



The Education System in Islam -

We take a look at the Education System offered by Islam for Muslims & Non-muslims and compare the best education system the world can offer mankind.

In the Islamic State, schools, institutions and universities which were previously set up and run by the foreign imperialists and their agents, such as Aitcheson College, Lahore, St Joseph's School, Dhaka, St Johns Institution, Kuala Lumpur etc. will be shut down. These are institutions deliberately set up to inculcate young Muslims with non-Islamic ideas to implant in their minds awe of the Western way of life.

The Islamic state will have its own media department which it will use to propagate Islam and the Islamic values throughout the world and refute all the lies and misconceptions that have been propagated by the disbelievers. All the latest technological and scientific means of communications, such as satellite, electronic mail, teleconferencing etc. will be tapped, used and explored by the state in its quest to educate the citizens of Khilafah. Foreign media sources like BBC World Service, CNN, Voice of America etc., which exist in the Muslim world to confuse, attack and divert Muslims from Islam will be banned.

Mass media, TV, Radio, newspapers, books and conferences are the existing means which can be used within the Islamic State. No permission is required to set up any of the above, provided what they propagate is within the bounds of Islam.

Today the Muslim world is plagued by astonishingly high levels of illiteracy, e.g. Pakistan and Bangladesh. The Messenger of Allah (saw) tackled head on the issue of illiteracy amongst Muslims. He (saw) made the ransom of each prisoner at Badr to teach ten Muslims how to read. The Islamic state would strive to ensure every Muslim thus turns into either a scholar (mujtahid) or a learner (muttabi'i).

The Khilafah state would ensure the provision of free education to every male and female (Muslim and non-Muslim) at both primary and secondary levels. Education at higher levels would be encouraged and the state would help in funding those who wish to do so as much as possible. **"Allah does not change the circumstances of any people until they have changed what is within themselves."** [TMQ 13:11]

During most of Islamic history, every major city within the Khilafah possessed public and private libraries. Libraries such as Cordoba and Baghdad boasted collections of over 400,000 books. Arabic became the most important scientific language due to translation of works of Aristotle, Plato, Pythagorean school, Greek astronomy, Ptolemy and Euclid. Muslim scholars discussed and refuted many of the ideas of these scholars, e.g. Imam Ghazzali's 'Tahafut al-Falasifah' ('Refutation of the Philosophers') and Ibn Taymiyya's 'Kitab ul Ibtal' ('Book of Invalidity').

The Muslims use of the Zero, which was previously absent in mathematical sciences enabled great advances, solving problems that for centuries remained unsolved. Muslim mathematicians devised and developed algebra, and the concept of algorithms were thought up (and named after) Al-Khwarizmi, a famous Muslim scholar who lived in the Islamic State.

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The Khilafah state would set up libraries and laboratories in other than the schools and colleges in order to enable those who wish to take up further studies to do so, in various subjects such as fiqh, hadith and tafseer, or medicine, civil engineering, pure sciences etc. **MEDICINE** : Muslim physicians developed many surgical instruments to perform operations, as well as describing countless other aspects of medical science, such as :

Al-Razi used alcohol as an antiseptic, and found a treatment for smallpox in the 10th century.

Ibn Sina diagnosed and treated meningitis in the 11th century, and his textbook of medicine (Al-Qanun) was used as a standard reference in Europe for centuries after.

Ibn al-Nafis described the minor circulation of blood in the 14th century.

The words 'Retina' and 'Cataract' derive from Arabic.

Muslims were expert in ophthalmology, and explained the workings of the eye, and devised surgical procedures to remedy cataracts during the 13th century (all CE).

Science flourished under the Islamic Education system. The Muslims were the most advanced in the world in fields such as :

- ❑ mathematics,
- ❑ geometry,
- ❑ optics,
- ❑ astronomy,
- ❑ medicine,
- ❑ physics,
- ❑ natural sciences,
- ❑ engineering and many others.

The Khaleefah Harun al-Rashid would punish parents who had not ensured that their children had learned to read and pronounce Arabic. He also provided financial incentives for any who would teach, learn, propagate or debate issues of the deen.

What is Happening to Our Children?

All parents worry about their children's future. We have a vision that our offspring will be successful in life, and will possess the characteristics of a good person. We hope they will, along with becoming accomplished in their careers, be dutiful, obedient and respectful of their parents. Therefore, we are particular about their attendance and attitude towards school. As well as this we ensure that they attend after school lessons in the mosque. We do all this because naturally we feel that the education of our children is of the utmost importance.

Despite our concerns, we see more and more of our youth falling far short of our expectations. The lifestyles of so many are characterised by misbehaviour, disrespect and selfishness. They live by their own rules, with little or no consideration for others. Why has this happened?

Let us see exactly what your children are being exposed to under a non-Islamic education system. Consider a typical day in the life of a Muslim child (perhaps your child) in a western school.

You drop off your child, feeling satisfied that

they are about to enter an environment that is safe and secure. Is your assumption accurate? Do we really know what happens to our child once the classroom doors have been shut?

Perhaps the first lesson is geography. Your child will be taught about the different countries : its resources, population, peoples and culture, language, its national flag etc.... And many of these will inevitably be of Muslim countries. It all seems quite harmless until you realise that Islam does not recognise most of these countries as legitimate countries.

Islam looks to the Muslims as one nation not separated by these national identities which have been designed to cause disunity amongst the Muslims. Allah (swt) says, "And hold fast all of you together to the rope of Allah and do not be divided." [TMQ 3:103]

Your child may develop an identity other than that of Islam - an Asian, Arab or Black identity, or a Bangladeshi, Pakistani or Indian identity, rather than being Muslim, slave of Allah, unified by the belief in Allah.

Maybe the next lesson in the daily routine will be science. You expect your child to gain an understanding in science that will further his/her future career. But it is easy to forget that many of the ideas taught in this subject are in direct contradiction to the Islamic belief.

After all, many theories, hypotheses and speculations, which have no firm foundation in evidence and which are subject to dispute among experts are taught as if they are established facts. The Theory of Evolution suggests that humans evolved from apes. The principle of Conservation of Energy proposes that energy is eternal (cannot be destroyed or created, but just transformed). Humans are put in the same category as animals (differing by being just a more advanced animal). The water cycle is presented as a self-subsisting system.

Attitudes in Western science threatens the very status of God. Which of these false and baseless ideas is your child being taught today? How will these ideas affect your child's belief in Allah?

What about your child's history lessons? The only history that is taught is that of the West; its wars, its political development, its achievements, discoveries and inventions etc... Islam is not considered as having any important history, having little effect on the world. Its glories are portrayed as just an episode of world history that is now over. Moreover it is taught as a religion that subjugates and oppresses the innocent. Your child will learn more about the Romans than of the Muslims. They will learn more about the wars and battles fought in the way of Capitalism rather than the wars fought by the Muslims in the way of Allah.

What about Physical Education (PE lessons)? Islam obliges Muslims to conform to a code of dress that professes modesty. Allah (swt) says in the Qur'an : "O children of Adam! We have indeed sent down to you clothing to cover your shame and for beauty, and dress of piety - that is best." [TMQ 7:26] Your child may be told to wear clothing that does not cover them adequately according to Islam. Are you aware that most of the showers are communal, where children are completely naked?

In your child's religious education (RE) lessons Islam is compared to the likes of religions such as Christianity,

Judaism, Hinduism, Sikhism etc. The uniqueness of the Islamic belief is not presented but is diminished. Even labelling Islam as a religion is not accurate since Islam is a comprehensive way of life, covering all aspects from personal worship to governing life's affairs in a state.

The corruption does not end in the classroom. In between lessons, your child spends much of his/her time in the playground or common room, where children discuss the latest pop-stars, films, actors and actresses, footballers; idolising them to the point of emulating them. No longer are Muhammad (saw) and the Sahabah (ra) seen as the role models, but they have been replaced by the likes of Madonna, Michael Jackson, Take That, Gazza etc...

Even in the dining rooms, the food that is prepared does not conform to the Islamic dietary requirements (e.g. non-halal meat, pork etc.)

Perhaps you are considering a Muslim school for your children. Will this solve your problem? Will your child be guaranteed protection against corruption? Unfortunately the National Curriculum has by law to be taught in any school for it to gain permission to operate. Most of the above dangers will apply to any school that teaches from the same curriculum.

Moreover, education does not only happen in the school. Society itself plays a major role in educating your child. It can be thought of as a bigger school : instead of using blackboards, teachers and classrooms, society employs television, radio, advertising, billboards or children's magazines to educate your child with un-Islamic practices. Your child may grow increasingly alienated from you, the parent, and Islam. He or she may become more aware and accustomed to non-Islam.

How will the Islamic State differ in the education of your child? Will your child grow to know his/her deen without corruption?

Firstly, your child's education would be free since it is the state's duty to provide, as a basic necessity, free education for every male and female at primary and secondary levels. Every citizen of the state must be provided with education of that which is needed in all aspects of life. There would exist an Islamic curriculum with the objective of building the Islamic mentality and Islamic disposition (i.e. inclinations) in your child. So not only would your child's actions be shaped by Islam but also their likes and dislikes would be in accordance with Islam. They should as a result of school understand the halal and the haram and follow them with enthusiasm.

Let us consider a similar scenario as above. Your child arrives at a school in the Islamic State, and begins the day by greeting his/her colleagues and teachers with the greeting of Islam. Your child has the first lesson, perhaps

a science subject. It could be a selection of the experimental or pure sciences. It would be taught with the Islamic 'aqeedah (belief) as the basis and an overriding guide. You as the parent, could rest assured that ideas such as the Theory of Evolution would not be taught; humans would not be considered as advanced animals; the Big Bang Theory would not be taught as fact (these would be studied later in university along with their refutation). Allah (swt) says in the Qur'an : "But most of them follow nothing but conjecture. Truly conjecture can be of no avail." [TMQ 10:37]

Whereas science in the West is seen as a contradiction to belief in God, within the Islamic State science would be a confirmation of the existence of Allah. Your child would come home and explain that he/she learnt about the water cycle : how Allah (swt) causes water to rise as vapour from the seas by evaporation and form clouds; then Allah (swt) would cause these clouds to give rain once they were over the lands; and Allah (swt) would cause the rain-water to gather and return back to the seas to once again start the cycle. Nothing that is taught would be in contradiction to Islam. Allah (swt) says, "Lo in the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and in the ordinance of the winds, and the clouds obedient between heaven and earth, these are signs (of Allah's sovereignty) for people who have sense." [TMQ 2:164]

Your child's next lesson may be a cultural subject such as languages, geography, history or fiqh (jurisprudence). In geography, your child would be familiar with the Islamic atlas. He/she would learn about the vastness of the Islamic State; how the Muslims are unified in one land under one leader. How its resources are managed according to Islam; its citizens, whether Muslim or non-Muslims working together under one system. Your child would learn to be proud of being part of the leading nation.

In languages your child would learn the language of the Qur'an, not French or German (these could be studied in higher or further education). Your child would not have to go to additional out of school Arabic lessons. He/she could read and understand the Qur'an, or refer to books in Arabic.

In history, your child would be exposed to the rich Islamic history. He/she would study the different Khulafa'a and their achievements; the famous scholars and the roles they played; the discoveries and inventions that were made; the conspirators against Islam and how they were dealt with; the positive influence of the Khilafah upon the world. Your child could show how the achievements of the Muslims of the Islamic State placed them hundreds of years ahead of their contemporaries (who were in the Dark Ages). They could give accurate accounts of the battle between Salah- al-Deen and the Crusaders, or the life stories of the Sahabah (ra).

Your child would gain a sound knowledge of the fiqh (jurisprudence). They would be able to provide detailed evidences for rules in Islam. They may even be able to correct your own actions as advice to the parents. They would understand the respect and obedience that Allah (swt) requires from the child to the parent. Allah (swt) says, "Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not "oof" to them, nor repel them but address them in terms of honour." [TMQ 17:23]

School break times and lunch times would be a time to enjoy the company of other Muslims with good etiquettes, filled with conversations about famous Muslims : leaders, scholars, mathematicians, scientists and others who would be adequate role models. They would not learn to swear or learn of ill practices, and would possess the most pleasing mannerisms.

In the bigger school - society, there would be also a consistent education of Islam through the state is media. Through television, radio and children is magazines only Islamic ideals and values would be passed.

All these measures would guarantee the nurturing of a fine generation that could be the leaders of the Khilafah. And your child could contribute to this.

The Objective of The Education Policy in Islam

Islamic policy regarding seeking knowledge and education has always been aimed at building the Islamic mentality and the Islamic disposition (tendencies or inclination), which together form the Islamic personality. Islam develops a comprehensive understanding about life. And through this understanding, it shapes our actions, it also shapes our likes and dislikes. Children would, therefore, not only perform their Islamic duties, but they would do so with pleasure. Islam has dealt with both of these matters and linked them directly to the 'aqeedah (creed), so some of its texts deal with the thought (the mentality) and other texts deal with the tendencies (the emotions).

An example of the former is reflected in the saying of the Messenger of Allah (saw): "The reflection of one hour is better than the worship of seventy years." And an example of the latter is reflected in Allah's (swt) saying, "Say if your fathers and your sons and your brethren and your wives and your tribe and the wealth you have acquired and merchandise for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings His command to pass, and Allah guides not wrongdoing folk." [TMQ 9:24].

And also reflected in the Messenger of Allah (saw) saying, "No one amongst you becomes a believer until I become dearer to him than himself." All this is to make the Muslim's mind as well as his/her feelings based on the 'aqeedah of Islam. Therefore, any knowledge which if acquired would help achieve the Islamic personality would be adopted and anything which leads to other than this would be rejected and would not be included in the Islamic State's curriculum. A Muslim should not occupy his mind with philosophical opinions because they contradict the Islamic 'aqeedah, and his desires should not lean towards a life

of disintegration, opulence and mixing, for these are not Islamic tendencies. This is quite the opposite to the established Western education system, where children are made to feel uncomfortable with Islamic tendencies. It now remains to be seen how Islam practically enforces the Islamic personality, and protects from exposure to non-Islamic (Kufr) culture.

Islamic Curriculum Within the Khilafah

The education of the Islamic Curriculum can be divided into two types; the sciences and the culture. Experimental sciences and their branches include such subjects as mathematics and medicine, and cultural knowledge such as languages, history and fiqh (jurisprudence).

Experimental sciences and their branches would be adopted and included in the curriculum, according to the need for them and without any restrictions. As for the cultural subjects, these would be taught in the primary and secondary terms following a specific policy, which would not contradict Islam and its rules. As for the higher education, these cultures would be adopted and studied like any other science as long as they do not lead to a deviation from the policy and the aims of education. As for the arts and industries, such as commerce and economics, shipping etc... these would be part of the sciences and would be taught as such. As for the sciences which are derived from a certain culture when affected by a specific viewpoint such as painting and sculpture, these would be rejected since they contradict the Islamic viewpoint (painting and sculpturing of any living soul being haram).

Students would study the Islamic culture in depth at all levels, this includes the fiqh and the foundations of fiqh, the commentary (tafseer), the hadith and the Arabic Language and its literature, as well as the Islamic History. They would also study natural science, chemistry, civil engineering, medicine, biology, pharmacy etc... Special colleges would be set up for this purpose at university level. Other subjects such as philosophy, sociology, foreign history, foreign languages and their literature; these would be restricted and would not be taught at primary and secondary levels, for they contain aspects of cultures which contradict the Islamic viewpoint. However such studies, together with the Western Capitalist, Communist and socialist concepts, as well as the doctrines of the People of the Book, the Buddhists, the Hindus, the Qadianis, the Bahais and the concepts of nationalism and patriotism, although being restricted, would only be studied at university level with the sole aim of demonstrating their falsehood and triviality. Therefore, the minds of the Muslims would only be nurtured by the Islamic culture and the experimental sciences and whatever does not contradict the Islamic 'aqeedah. This would ensure the development of the Islamic mentality and disposition in the Muslim individual, achieving therefore an Islamic personality. The Muslim society would therefore remain distinct in its thought and behaviour and protected against deviation and disintegration.

Education Services of the Islamic State

Many in the West are mesmerised by the standard of education provided. This section hopes to outline services an Islamic State would provide.

The State would ensure the provision of free education to every male and female at both primary and secondary levels, the state would also endeavour to provide free education to everyone at university level. This is so because providing every single citizen of the state with the education he or she needs in all walks of life is an essential necessity, therefore it is the State's duty to provide it (especially now that the primary and secondary education have become basic necessities rather than luxuries). It is therefore an obligation upon the state to ensure that every individual is educated to such levels. As for the higher studies, some of these are also a necessity, such as medicine and study of the mining industry for instance, and the state should provide such education; whereas what is considered to be non essential studies such as literature, the state should provide such studies if funds were available.

The state would also set up libraries and laboratories for experimental fields of study, in other than the schools and colleges in order to enable those who wish to take up further studies to do so, in various subjects such as fiqh, hadith and tafseer, or medicine, civil engineering, chemistry etc....

All the above would allow the Ummah to host a sizeable number of mujtahids, scientists and inventors. It has been reported that during the Islamic rule, a single street of Baghdad used to be a venue for many mujtahids and scientists. The cities of Samarqand, Bukhara, Damascus, the cities of Hijaz, Al-Qayrawan, Cordoba and others used to be crowded with universities and students, which at the time reflected the might and the high profile of the greater Islamic State which was the leading power in every domain, be it military, economic or otherwise.

The Muslims' Educational Institutions

Al-Katatib: Which is the plural of kuttab, is the place where the Qur'an writing and calculating are taught. These katatib were present throughout the reign of the Islamic State in the cities and villages.

The Mosques: The scholars and the hadith experts used to hold study circles in the majestic central mosques, where they used to sit and teach or debate matters of fiqh, tafseer, language and hadith; these used to be attended by their pupils.

The Qur'an centres: The first to establish a separate centre for the teaching of Qur'an was

the receptor Rasha ibn Nathif al-Dimashqi, and that was in Damascus in the year 400 Hijri.

The Hadith centres: The first to establish a centre specialising in the teaching of hadith was al-Malik al-Adil Nureddine Mahmud al-Zanki, in Damascus as well.

The Schools: These were established in the fifth century of Hijrah in Damascus; there was a school for every subject such as the school of civil engineering in Damascus and the school of medicine.

The Universities: These were established in the middle of the fifth century Hijri. Al-Hakam ibn Abdul Rahman established the university of Cordoba which was one of the most famous centres of education at the time. Other universities were established in many places such as the Mustansiriyya university in Baghdad.

Students from all over Europe sought admission to these types of institutions. These universities educated many scholars who played an influential part in what the world of science has reached today in terms of inventions, such as Al-Khwarizmi, Ibn al-Haytham, Ibn Sina, Jabir ibn Hayyan, Al-Razi and others.

Measures Taken to Prevent Exposure to Kufr

With regards to education within the Islamic State, schools and universities, whether private or public (i.e. run by individuals or by the state), would be allowed to operate if they fulfilled two conditions:

1. That they adopt the state's curriculum without any amendments
2. That they were not owned by foreigners, i.e. citizens of other countries.

The owners of private schools and colleges must be citizens of the Islamic State. Therefore, schools and colleges such as the American Universities in Beirut, Istanbul and Cairo would be shut down, so would be the French missionary schools of Frère Woody Lasal, and the French college of Lahore, the British Councils, the Shamlan Institute of Ayla in Lebanon, the German Colleges and all the other schools and colleges in Muslim lands, owned by foreigners, would have to be shut down and not be allowed to operate even if they adopted and adhered to the state's curriculum.

One important issue that cannot be overlooked is the means of educating and culturing the Ummah outside of educational establishments, which play a vital role. Such things include the radio, television, newspapers, magazines, books and conferences. All these means will be used by individuals without permission from the state. No licence would be required to publish a newspaper or a magazine, nor to publish a book or to hold a public talk, for all these are permitted for individuals. However, if anyone published a book, or a speaker held a public talk, that contradicts the teachings of Islam, they would be liable for punishment, and no action would be taken against the newspaper or the magazine since what the author writes, and journalists publish, would be credited to themselves and they are restricted by the Islamic 'aqeedah and Shari'ah, thus being accountable for what they publish.

The rule which applies to the foreign schools and colleges applies also to the foreign newspapers, magazines

and radio stations; these would be prevented from operating within the Islamic State. Newspapers like The Times and magazines like Time, would be banned, and radio stations like the BBC World Service, and the Voice of America would be shut down, for these represent the views of the enemies of Islam and Muslims. They would be banned on the basis of looking after the affairs of the people. All the books and publications which contain foreign culture, would be treated similarly. As for the scientific books, these would be allowed to circulate after they have been examined and once it is certain that they do not contain anything that contradicts the Islamic culture.

Currently, such measures are unheard of, though badly needed, as there is no Islamic state at present. So Muslims are at the mercy of secular policies enforced by the kufr governments, which have been placed there in a deliberate attempt to confuse the minds of the Muslims. This can only mean that it is of vital importance for Muslims to re-establish the Khilafah, that will guarantee the provision of Islamic education.

When the state takes these measures, she will once again provide the atmosphere among her citizens of academic excellence and the striving to achieve it. She will be at the forefront of science, technology and education, producing universities and scholars sought after by the world.

Summary : Education in Islam

The youth of this generation are the leaders and governors of the generations to come. Thus, their education, the way they think, the values and ideals they hold - all these are of vital importance in shaping the future of the world. If you take a look around you now and see the situation of the younger generations, do you have confidence that their future will be in safe hands?

In the Islamic State, the Education System is geared towards building the Islamic personality in all the students. This prepares them to live their lives in accordance with the orders and prohibitions of Allah (swt). They will be taught all they need to know about the various aspects of Islam, such as social conduct, prayer, Islamic law etc.

As well they will be motivated to achieve excellence in the fields of science and technology, commerce and the arts. These will be taught within the framework of Islam, such that the hypothetical ideas which are propounded as facts in the West, like evolution of humans from apes and matter and energy being eternal, will not corrupt their minds.

The concepts taught by the Education System of Islam are based entirely on reality, and they motivate the ones carrying them to apply their minds to this reality and discover its true nature. The study of living things, the

oceans, the planets - all these will point to the fact of Allah's existence and omnipotence.

In this way, the educational curriculum will ensure that Islam, science and the affairs of life will not be seen as separate and unconnected worlds, but will be regarded as a holistic and intricately interwoven whole.

In the society as a whole, which teaches people as much as any school, by means of the television, magazines and radio; unacceptable images of sex, violence and crime will not exist in the Islamic State as an influence over the people. Rather, these unfruitful pursuits will be replaced with stories of the Prophet (saw) and his Sahabah (RA), or other lessons in the Islamic way of life.

You will see how implementation of the Islamic Education System established those living under it, whether Muslim or not, at the forefront of science and technology, and how it built personalities that stood forth in justice.

The following Education Policy of is from the Al-Khilafah Islamic State constitution: <http://www.islamic-truth.fsnet.co.uk/state.pdf>

EDUCATION POLICY

Article 166

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 167

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

Article 168

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 fulfil this goal.

Article 169

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 the primary and secondary levels 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 goal of the education policy.

Article 170

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 171

Arts and industries 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 industries are connected to culture and reflect a particular viewpoint of life, such as painting and sculpting. If this viewpoint of life contradicts the Islamic viewpoint of life, these arts and industries are not taken.

Article 172

The state's curriculum is the only one 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 educational policy and accomplish the goal of education set by the State.

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 provided freely to all and done in the primary and secondary levels of educa-

tion. The State should, to the best of its ability, provide the opportunity for everyone to continue higher education free of charge.

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 Qur'an, thought, medicine, engineering and chemistry, research and development etc. This is done to create an abundance of *mujtahideen*, outstanding scientists and innovators in research.

Article 175

The exploitation of writing for educational purposes, such as copyrighting, at whatever level is strictly forbidden. Once a book has been printed and published, nobody has the right to reserve the publishing and printing rights, including the author. However, if the book has not been printed and published, and thus is still an idea, the owner has the right to take payment for transferring these ideas to the public, the same way he can take payment for teaching them.

