Educational Aims in Islamic and other Ideological Contexts: A Comparative Study

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Abstract:

The aims and purposes of education systems across the globe have been the driving engine of these systems. The aims and purposes have been based on multiple foundations of education everywhere in the world. The educational philosophies are determined by the philosophy of life held by a nation. Subsequently the philosophy of a nation determines the aims and purposes of educational system. This qualitative study explored the aims and purposes of education developed in different ideological contexts, using content analysis of various writings and works of different scholars. The study found that different educational systems in different educational contexts neglect the sound and holistic development of human personality. To the extent of theory, the Islamic system of education provides universal principles and values along with the realistic goals. However, such a practical model of education is nonexistent at national level in the Islamic countries including our own. The educational system in Pakistan produces the so-called educated individuals who are devoid of universal human values and promotes extremism, sectarianism and materialistic outlook leading to complex issues. The study suggests that the only remedy for our problems in this post-modern era is implementation of the appropriate goals of education aiming to cater harmoniously to all aspects of human existence. Pakistan is still unable to devise a system of education which is truly potential to develop pluralistic worldview among youth. Therefore, there is a dire need to revisit educational aims and purposes to prepare the youth for the current era and its issues and challenges.

Keywords: Aims of education, Islam, Ideological, Patriotism, Noble living, Heroism, Social cohesion,

Introduction

Education is the process through which human being's inner potentials are brought forth, refined and utilized for the betterment of the individual and the society. Through education, human personality undergoes harmonious development encompassing the mental, physical, spiritual and emotional aspects of the individual because education aims at the holistic development of the students. Different philosophers from the ancient times to the present have defined education to be the development of human personality but have been at variance regarding the goals and objectives of education. Rafiuddin (2006) has mentioned Philosophers from Plato to Pestalozzi who agree on the definition of education to be the utilization of hidden potentials of man but are not clear as to which directions these potentialities are to be developed. The notion of education as a holistic development of human personality raises multiple critical questions to answer. For instance, it becomes imperative to ask as what kind of personality is to be built up by education? What are the ultimate goals of education? What educational goals have been cherished among nations?

The ideology of a nation is always congruent with its philosophy of life. Whatever ideology a nation holds, will be the determinant of its philosophy of education. Therefore, necessarily educational goals are determined by the ideology of a nation at firsthand.

Problem Formulation

The goals of education have evolved with the changing currents of time across nations. In the present times, because of the materialistic and narrow scientific educational goals, we see the new generation insensitive to moral values, callous to the binding norms of home and society, selfish and egocentric to the extent of being treacherous, destructive minded, dishonest and greedy lacking objective and humanistic outlook in the face of the problems and challenges of life. This sorry state of affairs calls for the

analysis of educational aims and purposes across national and ideological context because the educational aims and purposes have failed to address the intellectual, cultural, socio-economic and political challenges.

The writer, having studied literature related to the educational philosophy of different nations across history, has attempted to compare them with the Islamic educational philosophy so that the similarities and differences of the educational aims determined by these philosophies can be identified, and, in view of the findings, recommendations for revisiting the educational aims can be made. This paper attempts to probe into the nature of different educational philosophies across nations striving specifically, to bring into limelight the Islamic concept of education and its aims in comparison with the other educational systems in the world.

Significance of the Study

This comparative theoretical paper highlights the educational goals across nations. It identifies limitations in the educational goals in addressing multiple challenges. The paper also makes recommendations to develop more humanistic, value-oriented goals of education in order to prepare the younger generations in addressing the challenges of the time.

Objectives of the Study

This paper reviews the relevant literature to:

1. Identify similarities and differences of educational aims in different ideological contexts.
2. Identify the absence of humanistic aims of education in different ideological contexts.
3. Discuss the implications of different educational aims for society.

Methodology

This was a qualitative research using content analysis of literary and philosophical works of Islamic and other scholars to explore the educational aims and purposes of education from Islamic and other ideological perspectives. Doing so, some of the famous books on aims and purposes of education in Islam and other ideological contexts were reviewed critically. The content analysis of different scholars' educational philosophical work was done using thematic analysis. This paper reviews theoretical materials to identify educational goals across ideological contexts for gaining an insight into the different educational goals in different ideological perspectives (Gay, 1996). For example, by examining educational goals, theory is used in this project to identify similarities and differences of educational aims developed in various ideological contexts. We followed the following methodological procedures to conduct this study. Firstly, we collected related literature of educational aims and purposes across ideological contexts. Secondly, we sorted the basic materials and selected those books/materials in which the educational aims and purposes of different ideological perspectives had been discussed. Thirdly, we used descriptive analytical tool to present the findings instead of using more interpretive lens for data analysis. The literature thus was analyzed with reference to the aims and purposes of education. Fourthly, we developed themes that derived from the selected materials/literature under review.

The Findings and Discussion

The literature provides an insight that there have been convergent and divergent educational aims in different ideological contexts, which will be discussed in the following section.

The Aim of Noble Living

Noble living has been one of the common educational goals in different ideological contexts. In the ancient China, the sayings of Confucius were kept in high esteem and were memorized by students in the same way as the Holy Quran is learnt by heart by Muslim students. His wise maxims provided a basis for the Chinese educational system. Confucianism aimed at noble living by building up human relationship, duty, order and morality through the authoritarian sanction of the family and state. Their educational system did not aim at developing spiritual values so much as it focused on strengthening the institutions of the family and the state, its motives used to be noble living through the inculcation of principles of practical importance (Atkinson & Maleska, 1964). The Islamic goals of education during the golden period of Islamic history also focused on noble living by strengthening the ties of love and compassion both in the family and social spheres. The inculcation of belief in the Omniscient God and the sense of accountability before Him on the Day of Judgment was the driving force for the believers to live a life of noble deeds. Educating the individuals on these lines provided honest human resources to the administrative machinery of the time (Maudodi, 2004). In contrast to the Islamic goals of education, this worldliness rather than other worldliness was the concern and goal of ancient Chinese Education. Therefore, success in the material world was the focus of the educational system of the ancient Chinese people (Atkinson & Maleska, 1964).

Heroic Workers, Patriots and Social Cohesion

The educational goals of political nature have been another focus of educational systems across nations in one way or the other. The Athenian education catered only to the training of free citizens which made only 20% of the Greek population. The working class which made the big chunk of their population was deprived of formal education. In the ideal Republic of

Plato, universal education had been denied to slaves and artisans. According to Atkinson & Maleska (1964), the goal of Athenian education was to provide good citizens to the state who would abide by the law and traditions of the land and fight for their country as brave soldiers. Their educational system was narrow and nationalistic in spirit and lacked the practical manifestation of the universal principles of good, beauty and truth. Khalid (1998), argues that to the Athenians justice meant justice for the elite, similarly goodness, beauty and truth remained virtues for them as long as these attributes were relevant to the free class of the nation. The slaves and artisans were treated as if they were sub human beings.

 The Athenian education like the Romans, the Chinese and the Iranians, has been used as a tool for developing good (compliant citizens), heroic workers and soldiers ready to sacrifice their lives for their respective lands. This aim of education for developing compliant citizens and heroic soldiers is still operational across different nations in terms of educational goals including Pakistan. The goal of creating such zealous, patriotic and compliant citizens though provides the states with heroic workers but deprives them of critical, creative and divergent thinkers because they being biased and obedient cannot think globally beyond their individual and national interests (Khalid, 1998).

        Education has also been used as a tool for social cohesion across the world. According to Saleem (1981), one of the educational goals across the world has been to achieve the goal of social cohesion and such a lofty goal intended to be achieved while infusing and incorporating social, cultural and religious values into the educational systems. For example, like many ideological contexts, the Spartans idea of good citizenship was to develop strength, endurance, courage, patriotism, military efficiency and cunningness. The aim of their education was to keep the institutions of the

family and state intact by producing obedient children and loyal citizens (Atkinson & Maleska, 1964). The attainment of social cohesion has thus been the goal of all educational systems of the world with some variations. Khalid (1998), writes that Plato and Aristotle believed the aim of education to be preparation of good citizens through the harmonious development of the individuals. A good citizen in their view was a patriotic, dutiful, civilized Greek belonging to the free class of their society.

Educational Aims by Western Philosophers

Ediger and Bashkara, (2003) have cited John Dewy the pioneer of modern educationist who states that education is the process of living through reconstruction of experience. They say that Dewy believed in education for the sake of education. Accordingly, education has no set goals other than education itself and the learners will develop their personalities by reconstructing their experiences.

Rafiuddin (1969) argues that western philosophers have vaguely defined the objectives of education. To one, the goal of education is character building; another says that education prepares individuals for a perfect life. To the third, education is the development of a sound mind in a sound body. Similarly to the fourth, education aims at drawing out the hidden potentials in man. But they are not clear about the nature of good character and needs of such a character or a perfect life or not clear as how to build a sound mind or what a sound mind is. Keating (1960) as cited by Rafiuddin (1969) rightly says that the attempts of setting educational goals by these philosophers is futile because accordingly everyone constructs his own meaning of the educational goals keeping in view the vague nature of goals set by them.

According to Rafi-ud-din (1968), the main goals of education proposed by western philosophers are set on account of the impact of Darwin's evolution theory on their minds which denies the divine origin of man and states that

previously; everything was matter, which turned into animal life through the mechanical interaction of atoms. Animals have consciousness and have developed distinctive characteristics on account of their natural instincts but cannot explain as how self-consciousness in man evolved when man changed his position from an ape into a self-conscious human being by adopting the higher faculties of imagination, conscience, intuition and critical thinking. In their views, intellectual qualities; rational thinking, conscience, the development of disciplines like politics, philosophy, religion, law etc. were possible due to mutations caused by accidental changes. They cannot bring the name of God in their discussion because of the materialistic interpretation of the world by Darwin. They think that if they mention God in their scholarly discussions, their research will be unscientific as God being a topic of metaphysics, do not fall in the domain of scientific study. Rafiuddin (n.d) argues that the western philosophers admit the superiority of man over animals but they consider the cause of human actions to be the instincts which are common to man and animals and as such man's status as a prime creature having divine attributes is obscured because being driven by animal instincts, man cannot have to offer noble actions, as the power of the more potent inner drive for eternal beauty is not acceptable to the followers of evolutionary theory. Rafiuddin (1968) states that the western educationists being influenced by the theory of Darwin have proposed educational aims in which there is no room for spiritual goals higher than the material existence because divine knowledge being not empirical in nature, carries no weight in their eyes.

Contrary to the use of education as a tool for social cohesion in almost all nations, it has also been used as a tool for religious unity, discrimination and ideological strength. The Jewish education, for example, made the individual subject to the authority of Jehovah through religious teachings

that was supposed to unite the Jewish race through the tie of religion and as such their educational system catered to the educational uplift of Jewish race based on the belief of original virtue which they believed to be the trait and only prerogative of the chosen people. According to Rafi-ud-din (1968) they had a belief that being favorite of God, they had a birth right to education while the gentiles did not need universal education, because their duty was to comply with the orders of the Jewish race. Similarly, the Spartans education was not universal education but specific to the free class because slaves were not given formal education (Atkinson & Maleska, 1964).

Similarly early Roman education was directed entirely towards making a good citizen and a good soldier, but the Roman education was for the wealthy class who could pay for the education of their children. Rahman (1998), states that apart from being parochial, the Greek, the Spartans, the Romans and even the Jewish educational systems had no popular ways of spiritual purification and moral elevation. The medieval Christians education was the monopoly of the clergy and monasticism aimed at the denial of the bodily desires claiming that the purification of the soul was possible through the negation of the bodily desires. Christianity with the underlying principle of original sin was ascetic in nature and had no regard for the holistic development of human personality. According to this pessimistic view, man being evil in nature cannot be reformed and the only correction can be had by shunning all mundane desires because according to the Christian belief system, salvation is possible through the redemption of Jesus Christ for the sins of his followers. Saleem (1993), states that Christianity like Hinduism and Buddhism recommend an attitude of resignation and retirement from the thick and thin of life and insist upon monkish and monastic indifference. Soul body dualism is central to these

approaches and purification of the soul rests on renunciation of bodily desires by forsaking worldly affairs therefore self-negation, self-mortification and self-annihilation are considered to be the virtual objectives of these ascetic philosophies of life.

Educational Aims from Islamic Perspective

Rafi-ud-din (2006) argues that all psychologists agree that there is a powerful inner urge for beauty found in man. This urge is actually the urge or love for eternal beauty i.e God .This is the perfect idea of beauty ingrained in human nature but none of the psychologists agree on God to be the urge for eternal beauty because the existence of a perfect God falls outside the domain of their research tools and methods. This urge for eternal beauty or God having all perfect attributes of beauty, is the most potent urge in man which controls all human actions. This urge is neither the product of the instincts nor subservient to them but being independent, it has its own separate objectives. To realize these objectives, it has the power to control human instincts or to put limitations on the satisfaction of the human desires.

This urge for ideals in man is the love of God who is the embodiment of beauty, good and truth. When the attributes of perfect beauty become the driving force of the growth of human individuality, good actions aiming at the benefit of entire humanity will be the result. Truth in the form of useful knowledge will be the outcome. Goodness in the shape of honesty, diligence, harmony, tolerance, love and respect for humanity, fair dealing and justice will form necessary ingredients of the students' character resulting in peace and prosperity of the society. Rafi-ud-din (1996) asserts that everyone has ideals which determine for him his aim of life. He loves his aim of life because he/she considers that aim to be the manifestation of beauty, good and truth. Therefore, it depends on the ideology as how much

it fulfills the demands of human nature. If the ideal portrays wrong concept of beauty, goodness and truth the growth of the individuality will be faulty. Rafi-ud-din (n.d) states that in the nationalistic ideology, the concept of the nation possesses the attributes of beauty, truth and goodness for a nationalist, while Marxists consider money and other material gains to be the be all and end all for the survival of communal life. Similarly, Christianity with its belief in the man's original sin, in its belief in the Jesus Christ's redemption for the sins of humanity and its stress on the unnatural resignation from the bodily pleasures in order to gain spiritual purification, is parochial while Judaism holding the notion of original virtue, a belief in the superiority of Jewish race is narrow enough to encompass the characteristics of beauty, good and truth. (Saleem, 1993)

 Rafiuddin (n,d) states that when the concept of beauty, goodness and truth is sound, the development of human personality will be based on sound grounds. He also rejects the concepts of education for the sake of education propounded by John Dewy and sir Percy Nun who advocated living through reconstruction of experience by getting more and more knowledge and giving full liberty to individual's own personality thus suggesting diverse aims of education to every individual. He asserts that Islam provides the true concept of beauty, goodness and truth which are the attributes of true God, the eternal beauty. According to Rafiuddin (2006), through education and training, human instincts can be made compliant and subordinate to the demands of this drive for eternal beauty. As such, the manifestation of beauty, truth and goodness in the shape of piety, honesty, fair dealing, justice, love and respect for humanity, generosity, proactivity, empathy, tolerance and search for beneficial knowledge will be practically visible in every aspect of life. Aslam (1994) says that since beauty, good and truth are the attributes of God which are imprinted in the nature of man; it depends

on man to get at this reality and to fulfill the requirements of his love for the attributes of God. When education develops the human personality according to the demands of the attributes of God, this powerful urge will give right direction to the fulfillment of human instincts and such a principle-centered education will prove a boon for all human beings but unfortunately such educational goals are practically non-existent in our educational set up.

Maududi (2004) writes that Islam, being a complete code of life, does not bifurcate life into religious and secular aspects. The material world is sacred if dealt with according to the directives of the Holy Quran. Accordingly, education cannot be divided into two separate identities i.e religious and secular. The aim of Islamic education is to make the humanely possible progress in the material world aiming at the benefit of humanity at large but holding on firmly the commands of the Creator given in the Holy Quran because whether it is social sciences or physical sciences, we find basic principles in the Holy Quran and the traditions of the Prophet peace be upon him lay great stress on the use of human intellect for the exploration of the material resources (Siyuhari, 1974).

Saleem (1990) states that man is the vicegerent of Allah whose duty is to utilize all his potentials to establish the just socio-moral order based on the inculcation of Allah's attributes in the personality of human being. Education aims at the training of a competent vicegerent whose personality will be built up on the basis of the development of his/her God consciousness so that his/her animal passions can be subordinated to his spiritual urges and he can fulfill his/her duty as a competent and virtuous vicegerent of Allah.

Despite such noble goals of education in Islam, our educational system does not aim at the realization of the concepts of beauty, goodness and truth in

the practical world. Education is either dominantly secular and practically materialistic in approach or religiously biased and insular in outlook. Its products lack the potentials to tackle the issues of life with sound intellectual acumen and integrity of character because in our context, education is bifurcated into religious and secular branches. The government schools aiming at the achievement of worldly education give little importance to the spiritual and moral aspect while the religious seminaries preparing students in the religious field ignore the fulfillment of the students' material needs and give no importance to their physical and intellectual development. (Maududi, 2010) As a result, biased and unbalanced personalities are developed in our institutions and our society bears the brunt in the form of conflicts of interests, favoritism, intolerance, sectarianism, extremism, injustice, unemployment, terrorism and poverty.

Khurshid (1983) states that Science and technology are the most important tools to fulfill the responsibility of vicegerencey, therefore to get scientific knowledge and to use it for the wellbeing of humanity is the obligation of the individuals and the state so that a strong and powerful Islamic state can sustain its existence and implement its policies without any external threat. Moreover, according to Rashid (n,d) getting an insight into the working of the universe and attaining an understanding of physical nature is vital for the understanding of the attributes of the creator. Therefore, it is also the objective of the Islamic state to promote research based educational activities aiming at the strengthening of Islamic state by promoting critical thinking and creativity of the students. Contrarily, the Muslim countries lag behind in the field of science and technology and being dependent on the inventions of the developed nations have to pay the price in the field of economics, commerce and international politics as well. They are not free to have an independent voice and policy of their own regarding the major

global issues and have to toe the line in obedience of the super power of the world.

The Holy Quran has put great stress on lawful living and has termed money as God's blessing. Therefore, economic need of the individuals through vocational and professional training is the main aim of educational system of education. Jan (2013) writes that economically and vocationally weak individual will be of no help to himself and to the society, therefore it will be a waste of human talents not to educate and train individuals vocationally and professionally. As such Islamic system of education is also job-oriented. But the state of education is quite contradictory in our country because our educational system has failed to train its graduates in getting jobs as we see millions of unemployed youth walking from pillar to post in search of jobs and those employed are not content with lawful living because had it been so, our country could not be ranked high among the corrupt nations.

Khursheed (1993) writes that Education is not only a necessity but a necessary obligation of prime importance without which man cannot understand his self, his creator and the world around. Education is not an end in itself but it is a means for the realization of man's objectives of life. According to the Holy Quran,(Aljumua, verse 2), the purpose of Islamic education is to build up an ideal human being which is possible through the recitation (reading) of Holy Verses, purification of human soul, (character education) teachings of holy books and wisdom. In contradiction to the given aims of education, not to mention our secular institutions, even our religious seminaries have no such system for the character building of the students in order to inculcate the injunctions of the Holy Quran and Sunna in their minds.

Rajifarooqi (1989) says that the underlying principles of Islamic education are the unity of God and unity of man, belief in one Almighty God, His creation of a harmonious universe portraying unity in diversities, equality of man based on one fatherhood, the finality of Prophet Muhammad's (PBUH) teaching and man's obligation as His vicegerent directed to harness the forces of nature for the welfare of humanity. Islahi (2013) writes that the inculcation of these Islamic principles in the minds of the individuals through education and their subsequent implementation in the society will develop unity, brotherhood, equality, rule of justice and spirit of search for truth and knowledge in the society despite making the individuals punctual, disciplined and futuristic in their outlook.

Quite contrarily, our educational curriculum, whether it is religious or secular, lacks these golden principles. Resultantly sectarian, ethnic, linguistic and class based differences have infested our society. Noor (1983) mentions that instead of the development of critical thinking and creativity among the students, our syllabus, our instructional practices and assessment procedures are based on behavioristic approach which encourage rote learning among the students who in their turn when graduated, can neither internalize the Islamic principles of morality nor can generate knowledge in the spheres of science and technology, thus causing the nation lag behind in the socio- economical, religio-political and scientific fields.

Sajjad (1986) writes that in the Islamic system of education, the social and physical sciences are complementary. Islamic system of education also sensitizes individuals' spiritual consciousness and their high moral sense so that they can fulfill their Islamic responsibility of enjoining good and forbidding evil in the society. Saleem (1990) states that Islamic education aims at creating God-conscious individuals whose purification of soul (taqwa) will be two dimensional i.e. they shall do good and shall prevent

themselves from evil, they shall enjoin good and shall prevent others from evil actions. Ironically after the lapse of seventy years, not only the dream of a just socio-moral order still needs to be realized but also our government institutions are about to collapse due to massive corruption rampant in our administrative machinery. Our educational system could not produce competent and virtuous vicegerent of God to shoulder the responsibilities of our people.

Ismail Raji, (1989) states that Islamic philosophy of education considers the process of change inevitable but it prepares the individuals for such a change by strengthening the universal values of Islamic ideology. Therefore it encourages creativity and rational thinking so that the learned scholars can conduct Ejtihad to tackle the new developments of the society. In contrast, in our society critical thinking on newly emerging issue is considered irreligious because by doing so there is the danger of deviation from the teaching of their predecessors according to the majority of the devout followers the four school of thoughts who are the products of their specific seminaries where they are trained in the old traditions of jurisprudence but are not educated to enable them finding solutions to the new challenges and problems of the ever changing world. Due to lack of the spirit of Ejtihad on the part of our religious scholars, new inventions like loud speakers, television and other means of communications when previously launched, were rendered religiously illegitimate by the so called ulemas of the time. Even in the present times, they do not have solutions to the newly emerging problems in social, economic and political spheres due to the rapid developments in the fields of science and technology. Our religious scholars are adamant to changes in the curriculum of their religious seminaries although graduates of these seminaries face immense problems

in getting employment because of their ineligibility for different positions in in the job market.

In view of the above cited aims of Islamic educational system when we survey the working of educational systems in the Muslim world including our own, it is evident that the educational systems of the Muslim countries are far away from the above mentioned educational goals. They are not so much different from the educational system of our country and as such the social, political, economic and moral conditions of the Muslim countries are more or less similar to ours.

The national curriculum might have identified and set these goals but practically one observes a different scenario. Our educational system is class based, comprising of diverse systems for diverse classes, groups and sects. In the secular systems, there are government schools for the poor masses and variety of public schools for the wealthier populace, the A level and O level schools for the elite. The prevalent aim of these institutions is success in the material sense. Instead of preparing their students for noble aims, their products turn out to be selfish and callous to the needs of others. Fakhrulislam (2009) writes that in the religious systems, each sect runs its own seminaries based on its own schismatic curriculum. Instead of educating their students on the universal Islamic principles, these seminaries serve as centers for propagating their own school of thought and thus widen the schismatic gap in the society. Despite the wide spread schismatic hatred and extremism displayed by the graduates of sectarian based religious schools and the resultant sectarian killings, showing zero tolerance for each other's ideas speak volumes about our faulty educational system.

Maudody (2004) states that the usefulness of a tree is determined by the fruit, it gives so is an educational system judged by the products, it gives to

the society. Today man is cutting the throat of man and different sects of Muslims are at war against each other. One nation is at war with other nation. Human values have declined. Humanity is groaning under the tyranny of the powerful. Society is disrupted because of the gap between the haves and the haves not. Massive corruption rampant at all levels in our society is a proof that appropriate value based education is lacking. Decline of these human values is the result of flawed education system and lack of proper training through character building based on the needs and demands of human nature. Khurshid (n.d), argues that the disparities among our educational institutions having diverse goals and systems like government schools, public schools, elite public schools and religious seminaries are self-explanatory as the attitudes, worldviews, behaviors and perceptions of their graduates portray the contrasting nature of the educational experiences they have undergone in different institutions. Our society as such has become an arena of conflicts among individuals who being on either side of the extremes i.e. religious or secular, elitists or the populists, the liberals or the so-called fundamentalist, are at daggers drawn with one another.

The Significant Absence of Educational Goals

Through the critical analysis of the educational objectives of different ideological and philosophical schools of thought, it is evident that different communities and nations throughout the world history have developed different systems of education suited to their belief systems and national ideologies. Rafiuddin (1968) argues that the objectives of the educational systems of the different nations are parochial and narrow as they do not aim at the universal education of all human beings irrespective of race, class, religion etc because to them goodness meant to be good for their own country, justice meant to be just for their own race, tolerance meant to be tolerant for their own religious brethren. As a result, the fruits have been

reaped by man in the shape of disastrous wars fought between nations of the world. Similarly the aim of producing good citizens is also a vague and relative term as everyone has his own definition of a good citizen. If education is the development of human personality, then it should aim at the satisfaction of the all the needs of a human being. As proper development of human body needs balanced nutritional food, clean water, oxygen and regular exercise, similarly, intellectual, emotional and spiritual aspect of man have multifarious needs which ask for proper satisfaction of these needs. In this regard Covey (2004), states that human mind needs proper intellectual food through continuous learning, human heart requires love and affection as its nutritional food for building human relationships positively and strengthening social bonds and human spirit needs always one to one communication with the Creator. Accordingly, when educational systems do not train the individuals in satisfying these needs appropriately neglecting any of these aspects, both the individual and the society will have to face the music. Siddiqui (1998) infers that the untoward situation in the present world in the form of corruption, injustice, cruelties, extremism, conflicts, terrorism and wars portrays that there is a significant absence of appropriate goals fulfilling the intellectual, emotional spiritual and physical needs of the students in the educational systems of the world. He suggests that implementation of humanistic goals like the sense of accountability before an omnipresent and omniscient God, love and respect for humanity, tolerance and pluralistic attitude to existence, justice and fair dealing with all and sundry, proactivity and active global citizenship, creativity and critical thinking enabling to solve the ever emerging problems through principle centered leadership and empathetic attitude to the sufferings of others as goals of education both at national and global level will solve the problems of the world.

In the present time, the developed nations have made tremendous progress by developing physical and natural sciences but less progress has been made in the improvement of social relationships owing to the manifestation of the overwhelming individualistic outlook in all spheres of life.   The wars and conflicts among nations, the divisions between the haves and haves not, the scarcity amidst plenty, the breaking down of human relationships, the sense of insecurity rampant worldwide, and the cruelties of men on men portray that in the present time, moral , social and spiritual aspects of education are neglected among the developed nations. Bertrand Russell (1962) as cited by Saleem (1993) has expressed similar views when he says that because of the enormous gap between the advancement of natural sciences and moral sciences in the present time, mankind might be forced to commit a collective suicide unless man learns to develop his moral and social sciences in order to arrest the dangers of modern sciences and technology.

McDougal, (1955) a famous psychologist has been cited by Rafi-ud-din (1968) who laments that if the spiritual, moral and emotional aspect of human nature are neglected and man's moral and spiritual needs are not satisfied by educating him/her in the right direction, our civilization will perish. He forcefully states that if he were made the dictator of the world he would assign all the best brains in the task of exploring the needs of man's nature so that man's moral and social behavior could be rectified according to the demands of his nature.

 According to Saleem (1993), flawed educational systems of the world are the evident proofs of the sorry state of affairs. We see man to be stranger to his own roots and alien to himself and being drifted away by doubts and skepticism, he seems to be wandering in the wilderness of selfishness and perpetual discontent. He is so mightily shackled in the chains of the

insatiable bodily desires and material comforts that the more he tries to free himself, the more he gets enmeshed in the snares of servitude.

Saleem (1981) states that man in his material pursuits, has gone mad and in order to satisfy his greed, he has crossed all limits of decency. The world has turned in to a battlefield between the haves and the haves not. Might has become right. The weak and the oppressed are groaning under the cruelties of the oppressors. The powerful nations have dual standards for human beings. They practice fair play and justice for their own countrymen but are inhumanely callous while dealing with others. The developed nations have progressed a lot in terms of material comforts but morally and spiritually they are set out on the slippery path into the dark ravine of ignorance. Rafiuddin (2006) has cited Macdougal (1956) who says that human life is not at risk on account of nuclear weapons but the potential threat for humanity in future is man himself because owing to man's faulty educational systems which focuses on his material needs at the cost of his emotional and spiritual wellbeing, the world is on the verge of destruction. In other words, the fault of the educational system is due to the faulty educational philosophy because educational philosophy sets the objectives of the educational system and if the objectives are set wrongly, the outcome or the product will be flawed. Human body suffers from disease when its biological needs and objectives in the form of proper food, water, oxygen and exercise etc. are not met. In the same way the growth of human personality suffers when human nature is not nourished according to its needs and objectives. If the needs of human nature are not understood or wrongly undertaken then the growth and development of human personality will be in the wrong direction.

Conclusion

In view of the above discussion, it is evident that educational philosophies are determined by the philosophy of life held by a nation. Subsequently the philosophy of a nation determines the objectives of educational system. To critically examine an educational system, one must look at the philosophy behind the educational system. If the philosophy of education is sound, it will set realistic objectives for the overall development of the citizens otherwise an educational system cannot claim holistic development of the individuals. Through the analysis of different educational philosophies, it is clear that the approaches of Confucianism, Greek, Latin, Spartan, Jewish and Christian system were atheistic, materialistic or ascetic. They ignore either one aspect of the human personality or other aspect and as a result holistic development is not possible because their moral education is parochial, utilitarian or epicurean. Similarly the approaches of Christianity, Hinduism and Buddhism are ascetic and suggestive of self-negation and self -annihilation, insisting on the complete strangulation of bodily desires for the spiritual elevation of human soul. Consequently, their educational goals neglect the material aspect of human life, therefore they cannot claim for the sound development of human personality. Different philosophers and psychologists like Bertrand Russell, McDougal, Dr. Keating and John Dewy as cited by Rafiuddin (1968) consider the causes of the sorry state of affairs rampant in the world to be the faulty educational systems neglecting the sound development of human personality. They suggest to morally uplift mankind through the study of social sciences.

Saleem (1981) argues that on the contrary, Islam being the true religion of the world has a panacea for all the ills of man and the Islamic system of education caters to the holistic development of man's personality by focusing the spiritual, mental, physical and social development of man in a harmonious manner in order to prepare man as a vicegerent of God. If

Islamic goals of education are implemented in letter and spirit, the sorry state of our society can be set right. Islamic education based on divine guidance aims at the satisfaction of all human needs according to the demand of his nature. Man's nature has a potent urge for eternal beauty which has the attributes of good, beauty and truth. This urge is the love for God. Human instincts like sex, love for material gains, self-assertion etc. can be streamlined through the controlling power of this urge for beauty (Rafiuddin, n.d). Islamic educational objectives aim at the holistic development of man's personality through the nourishment of this urge for beauty, good and truth. This provides a balanced concept of every aspect of life.

Through the supreme authority of divine guidance of the Holy Quran, man's individual and collective needs are fulfilled according to the demand of man's nature. Man is educated as a vicegerent of God. His spiritual, mental, moral, physical and social developments are ascertained through universal obligatory education irrespective of his race and nationality. It is based on the unity of God and unity of man which binds men together. It also lays emphasis for acquiring scientific and technological knowledge in order to harness the forces of nature for the benefit of humanity at large. (Saleem, 2008)

Islamic system of education focuses on lawful living and prepares its man power through professional and vocational training. Last but not the least; Islamic system of education is not adamant to change. It rather encourages change but always aims at the preservation of universal moral values, so that man cannot forget his origin and his ultimate end. Ibrahim (1997) argues that though Islamic system of education provides universal principles along with the realistic goals which if implemented can help solve problems of the present times but such a system is nonexistent at national

level in the Islamic countries including our own. The educational institutions having diverse goals produce the so-called educated individuals who are devoid of universal human values like love for humanity, piety, respect for diversity, empathy, tolerance, integrity, justice, generosity, cooperation fair dealing , trustworthiness and search for truth and useful knowledge. Consequently, we as a nation are morally decadent, socially disrupted, scientifically barren spiritually hollow and economically backward. Salahuddin (1997) mentions the results of our class based educational system to be extremism, sectarianism, materialistic outlook, presence of wide gap between the haves and haves not, bribery in the offices, massive corruption, friction among different classes, groups and factions, absence of universal moral values and societal unrest. Khurshid (n.d) suggests that the only remedy for our problems in this post-modern era is implementation of the appropriate goals of education aiming to cater harmoniously to all aspects of human existence and these goals are manifestly reiterated in the Islamic system of education which have been unfortunately missing in our educational system so far.

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42

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