courage, whereas his fleeing from the battlefield is cowardice. The sensed reality or one that can be sensed, whether material or abstract, is a fundamental element in the thinking process. Thought cannot be thought without it.

The **unseen matters** (*mugheebaat*) that man cannot sense with any of his senses in the Dunya, 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'iy*) like the Noble Qur'an and *mutawatir* Hadith. As for the unseen matters imagined by some e.g. Ugars (ghouls) and the bull carrying the earth upon its horns, preoccupying oneself with the like is not thinking since they are neither sensed nor conveyed definitively by the senses. They are (mere) speculation and superstition without reality, and students must avoid preoccupying their thinking with the like.

In the process of rational address and intellectual learning via hearing or reading, the addressor namely the teacher or curriculum designer must use the four

elements of thinking. So care must be taken when addressing the one being educated i.e. the “student”, whether orally or via writing, to precisely depict the reality for the student if he has not previously sensed it so that the recipient feels as if he perceives the reality. This is done via accumulating all information related to the reality so as to bring its image closer to the student.

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, both the teacher and curriculum designer must take the student’s linguistic achievement into account and use words, sentences and compositions that they understand in order to facilitate the intellectual discourse between the two parties. By intellectual discourse we mean the mutual address between the two parties containing the four elements of thinking.

Using this method, written or verbal texts change into thoughts within the student’s brain (just as they exist for the teacher) that he is able to express according to his linguistic achievement, then interact with it according to his criteria e.g. halal and haram, right and wrong.

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. If the thoughts belong to the first category, meaning they are directly related to a specific viewpoint about life i.e. they are from the thoughts organising man's relationship with his Lord, himself or others, such thoughts must be linked to the Islamic '*aqeedah*. Thereupon one addresses the student's feeling along with addressing his thought as well as demonstrating this thought's relationship with the student's life in the Dunya and the Hereafter such that he becomes convinced of the correctness of the thought and it becomes a concept controlling his behaviour. Thus this will stir up the feelings of love and mobilisation (*iqdaam*) towards the correct thoughts emanating from the specific viewpoint defined by the Islamic '*aqeedah*, and he moves to realise it with conviction and enthusiasm. In addition, his feelings of hate and resistance (*ih'jaam*) should be agitated against erroneous thoughts that contradict and oppose his viewpoint about life, so he moves to fight and oppose them. 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 upon or abstaining from it. 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 subjected to serve man.

He (swt) says:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾

“And He has subjected to you, as from Him, all that is in the heavens and on earth” [Al-Jaathiyah: 13].

And He (swt) says:

﴿وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ﴾

“And He has subjected to you the night and day, and the sun and moon, and the stars are in subjection by His command” [An-Nahl: 12].

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.

He (swt) says:

﴿وَأَنْتَعِمْ فِي مَا 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” ^{[Al-Qasas: 77].}

5. TEACHING MEANS AND STYLES

Every idea has its method of execution. As for styles, they are specific non-permanent modes of performing the action. Styles within the subject of education means all types of directed activity that the teacher undertakes with the objective of assisting his students to realise the goal, namely communicating thoughts, concepts and diverse knowledge quickly and successfully. The teacher can choose diverse styles according to what suits the education situation, so he heeds the level of students and chooses the best style to achieve the goal e.g. styles such as debate, discussion, narration, story telling, problem solving, experimentation, direct practical exercises, etc. Often styles require one or more means to perform the action. Means and styles are not permanent; they change, evolve and ennumerate according to circumstances, people and possibilities. Just as a method must exist to execute an action, means and styles play an important role in executing this method. Accomplishing the action quickly and successfully depends upon innovating suitable means and styles to perform this action.

For instance, the method of education, namely the teacher’s rational address and the student’s intellectual

learning was historically accomplished via means and styles such as pen and paper, or orally, and/or through imitation and writing. Nowadays means and styles are also employed to accomplish it but they differ from previous means and styles e.g. printed and moving pictures, audio cassettes, laboratory experiments, etc. The school must use appropriate means and styles to consolidate the rational method in students since this is the basis both for enlightened thinking as well as revival upon the Islamic basis. Enlightened thinking solves man's greatest problem; and it also provides man the comprehensive idea about man, life and the universe, what preceded earthly life and what follows it, and its relationship with what preceded and what follows it. Thus he attains, via the rational method, the Islamic '*aqeedah*' that is the basis for the State, Ummah and system in Islam.

From the 19th century Christian Era, Europe and thereafter America and Russia succeeded in innovating the Industrial Revolution in a breathtaking manner, itself a result of scientific research styles that became known as the "scientific method." Upon examination, the scientific method proves to be correct and effective in empirical sciences only; similarly it is not wrong to call it a method as it is a specific and permanent research technique. However, the error lies in taking it as a basis for thinking in place of the rational method as that leads to negating the existence of numerous facts and knowledge whose existence man proved via the rational method e.g. the existence of Allah and the Prophethood of Muhammad (*salla Allahu 'alaihi wa sallam*). Thus

the scientific method is a correct method but specific only to tangible materials (*madda*) susceptible to experimentation in order to know the material's reality and attributes via experimentation. Nevertheless the rational method with its four (constituent) elements remains the basis for thinking as it is employed not only in researching tangible materials e.g. in physics etc, but also in researching thoughts like the intellectual doctrine (*'aqeedah*), legislation and history as well as in researching language e.g. literature etc. If a rational conclusion happens to contradict with a scientific conclusion with respect to a thing's existence, the rational conclusion is adopted since its judgement with respect to a thing's existence is definitive.

The scientific method is restricted to use in empirical sciences e.g. chemistry and physics to realise the reality and attributes of the universe's materials that Allah *ta'ala* subjugated to man's service in order to derive benefit from such materials and their attributes according to the Islamic rules.

Some philosophers, particularly the ancient Greeks, consider the "logical method" a method of thinking, whereas logic is neither a method of thinking nor does it reach the level of scientific research (the scientific method). Rather logic remains one style of the rational method (i.e. building one idea upon another idea to reach a conclusion), but it is a complicated style with the potential to err, deceive and mislead. It can also reach the opposite of the reality, thus it is better to avoid it. If

used, its conclusion must be subjected to the rational method.

The designer of the curriculum for schools and teachers must pay attention to the following thoughts when choosing the teaching means and styles for any subject:

1. Means and styles are temporary, so the teacher must innovate useful means and styles to make students understand the adopted thoughts, while taking their circumstances and individual differences into account.
2. Senses (hearing, sight, touch, smell and taste) are a fundamental element in thinking used to transfer the sense of the reality to the brain. The teacher should enable students to use most of these senses—as much as possible—to sense the reality of the subject of study (thinking) if the reality is accessible to them as they study. If the reality is not accessible, one should bring this reality closer to their minds using all possible means and styles until they imagine it as if they sensed it, since sensing the reality is a fundamental element of thinking. Whenever more senses are involved in sensing the reality, the person's sensation of the reality deepens and his judgement upon it and its attributes becomes more precise.
3. Taking into account the students' linguistic achievement in writing the curriculum and in addressing them.

4. Taking into account human understanding of the **comprehensive form** (*seegha kuliyya*) of things before understanding its details, particularly for students between six and ten years old, which necessitates:
- Teaching students the words denoting meanings before teaching them the letters. After they understand that the meaning of a word signifies its specific reality, the process of word analysis begins: which is the explanation of letters and syllables that constitutes that word. This is accompanied by the composition process; namely composing new words from the letters learnt and composing new sentences from the words learnt. This merges two methods of teaching the language: The letter method and the sentence method.
 - Teaching them the description of apparent things before teaching their specific elements and attributes.
 - Teaching them the summarized biographies of personalities before teaching the detailed lives and actions of these personalities.
 - Teaching them the general meanings and basic thoughts in the text before teaching the details and branches.

SCHOOL EDUCATION

1. GOALS OF SCHOOL EDUCATION:

There are three main goals of school teaching:

- i) Building the Islamic personality, intellect and disposition, so as to complete this process by the end of the school teaching stage.
- ii) Teaching the student what he/she requires of skills and knowledge to interact with his/her environment which includes tools, inventions and fields e.g. dealing with electrical and electronic apparatus, farming and industrial tools, etc.
- iii) Preparing students for university entry stage by teaching them the prerequisite primary sciences, whether cultural such as the Arabic language, Jurisprudence, *Tafseer* and *Hadith* or Empirical such as Mathematics, Chemistry, and Physics, etc.

2. SCHOOL EDUCATION STAGES:

While dividing teaching into stages, we must pay attention to the student's reality as a child or mature (*baaligh*) person at each stage. And we must refer to the *Shari'ah* evidences and rules they denote as related to the child or mature person with respect to how his guardian (*waliyy al-amr*), and consequently the teacher

and educator deals with him, since in Islam, the Creator the Director (Al-Mudabir), the Lord of the World, has brought a binding system to regulate how humans deal with each other.

Among the evidences related to this subject is Allah Ta'ala's saying (Surah An-Nur Ayah 58):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.”

And He Ta'ala said in the following Ayah:

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“And when the children among you reach puberty, let them ask permission [at all times] as those before them

have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.” [An-Nur: 59]

And the Prophet (SAW) said:

«رفع القلم عن ثلاثة، عن المجنون المغلوب على عقله حتى يفيق، وعن النائم حتى يستيقظ، وعن الصبي حتى يحتلم»

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

And he (SAW) said:

«يا أسماء إن المرأة إذا بلغت الحيض لم تصلح أن يرى منها إلا هذا وهذا»

“O Asma, when the female reaches the age of menstruation, nothing should be seen of her except this and this’ and he indicated his face and palms.” (Narrated by Abu Dawud in his *Sunan*).

And from ‘Atiya Al-Quradhi who said:

(عُرِضْنَا عَلَى النَّبِيِّ يَوْمَ قَرِيظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ، وَمَنْ لَمْ يَنْبِتْ خُلِّيَ سَبِيلَهُ، فَكَانَتْ مِمَّنْ لَمْ يَنْبِتْ فَخُلِّيَ سَبِيلِي)

“We (i.e. Bani Quraydha) were shown to the Prophet on the Day of Quradhya. Whoever had grown pubic hairs was killed while the one without growth was released. I was among those without growth so I was released.” (Narrated by Tirmidhi narrated in his *Sunan*).

He also narrated,

«أَنَّ النَّبِيَّ لَمَّا حَكَّمَ سَعْدًا فِي بَنِي قُرَيْظَةَ كَانَ يَكْشِفُ عَنْ مُؤْتَرِهِمْ»

“That after S’ad adjudicated regarding Quraydha, the Prophet commanded with exposing their wrappings (covering their private parts).” And Uthman said when a young boy was brought to him:

«انظروا إلى مؤتره، فوجدوه لم يثبت فلم يقطع»

“Look at his wrapper. They found him without pubic hair so they did not cut (his hand)” and no Sahabah denied this. And he (SAW) said:

«مروا صبيانكم بالصلاة إذا بلغوا سبعا، واضربوهم عليها إذا بلغوا عشرا، وفرقوا بينهم في المضاجع»

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

These evidences indicate that childhood ends when children attain puberty i.e. the age of maturity. Islam assigned distinctive tangible milestones separating childhood from maturity: when wet dreams occur or pubic hairs appear in males, and menstruation or pregnancy for females. It also indicated that the rules that are applied upon those attaining puberty do not apply upon them beforehand.

And he (SAW) said:

«مروا أبناءكم بالصلاة لسبع سنين واضربوهم عليها لعشر سنين»

“**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*). The hadith shows that disciplining children is divided into two stages: **The stage before the child attains ten years** where beating is not used to discipline him because the hadith restricts one to command him with prayer without beating him. Thus, by greater reason, he is not beaten for being taught other than the prayer. His discipline is restricted to styles of exhortation and threats without beating. And **the stage after he attains ten years until puberty** his discipline includes beating him if necessary. However the *hudood* and *Shari’ah* punishments (*‘uqoobaat*) do not apply upon him until after attaining puberty i.e. the stage after maturity due to his (SAW) saying:

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَعْتُوهِ حَتَّى يَبْرَأَ»

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

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ»

“**lifting the pen**” here is non-accountability. When children attain puberty, the *Shar’a* deems them accountable so they are punished by judicial decree if they commit a violation (of the *Shari’ah* rules) or a haram. This requires the presence of judges in schools of mature students and higher level education.

These rules with respect to the child and mature person must be observed when devising teaching stages since *tarbiyyah* (raising of children) and discipline are prerequisites of education. The primary stage extends from the child's entry into school until he reaches ten years. The second stage extends from his attaining ten years until puberty which normally occurs at fifteen years of age in countries of moderate climate. And the third stage extends from fifteen years until he completes school education.

Based upon these evidences and rules, school teaching stages in the Khilafah State are divided upon the basis of student ages and not subjects offered by the school. Schools are divided into three types in the following manner:

School	Age Groups
First School Stage (Primary)	From completing the age of six until completing the age of ten.
Second School Stage (Middle School)	From completing the age of ten until completing the age of fourteen.
Third School Stage (Secondary)	From completing the age of fourteen to the end of the School Stages.

Once the student completes ten years of age, care is taken to transfer him to the second stage of schooling irrespective of his academic achievement. And once he attains puberty, he is transferred to the third school stage

(schools of students who reached puberty) whether or not he has attained that stage academically. We shall soon demonstrate how the system of school terms that will be implemented by the Education Department in State schools, guarantees the assigning of students to schools according to their age groups.

As for education before six years, (Nurseries and Kindergarten), this is at the people's discretion. If one wishes to establish a private school for this purpose, one is allowed to do so provided the State supervises this teaching with respect to study subjects and their conformity to the education policy adopted by the Khalifah.

3. SCHOOL TERMS:

School stages are composed of thirty-six (36) consecutive terms, each being eighty-three (83) days. Each term is assigned a group of teaching units. The student commences school stages with the first term. He is promoted upon succeeding in a course to the next one until he completes the school stages by successfully completing all thirty-six terms. The Hijri year is divided into four periodically equal terms, with a student holiday break interval of three (3) days between each term. The following chart demonstrates the commencement and completion dates of each term, and the break intervals separating the courses:

CHART: ANNUAL SCHOOL Courses and HOLIDAYS

Term	Start of the Course Date	End of Term Date
First Term	1 Muharram	25 Rabbi' Al-Awwal
Holiday Break	25-27 Rabbi' Al-Awwal	
Second Term	28 Rabbi' Al Awwal	22 Jumada ath-Thani
Holiday Break	22, 23, 24 Jumada Ath-Thani	
Third Term	25 Jumada Ath-Thani	20 Ramadhan
Holiday Break	20 - 22 Ramadhan	
Fourth Term	23 Ramadhan	27 Dhul-Hijjah
Holiday Break	Eid ul Fitr Break [1-3 Shawwal] Eid ul Adha Break [8-15 Dhul-Hijjah]	

The child enters school immediately upon completing six years of age according to the Hijri calendar. Accordingly, State schools will accept new students at the beginning of each school term of the four terms of each year i.e. approximately every three months. The

child is able to enter the first school term (of the four available in the year) nearest to his attaining six years of age according to the Hijri calendar.

The student can rest one school term only after every three consecutive terms at the least, but he can also continue his study without any such rest. Thus the system enables the serious student to complete the school stages in a shorter time than his contemporaries by continuing his studies within the school terms successfully without taking the rest periods or reducing them. The **study time unit** is the school term which is composed of 83 days and not the annual year; each term has its own subject curriculum and students.

The student who continues his school terms successfully without taking any leave can complete thirty-six terms in nine years ($36/4=9$ years) whereupon he would have completed the school stages upon completing 15 years of age. If he studies the thirty-six terms at an average of only three school terms every year i.e. by usually resting one school term after every three consecutive terms, together with successfully completing all terms, he would complete the school stages in twelve years ($36/3=12$ years) whereupon he would complete the school stages upon attaining 18 years of age.

Some students may need a year or two after attaining 18 years to complete the three school stages. If they attain 20 years without passing the school stages' public examinations, they are excused from regular study and choose between joining vocational institutes or retaking

the public examinations again so as to join university education if successful.

This system of school terms, apart from taking into account individual differences between students, also takes great care over the importance of time and their academic achievement.

The chart attached at the end of this book demonstrates the distribution of the 36 school terms among student age groups. It also demonstrates the lowest as well as the average age of students upon graduation and completion of school stages.

A “Comprehensive school” complex is established between small villages to implement this term system, and transportation of students from their homes to and from school will be secured.

4. STUDY SUBJECTS

4-1 FOUNDATION UPON WHICH TEACHING SUBJECTS ARE BUILT

The Islamic *'aqeedah* is the basis of the Muslim's life. It is the exclusive basis of the Khilafah State such that nothing in the State's entity, agencies, actions or anything related to it can take place except based upon the Islamic *'aqeedah*.

Accordingly, the Islamic *'aqeedah* is the basis of every knowledge that the student studies in the Khilafah State whether such knowledge is of the type that must emanate from the Islamic *'aqeedah* such as thoughts of the *'aqeedah* and *Shari'ah* rules, or knowledge that must be built upon the Islamic *'aqeedah* e.g. history and sciences. Building it upon the Islamic *'aqeedah* means that the Islamic *'aqeedah* becomes its criterion such that the Muslim rejects and denies that which contradicts the Islamic *'aqeedah* while being allowed to adopt that which does not contradict it. The Islamic *'aqeedah* is the Muslim's sole criterion in creed and action, and it is the criterion for adoption and rejection. Studying other creeds and knowledge that contradict Islam and oppose its thoughts is not prevented provided this is done to refute them and adopt the *Shari'ah* position towards them.

4-2 TYPES OF TEACHING SUBJECTS:

Teaching subjects are one of two types: Either scientific knowledge to develop the intellect such that man uses it to judge upon the reality and attributes of statements, actions and things as well as their conformity with man's innate nature e.g. chemistry, physics, astronomy, mathematics and other empirical sciences. This knowledge has no direct effect in building the personality. Or *Shari'ah* knowledge regarding these statements, actions and things in order to demonstrate the *Shari'ah* rule related either to accountability (whether obligatory (*waajib*), recommended (*mandoub*), permissible (*mubah*), disliked (*makruh*) or forbidden (*haram*)) or circumstances (whether it is the cause

(*sabab*), condition (*shart*) or preventor (*mani*'), dispensation (*rukhsa*) or normative rule ('*azeemah*), its being correct (*saheeh*), void (*baatil*) or corrupt (*faasid*). Such knowledge forms the Islamic personality. If these *Shari'ah* rules are linked to the goal of the Muslim adopting the *Shari'ah* position upon things, actions and statements with respect to inclining towards them or not, as well as adoption or rejection when performing actions in order to satisfy his instincts and organic needs, they form the Islamic disposition (*nafsiyyah*). The Islamic personality is composed of the Islamic mentality together with the Islamic disposition. It is a personality that takes the Islamic '*Aqeedah* as the basis of its thinking and inclinations.

Islam requested the Muslim to reflect upon the creation of the universe, man and life. For example, Allah *ta'ala* said:

﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾

“and give thought to the creation of the heavens and the earth” [Al-i-Imran: 191].

And His saying:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

“Then do they not look at the camels - how they are created?” [Al-Ghashiyah:17].

And His saying:

﴿كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

“Thus does Allah bring the dead to life, and He shows you His signs that you might reason.” [Al-Baqarah: 73].

Likewise, Islam also requests the Muslim to bind his judgements, actions and inclinations to the *Shari'ah* rules. For examples, Allah *Ta'ala* said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”
[An-Nisaa: 65].

And His saying *ta'ala*:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”
[Al-Hashr: 7].

And His saying:

﴿لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَىٰ الْإِيمَانِ﴾

“Do not take your fathers and brothers as allies if they have preferred disbelief (kufr) over belief (imaan)”
[At-Tawbah: 23].

And His saying:

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“And say, ‘Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen

and the witnessed, and He will inform you of what you used to do.” [At-Tawbah: 105].

Just as the school should be the first foster (*hadhina*) to build the distinct Islamic personality in knowledge of the principles of jurisprudence (*Usul al-fiqh*), language and *tafseer*, likewise it should be the first nursemaid to build the Islamic personality distinguished with scientific knowledge such as knowledge of the atom, space and computer. The Islamic Ummah that **gave birth to** extraordinary leaders in politics, ruling and jihad such as Abu Bakr, Khalid and Salahuddin is the same Ummah that raised extraordinary scholars in *fiqh* and sciences such as Ash-Shafi’i, Al-Bukhari, Al-Khawarizmi and Al-Haytham. The goal in teaching all this knowledge in the school stages is to build the personality of the Islamic student and equip him to engage in the practical affairs of life or prepare him to pursue **higher** education in order to produce distinguished personalities required to raise the Islamic Ummah’s intellectual and scientific level such that it is competent to lead the world, so as to deliver all mankind from the darkness of *kufr* into the light of Islam, and from the injustice of man-made rules into the justice of the *Shari’ah* rules. Likewise, it is to work in order to subject whatever lies in the heavens and earth to man’s service and comfort according to what pleases Allah, in conformity to His saying *Ta’ala*:

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

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world.” [Al-Qasas: 77]

4-3 BRANCHES OF THE STUDY SUBJECTS IN THE THREE SCHOOL STAGES:

- a) Arabic Language: Reading, Writing, Grammar, Morphology (*sarf*), Eloquence (*balaagha*), literature texts, linguistic dictionaries (*ma'ajim*), etc.
- b) Islamic Culture: The Noble Qur'an, 'Aqeedah, *Fiqh*, Prophetic Sunnah, *Tafseer*, *Seerah*, Islamic History, Thoughts of the Islamic Call (*Da'wah*), etc.
- c) Sciences, Knowledge and Skills: Mathematics, Physics, Chemistry, Computing, Agriculture, Industry, Commerce, Military Training, etc.

4-3-1 ARABIC LANGUAGE

Learning the Arabic language is a Shari'ah obligation upon every Muslim for it is the language of Islam as well as the Qur'an. It is an essential element of the Qur'an's miracle; and the Qur'an would not be the Qur'an without it. Moreover, we worship Allah via its pronunciation. Ijtihad cannot take place without it since Allah revealed the Shari'ah texts using its words. Thus it is obligatory to make the Arabic language the exclusive language of the Khilafah State, as well as making it the sole language of instruction (in education) in the Khilafah State. The obligation to learn it comes from the principle: "The

prerequisite of an obligation is an obligation.” Thus care must be taken to use the Arabic language proficiently in all school and higher education curriculum subjects such that it becomes the receptacle of thoughts and knowledge, whether scientific or cultural. Effective styles and appropriate means must be used to teach and learn it, in order to use it proficiently, and to make it both the language of discourse and the receptacle of thought for all the State’s citizens.

The goal of teaching the Arabic language is to establish the student’s ability to understand and flawlessly express Arabic via writing, speech and address. Then, it is to attempt to create an inclination to literature within him; since this inclination to literature not only assists in understanding the Shari’ah and literature texts; it also creates an eagerness within him to increase mastery of the Arabic language’s sciences, as well as understand the Qur’an and Sunnah.

As for other languages, learning them is a duty of sufficiency (*fardh kifayah*) which the State undertakes to fulfill via establishing foreign language institutes teaching the foreign languages the State needs to carry the Da’wah and to take care of the Ummah’s affairs like translation, etc.

4-3-2 ISLAMIC CULTURE

i) The Islamic 'Aqeedah

When studying the Islamic '*aqeedah*, attention is focused upon the fundamental '*aqeedah* thoughts from which every Islamic thought emanates, whether such thought is of the '*aqeedah* or (general) rules. The Islamic '*Aqeedah* is: Belief (*imaan*) in Allah, His Angels, His Books, His Messengers, the Last Day and *al-Qadha wa al-Qadr* (Divine fate and destiny) the good and bad of which is from Allah (swt).

The curriculum graduates in teaching the '*aqeedah*'s thoughts according to a student's age. So the student's attention is attracted to studying Allah's unique creation surrounding him, influencing their young minds to ponder upon this unique creation to attain conviction in the existence of the Creator, the Director (*Al-Mudabbir*) in order to praise and thank Allah for this favours via worshipping and obeying Him. The curriculum then advances, in the following stages, to offering definitive proofs for the '*aqeedah*'s thoughts, whether intellectual or **informative** (*naqliyy*), like the rational proof of Allah's existence, the Prophethood of Muhammad (*Salla Allahu 'alaihi wa sallam*) and the Qur'an being from Allah; and the informative proofs for the existence of Angels and the Day of Judgement. Then, it focusses upon thought related to the '*aqeedah* of *al-Qadha wa al-Qadr* and the effect of believing in

them upon the Muslim's action like adopting the principle of causality, and then other 'aqeedah thoughts such as Tawakul (depending) upon Allah, and that Allah Alone controls lifespan (*ajal*) and sustenance (*rizq*).

ii) The Noble Qur'an and its Sciences

- **Memorisation and Recitation**: Schools must exploit the period before the age of puberty to make students memorise the greatest portion possible of the Noble Qur'an. Memorisation begins at the **pre-school interval** while directing students distinguished with strong memorization to the faculty of the Qur'an memorization section associated with the school. The school must also be keen to improve students' **proper recitation** of the Qur'an together with its intonation (*tajweed*).
- **Tafseer**: Students are taught to understand the Qur'an gradually. In the first stage, teaching the general meaning together with explaining the difficult words suffices, while linking the relevant ayat to the rules mandatory for students e.g. prayer, *wudhu*. Then progressing in the next stage to *Tafseer* and what it encompasses with respect to creeds, *Shari'ah* rules linked to action, circumstances of revelation and abrogation.

iii) The Prophetic Sunnah

The student studies the Prophetic Sunnah from his first joining school via memorisation and understanding. In the beginning, those ahadith close to children's mind are chosen such that they are easy to memorise and understand e.g. his (SAW) saying:

«بني الإسلام على خمس، ...»

“Islam is founded upon five (pillars)...”

and:

«المسلم أخو المسلم ...»

“The Muslim is the brother of a Muslim...”

Then the student graduates to memorising and understanding ahadith as well as their relevant situations (*munaasabaat*) by choosing those ahadith related to *Shari'ah* rules specific to the student's age group. For instance, he memorises upon attaining seven years the Prophet's (SAW) saying:

«مروا صبيانكم بالصلاة لسبع سنين...»

“Command your children to pray at seven years...”

And upon attaining puberty, he memorises the Prophet's (SAW) saying:

«رفع القلم عن ثلاثة: عن الصبي حتى يبلغ...»

“The pen (i.e. accountability) is lifted from three (persons): The child until he matures...”

and:

«يا أسماء، إن المرأة إذا بلغت الحيض...»

“O Asma, when the woman attains menstruation...”

At the advanced school stages, the students studies the Prophetic Sunnah while linking the ahadith to their relevant occasion, just as they are linked to the *Shari'ah* rules derived from them.

iv) Jurisprudence (Fiqh)

Fiqh is studied via the *Shari'ah* texts of the Qur'an and Sunnah. The student learns the *Shari'ah* rules obliged on him according to his age, since *Fiqh* is defined as: Knowledge of the practical *Shari'ah* rules derived from their detailed evidences. Children begin with the rules of prayer, fasting, etiquette of dealing with parents and people without exploring the rules required at the age of puberty e.g. rules of major ritual impurity (*janabah*), major ritual wash (*ghusl*), menstruation and childbirth which are taught at a time close to the stage of puberty. Likewise, the focus is upon rules related to morals such as loyalty, trustworthiness, boldness in speaking the truth. Then, it progresses to studying *Fiqh* in a general manner such as jihad and leadership and their rules together with studying some of the *Fiqh* principles e.g. the

principle(s): “No (inflicting) harm or being harmed”, “Any doubt will avert the hudood” and “The prerequisite of an obligation is an obligation.”

v) **Prophetic Seerah**

The child begins studying the Prophetic *Seerah* from his first joining school with such study graduating in terms of expansion. The student studies the whole life of the Prophet (SAW) in summary, from his birth to death in the first course (first stage). The same is reviewed in an expansive and deeper form according to the student’s age, such that the student completes studying the Prophetic *Seerah* in detail together with its *Fiqh* and derived rules upon completing the three school stages. Focus must be paid upon the rules of carrying the Da’wah, and establishing the State and spreading Islam.

vi) **Muslim History**

The student studies this according to what suits his age just like his study of the *Seerah* and *Fiqh*. Focus must be paid upon studying the bold **attitudes** (*mawaqif*) of Islamic personalities like the *Sahabah*, *Tabi’in* and the rulers and scholars who came after them e.g. the attitudes adopted by Abu Bakr in defending the Messenger (SAW) and during the apostasy wars, and Umar during his *Hijrah*, Uthman in his liberal generosity, Ali in bravery, Bilal in patience and endurance, Umar bin Abdulaziz in upholding justice, Mu’tasim Billah in the sense of

upholding honour, Salahuddin during his wars (against the Crusaders), Sultan Abdulhamid II in protecting Palestine, Qadhi Shurayh in judging with justice, As-Shafi'i in *Fiqh*, Ahmad bin Hanbal in boldness, Khalid bin Walid in obedience and similar attitudes. This is done to consolidate the Islamic concepts about life.

The history of other nations and peoples is studied merely to take heed of their lessons during the third school stage as well as in some university faculties, in order to understand the mentalities of other peoples and nations so as to interact with, and carry the Da'wah to them.

4-3-3 SCIENCES, KNOWLEDGE AND SKILLS:

Such knowledge has no direct relation to one's viewpoint in life nor is it derived from the Islamic '*aqeedah*' though they are built thereupon, such as the skills and knowledge students require to be able to interact practically in life. The first thing to be taught to students is the required sciences to interact with their environment they live in including mathematics and general knowledge of the machines and tools they use e.g. electrical and electronic devices and house appliances, and likewise traffic, highway and street rules. Care must be taken to teach these subjects according to the environment where the student lives, whether industrial, agricultural or commercial; or mountainous, plains or coastal, hot or cold. The goal of

teaching these subjects up to the age of ten is to enable the student to interact with his surroundings and derive use from them according to the student's age and needs. Whereas, after the age of ten, students begin by learning mathematics together with its branches gradually; likewise, other sciences such as physics, chemistry, biology and useful sports e.g. swimming, leaping, and archery. After attaining puberty, military training under the military supervision is added to these skills.

5. TEACHING UNITS

Each school curriculum subject is divided into teaching units, with each unit covering a defined portion of the subject capable of study as one unit within a maximum period of eighty-three (83) days i.e. in one course. Experts supervise each study subject in order to draw and define (the portion of) the subject to be studied in each term and each school stage. Likewise, they supervise dividing the subject into units corresponding to student ability and age. Subject units graduate sequentially until the entire subject is covered in the three school stages whether this sequence is from the easier to the more complicated as in Mathematics and Empirical sciences, or from comprehensive to details and branches like as in the subjects of the Prophetic Seerah and Islamic History. In scientific subjects like Mathematics, these units commence with the system of counting and simple arithmetic like addition and subtraction, then graduating to multiplication and division; then fractions and their functions, followed by algebra and equations. Then, in advanced stages, the

student studies the principles of differential equations and Integral Calculus, Higher Mathematics and so on until the entire adopted Mathematics curriculum is covered in the school stages.

This requires the curriculum designer for specific teaching units to ensure that the subject conforms to student age, and to divide the subject intended for study in all stages into a maximum of 36 units, each unit in a book bearing the number of the course it will be studied in. The number of teaching units could be less than 36 for the subjects taught in later term e.g. physics. For instance, chemistry in the scientific branch is composed of 12 units; the students may commence the first unit in the 25th term and move onwards until the 36th term of the scientific branch of the school stage, whereas the general knowledge subject which is composed of 12 units, can commence in the 13th term and end in the 24th term.

The book bears the unit number as well as the course number to be studied in. So in the 25th term, for instance, the student studies Mathematics unit 25/25, Principles (*qawa'id*) unit 13/25, General Knowledge 12/25, Eloquence (*Balagha*) unit 6/25 etc.

6. STATE SCHOOLS AND THE SYSTEM OF SCHOOL TERMS:

The division of schools within the State is built upon the basis of average student age rather than school terms in order to be bound by the *Shari'ah* rules related to teaching and discipline, so as to deal with students

according to their age. Schools are divided according to these age groups into 3 types as shown in the following chart:

School	Age Group	School Terms
First (Primary)	From completing six years to completing ten years	1-16
Second (Middle)	From completing ten years to completing fourteen years	13-23
Third (Secondary)	From completing fourteen years to the end of school stages	25-36

The school is not exclusively bound by school terms only; rather it extends to associate with schools of the previous and following stage in a number of terms in order to guarantee distribution of students in the 3 stages according to their age groups. The first stage school of teaching is exclusively for students less than ten years old, with the student having completed 12 school terms upon attaining ten years (4 yrs times 3 courses per year=12 courses). However, the serious student can at this stage complete 16 school terms (4 years times 4 terms per year=16 terms). Accordingly, schools of the first 2 stages overlap in teaching the required terms 13-16 to students between 9 and 12 years, for instance, term number "15" is taught in the first stage to the serious student who is not seeking a break in any term, his age will be $(6+4/15=9\frac{3}{4}$ years) i.e. within the first stage group. The second stage for the student who seeks the holiday, he will be $(6+3/15=11$ years) i.e. within the second stage age group. This overlap exists also between the second stage school and the third stage school, they overlap in teaching the term "25-32" which

are mandatory for students between 13 and 17 years of age. The 28th course for example, is taught in the second stage for the serious student who does not take a break from any term; his age will be $(6+4/28=13)$ years) i.e. within the second stage. Similarly, the 28th course is taught in the third stage school for the students who take a break between courses: his age will be $(6+3/28=15 \frac{1}{3})$ years) i.e. within the third stage age groups. This is the case for all the overlapping terms between the mentioned stages in the chart on page 74.

7. STUDY SUBJECTS AND STAGES

As we have said before, the school education is divided into 36 school terms distributed between 3 stages according to student ages such that each stage is regulated by the relevant *Shari'ah* rules. With respect to study subjects, each stage has specific subjects together with specific rules related to failure and progress (transferring from one course to the next). Study subjects in each stage are divided into two: Basic subjects and Skills and Activities Subjects.

First School Stage:

Terms	Basic Subjects	Skills and Activities
1-12	Islamic Culture, Arabic Language, Science, Mathematics	Computing, Mental Skills, Physical Education, Drawings, Library

In the 1st school stage, two teachers begin teaching students from the first term. The first teaches them Islamic culture and Arabic language, the second teaches them sciences and mathematics. Both share in teaching skills and activities. The teacher should remain with his students in this stage for at least three consecutive school terms.

In the skills subject, the teacher gives the child activities to develop his ability to link and think e.g. building and dismantling of things. Care must be taken to relate these activities and skills to the term's basic adopted subjects.

Second School Stage:

Terms	Basic Subjects	Skills and Activities
13-24	Islamic Culture, including Islamic History, Arabic Language, Mathematics, Computing, General Science	Drawing, Agriculture, Industry, Physical Education, Library

The “General Sciences” subject in this stage includes principles of chemistry, biology, physics and geography.

Third School Stage:

This stage covers the terms 25 to 36. In this stage, all students participate in the same study subjects in terms

25 to 30 only. Thereafter, in terms 31 to 36 students join the **optional branches** (*furoo*’) they prefer. These **options** are:

- Cultural Option
- Scientific Option
- Industrial or Technical Option (computing, mechanics, electrical, communications, cartography etc.)
- Agricultural Option
- Commerce Option
- Domestic Option (for females)

The following chart shows the subjects studied in each of these options:

	Terms	Basic Subjects	Skills and Activities
1	25-30 All Students	Islamic Culture, Arabic Language, Mathematics, Computers, Chemistry, Biology, Physics, Geography.	Library, Military Skills, in addition to what is decided by the experts in the field and what is most suitable to the geographical area.
2	31-36 Cultural	Islamic Culture, Arabic Language, Computing,	All types of thoughts, Library, Military Skills, in

		General Mathematics, General Science.	addition to what is decided by the experts in the field and what is most suitable to the geographical area.
3	31-36 Scientific	Islamic Culture, Arabic Language, Mathematics, Computing, Chemistry, Biology, Physics, Geography.	All types of thoughts, Library, Military Skills, in addition to what is decided by the experts in the field and what is most suitable to the geographical area, Scientific Research, suitable Laboratories for each subject.
4	31-36 Industrial	Islamic Culture, Arabic Language, Computing, General Mathematics for industry, General Science for Industry, in addition to what	All types of thoughts, Library, Military Skills, in addition to what is decided by the experts in the field and what is most suitable to the geographical

		is decided by the experts in the Industry field	area
5	31-36 Agricultural	Islamic Culture, Arabic Language, Computing, General Mathematics for Agriculture, General Science for Agriculture, in addition to what is decided by the experts in the field of Agriculture	All types of thoughts, Library, Military Skills, in addition to what is decided by the experts in the field and what is most suitable to the geographical area, farm or plant nursery for practical training like laboratories.
6	31-36 Commerce	Islamic Culture, Arabic Language, Computing, General Mathematics for Commerce, General Science for Commerce, in addition to what is decided by the experts in the field of Commerce	All types of thoughts, Library, Military Skills, in addition to what is decided by the experts in the field and what is most suitable to the geographical area

7	31-36 Domestic (for Females)	Islamic Culture, Arabic Language, Computing, General Mathematics, General Science, Domestic Health, Child Care, Social Life, and what is decided by the experts in the field.	All types of thoughts, Library, Sewing, Hair Dressing, Cooking, House Organizing, in addition to what is decided by the experts in the field of Home and Child Care.
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In the cultural option of the third school stage, the student takes extended topics in both Islamic Culture and Arabic Language. Experts determine the requirements in the subjects of *Fiqh*, *Usul*, Tafseer, 'Ulum Al-Hadith, History and other Islamic culture options. Likewise, they adopt specific courses (*manaahij*) in the Arabic language options required for this stage such as Eloquence (*Balagha*), Literature texts etc.

In non-scientific options, the student takes Mathematics and Sciences in a concise form with focus paid only to the topics required for their option. Thus the Commerce option student takes Mathematics topics related to Commerce e.g. Accounting, Zakat and Inheritance Accounts, Profits and Loss Accounts together with Bookkeeping and Cashbook Accounts; likewise he/she takes topics in **Statistics**. Whereas the Industrial option

student takes topics specific to Industry such as Geometrical Drawing, Shapes, Area and Volume Calculation etc.

The General Sciences student of the non-scientific option takes topics focusing upon studies of the Human Body, Diseases, Public Safety as well as scientific topics related to man and his environment. In the agricultural option, topics related to agriculture and nutrition are added such as methods of **Plant Agriculture**, their diseases and treatment, types of soil, fertilisers, insecticides etc.

The Industrial option student takes subjects related to the science of materials and their attributes such as Density and Mass, together with the principles of Mechanical Dynamics and Public Safety.

Experts adopt what the student requires in each school stage and each option of the third school stage.

8. SUCCESS AND FAILURE IN STATE SCHOOLS

8-1 SUCCESS AND FAILURE IN FIRST STAGE SCHOOLS (Primary)

The rules of passing, success and **promotion** (*tarfee'*) differ from one stage to another. In the first stage where basic subjects must be focused in the child's brain, the student does not progress to the next term until he passes all basic subjects in this stage. If the student fails one of

the basic subjects, he must repeat all the course's subjects. For instance, a child who cannot read, fails Islamic culture or cannot undertake the counting exercises adopted for the term cannot transfer to the next term.

Where the student fails any term of the first stage, he must repeat it in the immediate following term and he cannot take a holiday except after completing 3 consecutive terms after his failure...and so on until he completes the first school stage. If the student attains 10 years without successfully transferring to the second stage (middle), expert educators investigate his case in order to advise whether to transfer him to the second stage (middle) or to a special school for educating slow learners.

8-2 SUCCESS AND FAILURE IN SECOND STAGE SCHOOLS (Middle)

Where the student fails one of the basic subjects in this stage, he is promoted to the next term together with the subject such that he sits its exam together with the exams of the next terms' subjects giving the student enough time to study and understand the subject he failed. The school also gets enough time to offer additional courses to strengthen the students in the subject they failed.

The student fails the course if he fails two basic subjects of the term or if he accumulates two failures in basic subjects, i.e. the student is not promoted if he

accumulates two **supplementary exams** in any of the terms. The student progresses after repeating the term and passing all additional subjects together with passing the subjects he carried forward from previous terms.

Where the student fails a term of the second school stage, he must repeat it in the next course immediately, and he is not entitled to a holiday until after studying three consecutive terms after his failure...and so on until he completes the second stage. Once the student attains 15 years without successfully progressing to the third stage (secondary), expert teachers investigate his case to advise whether to promote him to the third stage (secondary) or to **vocational** (*hirafiyya*) institutes.

8-3 SUCCESS AND FAILURE IN THIRD STAGE SCHOOLS (SECONDARY)

If the student fails one of the basic subjects, he progresses to the next term together with the subject such that he sits its exam together with exams of the next terms' subjects.

The student fails if he fails two of the term's subjects or if he accumulates two of the basic subjects i.e. he does not progress to the next course if he accumulates two **supplementary exams** in any one course. The student progresses after repeating the term and passing all additional subjects together with passing the subjects he carried forward from previous terms.

In the situation where the student fails one of the terms of the third school stage he must repeat it in the next term immediately, and he is not entitled to a holiday until after studying 3 consecutive terms after his failure...and so on until he completes the third stage (secondary). If the student attains 20 years of age without completing the third stage i.e. without completing the 36th school terms, he is not allowed to remain in school. If he wishes, he may sit the general examination for the school stages externally, or join institutes that do not require success in the general exam.

9. GENERAL EXAMINATION FOR THE SCHOOL STAGES

At the end of the school stages and after the student successfully completes 36 terms, he sits the general exam i.e. “General Examination for the School Stages.” The student can also successfully complete the stage without taking the general exam; there are industrial and vocational institutes that do not in principle require the student’s attaining the general examination for the school stages.

- The “General Examination” is held twice every year. The first time in the month of Jumada Al-Awwal every year, and the second time in the month of Shawwal. Experts will assign the date for sitting and **timetable** of the exam every year. The student chooses whether to sit the exam in the month of Jumada Al-Awwal or Shawwal via his pre-registering for the exam.

- Separate exams are held for each of the third school stage options. There is an exam for the cultural, scientific, industrial and other options. Each option has a specific timetable.
- The exam covers what the student studied in all the three school stages, but with focus upon the subjects the student studied in the last 6 courses (31 to 36).

10. CLASS PERIODS AND SUBJECTS

The school day is composed of a number of class periods, each being 40 minutes. There is a rest interval of 5 minutes after every consecutive period. The daily timetable for the class periods is as follows:-

1. 1st and 2nd periods separated by 5 minutes.
2. Rest period of 15 minutes.
3. 3rd and 4th periods separated by 5 minutes.
4. Rest period of 30 minutes.
5. 5th and 6th periods.

Experts will assign the division of the required teaching units into weekly lessons such that each unit is given sufficient time for study in the course.

11. SCHOOL CALENDAR

The system of work and time in the Khilafah State is the Hijri calendar. The Hijri year is composed of 354 days

with 3 days set aside for the days of the blessed *Eid Al-Fitr* and seven days for *Eid Al-Adha*. Thus 344 days remain to be divided between the 4 school terms as shown in the following chart:

Term	Term Starting Date	Term Ending Date
First Term	1 st Muharram	25 th Rabbi' Al-Awwal
Break	25- 27 Rabbi' Al-Awwal	
Second Term	28 th Rabbi' Al-Awwal	22 Jummada Ath-Thani
Break	22- 24 Jummada Ath-Thani	
Third Term	25 th Jummada Ath-Thani	20 Ramadhan
Break	20, 21, 22 Ramadhan	
Fourth Term	23 rd Ramadhan	27 th Dhul Hijjah
Break	Includes the holiday of Eid Ul- Fitr: 1-3 Shawwal, and of Eid Ul-Adha: 8-15 Dhul Hijjah	

The first school course commences on the first day of Muharram Al-Haram every year for a period of 83 days including the Fridays occurring in that period; it also

includes the final examination period of that term. The course therefore ends after 83 days from its start. Then the next course commences after a holiday of 3 days at the end of the previous term.

The fourth term is a distinguished one as it includes the month of Ramadhan as well as blessed days of the *Eids* of *Al-Fitr* and *Al-Adha*. Some students or teachers may take the whole term as a holiday to perform the obligation of Hajj, or Umrah or to travel. Some may also perform the obligation of Hajj in the holiday of the blessed *Eid Al-Adha* which totals 7 days.

12. SIMPLE VOCATIONAL INSTITUTES

These institutes' function is to prepare a **technical vocational force** in specializations that do not require scientific depth e.g. carpentry, ironwork, tailoring, cooking etc. The student who does not wish, for any reason, to pursue school education may leave it after completing his 24th course and join these institutes to study one such specialisation.

Experts determine the study period for each of these options, as well as the subject nature that the student studies and required skills to perfect these vocations. Upon success in these institutes, the student is awarded a certificate known as a "Vocational Certificate" in carpentry, ironwork, tailoring, etc.

HIGHER EDUCATION

Higher education means: All formal organised education after school education.

1. GOALS OF HIGHER EDUCATION

i) To focus and deepen the higher education students' Islamic personality, that the stage of school education should have built completely, and raise this personality to become a leader who guards and serves the Ummah's vital issues i.e. the issues that Islam requires Muslims to adopt as matters of life and death. In the absence of Islam's application as a ruling system in life, the vital issue for Muslims is to establish the Khilafah and rule by what Allah revealed. Whereas when the Khilafah exists, the vital issue is preserving the Khilafah State, and to keep Islam alive and implemented in the Ummah, and to carry the Da'wah to the world, and confront threats to the Ummah's unity and State. The Islamic culture that serves the vital issues must continuously be taught to higher education students irrespective of their chosen options, in order to preserve the vital issues' vitality and focus within the Ummah's mind and emotions (*wojdaan*). This is in addition to the depth and specialisation in studying Islamic culture in all its branches such as *fiqh*, *tafseer*, *Usul* etc in order to produce the required scholars, *mujtahideen*, leaders, intellectuals, judges, jurists (*fuqaha*) etc until the Ummah exclusively flourishes, implements, preserves and carries Islam alone to the whole world via jihad. He (SAW) said:

«صنفان من الناس إذا صلحا صلح الناس وإذا فسدا فسد الناس: العلماء
والأمراء»

“Two types of people who, if they are righteous, the people are righteous and if they are corrupt, the people are corrupt: The scholars and rulers”
(Narrated by Abu Nu’aim in ‘*Al-Hulya*’).

And he (SAW) said:

«لا تسألوني عن الشرِّ وأسألوني عن الخيرِ يقولها ثلاثاً ثمَّ قالَ ألا إنَّ شرَّ
الشرِّ شِرَارُ العُلَمَاءِ وَإِنَّ خَيْرَ الخَيْرِ خِيَارُ العُلَمَاءِ»

“Do not ask me about evil but ask me about good’, saying it thrice. He said: ‘The worst of evil is the evil scholars, and the best of good is good scholars’” (Narrated by Ad-Darimi in the book ‘*Al-Muqaddimah*’).

Great care must be taken to produce the best of scholars.

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. Vital interests are those interests whose loss threatens the Ummah’s life e.g. a strong army able to protect the Ummah, defend its interests and pre-emptively attack the disbelievers in order to carry the Islamic message to them. Among the Ummah’s vital interests is securing essential needs like water, food, accommodation, security and health care. Higher education should produce researchers capable, both theoretically and practically, to innovate advanced means and styles in the fields of agriculture, water,

security and other vital interests enabling the Ummah to continue to control its own affairs according to its own vision and self-sufficiently. This is done by avoiding falling under the influence of disbelieving state(s) because of an interest.

He *Ta'ala* said:

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“never will Allah give the disbelievers over the believers a way [to overcome them].” [An-Nisa': 141]

Higher education should also produce political and scientific personnel able to present special studies and proposals to take care of the Ummah's vital interests, with particular emphasis on drawing long-term (strategic) plans necessary for the Khilafah State to serve these interests.

iii) Preparing the necessary task force to take care of the Ummah's affairs with respect to judges, jurisprudents, doctors, engineers, teachers, translators, managers, accountants, nurses etc. Just as the State is obliged to properly implement the Islamic rules in transactions and the penal code (*'uqoobaat*), it is similarly obliged to secure the Ummah's daily needs with respect to roads, hospitals, schools etc. Studying these specializations is a duty of sufficiency (*kifaya*) upon the Ummah, and the State must achieve this according to the *Shari'ah*.

2. TYPES OF HIGHER EDUCATION

Higher education 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 “licence” or “baccalaureate” in a specific subject in one of the university faculties.

Secondly-Study by Research: This is 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.

3. HIGHER EDUCATION INSTITUTIONS

The 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

3-1 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. The student who wishes to join these institutes should complete the third school stage (i.e. 36 school terms) whether or not he passed the general exam for the school stages. Experts determine the schooling terms and the necessary period for each vocation in these institutes, just as they determine the subjects for which the student gains exemption if he completed the industrial option in the third school stage. At the end of the study period, the student attains the "First Degree" certificate in the option he studied.

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 (*tat'eem*) etc. Also animal rearing such as livestock and birds, agro-processing and meat-processing etc. Experts determine the subjects for which the student gains exemption if he completed the agricultural option in the third school stage.

3-2 Employment Institutes

These institutes' function to prepare a workforce able to undertake some jobs that do not require the student to join university. To enrol into such institutes the applicant must have at least passed the general exam for the school stages. Experts determine the prerequisites for the student to join each type of these institutes, just as they determine the subjects for each option and the mandatory time period required to prepare the student in each institute. The student attains, upon completing his study, a "First Degree" certificate in the option he studied.

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 *wilayahs* according to the *wilayahs* needs. Coastal *wilayahs*, for instance, have institutes for marine vocations such as fishing, ship repair and running ports; whereas *wilayahs* known for agriculture have agricultural institutes, and so on.

3-3 Universities

The student who passes the “General Examination for the School Stages” is entitled to apply to enter the State's universities. Universities accept successful students twice in a year. 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 he 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 maths and physics topics, 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:

- Faculty of Islamic Culture and its sciences: Tafseer, Fiqh, Ijtihad, judiciary, Shariah sciences.
- Faculty of Arabic Language and its sciences.
- Faculty of Engineering Sciences: Civil, mechanical, electrical, electronic, telecommunication, aeronautical, computer engineering, etc.
- Faculty of Computer Science: Programming, information systems, program engineering, etc.
- Faculty of Sciences: Mathematics, chemistry, physics, computing, astronomy, geography, geology, etc.
- Faculty of Medical Sciences: Medicine, nursing, medical analysis, dentistry, pharmacy.
- Faculty of Agricultural Sciences: Crop agriculture, livestock, cattle and poultry rearing,

food preservation, crop and livestock disease sciences.

- Faculty of Financial and Administrative Sciences: Accounting, economic science, commerce.

Faculties can be innovated or merged according to need.

3-4 Research and Development Centres

These centres' function 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.

3-5 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.

4. HIGHER EDUCATION DIPLOMAS AND DEGREES

--The successful higher education graduate from technical vocational institutes attains a certificate known as a **“First Degree”** (Diploma) in telecommunications, computing etc.

--The successful higher education graduate from **vocational institutes** attains a **“First Degree”** in engineering, nursing etc.

--The successful higher education graduate via the taught study method in a university attains a **“Second Degree”**, currently equivalent to a baccalaureate degree or a licence.

--The successful higher education graduate of the first stage of research study attains a degree known as a **“First International Degree”** currently equivalent to a “Masters” degree.

--The successful higher education graduate of the second stage of research study attains a degree known as a **“Second International Degree”** currently equivalent to a “Doctorate” degree.

ATTACHMENT

The following chart demonstrates the distribution of students across school terms. The chart shows two boundaries within which most students fall. The first represents students who successfully complete 36 terms without taking any holiday during their study (as shown in the chart by a black **square**) thus completing the school stages in 9 years, the minimum time period to complete the 3 school stages. The other boundary represents a student who take one study term yearly for holiday (as shown by the gray square) while passing all terms; hence he completes the school stages in 12 Hijri years. Most students fall between these two boundaries (as shown by the **diagonal squares**).

As for students who cannot complete the school stages in 12 years for any reasons e.g. illness, repeated failure or otherwise, they are allowed to remain in school until they attain 20 years of age. The last column of the chart (from 17 to 20 years) covers this situation.