



Policy Paper: The Khilafah's Education Policy

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أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ

“Read in the name of your Lord who created. Created man from a clinging (clot of blood). Read, and your Lord is most bounteous. Who taught by the pen. Taught man what he knew not.” (Al – Alaq – 1-5)

Introduction

Any Nation whose people believe in an idea would also want their future generations to adopt such ideas so as to preserve them. This culture of a Nation is what determines a people's civilisation, the nation's goals, and their way of life. Such people are moulded into one Nation based on this culture. And it is this culture that distinguishes one nation from another. This also holds true for the Muslim Ummah.

What is meant by culture is the Aqeedah and what emanates from this Aqeedah in terms of Ahkams, solutions and systems; and what is based upon the Aqeedah such as other knowledge, sciences and the history linked to this culture (biography of the Ummah). If this culture is lost, it will lead to the demise of the Ummah as a distinguished Ummah; the objective of the Ummah and her way of life will be changed and she will be left following the culture of other nations.

The culture of any nation forms the personalities of its peoples. So it shapes the way a person passes judgements. It also shapes the desires and inclinations. As a result it influences the *aqliyah* (Thinking) and *nafsiyah* (behaviour). Therefore, preserving the culture of the Ummah and spreading it within society is one of the main responsibilities of the Khilafah.

The education system is the way to preserve this culture in the hearts and minds of the Ummah. This is true for any nation. This type of education runs according to the system and laws the State adopts and the State is responsible to ensure such a system functions through the administration, curriculum development and maintenance, employing teachers, how to deliver the subjects, etc.

This cultural threat is not one that has passed with the passing of time. With the Ummah reclaiming her understanding and adherence to the Islamic culture, the Western world has again realised that the only way to keep the Ummah from re-establishing the Khilafah is to again re-culture her. This reality is no more obvious than in the UK with the Government's initiatives to empower Muslim women and youth so they become full contributing participants of the British society; to teach Citizenship studies and the Capitalistic way of life within schools; to make the following of specific Islamic thoughts and practices as extremist and unacceptable.

What needs to be made clear is the education system of any nation depends on the government to ensure it itself is fully functional. To ensure it serves its purpose of safeguarding the ideas and propagating them to future generations requires regulations and governance. The Soviet Union used her education system to ensure no foreign ideas infiltrated the hearts and minds of her people. The Capitalist nations do the same. The

principles of the education system under the Khilafah outlined in this paper are no different. To expect that implementation of these policies and syllabi within our current realities will produce the desired outcome is naïve. Rather it is paramount that we realise to fulfil our responsibility as Muslim fathers and mothers, is a struggle to achieve both the best we can to safeguard our children at present while also struggling to establish the Khilafah to allow this responsibility to be fulfilled the way Allah (swt) intended.

The education system under the Islamic State is composed of policies, objectives, methods and styles of teaching, school education and higher education, to name a few. What follows is the application of some policies of the future Khilafah state.

Islam and Education: Past and Present

The Muslim world historically excelled in education and made huge contributions to science and technology. It was the Abbasids that first formalised education in the Muslim world setting in motion what is considered the golden age of Islam by historians, where substantial development occurred in many scientific spheres.

The *Khulafaa'* attracted to their courts men of science, poets, physicians and philosophers whom they supported. Learning progressed and developed with differences of creed, colour, race and tribe being no barrier to learning.

The Mosque served as the fundamental educational institution of the Khilafah. However, as the demand for learning grew, the *Madrasah* - modern day college began to appear. Prior to this period education was taught in mosques in an informal manner. At this early stage, people seeking knowledge tended to gather around certain knowledgeable Muslims - shaykhs; and these shaykhs began to hold regular religious education sessions - *majalis*.

With the creation of *Madrasah's* the *Jamia* (university) emerged. The Guinness Book of World Records recognises the University of *Al-Karaouine (Jami'at al-Qarawiyyin)* in Fez, Morocco as the oldest university in the world founded in 859.

Al-Azhar University, founded in Cairo, Egypt in the 10th century, offered a wide variety of academic degrees, including postgraduate degrees, and was the first fully-fledged university.

The Islamic form of education, was eventually emulated by the Europeans - of which many of the similarities stand till this day - the term Chair in a university, reflects the Arabic *Kursi*, upon which the *'alim* (teacher) would sit and teach his students.

The modern *doctorate* in Latin is termed "a licence to teach" and had already developed long before it was transmitted to Europe, being a direct translation of the Arabic *Ijazat at tadrīs*. A permission to teach was granted by an *'alim*, who had studied with an *'alim* after he had resolved a problem by issuing a *fatwa*, then defending it in front of a panel of *'alims*.

Even the modern day graduation ceremony resembles the Islamic ceremony. The robes worn today, were called *Jubba tul faqih*, and were given when an *'alim* received his *ijazah*.

The Khilafah also created the first public hospital (which replaced healing temples and sleep temples) and the psychiatric hospital, the public library and lending library, the academic degree-granting university, and the astronomical observatory as a research institute (as opposed to a private observation post as was the case in ancient times).

The first universities that issued diplomas were the Bimaristan medical university-hospitals, where medical diplomas were issued to students of medicine who were qualified to be practicing doctors of medicine from the 9th century.

Sir John Bagot Glubb wrote *"By Mamun's time medical schools were extremely active in Baghdad. The first free public hospital was opened in Baghdad during the Caliphate of Haroon-ar-Rashid. As the system developed, physicians and surgeons were appointed who gave lectures to medical students and issued diplomas to those who were considered qualified to practice. The first hospital in Egypt was opened in 872 AD and thereafter public hospitals sprang up all over the empire from Spain and the Maghrib to Persia."*

Madrasahs were also the first law schools, and many have suggested that the "law schools known as Inns of Court in England" may have been derived from the *Madrasahs* that taught Islamic law and jurisprudence.

21st Century

The Western world understood that the best way to destroy the Khilafah was to rob her people of their Culture. So they started with setting up educational institutions throughout the Muslim world. These schools, colleges and universities, by adhering to their own curriculum, taught the Western culture to the Ummah. The Ummah mistakenly thought they were being taught new languages (English, French, Italian) and advances in the specialities (Engineering, Accounting, Medicine). Whereas with hindsight we are now aware of how they were building generations of our people to believe in Nationalism, secularism and so on. This ultimately further weakened the understanding of Islam and all that emanates from her Aqeeda so that as a Nation we declined and subsequently we lost the Khilafah. Such educational institutions continue to exist throughout the Muslim world and act as a persistent obstacle to the Ummah's revival.

February 2008 saw the culmination of a study by the World Bank which analysed education in the Muslim world. The World Bank report on education reform in North Africa and the Middle East concluded that the quality of education in the Arab world is falling behind other regions and needs urgent reform if it is to tackle unemployment. The report said unemployment in the Arab world averaged 14%, which is higher than other areas in the world, except Sub-Saharan Africa, with the Palestinian territories coming highest with nearly 26%.

A senior World Bank official, Marwan Muasher who contributed to the report said educational reform went hand in hand with economic development, especially given the region's extremely high youth population. *"It's a very youthful region - 60% of the region's population is under 30 years of age, close to 100m new jobs will need to be created over the next 10 to 15 years in the*

Arab world," he explained. "If we are to create such jobs, then we have to start with education."

Another study carried out in January 2008 by the Tunis-based Arab League Educational Cultural and Scientific Organisation found that 30% of the approximately 300 million people in the Arab World were illiterate.

The Muslim World has made no contribution to science or contributed anything substantial to technology. It remains today in a state of gloom and anarchy where leaders inherit their thrones for life and ensure the population remains in poverty with little care for the educational needs of the people.

The report confirmed that the region has only invested about 5% of GDP and 20% of government budgets in education over the past 40 years. Some developments have occurred in countries such as the Gulf States and Egypt, where many children have benefited from compulsory schooling, and opportunities to continue their formal education. Learning outcomes in these countries have improved from what they were previously.

However, the region as a whole has not made the best use of its accumulated human capital. Unemployment is particularly high among graduates, and a large segment of the educated labour force is employed by governments. Not surprisingly, the link between human capital accumulation and economic growth, income distribution, and poverty reduction in the region is weak.

What is very clear is that the Muslim rulers are intellectually bankrupt without any vision for the Muslim world and have in fact implemented policies that have contributed to the multitude of problems in the Muslim lands.

The royal family in Saudi Arabia spends millions every year on shopping malls and family trips abroad. In Egypt Hosni Mubarak spends more on building palaces than his people, whilst Jordan spends more on renewable energy than on welfare. Education has never been a priority for the Muslim rulers. As a result a very small skilled workforce spends more time working abroad than in the Muslim world.

Education Policy

The education policy consists of some of the Ahkam Sharia and administration rules related to the education syllabi. What is meant by Ahkam Sharia is that there are evidences for these aspects of education from the Shari'ah texts, for example, segregation between men and women. The administration rules are the Mubah (permissible) styles and means adopted by the State as successful styles and means in achieving the intended outcome of education.

Taken from the draft constitution of Hizb ut Tahrir are examples of such policies:

Article 165: The Islamic creed constitutes the basis upon which the education policy is built. The syllabi and methods of teaching are designed to prevent a departure from this basis

Article 166: 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 167: The goal of education is to produce the Islamic personality and to provide people with the knowledge connected with life's affairs. Teaching methods are established to achieve this goal; any method that leads to other than this goal is prevented.

Article 173: It is an obligation upon the State to teach every individual, male or female, those things which are necessary for the mainstream of life. This should be obligatory and provided freely in the school education. The State should, to the best of its ability, provide the opportunity for everyone to continue higher education free of charge.

General objectives for education

There are two key objectives which must be achieved when setting the education syllabi:

- 1) Building the Islamic Personality (aqliya and nafseeayah) by planting the Islamic culture in the hearts and minds of students
- 2) Preparing them (the future generation) to become scientists, specialists in all fields of life (Islamic sciences and natural sciences) so that they give rise to the Ulema and specialists who will lead the Ummah to become a leading nation. In this way the State will lead with her own ideology and will not become influenced by other ideologies.

Modes of Teaching

The correct method of teaching is via stimulating the intellect. This means the teacher addresses the subject in a manner that convinces the mind, and the student receives the subject in a manner where their mind is convinced. The mind is the means for both teaching and learning.

For this to take place the teacher should do their best to let the student sense the reality. This can be achieved in many ways such as describing the reality using appropriate language, discussing in a way that is appropriate for particular age groups, undertaking experiments, debating, problem solving, etc. The student needs to sense the reality being taught so that they can be convinced and come to the conclusion as if it were their own. For example, children can be given seeds to grow. Each seed may be put in conditions where certain aspects of what is essential for their growth (sun, water, carbon dioxide, etc) are eliminated and where these conditions are all present. The child can then watch to see what happens. This can be used to prove either dependency in their being a Creator or simply the need for appropriate conditions for plants to grow. Likewise, caterpillars or tadpoles can be kept to show the changes that take place for them to become butterflies and frogs. Even taking students to engineering plants or factories to show how engines work, how materials have specific properties, and so forth. These are just some examples that allow the student to sense the reality so as to grasp the ideas being taught with understanding and conviction.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

“And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for a people who understand.” An-Nahl (16:12)

Unlike the method, styles and means are a certain way to do an action which is not fixed from *Abkam Sharia*. The method to teach involves using the intellect and ensuring students are allowed to sense realities so as to be convinced. If this does not take place then students would become educated (be filled with much information) but not become thinkers. With regards to education what is meant by styles and means are all types of actions and materials that the teacher does or uses in order to deliver a concept or knowledge quickly or successfully to the students. Examples of styles include, debating, experiments, scientific training, etc. Examples of means include, use of pictures, cartoons, CD's, etc. So appropriate styles and means such as growing seeds, observing nature, visiting industries and the like need to be used to achieve the method of instigating thinking and conviction.

Schools should use suitable styles and means to strengthen the intellectual way of thinking for students because this forms the basis for enlightened thinking and revival. Those involved with determining the syllabi and teaching tools should continuously excel in identifying better styles and means to pass the ideas and knowledge. They should also bear in mind the differences between students and how best to stimulate the intellect of all.

When ideas being passed are linked to the view point in life (this type of knowledge is what builds the aqliyah), the emotions of the students must also be addressed and built in line with this view point. This is achieved by linking these concepts to a specific objective such as how to satisfy a desire. This is the way in which the nafsiyah is built. Together they build the Islamic personality. When the ideas are not linked to the view point about life such as the natural sciences then they need to be taught in a way to prepare the student to deal with the Universe, that is, to deal with their surroundings.

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ

“And He has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness form Him. Verily, in it are signs for a people who think deeply.” Al-Jathiyah (45:13)

The Muslim needs to build an Islamic personality. He or she also needs to learn the natural sciences to benefit from it and utilise it to serve the interests of the Ummah and her vital issues. Knowledge is not gained just for the sake of the knowledge but for the sake of benefiting from the ideas and knowledge learnt in this dunya. Both these aspects are important and need to be achieved through the education system but each has a specific way within the system.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ
إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun.” Al Qasas (28:77)

School Education

There are 3 targets for education at school level:

- 1) To build the Islamic personality
- 2) Teaching students what they require of skills and knowledge to deal with their environment (agriculture, electronics, etc.)
- 3) To prepare students to enter university level by teaching them the required primary sciences, whether this is in a cultural subject such as language, fiqh, etc. or a scientific subject such as maths, physics, chemistry, etc.

School education will be divided into 3 stages: primary (6-10 year olds), intermediate (10-14 year olds) and secondary (14 year olds until they finish school which does not extend beyond 20 years of age). Entrance into each stage is according to the age of the student and not according to set standards alone. This is based on Islamic daleel: **“The childhood ends with the maturity (balek)”**.

There are also Islamic evidences that point to the fact that the student must be dealt with differently in each of these stages of school. Such as:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَذْنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ
العِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ
بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr salah, and while you put off your clothes for the noonday (rest) and after the Isha prayer. (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other.”

(Surah Nur: 58)

“The pen is raised from 3, the insane, the one who is sleeping, and the immature”

(Related by Ahmad, Abu Dawood and al-Tirmidi)

“Oh Asma, when the woman reaches puberty, she should cover except for the face and hands” (Narrated by Abu Dawood on the authority of 'Aishah (ra))

“With Banu Quraida, only those who had reached puberty were killed” (Bukhari)

“Order your children to pray by 7 and beat them when they are 10” (Bukhari)

These evidences indicate that not only should the behaviour of a Muslim be built according to their age but the way to achieve this behaviour is also related to age. To fulfilment of some acts before the age of 10 is without beating but may involve other forms of punishment. After the age of 10 until puberty beating can be applied if necessary. The

Hudood and other types of punishment are not used until a child has reached the age of puberty. After puberty they are judged by a *Qadi* and so schools will have *Qadi's* present.

When a student reaches 10 he or she enters the Intermediate stage regardless of whether they pass the primary level modules or not. This means that in the intermediate level modules will be taught for the appropriate age.

Such a setup is a reflection of the unique thinking of the Islamic ideology. Without the State in existence this set up cannot be achieved even if we only take the aspect of the *Qadi* being present to pass judgement and these judgements being implemented such that the Ummah is safeguarded against attitudes and values alien to Islam.

The entire school education consists of 36 semesters. Each semester consists of 83 days. Each semester will have fixed modules that need to be taught. The system will work according to the Hijri calendar. There are 4 semesters in each Hijri year and there are 3 days holiday between each semester. In addition there will be 3 days holiday for Eid al-Fitr and 7 days for Eid al-Adha. The first semester will start in Muharram. The 4th semester will include the months for Ramadhan and Hajj. Provided students pass the first 3 semesters in consecutive sequence, they can take the 4th semester off and spend time for Ramadhan and Hajj. Teachers are also allowed to take the entire 4th semester off and use this time purposes such as doing Hajj. This is another specific example of how without the State school holidays during this period cannot be given to everyone to enable the people to focus on their Ibaadah if they so wanted.

Children start school at the age of 6 Hijri. Admission is taken in each semester so no child is waiting a whole year. It is allowed for the child to take a holiday for one semester after having completed 3 consecutive semesters. They can however, continue for all 4 semesters. If they take this option they finish their school education in 9 years. Otherwise with a holiday every 3 semesters, they finish in 12 years. This system of semesters will take into consideration the individual child's abilities. Some will take longer to finish their school education due to not passing the modules. However, once they reach the age of 20 they will be exempt from school and will be given apprentice roles. Apprentice roles include cookery, carpentry, tailoring, etc. Anyone who wishes not to continue their school education can do so after the 24th semester and enter such apprentice roles. Completion of apprentice roles will lead to a certificate.

Each stage of school will consist of two types of modules.

Firstly, the core modules which in the Primary stage include: Islamic education, Arabic, Science and Maths.

Secondly, the skills and activities module which in the primary stage includes: IT, Art, Sports, etc.

In the Intermediate stage, the core modules will have more branches such as Islamic culture, Islamic history, biology, chemistry, and also include other subjects such as IT.

The skills and activities module will also include a wider range of subjects such as agriculture, industry, library skills, etc.

In the Secondary stage all students are taught the same between semesters 25-30. For semesters 31-36 they chose a speciality direction, for example, they take Culture (which will then have extended modules on Islamic culture, Arabic, etc.), Science, Commerce and so on. There will be specific rules on how many and which modules need to be passed in each semester before the child can progress into the following semester. However, if the child reaches the age of 10 without passing 1 or more of the core modules than he or she will be assessed by an expert to ascertain if they can go into the Intermediate stage or require a special needs school. A similar assessment will take place at the age of 15 or when the child is to enter the Secondary stage. The draft constitution includes this distinction between the core and skills modules.

Article 168: A distinction should be drawn between the empirical sciences such as mathematics, on the one hand, and the cultural sciences on the other. The empirical sciences, and all that is related to them, are taught according to the need and are not restricted to any stage of education. As for the cultural sciences, they are taught at all stages of the school education according to a specific policy which 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 the education.

Article 170: Arts and crafts may be related to science, such as commerce, navigation and agriculture. In such cases, they are studied without restriction or conditions. Sometimes, however, arts and crafts are connected to culture and influenced by a particular viewpoint of life, such as painting and

sculpting. If this viewpoint of life contradicts the Islamic viewpoint of life, these arts and crafts are not taken.

There will be a general exit exam for the school education. This will take place twice a year, in Jamad al-Ula and Shawwaal. Anyone who has completed the total of 36 semesters can apply to take this exam. It will include modules from all 3 stages but with specific focus on the modules taught in semesters 31-36. Consequently, the exam will be specific for each speciality branch that the student can take over semesters 31-36.

Experts in the appropriate fields will draw up the curriculum, the timetables, the lesson plans, and exams and so on.

Non-governmental schools and kindergartens will also be allowed to exist within the Khilafah. However, the Islamic State is responsible to ensure education is built upon the *Aqeedah* or emanates from it.

Article 172: The State's curriculum is only one, and no curriculum other than that of the State is allowed to be taught. Private schools provided they are not foreign, are allowed as long as they adopt the state's curriculum and establish themselves on the State's education policy and accomplish the goal of education set by the State. Teaching in such schools should not be mixed between males and females, whether the students or the teachers; and they should not be specific for certain deen, madhab, race or colour.

The system for higher education

Higher education is any regular education after the school education. The objectives for higher education are as follows:

- 1) Strengthen and deepen the Islamic personality of the students. The Islamic culture will continue to be taught to all higher education students regardless of speciality. From some of these students will come the future Ulema for the Ummah. There needs to be an understanding has that future generations must look after the life and death issues of the Muslims under the Khilafah. These issues include maintaining the Khilafah, maintaining the Islamic life and implementing it upon the Ummah, carrying the *dawah* to the world and preventing anything that would threaten the unity of the Ummah or State.

“There are 2 types of people if they become good then the Ummah will be good and if they become bad then the Ummah will be bad: the scholars and the rulers” (narrated by Abu Nu’aim in ‘Al-Hulya’).

“Do not ask me about the bad but ask me about the good” Prophet (saw) repeated this 3 times then said, “indeed the worst of the worst are the bad scholars and the best of the good are the good scholars” (Bukhari)

Therefore, it is necessary to take care for producing such scholars.

- 2) Produce some people to serve the vital interests of the Ummah and to put strategical plans for the Ummah. This is to ensure the Ummah won’t be under the influence of other States (army, food, water, etc). The Ummah also needs politicians and academics that can give recommendations and research about taking care of the Ummah.
- 3) Produce people to take care of the affairs of the Muslims in judiciary, medicine, teaching, accounts, etc. This is Fard Khifayah.

There are two types of higher education:

- 1) The education which is taught via lectures, etc. This is the basis for undergraduate education leading to a diploma or Bachelors degree.
- 2) Research led education. This comes after the attainment of a diploma or Bachelors degree. The aim is to excel in one of the branches of culture or science so as to bring forth new knowledge or understanding. This leads to the attainment of a Masters Degree or doctorate.

To achieve the targets of higher education the State will produce institutions. These institutions include technical colleges, colleges, universities, centres for research and development and military colleges.

Article 169: 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 174: The State ought to provide the means of developing knowledge, such as libraries and laboratories, in addition to schools and universities, to enable

those who want to continue their research in the various fields of knowledge, like fiqh, hadith and tafseer of Quran, thought medicine, engineering and chemistry, inventions and discoveries, etc. This is done to create an abundance of mujtahideen, outstanding scientists and inventors.

Conclusions

This is a general explanation of the policies, objectives and set up of the Islamic education system that InshaAllah will exist with the return of the Khilafah. Without the State we can not expect the outcomes needed in terms of peoples personalities and the progress of the Ummah. The education branded Islamic across the Muslim world has failed to achieve the aims that many sincere people set out to achieve. However without an Islamic society, what is taught in such institutes is at complete odds with wider society, it is this reason many who attend Islamic schools graduate with confused mentalities or are extremely knowledgeable but lack the Islamic nafsiyyah.

The Khilafah upon its establishment will put in place a department for education with a mandate to establish the Islamic education curriculum. In order for the Khilafah to develop, industrialise and establish a strong economic base it will need a wide skill base, which is what the education production line will generate. Due to this funding from the Khilafah's budget for education will be prioritised over departments such as space research and will only be superseded by critical area's such as healthcare.

Islamic history has shown that Islam has been at the cutting edge of educational development, this was achieved when such a policy was driven centrally by the Khilafah and the likes of Abu Hanifah were produced in Fiqh, Imam Bukhari in hadith, Imam Tabari in history, imam Qutabi in tafseer, Jabir ibn Hayyan in chemistry, Ibn al-Haytham in physics and Ibn Zuhr in medicine. The Islamic ideology lays the basis upon which the education curriculum and syllabi are constructed.