AIMS AND OBJECTIVES OF EDUCATION IN ISLAM.

1. Individual aim of Education.

2. Social aim of Education.

3. Aim of Education in the light of Islamic Concept of Truth and knowledge.

4. Inculcation of Islamic values as one of the objectives of Education.
Education, in its technical sense, is not desired in itself, but, with all its tools and techniques, it is the means to achieve some objectives. Its various aspects, such as the psychology of education, the educative materials, the classification of students, educational administration including holding of examination, granting diploma to successful students, the method of teaching—all are undoubtedly important in their own place and play a very significant role in the whole process of education. But all these deal with the methodology of education, which is meant to achieve some objectives. Objectives, naturally, are high and methodology is revised according to the demand of the age and according to the means at the disposal of a nation. But the aims and object of education that a nation sets before it are deeply rooted in its philosophy of life and can hardly be changed. A nation dies when it loses its ideals. Every possible effort is therefore made to preserve culture and tradition. Education plays a very significant role in performing this duty which is sacred.

The concept of education inferred from the primary sources of Islam appears entirely different from that of modern secular education. Modern secular education divorces itself from religion, as a guiding agency, in every walk of life while Islamic education accepts the supremacy of religion.
The Quranic ordinance that this book touches every aspect of human life\(^1\) and again the declaration that Islam is a complete code of life\(^2\) are indicative of the fact that Islamic system of education must be within the framework of Islam. The fundamental difference between the two systems of education is that the modern secular education decides its final goal as happiness in this world while Islamic education considers life, as the means to attain happiness in Akhirah\(^3\) (the life after death). This simply suggests that Islamic education lays stress on life after death. Islam demolishes the segregation of secular and religious life. It pronounces that man is inborn slave of God, hence God's obedience in every department of life is a must for man. A man can secure spiritual happiness, even in this worldly life if he consciously obeys the commands of God. Thus the first clause of Islamic education is to inculcate in the minds of learners the concept of God through the imbibement of His attributes. The goal that Islam sets for education is to make the man an obedient and grateful servant of God. Education is a process to instil the beliefs and ideals of Islam in the heart of the learner. Thus the essence of education in Islam is religious. It makes man conscious of

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1. An'am: 38
the fact that the mind he possesses and which affects his life and activities is not perfect and can attain perfection only when it works under the guidance of the supreme mind. This consciousness of the weaknesses of the human mind is awakened through education. This is made to fulfill the purpose that the Holy Quran is the real source of knowledge and for guidance man should rely upon the perfect Being.

The information collected from the sources in connection with the aims and objectives of education in Islam can broadly be classified under the following categories:

1. Individual aim of education in Islam.
2. Social aim of education in Islam.
3. Aim of education in the light of Islamic concept of truth and knowledge.
4. Inculcation of Islamic values as one of the objectives of education.

1. **Individual aim of education:**

   For the development of individual personality the educational programme Islam suggests is extensive and wide ranging. The committee I of the first world conference on Muslim education held at Jeddah in 1977 defines education as follows: "The meaning of education in its totality in context of Islam is inherent in the cannotations of terms Tarbiyyah (تربية) and Ta'lim (تعليم) and Ta'dib (تدريب) taken together...
...Together these represent the scope of education in Islam. The definition clearly shows that education in its wide meaning is acquisition of knowledge, training of mind, of the body, of the senses and emotions as well as making a man well disciplined and possessing good manners.

The Quran throws light upon education from one more angle. According to it education includes tazkia also. Making tazkia of his people is considered as the most important task of the Prophet. The Quran points out that the purpose of the prophet is to instruct the people in the scripture and in words of wisdom and to purify their internal self. This purification of soul through tazkia leads people to establish justice, benevolence and goodness in society. Tazkia is a state of mind and heart which the learner achieves through training (tarbiyah). Thus it is actually a character-building process.

The sole aim of bringing harmony and solidarity in man's physical, mental, emotional and moral aspects of life is to make him able to discharge the great responsibility of God's vicegerency. We have earlier studied in detail the status Islam

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5. Sanctification of internal self is tazkia see Baqara: 129
   Abdullah Yusuf Ali defines tazkia in more extensive meaning. According to him it is both the internal purification and the external cleanliness. See the Holy Quran, p. 54.
gives man as the vicegerent of God (Khalifatullah). For the proper discharge of responsibility of vicegerency of God it is necessary that man should be trained from his childhood and no aspect of his personality is ignored and a harmonious, integrated and balanced development of individual is achieved. During the process of education and training the role of Islamic Faith appears very significant. This gives a spiritual direction to the whole process of education. The aims and objects of education evolved at the first world conference on Muslim education also corroborate the same view: "Education should aim at the balanced growth of the total personality of Man through training of the human spirit, intellect, rational self, feelings and senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enable him to follow the Quran and sunnah and be governed by Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe."

2. **Social aim of Education:**

Some educationists emphasize that the purpose of education should be to develop students' individuality. The sophists of ancient Greek claimed that "man is the measure of all thing," so the purpose of education should be to develop and expand the inherent

7. See the first chapter of this thesis.
potentialities of a man. Contrary to this view some scholars emphasize the well being of the society as the prime aim of education. In the past the educational system of sparta upheld this view point and in our own age some countries, claim that education should be a means to increase the productivity of the nation and their educational system serves the same end. This aim of education is apparently conducive to the well being of the society but its affect on the individual members of the society is of course a matter of concern. The individual loses his identity and he is dissolved in the totality of the group.

We have just seen that Islam provides ample opportunity to develop and conserve man's individuality, as it is the basic teaching of Islam that every man is individually accountable to God and no one will bear the burden of others. Now we shall try to explore the Islamic viewpoint to establish a just society as an aim of education.

We find the word Ummah in the Quran and Hadith. This word, derived from the root Umm meaning mother, is somehow similar in meaning to the word society but far wider in its scope. Nation, race, caste, clan, tribe, people and other words that are used for human agglomerations are restricted to geographical, territorial

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10. Ibid: p. 28.
or racial limitations. Ummah, the Islamic ideal society is constituted on the basis of faith or creed. The Quran considers it as a bounty of God and it was on account of Faith (Iman) the Arabs who were divided into various tribes and each tribe was the enemy of other tribe became united in one universal brotherhood.13 This of course was an astonishing phenomena of history and indicates that individuals having similar faith and common goal constitute the Islamic Ummah. The common goal is the purpose of raising the Ummah as has been explicitly mentioned in the following verse: "Ye are the best of people (Khair-i-Ummah) brought up for mankind, enjoining what is right and forbidding what is wrong and believing in God."14 This verse sets the goal an Islamic society is expected to achieve. Again, we find the educational implication of this general ordinance. The Quran says: "Let there arise out of you a band of people inviting towards all which is good, enjoining what is right, and forbidding what is wrong."15 From educational point of view this verse is very much significant as it sets the goal of Islamic society which is to disseminate knowledge. There may be various methods to discharging the duty of Amr bil maroof -wa-nah-anil munkar (enjoining what is right and forbidding what is wrong) but the most powerful means to achieve this goal is education.16

15. Al-i-Imran: 104.
16. The verse under study uses the word Yad'wna (ياد ونا) which simple means to call or to invite. It is quite essential to maintain the important technique of learning. The Quran also urges to adopt these techniques, See Nahl: 125.
The aim of education for an Islamic society is nothing but to shape the behaviour of the young so that they may shoulder the responsibility of *Amr bil maroof-wa-nah-anil munkar*. Here the certainty of the social aim of education is quite apparent and no society can provide real education to its young people if the values and aims change abruptly.\(^{17}\)

The above quoted two verses\(^{18}\) show that shouldering the responsibility of education of the people is by and large incumbent on the society as a whole. And within this society there must be a group of believers fully engaged in educating the common people. In addition to these teaching indicating the responsibilities of society with regard to instilling the desirable ideals in the hearts and minds of people, there is another teaching which points to the aim of education to be kept in view by the society. The Quran does not want all Muslims to leave their homes in order to acquire knowledge. This is not feasible also. And hence the Quran wants that some people from every locality should leave their homes for acquiring *tafagghu-fid-deen* (gaining insight into religion) and after being conversant with the religious sciences they should come back

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to their homes and impart knowledge to the common people.\textsuperscript{19}

This scheme of mass education was initiated at such a time when Islam had gained enough strength in Arabia. People of different class, tribes and regions were embracing Islam considering it to be a promising force of the times. Such people according to the Quran were ignorant of the real spirit of Islam. Their faith (\textit{Iman}) was not considered trustworthy.\textsuperscript{20} It was because they were ignorant of the laws and ways of the religion.\textsuperscript{21} Hence the proposed educational plan was to create the real understanding of religion among the common people and to prepare them to fulfil their moral obligations and also to save them from un-Islamic ways of life. The programme chalked out for this purpose was applied in two phases. In the first phase some people were urged to travel to the educational centres of Madina and Makka and in the second phase they were entrusted with the duty of imparting the knowledge thus acquired. This verse\textsuperscript{22} explicitly confirms that \textit{tafaqquh fid-deen} (gaining insight in religion) is the prime aim of education in Islam. Only that system of education

\begin{itemize}
\item \textbf{19.} Taubah: 122.
\item \textbf{20.} Hijrat: 14 and 17. In these verses the Quran makes distinction between Iman and Islam as well as Momin and Muslim. Iman is something internal while Islam is to perform the formal duties enjoined by God and His Messenger. These duties may be performed without having good intention and only for posing himself Muslim. Momin, on the other hand is that whose action testifies his faith.
\item \textbf{21.} Taubah: 97.
\item \textbf{22.} Taubah: 122.
\end{itemize}
will be considered Islamic which fulfils this aim. This verse has been often misunderstood. It is interpreted that the aim of Islamic education is to acquire the knowledge of fiqh (the Islamic law). Fiqh is that branch of Islamic science which developed after the Prophet and does not constitute the whole of the Islamic knowledge. Thus by no means it would be correct to say that the aim of education in Islam is to acquire only the knowledge of fiqh. The aim of education is to create an insight into Islam so that the learner is fully aware of the Islamic system of life. Thus education in Islam is ideologically oriented and therein every scientific fact social or natural is studied in the frame work of the Islamic ideology and total view of life.

An effort is being made to create an insight in the learner to enable him to distinguish Islam from Jahiliyah (Un Islam).


24. Ismail Faruqi in his "Islamisation of knowledge" writes "the great Jurists of Islam—Shafi'i, Abu Hanifa, Malik and Ahmad ibn Hanbal—all understood the compound term usul al fiqh not as the general principles of Islamic law, but the first principles of Islamic understanding of life and reality." , p. 17.
Accepting this view modern scholars of Islam emphasize the urgent need to Islamise knowledge. They feel that only by means of it the aim of education that Islam sets can be achieved. Dr. Aqbal has also emphasised this very point in his letter to K.G. Syyidain. He says “By Ilm I mean that knowledge which is based on the senses. This knowledge yields physical power which should be subject to deen (i.e. religion of Islam). If it is not subject to deen it is evil, pure and simple. It is the duty of a Muslim to Islamicize knowledge. Abu Lahab should be converted to Haider or in other words, if it becomes subject to deen it will be great blessing to mankind.” Thus in view of the above it may be said that the Islamic society has a message to disseminate and with this end in view it wants to upbring its younger generation.

3. Aim of Education in the light of the Islamic Concept of Truth and Knowledge:

The Quran presents Islam which it calls as deen

25. For a detail study please see Ismail al-Faruqui, Islamisation of Knowledge, Aligarh, 1985.
27. Al-i-Imran: 19.
the way of life, the code of conduct.\textsuperscript{28} It declares that Islam is the only Truth\textsuperscript{29} and no other way of life is just for man to follow\textsuperscript{30}. Hence it instructs Muslims to pray for guidance to the straight path which, in Islamic terminology, is known as sirat-e-mustageem\textsuperscript{31}. This straight way shown by Islam has also been termed as Sawa-as-Sabil (the middle path).\textsuperscript{32} The Quran conditions Sawa-as-sabil to Faith with belief in one God and says if anyone does not believe he naturally goes astray from this path.\textsuperscript{33} It is said that Sawa-as-sabil is that way of life in which man's powers, potentialities and faculties get suitable atmosphere and congenial conditions to be developed harmoniously. And it is on this way that man, without going to extremes, becomes able to take a balanced step formed in the complex of social situations. Sawa-as-sabil is thus, considered the only middle path between two extremes. This concept is in sharp contrast to the theory of dialectical process of evolution in which it is affirmed that there is always some type of struggle within the atoms of an idea and this struggle lasts

\textsuperscript{28} Nasr: 2 c.f. Mawdudi, Ta\textsuperscript{f}himul Quran, vol. VI, p.
\textsuperscript{29} Taubah: 33.
\textsuperscript{30} Zumerf 14-15.
\textsuperscript{31} Fatiah: 6
\textsuperscript{32} Ma\textsuperscript{d}ah: 12, Bagara: 108.
\textsuperscript{33} Ibid.
in a compromise among the various contradictions. In the dialectical theory the synthesis which is the result of struggle and compromise result in progress and the process which it takes place is considered as the process of evolution. Islamic view in this regard seems quite different. The Quran says that the right method of evolution is progress on the Sirat-Musatageem or Sawa-as Sabil. In dialectical theory of evolution the struggle between two opposite ideas tries to seize the right way but never succeeds in doing so and process continues. In Islam to reach to the right path is conditioned by a belief in the divine guidance presented by the messengers of God. This is why it is argued that when man rejects this source of knowledge and accepts some wayward ideas in its place he is led to the extremes and the process of thesis, antithesis and synthesis goes on and man becomes unable to find out the right path.34

Though there are other sources of knowledge and Islam does not deny these it declares Revelation as the most important source of knowledge. The other sources of knowledge which the Quran discusses are self35, outer world36, Elements of Nature's37

37. Bagara: 164.
Experience, \(^\text{38}\) and History\(^\text{39}\). Since Revelation is the most reliable source of knowledge, the question of ultimate reality is resolved and the information collected by other sources of knowledge are crystallized within this framework. So everywhere reason appears following Revelation as the only source of guidance (Hidayat). This is why the acquisition of the basic tenets of Faith has been made compulsory for every Muslim. Besides this obligation one more task has been entrusted to him. This makes Islamic system of education a distinct one, because no system of education makes incumbent on its learners to impart to other people the knowledge they have acquired.\(^\text{40}\) This attitude towards mass education suggests that during the process of learning learners must pay full attention to the

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38. **Balad** 8-10 (in these verses Quran discusses about the sense organs which are the sources of acquiring empirical knowledge).

39. **Asr** 1-2

40. Abu Huraira reported God's messenger as saying: 'Learn the things which are made obligatory and the Quran and teach them to the people for I shall die. Trimiti transmitted it. See *Mishkat al Masabih* op.cit.p.57.

   Ibn Masood reported that God's messenger said to him: 'Acquire knowledge and teach it to the people, learn the obligatory duties and teach them to the people, learn the Quran and teach it to the people; for I am a man who will be taken away, dissensions will appear, so that two men will disagree about an obligatory duty and find no one to decide between them.' Darimi and *Iragutuni* transmitted it. Ibid.,p.63.
lesson they are learning. In this way they will be able to discharge the duty of a good student. The knowledge would not become useful to others. The prophet is reported to have said, "Knowledge from which no benefit is derived is like a treasure from which nothing is expended in God's service. If education is obtained for the purpose of envying with the learned or disputing with the foolish or to attract other men's attention, such a person shall bear the hell-fire as punishment for the misuse of knowledge. At another place the prophet has indicated that the aim of education should be to win the pleasure of God. If anyone acquires knowledge for worldly

41. How much emphasis has been laid on the better comprehension of Quran is known from the following hadith: Ziyad b. Iabid said: The Prophet mentioned a matter, saying, "That will be at the time when knowledge departs." I asked, "How can knowledge depart when we recite the Quran and teach it to our children and they will teach to their children up till the day of resurrection?" He replied, "I am astonished at you, Ziyad. I thought you were the most learned man in Medina. Do not these Jews and Christians read the Torah and the Injil without knowing a thing about their contents?" Ahmad and Ibn Majah transmitted it, Trimidhi transmitted something similar, as did Darimi from Abu Umama. Vide Mishkat al-Masabih, op. cit., p. 62-63.

42. Ibid., p. 55.

43. Ibid.
advantages he will be the loser. The person who reads the Quran but is ostentatious has been warned to save himself from the painful torment of hell. The most illustrious scholar, the learned Imam, Abu Hanifa expresses the same view in one of his poems. He says* He who strives for knowledge obtains an increase (or: surplus) in his righteousness. But woe to those that strive for it to obtain an advantage over (or: from) their fellow-believers (ibad).* All these indicate the greatness of the aim in Islamic system of education.

4. Inculcation of Islamic values as one of the objectives of Education.

The most remarkable aspect of Islamic system of education is the aim to instil higher values in the minds and hearts of the educand. If there is crisis in the value system the aims and objects of education can neither be truly determined nor properly achieved. It is due to the vagueness of the aims and objects of education that there appears disharmony between the educators and the parents and also among the scholars of various disciplines such as sociology, economics, psychology and natural sciences etc. Every scholar of these

44. Ibid., p. 55.
45. Ibid., p. 62.
disciplines is of course in favour of educating children but according to his own particular point of view. On account of this confusion in the aims and objects of education, values are sometime neglected and value-free education is suggested. As far as the Islamic system of education is concerned, primarily it aims at creating a pattern of behaviour on the basis of the moral philosophy of Islam. The moral values of Islam are instilled in the child's minds both by the precepts and example of the teacher and also through the educative materials designed for him. These materials whether related to natural sciences, social sciences, arts, literatures and languages— all are arranged in such a form that they might be conducive to the moral development of the child. These are to influence the inner self of the child and to inculcate in him the honest motivation of cultivating good conduct. From the Islamic point of view outward conduct is not the only important thing but the intention behind it is also considered significant. The hadith 'deeds are measured by their intentions' discloses the fact that sometime good deeds become bad in the sight of God because of the underlying evil intentions and contrary to it sometimes the works which apparently look evil or bad are adjudged good for the good intentions behind them. Thus the first step in the moral


development programme under the Islamic education is to purify the intentions of the students so that they might regulate their conduct by honest motivation of earning God's pleasure. This motivation makes an individual lenient, kind-hearted and of good manners. Existence of such individuals is naturally a blessing for the society as he neither mis-behaves with other nor is unjust to anybody. Forgiveness and respect for others are the specific traits of his personality. He reflects in his behaviour the Godly attributes the ideals of righteousness, goodness and beauty. Some of the important qualities that constitute the moral self of a Muslim are discussed here. These qualities are also expected to be fostered in the children for developing in them a sound moral character.

The Quran says "only those are Believers who believe in God and His apostles, and never doubt." It is evident from this verse that the Quran wants to eliminate doubt from human mind, particularly in regard to God's existence, the ultimate reality from the Islamic point of view. It also appears that even in worldly matters doubt is undesirable. Doubt creates obstacles in the way of firm action with full determination and confidence. The Quran at one place urges believers that when they make up

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49. Hujrat: 15.
their minds to do a work they should begin it with full confidence. No room should be left for doubt and hesitation in its accomplishment.\textsuperscript{50} This firmness and determination can never be achieved except through patience (Sabr). Sabr is commonly mistaken for helplessness. But the Quran instructs to be steadfast to the stand rightly taken about an important matter.\textsuperscript{51} Thus the children, through the Islamic system of education, are expected to be trained in such a way that in the midst of adversity they show patience, endurance, self-governance and self-restraint. They are expected to proceed to desired objectives with faith, determination and vigour.

Taqwa, the fear of God, regulates the behaviour of Muslim. The Quran relates the fear of God to knowledge and declares that among the servants of God only the learned fear Him.\textsuperscript{52} God fearing quality makes a man modest and simple and prevents him from haughtiness and arrogance.\textsuperscript{53} It is the result of the

\textsuperscript{50} Al-i-Imran; 159, the Quran at another place records that it was the lack of firm resolve which persuaded Adam to disobey God while he was kept in Paradise for test and training, see Taha: 115.

\textsuperscript{51} Sad; 17, Ham Mim Sajda; 30.

\textsuperscript{52} Fatir; 28

\textsuperscript{53} 'For God loveth not the arrogant and vainglorious' Nisa; 34.
awareness of the fact that pride rightfully behoves God only. So in his behaviour he appears calm and cool and whenever he is angry with anybody he realises his position of servitude and instead of retaliating he tries to forgive the excesses made against him. These injunctions of the Quran suggest a study of the various emotions of the students in the true Islamic perspective as only then a constructive turn would be given to their behaviour and their diverse emotions will be harmonized and balanced. It appears from the exegesis of the Quran that only through this way the total development of the personality can be made on the basis of the higher moral values and the young people saved from indecency (fahsha), wickedness (munkar) and transgression (baghy).

In the moral philosophy of Islam Adl (justice) gets a very prominent place. The Quran does not merely enjoin to maintain justice but exhorts Muslims to be the torch-bearers of justice. Muslims are expected to play an exemplary role in establishing justice and in eradicating injustice. In the cause of justice they are expected even to harm their own interest and the interest of their relatives, if the situation demands so. Such a love for justice must be created in the children from the very beginning of their schooling. They must undergo such a moral training which -

54. Shura: 37
55. Cf. Nahl: 90
enables them to respect other persons' right and with magnanimity and generosity.

Ihsan (generosity) is something more than Adl (justice). Adl protects the lawful rights of the individuals while ihsan includes love, co-operation, generosity, gratitude, sympathy and sacrifice. The Quran enjoins to adopt the way of ihsan. It also says that muh-seneen (those who do ihsan) are loved by God.57 The word ihsan is derived from husn. It means to perform any work with excellence. When one does a work to fulfil his duty he merely shows his obedience; but if utilising every possible means, with love and sincerity, he performs the work then he would be considered a muhsin and the work done by him will be adjudged as ihsan.58 This is why muh-seneen are loved by God, because they fulfil with excellence and sincerity the obligations entrusted to them by God. It is observed that the ultimate aim of Islamic system of education is to prepare such muh-seneen.59 The Quran also discusses that divine guidance is for those muh-seneen who perform prayer (Salah) pay poor-due (Zakah) and have the fear of the day of judgement (Akhirah).60 It is evident through these verses that men may not come under the category of muh-seneen unless they believe in the fundamentals of Islam and shape their behaviour accordingly.

57. Bagara: 195
60. Lugman: 1-3
It is the general teaching of Islam that people be aware of the bounties of God and they may express appreciation for the ihsan God has made upon them. This attitude towards the endowments of God has been termed as shukr. Thus shukr appears as the inevitable result of ihsan. The Quran records that the wise Lugman⁶¹ was asked to be thankful to God. The Quranic injunction anishkur lillah ⁶² (be thankful to God) is significant in this sense that the concerned Quranic chapter ⁶³ describes the muh-seneen in the very beginning ⁶⁴ and going ahead, it discusses shukr ⁶⁵. This also indicates of the interdependence of ihsan and shukr. Thus the Islamic system of education is expected to inculcate the emotion of shukr in the younger generation. It will lead them to the goal of ihsan which is considered the ultimate aim of education in Islam. In the chapter ⁶⁶ under study what instructions Lugman gives to his son is also very significant from the educational point of view. These valuable precepts cover the whole aspect of character-building programme needed for young people. The Quran records

⁶¹. At the time of the advent of Islam Lugman was recognized as a wise and righteous man. His precepts were found in written form which were realized somehow similar to Islamic teaching. Regarding his period no authentic information is available. See Tafheem, vol. IV, p. 31.
⁶². Lugman: 12
⁶³. Lugman.
⁶⁴. Lugman: 3
⁶⁵. Lugman: 12
⁶⁶. Lugman:
these in the following words:" Behold, Luqman said to his son by way of instruction: O my son join not in worship (others) with God: for false worship is indeed wrong doing...
O my son (said Luqman), 'If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth: for God understands the finest mysteries,(and) is well-acquainted (with them). O my son establish regular prayer, enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in the (conduct of) affairs. And swell not thy cheek (with pride) for men, nor walk in insolence upon the earth; for God loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass. 67

The present study shows that in the system of education aims and objects receive prime importance. Every component of the system serves to fulfil the aim deeply rooted in the philosophy of life of a nation. Islam demolishes the idea of segregation of secular and religious life and sets the goal of education for inculcating the beliefs and ideals of Islam in the heart and mind of the students. Education, in Islam, aims to harmonize physical, mental, emotional and moral aspects of life of the educand in order to enable him to shoulder the responsibility of Khilafat (God's vicegerency). Moreover the Islamic society

as a whole accepts the responsibility of disseminating the message of Islam and for this purpose upbrings its younger generation. In Islam, the ultimate aim of education is to win the pleasure of God. Its purpose is not to show ostentation or envying with the learned or disputing with the foolish or taking worldly advantages through dubious means. Education aims at inculcating Islamic values for creating in the educands a pattern of behaviour based on the moral philosophy of Islam. Educands are expected to reflect Godly virtues. Moreover **Sabr** (patience), **Taqwa** (fear of God), **Adl** (Justice), **Ihsan** (generosity), **Shukr** (thankfulness) are the qualities considered essential to be instilled in the mind and heart of the educand.