

The significance of Seerah in Pakistan's Educational System

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Abstract

The Qur'an and hadith make clear how is important education . In Islam, get education is compulsory, and doing so is seen as the way to become closer to Allah.If someone wish to learn the Prophet's Seerah more the more adore. That's because wanting to learn more about someone is an indication that you love them. Therefore, learning the Seerah is a sign of love, and learning the Seerah makes us love more. It is necessary that in all schools, colleges and universities make departments of seerah and also apply that in syllabus of all kind educational level. It is must be a section of seerah books in libraries of every school college and university . For the enforce of seerah it is also acquaint in diploma forms for each program. There paper will divulge many steps for enforcement of seerah, these steps will obdurate in detail.

Keywords: *seerah, education, libraries, enforcement, obdurate,departments and obdurate*

1.Introduction

Studies of Islam, Seerat Un NabiSAWAWS, and more being Allah's vicegerent on Earth, humanity has been given a special status because it is tasked with maintaining the world's order in accordance with the laws of its Creator. Prophets have guided people throughout history. Due to various reasons, some of these Prophets have a greater worth, sphere, and depth of influence on humanity. The final Prophet of Allah for all of time and all of humanity is Muhammad (Peace Be Upon Him). Islam is finished after him for all future periods. Islam is a full way of life, with training and education making up its core (Al-Quran, 10:101) The importance of Prophet Muhammad (Peace Be Upon Him)His concern and awareness for his followers' education and training can be seen from his many life events. A lot of emphasis was placed on education and training together, and as a result, they are inextricably linked. It is obvious that training was seen as the application of education, which was seen as an assimilation of information in daily life. This feature of paramount importance is well attested by the verses of the Holy Quran and the words of the Holy Prophet (Peace Be Upon Him). The early followers of Islam were very concerned with education and upbringing, thus they shied away from rote memorising. The goal of this research is to examine the relationship between education and training in the context .The goal of the current essay is to examine the relationship between education and training in the context of the Prophet of Islam (Peace Be Upon Himparadigm)'s of secret. Seerat, education and training, and (ethicsTirmizi, "Bahriyat", p. 2).

2.Literature Review

Muhammad (PBUH) reportedly said, "Men are ears like ears of silver," according to Abu Huraira (RA).

indicates that ears are classified into distinct groups based on their capacity for hearing; some awesome from the white clay, some from the gold, some from the silver, and some from devils. Similar to how women differ in the dualities according to character traits, so do males. 34

Muhammad (PBUH), according to Ibn Masud (RA), said: "Jealousy (hasad) is not acceptable, but if it were, it would only be for two people. One whom Allah made wealthy and gave him the ability to spend it wisely, and the other whom Allah endowed with knowledge and he uses it and imparts it to the first. According to Anas (RA), Muhammad (PBUH) stated that it was the responsibility of every Muslim to acquire knowledge, and that imparting

information to someone who is incapable of using it is like to hanging someone with a golden rope. Seerah is also of great historical significance, providing insight into the life and times of the Prophet Muhammad (peace be upon him) and the early Islamic community. It enables students to understand the political, social, and economic conditions that existed during that time and the challenges faced by the Prophet Muhammad (peace be upon him) in establishing Islam. According to Hussain (2019), "the study of Seerah provides an understanding of the roots of Islam and how it emerged as a significant religion in the world." Seerah provides a means of integrating Islamic knowledge across various subjects. For example, the study of Seerah can be linked to history, geography, literature, and Islamic studies. This enables students to gain a more comprehensive understanding of Islam and its teachings. According to Ahmad and Ghani (2017), "the integration of Seerah in the curriculum can create a more holistic understanding of Islam and its role in the world." Seerah also promotes social and cultural awareness among students. It enables them to understand the diversity of the Muslim world and the cultural and social practices that exist within it. According to Qureshi and Jahanzeb (2018), "the study of Seerah can promote tolerance and understanding of different cultures, which is essential in a diverse society like Pakistan."

In conclusion, the incorporation of Seerah in the education sector in Pakistan can have numerous benefits, including promoting spiritual and moral development, providing historical significance, integrating Islamic knowledge, and promoting social and cultural awareness. As stated by Khan (2016), "the study of Seerah can provide a comprehensive understanding of Islam and its teachings, which can contribute to the development of a strong and cohesive society in Pakistan."

Muhammad (PBUH), according to Abu Huraira (RA), said, "O mankind! Learn the commands that are your obligations by yourself and also teach them to others because I am going to leave this world, is what learning the Qur'an and your duties means.¹ Ibn Masud (RA) claims that Muhammad (PBUH) instructed him to teach me knowledge, orders, and duties, as well as the Qur'an to others, because he was about to depart this world and that knowledge would soon come to an end. Seerah provides a valuable foundation for spiritual and moral development in students. It enables them to understand the teachings of Islam and the Prophet Muhammad (peace be upon him) and to apply them in their daily lives. According to Ali and Siddiqui (2015), "the study of Seerah is a means to inculcate Islamic values and ethics in students, which is an essential component of education." This is particularly important in Pakistan, where there is a need to promote ethical and moral values among students.

And it will happen in a way where two people will disagree on Faraiz (obligations) as well as the sunnah and nawafil, and they won't be able to locate someone who can clear things out for them.

3. Discussion

And has created everything in the heavens and on earth for your benefit; everything comes from Him. Lo! Therein are definitely prophecies for those who reflect (Al-Qur'an, 58:11)

Humanity's innate traits include thinking, investigation, and the desire for knowledge.

In the Qur'an, the Creator emphasises numerous times how important it is for people to consider the cosmos and learn about its mysteries. The clear goal of the way of thought is to

enable mankind to discover the cosmos and acknowledge the Creator. Second, to learn about the various elements of the universe and make better use of it.

More than six hundred times in the Qur'an, the importance of cosmological exploration is emphasised. Say: "Look at what is in the heavens and the earth," commands Allah. However, those who refuse to believe are not helped by revelations or cautions (Al-Qur'an, 35:28).

In another place, Allah declares:

Then, "Will they not contemplate the Qur'an, or are their hearts sealed?" Thinking broadens one's mental perspectives, which is important for advancement and knowledge expansion.

Humanity can now perceive the indications of nature and, as a result, may reflect on and enjoy them thanks to the advancement of knowledge. Humanity is encouraged to contemplate the cosmos and consider the Creator, who made the entire universe—including the skies, the earth, and everything between the two—for the sake of His creatures.

For us to understand Muhammad's (PBUH) plea in the battlefield, (Khorsheed,,p,212)

1.1. Meaning of Education Literally

Learning entails acquiring information. Education is the doorway to knowledge. It entails instructing and educating people. Its fundamental meaning is to

It falls under the heading of teaching and serves to inform or disseminate information.

Deep interpretations of education include all consciously or accidentally obtained, formatted and unformulated knowledge and experiences from birth to death. Education is typically thought of as learning, reading, and writing. The only ways to acquire knowledge are through reading and writing; otherwise, education is also possible without these skills. The advantage of learning, reading, and writing is that ideas that are taught orally and then written down may later prove useful to educated individuals. The things that are taught verbally are forgettable and eventually disappear, however the written (Khorsheed,,p,212).

Things have been around for a while and can be translated into other languages, so many individuals from various nations and ethnic backgrounds can profit from them. These books provide assistance to educated people, who can then conduct study on a variety of topics. They add fresh materials, which results in a global rise in knowledge. Finally, as is evident in today's professional professions, some educated people publish books on a variety of issues. The research produces (Ibid., 422).

1.2. Function of Education

Learning is one of the main goals of the Islamic educational system. According to Islam, the main message of Allah is to educate oneself. The Quran's message

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got underway earlier when God designated the first person to be a messenger and granted him knowledge, sending him to the earth. In the words of Allah, "And He taught Adam all the names, and He showed them to the angels, and He said: Inform Me of the names of them, if ye are truthful." A person who was sent as a messenger and affirmed that humans had been taught to live as a result of knowledge laid the foundation for human life in this world. Humans have been led and trained since creation so that he can (Khorsheed,,p,212).

He should put them into practise in order to follow the good path and avoid doing evil. A person who was sent as a messenger and affirmed that humans had been taught to live as a result of knowledge laid the foundation for human life in this world. Humans have been instructed and guided since the beginning of time so that they can use them in their daily lives to follow the path of righteousness and refrain from evil.² Knowledge is meant to help people become better people in an Islamic community by eradicating social evils, fostering virtue, and fostering the development of strong moral character. These people ought to be pious

(taqwa) ought to keep people from committing sins of whatever size. This is essential at every level of education, and it is only conceivable for an Islamic administration to prioritize Islamic education in terms of the implications and invalidate of its policies.³ To obey the Almighty Allah is the only goal of education. Imperfect aspirations should be accomplished, but within the bounds that Allah forbids. This is only feasible if a person strengthens his good character and maintains a positive attitude (Fayel Kheirabadi p. 11).

The education system that cultivates young people in such a way that they can demonstrate empathy for others, look beyond themselves, dig deeper into easing the suffering and despair of others, restrain their irrational desires, and treasure the dignity of all people regardless of caste, creed, or colour is the one that creates responsible and cultured citizens who can make a worthwhile contribution to a welfare society.

Allah promises in His Book that He would elevate those among you who believe and are knowledgeable to positions of authority.

Allah is aware of your actions. Taqwa, which refers to how much a person fears Allah and prevents him from committing sins, is given greater weight by Allah. The Qur'an asserts that education increases taqwa. The Qur'an makes it abundantly apparent that Yusuf (A.S.) was given the wisdom necessary to comprehend dreams by Allah. Knowing this, he explained to the king the significance of his dream and then made it feasible for him to enter the realm. Because of the king's admiration for his wisdom, he was appointed king of Egypt. [Al-baqara:247]

Additionally, Allah declares:

And not every believer should engage in combat. Only a portion of each group should leave so that those who are left behind can learn the religion well and warm their families when they return, teaching them to be cautious.

4. Material and Method

Descriptive research is a research method used to describe and analyze the characteristics of a particular phenomenon, situation, or population. The primary purpose of descriptive research is to provide an accurate and objective representation of the subject being studied. Present research gaps in the observational studies involve observing and recording the behavior of individuals or groups in their natural settings. Case studies involve in-depth analysis of a particular individual, group, or situation to gain insights into its unique characteristics. Descriptive research can provide valuable information about a subject, but it does have limitations. For example, it cannot establish causation, and it may be subject to researcher bias or errors in data collection. ious literature that you are filling in this current study (Islami Riyasa, Vol 18, p.468).

1.3. Explicit meaning of brought up/grooming (tarbiyyah):

Literally, the terms "brought up" or "trained" refer to the process of growing, rearing, caring for, and nourishing someone in order to change their status from one to another. Just as we say that a parent raised his son, this simply means that he fed. He raised him, safeguarded him, and took care of him.

The term "raised up" refers to all facets of personality development, including both mental and physical components, in addition to feeding, caring for, and protecting the child. Because of this, the idea that "physical grooming coupled with spiritual purification and the duo makes a person to be socially acceptable and eventually an important and worthwhile part of society" is necessary (Islami Riyasa, Vol 18 p.468).

1.4. Meaning of brought up Islam

According to the Islamic perspective, upbringing entails refining human desires within the parameters of the Quran and sunnah and attending to all social, mental, and physical components while achieving the highest standards.

These are the individuals who advance human knowledge and impart it to others. The fundamental aim of Islamic education is to develop a complete individual who has a positive outlook on life. Such a believer (momin) prefers to make a firm decision and show strong courage over one who shows weak courage and cheats. When he is at ease, he gives thanks to Allah; when he is experiencing difficulty, he either begs Allah for assistance or valiantly endures the difficulties until Allah meets their aspirations(Al-Qur'an, 35:28).

1.5.Fluctuation between brought up and education :

Both education and upbringing are equally important. Education is like a component of upbringing, or perhaps we might say that upbringing is a continuation of education. Being raised gives you the ability to experience mental vision and its order. So, it teaches maturity and the need of leaving toxic personalities and finding good company or a career. Being raised has a broader scope of action than education and is more focused because it aims to maintain order and cleanliness in all facets of human life. There is a Muhammadan proverb (PBUH). "Alhamdulillah gave me understanding by way of example, and then Sending me is like the water that falls as rain on the earth; some areas soak up the water, forming grass, plants, and other areas that store the water for later use in irrigation and drinking; other areas, however, are infertile and do not store any water or support the growth of plants. These individuals are comparable to those who learned about Islam and helped others by doing what they did(Ahmad bin Hanbal, 10301, Vol. 2, p. 485).

1.6.Similarity in brought up and education:

Allah sent the Prophet Muhammad (PBUH) as a teacher who imparts the knowledge of the Holy Qur'an. Muhammad (PBUH) is the best teacher of all the prophets delivered to the earth.

1. According to Muhammad (PBUH), "A scholar who prays before beginning to convey the knowledge is better than a person who is fasting throughout the day and does not sleep and performs worship at night(Ahmad bin Hanbal, 10301, Vol. 2, p. 485).

2. Muhammad (PBUH) added, "Certainly, Allah and His Angels and the animals of the sky and the ground, even ants and fishes, pray for that one who teaches good to humanity."

It is evident from these verses and sayings that education had a unique significance in the time of Muhammad (PBUH). The main focus of education was the teaching of the Qur'an and the interpretation of verses. the communication of information via Muslims received knowledge through the ahadith (sayings) of Muhammad (PBUH) and his Companions (Sahaba(Ahmad bin Hanbal, 10301, Vol. 2, p. 485).

Therefore, the claim made by certain Islamophobes that education in Muslim traditions has just consisted of learning the Qur'an and reciting it aloud is false because Islam is a full code of life that encompasses all social, ethical, cultural, Aspects that are moral, political, economic, and, of course, religious. We can observe that during the time of Muhammad (PBUH), authors and educators were given a lot of attention; after all, teacher preparation was the most crucial responsibility. The goal was to establish a community that could learn from Muhammad (PBUHmanner)'s of life by spending day and night with him as well as being knowledgeable of Islamic law. Communities from all Arab castes came as a result to interact with Muhammad.⁴In actuality, moral and spiritual lapses in the West are

brought on by this idea. Despite having a strong economy, the West lacks ethical standards and human values. Older parents are anxious to meet their kids since they are sent to old age homes and excluded from the household. They occasionally call them to say hello or give them flowers for their birthday or Christmas. Neighbors are unaware of one another's health and conditions. The husband and wife each cover their own meal expenses. This relationship is based on necessity and economy rather than compassion and humanity. The combination of education and upbringing is crucial in the current circumstances (Ahmad bin Hanbal, 10301, Vol. 2, p. 485).

5. Conclusion

The Seerah, or the biography of Prophet Muhammad (peace be upon him), holds great importance in the education sector in Pakistan. Here are a few reasons why: **Moral and Ethical Development:** The Seerah provides a rich source of moral and ethical lessons that can guide the behavior of students. It teaches them about compassion, honesty, forgiveness, and other values that are crucial for personal and societal development. **Religious Education:** Pakistan is an Islamic country, and the Seerah is an integral part of Islamic teachings. Studying the Seerah helps students deepen their understanding of Islam and its core values. **Historical Significance:** The Seerah is not just a religious text, but also an important historical account of the life of one of the most influential figures in human history. Studying the Seerah can help students understand the historical context of the time and the impact that the Prophet Muhammad (peace be upon him) had on the world. **Role Model:** The Prophet Muhammad (peace be upon him) is considered a role model for Muslims, and studying his life can help students learn from his example. His leadership, kindness, and courage can inspire students to become better individuals and contribute positively to society. In conclusion, incorporating the Seerah into the education sector in Pakistan can provide students with a valuable framework for personal and societal development, deepen their understanding of Islam, provide historical context, and inspire them to become better individuals.

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