**Aims and Objectives of Education,**

Every **social activity** should have **specific aims and objectives**. **There are also some basic aims and objectives of education.** Education changes as per the changing needs within the society the aims and objectives also changes time to time in the same society.

**Aims and Objectives of Education**

There are some basic and general aims and objectives of education in society which are as follows:

**1. Good Citizens**

The basic aims of education system is to have useful and good citizens, who can be beneficial for society. Education develops in a person the following basic social qualities:

* To respect the law;
* To respect the customs and tradition;
* To know his/her rights and duties;
* To earn his /her livelihood in an honest way;
* To be emotionally and mentally sound person.

**2. Cultural Aims and Objectives of Education**

Education is the medium through which the cultural traditional social and religious values of the past are transferred to the next generation. Our education system is transferring the Islamic cultural and religious values, which include Quran and hadith and other related literature and the practical life style of our holy prophet Muhammad (PBUH). The same is about other states and religions, who want to transfer their cultures to the next generation.

**3. Education as Social Change Agent**

Education is very powerful social change agent through which a particular society’s social, religious, and political setups are changed. If there exists some out dated cultural values, formal and informal education is carried out in order to bring the desired change. Which ultimately leads to social change?

**4. To Explore the New Dimensions of Science and Matter**

Now-a-days, especially in the developed societies the main aim of education is to enable an individual and society to explore the new ideas. And have more and more information about the material world so as to give more and more facilities to the public.

**Aims and Objectives of Islamic Education**

Islam is a very dynamic and practical religion which is totally different from other religions of the world. Islam wants a very active and dynamic person in the social order. The objectives of Islamic education for a individual and society are as follows:

* The basic aim of Islamic education is to enable a Muslim to have basic information that how to pray, fast, etc and what are the basic information in order to live an honorable life.
* Islam wants a person should be mentally, physically, and socially sound one in order to live a healthy life. Islam wants spiritually a balanced Muslim who can maintain balance between religious and social activities.
* Islam wants in a Muslim to have great love for Islam and be ready for all kind of sacrifices for Islam.
* One of the aims of Islamic education is to develop in a person the spirit of Muslim brotherhood and tolerance so that he/she could live harmonious life in society.
* Islam wants a fully informed person about social, political, and economic affairs of the contemporary world in order to play his/her role in collective affairs.
* Islam wants to bring simple life style in a person and society in order to avoid luxury.

Education is directed for specific purposes and aims, these aims and objectives of education vary from society to society, nation to nation, space to space and time to time. But the main aims and objectives of education system is to get a suitable and well informed person for social roles and to enable a person to live happy and successful life.

## Aims and Objectives of Islamic Education

The Arabic language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is *ta'līm,* from the root *'alima* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. *Tarbiyah,* from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'dīb,* from the root *aduba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. What is meant by *sound* requires a deeper understanding of the Islamic conception of the human being.

Education in the context of Islam is regarded as a process that involves the complete person, including the rational, spiritual, and social dimensions. As noted by Syed Muhammad al-Naquib al-Attas in 1979, the comprehensive and integrated approach to education in Islam is directed toward the "balanced growth of the total personality…through training Man's spirit, intellect, rational self, feelings and bodily senses…such that faith is infused into the whole of his personality" (p. 158). In Islamic educational theory knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people be able to live as he lived. Seyyed Hossein Nasr wrote in 1984 that while education does prepare humankind for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity" (p. 7). To ascertain truth by reason alone is restrictive, according to Islam, because spiritual and temporal reality are two sides of the same sphere. Many Muslim educationists argue that favoring reason at the expense of spirituality interferes with balanced growth. Exclusive training of the intellect, for example, is inadequate in developing and refining elements of love, kindness, compassion, and selflessness, which have an altogether spiritual ambiance and can be engaged only by processes of spiritual training.

Education in Islam is twofold: acquiring intellectual knowledge (through the application of reason and logic) and developing spiritual knowledge (derived from divine revelation and spiritual experience). According to the worldview of Islam, provision in education must be made equally for both. Acquiring knowledge in Islam is not intended as an end but as a means to stimulate a more elevated moral and spiritual consciousness, leading to faith and righteous action.

## Islam stands for complete submission to Allah

Islam is the religion of truth. It is the embodiment of the code of life, which Allah, the Creator and Lord of the Universe, has revealed for the guidance of mankind. Islam is an Arabic word, which denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah — that is why it is called Islam.

Every living thing in this world has some basic characteristics, which distinguish it from others. It is, therefore, appropriate that we try to find out the distinctive characteristics of Islam and acquire correct knowledge about it.

Firstly, it must be clearly understood that the religion of Islam was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a kingdom, politician or national leader. It has come down to mankind from Almighty Allah, the Creator and Master of the universe, through His prophets or messengers. They were specially chosen by Him to receive His guidance in the form of Wahee (revelation) and pass it on to the mankind without adding to, or suppressing from it, any word according to their own wish. All of them taught only one religion which Allah calls Islam (meaning submission to Him).

The last of these messengers was Prophet Muhammad (peace be upon him). With him the teachings of Islam were finalised and the guidance completed.

The first distinctive characteristic of Islam is its emphasis on correct basic faith, that is faith in Almighty Allah, as the One and Only Being, Who is the Creator, Sustainer and Master of the whole universe, Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds done in this life.

This has been the prime teaching of all His messengers throughout the ages from Prophet Adam right up to the last Prophet, Muhammad (peace be upon him). They never budged from teaching. The second point to note is that it is only Allah’s pleasure, which was the motive force behind all the efforts of His messengers to preach and spread His message for the benefit of men. It was this burning zeal that left no room in their hearts for any mundane benefits -- pelf, power or honour. Nor did they in accomplishing their mission harboured any ill-will, rancour or feeling of enmity and revenge against anyone on a personal basis.

The journey to Taif, which Prophet Muhammad (peace be upon him) undertook to preach Islam, did not result in any conversion and he was maltreated and even severely stoned by the local people. But this did not dishearten him. Suffering all the humiliation patiently, he only prayed to His Creator for His help and mercy.

What is required on the part of Allah’s servants is sincere and whole-hearted efforts to spread His message and to establish His order. His rewards are for such efforts irrespective of their results. When or where will the efforts bear fruit or result in success is known to Him only. He, however, promised His faithful servants, the true believers, that their striving would sooner or later meet with success.

The third characteristic of Islam is that Allah’s messengers, the prophets, are duty bound to guard His guidance, His word, as received from Him. They will never allow any change or amendment in His Word or accept any compromise in connection with their mission.

After Taif had been subdued, a deputation of its influential tribe, Bani Thaqueef, having embraced Islam came to see the Holy Prophet. They requested that their idol named Laat, which was one of the most revered idols of the pagan Arabs, be left unharmed.

The request was not granted. The idol and its temple were demolished. Thereafter, the whole tribe of Banu Thaqueef and then the whole population Taif came into the fold of Islam.

As in the fundamental beliefs and principles of Islam, so also in the enforcement of Allah’s commandments in respect of individual and social life, the Holy Prophet could not and did not adopt a compromising attitude.

This does not, however, mean that the messengers while preaching the faith, did not take into account the intellectual level of their people or that they did not accomplish their mission with understanding and prudence. Far from it; for Allah, the All-Knowing Himself advised them to keep these things in view. To His Last Messenger, He said: “Invite (them) to the way of your Lord with wisdom and good exhortation and argue with them in (ways) that are the best...” -- 16:125.

The Holy Prophet also advised his companions to be soft spoken and kind to the people in preaching Islam. He would tell them that they had been raised (appointed) to facilitate matters, not to create difficulties.