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Pedagogical Approaches to Teaching Seerah of the Holy Prophet (PBUH) At University Level in South Asia

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Abstract
Seerah is basically defined as the life of the Holy Prophet PBUH. Seerah doesn't only talk about the way Prophet PBUH lived his life, but it covers all the topics related to Prophet PBUH's life in extreme detail as well. It includes personal life, decisions, children, wives, treaties, battles, relations, and many more. In simple words, Seerah is the study of Prophet PBUH's life from birth till his death, covering every single detail. This tells us how important this genre of study is, but there is a huge gap in teaching this subject. There is plenty of content available, along with research on Seerah, but the research on pedagogy and teaching methods of Seerah has gaps. This research tries to fill in those gaps. The main focus of this research is the pedagogy of Seerah in South Asia, specifically universities in Pakistan, India, and Bangladesh. Despite Seerah being one of the very core studies of Islamic studies, the way it is being taught in universities of South Asia isn't enough for students' understanding. This research focuses on how the seerah is being taught in South Asian universities, what the teaching strategies are, how to make seerah interesting, what the curriculum design and structure are, and what the teaching objectives are. This study uses a qualitative and comparative research methodology as it compares the old and modern methods of Seerah pedagogy such as it focuses on the traditional Madrassa style teaching, usage of primary resources, ignoring modern technologies and tools, traditional university teaching styles like usage of secondary resources, ignoring primary resources and not critically analyzing the seerah incidence. This research also compares how Seerah is being taught in Pakistan vs India vs Bangladesh. This article finds out the best pedagogy method for Seerah and the best approaches to find out how to teach Seerah by using all kind of resources and making the students eligible of raising questions, finding queries and critically analyzing every event on every scale. This research concludes that the best approach combines both: it respects the classical tradition while also encouraging students to think analytically and connect Seerah to the challenges of today.

Keywords
Seerah of the Holy Prophet PBUH, Pedagogical Approaches, Islamic Education, South Asia, University Curriculum

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Introduction

Seerah is an Arabic word derived from "s-y-r" which means to walk on footsteps, or to follow someone. Technically, that means how someone spent his life. When Arabs used the word seerah for someone it means they are referring to someone's life or the way of spending it. Religiously, seerah refers to the life of Holy Prophet PBUH, which is one of the well-documented lives in history. Holy Prophet's PBUH life is recorded by using most reliable

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sources and the best methods to preserve it. Seerah records come from Qura'an, Hadith, Seerah books such as Ibn Hisham, Ibn Katheer etc., Maghazi literature and narrations quoted by Sahaba.

For Muslims, seerah is considered one of the most important subjects not just because of its religious aspect but also the guidance such as religious knowledge e.g., how to offer prayer, how to sort mua'mlat; moral modal, such as being truthful, trustworthiness, seeking patience, kindness and forgiveness; foundation if Islamic laws and ethics which is the most advanced topic as Shariah doesn't only come from Qura'an but also from Hadith and seerah. For example, if Qura'an commands about some principle, the implementation method is elaborated through Hadith and Seerah which means Seerah isn't only informative but also normative.

South Asia comprises on three countries, which are Pakistan, India, and Bangladesh having a large population of Muslims. In South Asia, where Islam has deeply shaped the culture, education, and identity of millions of people across Pakistan, India, and Bangladesh, the seerah holds a very important place in the educational system (Karim, 2021; Lutfani, 2020). Islamic influence is not only limited till mosques, but majority Muslims in South Asia relate their identities which the teachings of Holy Prophet PBUH.

Despite Seerah importance, and a lot of research on this topic, a very little academic research has looked at the pedagogy of Seerah in Soth Asia. Seerah is being taught in South Asia at university level, but seerah pedagogy is not focused. How are the teachers teaching? What methods and strategies are being used? How is the curriculum organized? What are the teachers trying to achieve? These questions have not received enough attention in academic literature, and this study aims to fill that gap (Husain & Aziz, 2022; Saili & Taat, 2024).

As, pedagogy matters in every subject because the teaching shapes understanding and understanding decides implementation and practical outcome. In seerah, if teachers are focusing only on the dates and incidents of some battle or treaty, students will never understand the strategy and analyze the incident, which means teaching directly affects students' understanding and understanding shapes actions.

Currently, South Asian universities are facing two pressures. Those are traditional Islamic teaching comprising on classical books, Adab, and Riwayah, while the other is modern universities expectations, critical analysis, research methodology, and source criticisms. The basic challenge to Seerah pedagogy is to balance these two methods.

This study compares the traditional and newer approaches to seerah in South Asian universities, with the goal of understanding what works well, what is missing, and how seerah education can be made more effective (Memon et al., 2021; Mustagfirrin et al., 2025).

Research Problem

This study focuses on a very simple yet important question:

"How Seerah is being taught in university level in South Asai and is the current approach effective enough?"

This question highlights the important topic about how the teachers teach. What are the teaching methods which are being used. What is the curriculum structure and how is that organized. What are the teaching assumptions. What are the main purposes of teaching and understanding seerah.

It also examines the tension between traditional devotional approach and newer critical and analytical methods, and what can be learned from comparing them (Husain & Aziz, 2022; Memon et al., 2021).

Significance of Research

This research is if great importance as it highlights the part of Islamic studies which is largely overlooked or ignored. By understanding the seerah pedagogy it becomes easy to know the hidden assumptions in university curriculum which are built in. Also, what challenges are universities in South Asia facing.

This research is useful for teachers. Curriculum designers and administrators, so that seerah education becomes easy. It also highlights the need for a teaching approach that is both academically strong and spiritually meaningful (Dadach, 2020; Memon et al., 2021).

Literature Review

Historical Foundations of Seerah Scholarship and Educational Transmission

Seerah (Sirah/Nabawiyyah) represents one of the most developed traditions of biographical and historical writing in Islamic intellectual history. Unlike ordinary historical biographies, Seerah literature combines historical narration, ethical instruction, legal interpretation, spiritual guidance, and social analysis. The foundation of Seerah scholarship emerged from early Muslim efforts to preserve information about the life, teachings, decisions, and social interactions of Prophet Muhammad (PBUH). Early works of Maghazi and Sirah literature developed as systematic attempts to record prophetic events, including migration, battles, treaties, leadership practices, and community formation. Among the earliest contributions, the works attributed to scholars such as Ibn Ishaq, Ibn Hisham, Al-Waqidi, and Ibn Sa'd established the methodological foundations for later Seerah studies by collecting oral reports, transmitted traditions, and historical narratives (Azmi, 2022; Aroos & Shehu, 2024). These classical writings continue to influence contemporary Seerah education because they remain primary references in many Islamic educational institutions across the Muslim world.

The development of Seerah scholarship demonstrates that Islamic education has historically been based on a strong relationship between knowledge preservation and teacher-guided transmission. Traditional Islamic learning systems emphasized the importance of authenticity, chains of transmission (isnad), personal mentorship, and moral formation. Knowledge was not considered merely information but a transformative process connecting intellectual understanding with ethical behaviour. This educational philosophy continues to influence contemporary Islamic pedagogy, where teachers often function not only as instructors but also as moral representatives of the knowledge being transmitted (Makhshun, 2020; Memon et al., 2021). However, scholars of Islamic education have argued that while this model effectively preserves religious heritage, contemporary universities require additional pedagogical dimensions, including critical analysis, research methodology, and learner-centred approaches (Husain & Aziz, 2022; Saili & Taat, 2024).

In the South Asian context, Seerah scholarship developed through a combination of classical Islamic traditions and modern intellectual movements. Scholars such as Shibli Nomani and Syed Sulaiman Nadwi attempted to present Seerah through a methodology that combined traditional Islamic sources with historical reasoning. Their contribution represented an important transition from purely narrative-based Seerah writing toward a more analytical understanding of Prophetic biography. Sirat-un-Nabi became particularly influential in South Asian Islamic institutions because it attempted to respond to modern intellectual questions while maintaining classical foundations (Azmi, 2022; Aroos & Shehu, 2024). Consequently,

many universities and religious institutions in Pakistan, India, and Bangladesh continue to rely on these works as major teaching resources.

However, existing scholarship demonstrates that although Seerah literature is highly developed, research focusing specifically on Seerah pedagogy remains comparatively limited. Most academic attention has focused on historical authenticity, literary development, theological interpretation, and biography writing rather than on questions related to teaching strategies, curriculum design, assessment methods, and student learning outcomes. Recent studies have highlighted that Islamic education research has increasingly moved toward examining how religious knowledge should be taught in contemporary educational environments, yet Seerah teaching remains an underexplored area within this broader discussion (Memon et al., 2021; Aziz, 2024). This gap creates a need for systematic investigation into how universities transmit Seerah knowledge and how these approaches can be improved according to modern higher education requirements.

Seerah Education within Islamic Pedagogical Tradition

Islamic pedagogy traditionally views education as a holistic process involving intellectual development (ta'lim), moral cultivation (tarbiyah), and character formation (ta'dib). Within this framework, Seerah occupies a unique position because the life of Prophet Muhammad (PBUH) is considered both a historical subject and a practical model of ethical behaviour. Therefore, teaching Seerah has traditionally aimed not only to provide knowledge about historical events but also to cultivate values such as justice, patience, compassion, leadership, and social responsibility (Abdul Qadir, 2022; Mahriza et al., 2023). This dual educational purpose distinguishes Seerah pedagogy from conventional history teaching because learning outcomes include both cognitive understanding and moral transformation.

Research on Islamic education indicates that traditional Seerah teaching often follows a narrative approach where teachers explain chronological events from the Prophet's life using classical texts. This approach provides students with familiarity with important historical events and strengthens emotional and spiritual connections with Prophetic teachings. Studies examining Islamic pedagogy have shown that storytelling remains an important educational strategy because narratives create meaningful connections between learners and moral concepts (Makhshun, 2020; Mahriza et al., 2023). Similarly, Dadach (2020) emphasized that Prophetic teaching methods demonstrate important educational principles, including gradual learning, practical demonstration, and connection between knowledge and real-life application.

Despite these strengths, contemporary researchers have identified limitations in relying exclusively on traditional transmission methods. A major concern is that students may become passive recipients of knowledge rather than active participants in constructing understanding. Modern educational theories emphasize that university students should develop abilities such as analysis, evaluation, problem-solving, and independent inquiry. Within Islamic education, scholars increasingly argue that critical thinking does not contradict religious commitment; rather, it can strengthen students' ability to understand classical sources and apply Islamic principles appropriately in changing contexts (Memon et al., 2021; Saili et al., 2024). Therefore, the challenge facing Seerah pedagogy is not abandoning traditional approaches but integrating them with contemporary educational strategies.

The concept of integrated Islamic pedagogy has received increasing attention in recent years. Researchers argue that effective Islamic education should combine preservation of authentic religious knowledge with methods that encourage reflection, discussion, and contextual

understanding. In the context of Seerah teaching, this means students should not only learn what happened during the Prophet's life but should also understand why particular decisions were made, what historical circumstances influenced events, and how Prophetic principles can address contemporary social issues (Lutfani, 2020; Al Fattah et al., 2022). Such an approach transforms Seerah from a memorization-based subject into an intellectually engaging academic discipline.

Traditional Transmission Model of Seerah Teaching

The traditional transmission model remains one of the most influential approaches in Islamic educational institutions throughout South Asia. This model is characterized by teacher authority, reliance on classical texts, oral explanation, and emphasis on accurate preservation of inherited knowledge. Within madrassa systems and many Islamic Studies departments, teachers commonly introduce students to major Seerah sources and explain historical events through established interpretations. This approach has played an important role in maintaining continuity between generations and protecting classical Islamic scholarship from losing its historical foundations (Makhshun, 2020; Memon et al., 2021).

However, researchers have noted that the same characteristics that strengthen traditional pedagogy may also create limitations when transferred directly into modern university environments. Universities are expected to develop graduates who can conduct research, evaluate evidence, and participate in academic discussions. Therefore, students studying Seerah at higher education level require exposure not only to conclusions but also to the methodologies through which historical knowledge is produced. Scholars of Islamic education have emphasized that contemporary Islamic Studies should introduce students to source analysis, comparative reading, and historical interpretation while maintaining respect for religious traditions (Husain & Aziz, 2022; Aziz, 2024).

The debate between traditional and analytical approaches reflects a broader discussion within Islamic higher education regarding the relationship between heritage and modernity. Fazlur Rahman argued that Islamic education should encourage intellectual renewal by connecting classical knowledge with contemporary realities. Similarly, Abdullah Saeed emphasized contextual interpretation and the importance of understanding religious texts within their historical and social environments (Lutfani, 2020; Al Fattah et al., 2022). These perspectives have influenced modern approaches to Islamic education, including attempts to redesign Seerah teaching methods.

Objectives of Seerah Pedagogy in South Asia

The teaching of Seerah in South Asian universities is guided by multiple educational objectives that reflect the religious, intellectual, and social dimensions of Islamic education. Unlike conventional historical subjects, Seerah is considered both a field of academic inquiry and a source of moral and spiritual guidance. Therefore, university teachers generally pursue three interconnected objectives while teaching the life of Prophet Muhammad (PBUH): devotional and formative objectives, academic and analytical objectives, and ethical and civic objectives. These objectives demonstrate the multidimensional nature of Seerah pedagogy, where knowledge acquisition is combined with character development and practical application of Prophetic principles in contemporary society (Makhshun, 2020; Mahriza et al., 2023; Memon et al., 2021).

Devotional and Formative Objectives

The devotional and formative objective represents one of the oldest and most dominant approaches in Seerah teaching across South Asian educational institutions. This approach considers Seerah not merely as a historical account of past events but as a living source of

guidance for individual and collective life. The primary purpose is to develop love, respect, and spiritual attachment toward Prophet Muhammad (PBUH) while encouraging students to adopt Prophetic values in their personal conduct. Within this framework, teachers emphasize the Prophet's (PBUH) character, compassion, honesty, patience, leadership qualities, and relationship with society as models for ethical development (Makhshun, 2020; Abdul Qadir, 2022).

Through this approach, Seerah education aims to cultivate a strong religious identity and moral consciousness among students. Teachers commonly present the Prophet's (PBUH) life as an ideal example of human behaviour and encourage learners to reflect upon how Prophetic teachings can guide personal decisions and social interactions. Recent studies on Islamic education have highlighted that religious biography-based learning contributes significantly to character formation because students engage not only with historical information but also with ethical values embedded within narratives (Mahriza et al., 2023; Mustagfirrin et al., 2025). Consequently, the devotional model remains influential because it preserves the spiritual purpose of Seerah education and maintains continuity with classical Islamic learning traditions.

However, contemporary scholars argue that while devotional objectives are essential, university-level Seerah education requires additional intellectual dimensions. Exclusive emphasis on emotional attachment and moral instruction may limit students' opportunities to examine historical contexts, evaluate sources, and engage critically with Seerah literature. Therefore, recent Islamic education research advocates a balanced approach where spiritual development is supported by analytical understanding and academic inquiry (Husain & Aziz, 2022; Saili & Taat, 2024).

Academic and Analytical Objectives

The academic and analytical objectives of Seerah pedagogy have gained greater attention in recent years, particularly as Islamic Studies departments attempt to align religious education with modern university standards. This approach views Seerah as an academic discipline that requires systematic investigation, historical awareness, and methodological understanding. Rather than limiting learning to memorization of events, the analytical approach encourages students to examine Seerah sources, compare different narrations, understand historical circumstances, and develop arguments based on evidence (Husain & Aziz, 2022; Memon et al., 2021).

A major goal of this approach is to develop students' ability to engage with Seerah literature critically and academically. Students are encouraged to explore primary sources, classical writings, modern interpretations, and contemporary applications of Prophetic teachings. Such methodology transforms students from passive recipients of information into active learners capable of questioning, analysing, and interpreting knowledge. Research on Islamic pedagogy suggests that critical engagement does not necessarily weaken religious understanding; rather, it can strengthen students' appreciation of Islamic intellectual traditions by enabling deeper comprehension of texts and historical processes (Memon et al., 2021; Aziz, 2024).

The major challenge associated with the analytical approach is maintaining a balance between academic investigation and religious reverence. Since Seerah holds profound spiritual significance for Muslim learners, purely historical analysis may overlook its normative and ethical dimensions. Therefore, contemporary scholars increasingly recommend an integrated framework that combines academic methodology with respect for the devotional character of Seerah education (Lutfani, 2020; Al Fattah et al., 2022; Saili et al., 2024).

Ethical and Civic Objectives

The ethical and civic dimension of Seerah pedagogy has become increasingly important in contemporary Islamic education discussions. This objective focuses on deriving social and ethical principles from the life of Prophet Muhammad (PBUH) and connecting them with modern societal challenges. Rather than restricting Seerah learning to individual spirituality, this approach emphasizes broader themes such as justice, leadership, community development, social responsibility, peaceful coexistence, and treatment of religious minorities (Abdul Qadir, 2022; Al Fattah et al., 2022).

Through this perspective, students are encouraged to understand how Prophetic principles can contribute to addressing contemporary issues faced by Muslim societies. Concepts such as ethical leadership, conflict resolution, compassion, social welfare, and justice are explored as practical lessons derived from Seerah. Recent research indicates that integrating ethical and civic dimensions into Islamic education helps students connect religious knowledge with real-life situations and promotes socially responsible behaviour (Mahriza et al., 2023; Mustagfirrin et al., 2025).

Therefore, the objectives of Seerah pedagogy in South Asia represent a combination of spiritual formation, intellectual development, and social responsibility. The challenge for universities is not selecting one objective over another but developing an educational framework where all three dimensions complement each other.

Research Methodology

This study adopts a qualitative and comparative research methodology to examine the pedagogical approaches used in teaching Seerah at the university level in South Asia. A qualitative approach is appropriate because the primary purpose of this research is not to measure numerical outcomes but to explore educational philosophies, teaching practices, curriculum structures, and assumptions underlying different Seerah teaching models. The study analyses how traditional and contemporary pedagogical approaches shape students' understanding of Seerah and identifies possibilities for developing a more effective instructional framework. Qualitative research has been widely recognized as valuable for investigating educational practices because it enables researchers to explore meanings, experiences, institutional practices, and cultural contexts associated with teaching and learning processes (Creswell & Creswell, 2023; Memon et al., 2021).

The comparative dimension of this research focuses on examining similarities and differences between traditional Islamic pedagogical approaches and emerging analytical approaches within South Asian higher education. Data for analysis are drawn from university-level Seerah curricula, Islamic Studies course structures, published scholarly literature, and academic discussions regarding Islamic pedagogy. The study particularly examines how classical approaches based on transmission of inherited knowledge interact with modern approaches emphasizing critical thinking, contextual interpretation, and student engagement (Husain & Aziz, 2022; Saili & Taat, 2024).

The research also considers major intellectual contributions that represent different traditions within Seerah studies. Classical and modern works such as Shibli Nomani's Seerat-un-Nabi and Muhammad Hamidullah's The Life and Work of the Prophet of Islam represent attempts to combine traditional Islamic scholarship with historical analysis. These works demonstrate how Seerah scholarship has evolved from primarily narrative preservation toward more systematic historical and intellectual engagement (Azmi, 2022; Aroos & Shehu, 2024). In contrast, the ideas of scholars such as Fazlur Rahman, Abdullah Saeed, and Tariq Ramadan provide important reference points for understanding contextual and analytical approaches to Islamic learning. Their perspectives emphasize the importance of relating classical Islamic knowledge to contemporary social realities while maintaining connection with foundational sources (Lutfani, 2020; Al Fattah et al., 2022).

The analytical framework of this study is based on three major dimensions: educational assumptions, teaching methods, and expected learning outcomes. The first dimension examines how different pedagogical traditions define Seerah knowledge and its purpose. The second explores instructional practices, including storytelling, textual analysis, discussion-based learning, and contextual interpretation. The third evaluates the type of graduates these approaches aim to develop, whether primarily knowledgeable transmitters of tradition or critically engaged individuals capable of applying Prophetic principles in contemporary contexts. This framework allows a comprehensive examination of Seerah pedagogy beyond teaching techniques alone and considers the broader educational philosophy behind different approaches (Memon et al., 2021; Aziz, 2024).

Overview of Seerah Pedagogy in South Asian Universities

The development of Seerah pedagogy in South Asian universities has been shaped by the interaction of two major educational traditions: the classical Islamic educational system represented by the madrassa tradition and the modern university model introduced during the colonial period. These two systems have significantly influenced how Seerah is conceptualized, taught, and evaluated across Pakistan, India, and Bangladesh. While the madrassa system emphasizes continuity of religious scholarship, teacher authority, textual transmission, and moral formation, the modern university system emphasizes academic disciplines, research methodology, critical inquiry, and structured curriculum development (Makhshun, 2020; Memon et al., 2021).

The madrassa tradition has historically played a central role in preserving Islamic sciences, including Qur'anic studies, Hadith, Fiqh, and Seerah. Within this system, knowledge transmission is based on close teacher–student relationships, interpretation of classical texts, and preservation of scholarly chains. Seerah teaching within this framework generally focuses on developing reverence for Prophet Muhammad (PBUH), understanding his moral qualities, and applying his teachings to personal and religious life. This approach has ensured the survival of classical Seerah scholarship and maintained strong connections with Islamic intellectual heritage (Makhshun, 2020; Mahriza et al., 2023).

However, the introduction of colonial-era university structures created a different educational environment where Islamic subjects became part of formal academic disciplines. Universities introduced new expectations related to research methods, historical analysis, curriculum organization, and academic evaluation. Consequently, Seerah teaching in universities gradually developed a dual character: it continued to preserve religious and devotional objectives while also facing demands for critical and analytical engagement. Scholars have identified this tension as one of the central challenges of contemporary Islamic higher education (Memon et al., 2021; Aziz, 2024).

In South Asian universities, Seerah pedagogy therefore represents a meeting point between tradition and modernity. The traditional model contributes authenticity, ethical formation, and spiritual connection, whereas the academic model contributes methodological awareness, critical thinking, and contextual interpretation. Recent studies suggest that the future development of Islamic education depends on successfully integrating these dimensions rather than treating them as competing alternatives (Saili et al., 2024; Mustagfirrin et al., 2025).

Country-Wise Development of Seerah Pedagogy in South Asia

Pakistan

In Pakistan, Seerah education occupies a significant position within university-level Islamic Studies because of the historical relationship between national identity, religious education, and institutional curriculum development. After independence in 1947, Islamic Studies became an important component of higher education, and Seerah was incorporated into university curricula through two major pathways: as a specialized component within Islamic Studies degree programs and as a compulsory subject for students in many academic disciplines (Irum et al., 2021; Karim, 2021).

The teaching of Seerah in Pakistani universities has largely maintained a traditional orientation, where classical sources such as Ibn Hisham's Sirah Rasul Allah, Shibli Nomani's Seerat-un-Nabi, and Safiur Rahman Mubarakpuri's Ar-Raheeq Al-Makhtum remain widely used. These texts provide comprehensive narratives of the Prophet's (PBUH) life and continue to serve as important educational resources. However, researchers have observed that university teaching practices often emphasize information delivery and examination preparation rather than source criticism, analytical discussion, and independent research skills (Irum et al., 2021; Husain & Aziz, 2022).

Recent discussions within Pakistani Islamic education highlight the need for curriculum reform that balances religious objectives with modern academic requirements. Scholars argue that students should be introduced not only to Seerah narratives but also to historical methodology, comparative interpretation, and contemporary applications of Prophetic teachings. Such reforms would allow Seerah education to contribute more effectively to intellectual development and social understanding (Aziz, 2024; Saili & Taat, 2024).

India

In India, Seerah pedagogy has developed within a diverse educational environment shaped by traditional Islamic institutions, modern universities, and changing approaches toward Islamic Studies. Historically, major institutions associated with Islamic scholarship, particularly the Deoband tradition and the intellectual tradition of Aligarh Muslim University, have played influential roles in shaping the teaching and interpretation of Seerah. The Deoband tradition has emphasized preservation of classical Islamic sciences, including Hadith, Fiqh, and Seerah, through a strong transmission-based educational model. In contrast, the Aligarh tradition introduced a comparatively modern academic orientation by encouraging historical research, rational inquiry, and engagement with contemporary intellectual debates (Ahmed & Sukdaven, 2021; Azmi, 2022).

Within traditional Indian Islamic institutions, Seerah teaching has largely focused on classical texts, moral instruction, and preservation of established interpretations. Students are introduced to major Seerah sources and are encouraged to understand the Prophet's (PBUH) life as a model for personal and collective conduct. This approach has contributed significantly to maintaining Islamic scholarly traditions; however, researchers have noted that opportunities for critical examination of sources, comparative historiography, and interdisciplinary engagement remain relatively limited in many traditional settings (Ahmed & Sukdaven, 2021; Memon et al., 2021).

In recent years, Indian Islamic Studies scholarship has shown increasing interest in integrating historical and analytical methods into Seerah education. This transformation reflects broader changes in religious education, where institutions attempt to respond to contemporary academic expectations while maintaining connection with traditional scholarship. Aziz (2024) argues that modern Islamic curricula require integration between inherited knowledge systems and contemporary educational frameworks. Similarly, Memon

et al. (2021) emphasize that Islamic pedagogy can benefit from approaches that combine ethical formation with critical reflection and learner engagement.

Thus, Seerah pedagogy in India demonstrates a gradual movement from a purely transmission-based approach toward a more balanced model incorporating historical awareness, academic discussion, and contextual interpretation. However, the degree of this transformation varies considerably between institutions depending on their educational philosophy, institutional objectives, and relationship with classical Islamic scholarship.

Bangladesh

In Bangladesh, Seerah education reflects a similar interaction between traditional Islamic learning systems and modern university education. Institutions such as the National University and Islamic Arabic University have incorporated Seerah-related subjects within Islamic Studies curricula, creating a framework where classical Islamic knowledge interacts with contemporary academic structures. The Bangladeshi context therefore represents an educational environment where preservation of religious tradition and adaptation to modern pedagogical requirements exist simultaneously (Aziz, 2024; Saili & Taat, 2024).

Traditional Seerah teaching in Bangladesh has historically emphasized narration of Prophetic events, moral lessons, and character development. Teachers commonly rely on established classical and modern Seerah texts, explaining historical events through structured lectures. This method has successfully maintained students' familiarity with major aspects of the Prophet's (PBUH) biography; however, similar to other South Asian contexts, students may have limited exposure to source criticism, historical methodology, and analytical discussion (Makhshun, 2020; Memon et al., 2021).

Recent developments in Islamic education in Bangladesh indicate increasing interest in curriculum modernization, digital resources, and learner-centered teaching strategies. Researchers argue that contemporary Islamic education should not only preserve religious knowledge but should also prepare students to engage with modern social, ethical, and intellectual challenges. This requires moving from knowledge reproduction toward reflective and application-based learning (Saili et al., 2024; Mustagfirrin et al., 2025).

Therefore, across Pakistan, India, and Bangladesh, Seerah pedagogy demonstrates a common pattern: strong dependence on classical transmission methods combined with an emerging recognition of the importance of analytical, contextual, and interactive teaching approaches.

Traditional Approaches to Seerah Instruction

The traditional approach to Seerah instruction is deeply rooted in the Riwayah (transmission) model of Islamic education, where knowledge is transferred from teacher to student through authoritative explanation, memorization, and direct engagement with established texts. This model has historically formed the foundation of Islamic learning systems and continues to influence Seerah teaching practices throughout South Asia. The central assumption of this approach is that authentic knowledge must be carefully preserved and transmitted through reliable scholarly traditions (Makhshun, 2020; Memon et al., 2021).

One of the major strengths of the traditional approach is its ability to maintain the spiritual and emotional dimensions of Seerah learning. Unlike conventional historical education, traditional Seerah teaching considers the Prophet's (PBUH) life not merely as a sequence of historical events but as a source of moral guidance and personal transformation. Through storytelling, explanation of character qualities, and emphasis on ethical lessons, students develop emotional connection and respect toward Prophetic teachings (Mahriza et al., 2023; Abdul Qadir, 2022).

The traditional model also preserves the relationship between students and the wider Islamic scholarly tradition. Through engagement with classical texts and teachers, students become familiar with centuries of Seerah scholarship and appreciate the intellectual heritage developed by Muslim scholars. Works such as Shibli Nomani's Seerat-un-Nabi represent important examples of South Asian Seerah scholarship that combine detailed historical narration with moral and intellectual reflection (Azmi, 2022; Aroos & Shehu, 2024).

Despite these contributions, several limitations have been identified regarding exclusive dependence on traditional approaches. A major concern is that students may develop familiarity with Seerah narratives without acquiring sufficient skills for analysing sources, comparing interpretations, or understanding historical contexts. In many traditional classrooms, questioning established narratives may receive limited attention because the primary educational objective is preservation and respect rather than critical investigation (Husain & Aziz, 2022; Memon et al., 2021).

Furthermore, the traditional approach may sometimes present Seerah as a fixed and complete account rather than as an academic field requiring continuous interpretation and research. University students increasingly require methodological skills that enable them to engage with primary sources, evaluate historical evidence, and connect Prophetic teachings with contemporary issues. Therefore, scholars argue that traditional approaches should be complemented rather than replaced by analytical methods (Lutfani, 2020; Saili et al., 2024).

A similar pattern can be observed in devotional Seerah writings such as Martin Lings' Muhammad: His Life Based on the Earliest Sources. This work provides a detailed and spiritually sensitive narrative based on early Islamic sources and has contributed significantly to understanding the Prophet's (PBUH) life from a devotional perspective. However, because its primary objective is narrative and spiritual presentation, its use as a standalone academic resource may be limited without additional methodological and historical analysis (Aroos & Shehu, 2024; Azmi, 2022).

Contemporary and Critical Approaches to Seerah Pedagogy

In recent decades, Seerah pedagogy has gradually expanded beyond the traditional transmission-based model toward more analytical, contextual, and learner-centered approaches. These contemporary approaches do not reject classical Seerah scholarship; rather, they attempt to reinterpret and present Prophetic biography through methods compatible with modern academic requirements. The central concern of this approach is that university-level students should not only know the events of the Prophet Muhammad's (PBUH) life but should also understand their historical circumstances, intellectual significance, ethical implications, and relevance to contemporary challenges. This shift reflects broader developments within Islamic education, where scholars increasingly emphasize the integration of inherited knowledge with critical thinking, research methodology, and contextual interpretation (Memon et al., 2021; Husain & Aziz, 2022; Saili & Taat, 2024).

The critical approach to Seerah pedagogy is based on the assumption that understanding the Prophet's (PBUH) life requires engagement with historical contexts, primary sources, and different scholarly interpretations. Instead of presenting Seerah only as a chronological narrative, this approach encourages students to examine themes, analyze circumstances surrounding events, and explore the principles behind Prophetic decisions. Such methodology allows students to understand Seerah as a dynamic intellectual tradition rather than only a collection of historical episodes. Contemporary Islamic education scholars argue that critical engagement strengthens religious understanding because it enables learners to

appreciate the complexity, wisdom, and broader objectives behind Prophetic teachings (Lutfani, 2020; Al Fattah et al., 2022; Aziz, 2024).

One important example of this approach is the work of Tariq Ramadan, particularly *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*. Unlike traditional chronological biographies, Ramadan's approach organizes Seerah around major themes such as spirituality, justice, leadership, compassion, social responsibility, and relations with non-Muslim communities. This thematic methodology attempts to connect Prophetic experiences with contemporary Muslim realities by transforming Seerah from a historical narrative into a framework for ethical reflection and social engagement. Recent discussions in Islamic education similarly emphasize that thematic and contextual approaches can increase students' ability to apply religious knowledge to modern social situations (Abdul Qadir, 2022; Al Fattah et al., 2022; Mustagfirrin et al., 2025).

Another significant influence on contemporary Seerah pedagogy comes from the intellectual contributions of Fazlur Rahman, whose educational philosophy emphasized the need for intellectual renewal (*ijtihad*) and contextual understanding of Islamic teachings. Rahman criticized educational systems that focused mainly on reproduction of inherited knowledge while providing limited opportunities for intellectual creativity and problem-solving. Applied to Seerah education, this perspective suggests that students should move beyond memorizing events and develop the ability to understand the principles, objectives, and ethical meanings underlying Prophetic examples. Contemporary Islamic education researchers similarly argue that higher education should develop reflective learners who can engage critically with religious texts while maintaining connection with Islamic intellectual traditions (Awi & Zulkifli, 2020; Memon et al., 2021).

Muhammad Iqbal's philosophical ideas have also influenced modern interpretations of Seerah, particularly his view of Prophethood as a transformative force that reshapes human consciousness and society. In *The Reconstruction of Religious Thought in Islam*, Iqbal presents the Prophetic mission not only as a religious event but also as a movement toward intellectual, ethical, and social transformation. This perspective encourages educators to teach Seerah as a source of civilization-building principles rather than limiting it to biographical information. Therefore, some contemporary Islamic educators have attempted to connect Seerah teaching with themes such as justice, human development, social reform, and ethical leadership (Lutfani, 2020; Abdul Qadir, 2022).

However, the introduction of critical approaches has also generated important discussions regarding the relationship between academic analysis and religious reverence. Some scholars argue that excessive emphasis on historical criticism may risk reducing Seerah to an ordinary historical subject and overlooking its spiritual significance for Muslim learners. Therefore, contemporary researchers increasingly support a balanced methodology that maintains respect for the religious importance of Seerah while encouraging academic inquiry and intellectual engagement (Dadach, 2020; Memon et al., 2021; Saili et al., 2024).

Comparative Analysis of Traditional and Critical-Analytical Seerah Pedagogy

The difference between traditional and critical-analytical approaches extends beyond teaching techniques; it represents different understandings of the nature of Seerah knowledge, educational objectives, and the type of graduates universities aim to develop. The traditional approach primarily views Seerah as preserved religious knowledge that must be transmitted accurately across generations. In contrast, the critical-analytical approach considers Seerah as an academic discipline requiring interpretation, investigation, and

contextual understanding. Both approaches represent important dimensions of Seerah education and provide different contributions to student learning.

Aspect	Traditional Transmission Approach	Critical-Analytical Approach
Concept of Knowledge	Seerah knowledge is preserved through established scholarly traditions and authoritative sources.	Seerah knowledge is examined through historical analysis, interpretation, and contextual understanding.
Teacher's Role	Teacher acts as an authority who transmits knowledge and explains classical texts.	Teacher acts as a facilitator who guides discussion, analysis, and independent inquiry.
Student's Role	Student primarily receives, memorizes, and preserves transmitted knowledge.	Student actively engages with sources, compares interpretations, evaluates evidence, and develops arguments.
Teaching Method	Lectures, storytelling, classical texts, and teacher explanation.	Discussion, source analysis, thematic learning, research activities, and contextual application.
Primary Objective	Preservation of religious knowledge, spiritual development, and moral formation.	Development of analytical skills, historical awareness, and contemporary application.

The traditional model contributes significantly by maintaining authenticity, continuity, and spiritual connection with Seerah. It ensures that students develop familiarity with classical sources and appreciate the moral dimensions of Prophetic teachings. However, its limitation is that students may have fewer opportunities to develop research skills and critical engagement with historical materials (Makhshun, 2020; Mahriza et al., 2023).

Conversely, the critical-analytical model provides students with intellectual tools required for university-level study. It encourages questioning, comparison of sources, and contextual understanding. Nevertheless, when applied without sensitivity toward the religious meaning of Seerah, it may create distance between students and the spiritual dimensions that make Seerah significant for Muslim communities. Therefore, neither model alone provides a complete framework for contemporary Seerah education (Memon et al., 2021; Husain & Aziz, 2022).

The most effective approach is therefore an integrated Seerah pedagogy that combines the strengths of both traditions. Such a model preserves classical scholarship while introducing modern educational strategies, including critical thinking, discussion-based learning, experiential activities, digital resources, and contextual interpretation. This integrated perspective aligns with current developments in Islamic education, where scholars increasingly argue that religious education should develop students who are simultaneously knowledgeable, ethically responsible, and intellectually capable (Saili et al., 2024; Mustagfirrin et al., 2025).

Implications for Future Seerah Pedagogy in South Asian Universities

The literature suggests that future Seerah pedagogy in South Asian universities should move toward a balanced educational framework that respects classical traditions while responding to contemporary academic expectations. Curriculum designers should introduce methodological courses that train students in source evaluation, historiography, and analytical reading of Seerah literature. Such courses would enable students to understand not only the content of Seerah but also the processes through which Seerah knowledge has developed historically (Azmi, 2022; Aziz, 2024).

Teacher preparation is another important area requiring attention. Many Seerah instructors possess strong subject knowledge but may require additional professional development in modern teaching strategies, digital tools, assessment methods, and student-centered learning approaches. Research on Islamic education indicates that teacher competence in pedagogy significantly influences students' engagement, critical thinking, and learning outcomes (Memon et al., 2021; Saili & Taat, 2024).

Furthermore, universities should diversify Seerah teaching methods by incorporating thematic discussions, presentations, reflective assignments, comparative reading activities, and technology-supported learning. Experiential learning approaches can help students connect Seerah principles with contemporary social issues, making learning more meaningful and applicable. Recent studies indicate that interactive and experiential approaches improve student participation and deepen understanding of Islamic educational content (Mustagfirrin et al., 2025).

Overall, the literature demonstrates that Seerah pedagogy in South Asia is currently positioned between preservation and transformation. The future direction should not involve replacing traditional approaches with modern ones but developing an integrated framework where classical authenticity, spiritual depth, historical awareness, and critical thinking function together. Such a model can prepare university graduates who understand Seerah not only as a record of the Prophet's (PBUH) life but also as a source of ethical guidance, intellectual reflection, and social responsibility.

Results and Discussion

The present study examined the pedagogical approaches used for teaching Seerah of Prophet Muhammad (PBUH) at university level in South Asia by analysing the interaction between traditional Islamic educational practices and emerging contemporary academic approaches. The findings indicate that Seerah pedagogy in Pakistan, India, and Bangladesh continues to operate within a transitional educational space where classical transmission-based methods remain influential, while analytical, contextual, and student-centered approaches are gradually emerging. This situation reflects the broader transformation occurring within Islamic higher education, where institutions attempt to preserve religious heritage while responding to contemporary demands for critical thinking, research skills, and intellectual engagement (Memon et al., 2021; Husain & Aziz, 2022; Saili & Taat, 2024).

One of the most significant findings of this study is the continued dominance of the traditional transmission model in university-level Seerah teaching across South Asia. The analysis shows that teachers commonly rely on classical Seerah texts and lecture-based instruction, where students primarily receive information, memorize important events, and reproduce knowledge during examinations. This finding corresponds with previous research demonstrating that Islamic education has historically emphasized teacher authority, preservation of inherited knowledge, and direct transmission between teacher and learner (Makhshun, 2020; Memon et al., 2021). The strength of this approach lies in its ability to maintain continuity with classical Islamic scholarship and preserve the spiritual and ethical dimensions of Seerah education. Since Seerah is considered not only a historical subject but also a source of moral guidance, traditional teaching methods continue to provide students with emotional attachment, reverence, and understanding of Prophetic character and values (Mahriza et al., 2023; Abdul Qadir, 2022).

However, the findings also reveal that excessive dependence on traditional teaching methods creates limitations within the modern university environment. While memorization and

narration help students acquire basic knowledge of Seerah events, they may not sufficiently develop analytical abilities, research competence, and independent interpretation skills. Higher education institutions are expected to produce graduates capable of evaluating information, engaging with multiple perspectives, and applying knowledge to contemporary problems. Previous studies on Islamic pedagogy have similarly highlighted that knowledge transmission alone is insufficient for university-level learning because students require opportunities for reflection, discussion, and critical engagement (Memon et al., 2021; Aziz, 2024; Saili et al., 2024). Therefore, the issue is not the existence of traditional pedagogy itself, but rather the need to expand it through additional approaches that encourage deeper intellectual engagement.

Another important finding of this research is the limited emphasis on methodological training within Seerah education. Although students are introduced to major events, personalities, and narratives from the Prophet's (PBUH) life, comparatively less attention is given to understanding the development of Seerah literature, evaluation of sources, differences between historical accounts, and principles of academic investigation. This indicates a distinction between learning Seerah content and studying Seerah as an academic discipline. Similar concerns have been identified in Islamic higher education research, where scholars argue that students often develop familiarity with religious information but receive limited training in analysing how knowledge is produced and interpreted (Husain & Aziz, 2022; Irum et al., 2021). Recent curriculum studies further suggest that Islamic Studies programs should incorporate research methodology and critical reading skills so that students can engage with classical sources while understanding historical and intellectual contexts (Azmi, 2022; Aziz, 2024).

The comparative analysis of Pakistan, India, and Bangladesh demonstrates both similarities and differences in Seerah pedagogy across South Asia. In Pakistan, Seerah education remains strongly connected with Islamic Studies departments and compulsory Islamiyat courses, resulting in widespread exposure to Prophetic biography within higher education. However, teaching practices continue to be influenced by traditional approaches based on classical texts and teacher-centered instruction (Irum et al., 2021; Karim, 2021). In India, Seerah education reflects the interaction between traditional institutions such as Deoband and modern academic environments represented by institutions such as Aligarh Muslim University. Although classical approaches remain influential, there is increasing recognition of historical and analytical methods within Islamic Studies scholarship (Ahmed & Sukdaven, 2021; Aziz, 2024). Similarly, Bangladesh demonstrates an educational environment where traditional religious learning and modern curriculum development coexist, creating increasing interest in innovative teaching approaches (Saili & Taat, 2024; Mustagfirrin et al., 2025).

The study further identifies the gradual emergence of critical and contextual approaches to Seerah pedagogy. Unlike traditional chronological narration, contemporary approaches attempt to organize Seerah around broader themes such as leadership, justice, social responsibility, conflict resolution, and interfaith relations. This transformation reflects the influence of scholars who emphasize contextual understanding of Islamic teachings and the importance of connecting classical knowledge with modern realities. The thematic approach associated with Tariq Ramadan represents this movement by focusing on extracting ethical and social principles from Prophetic biography rather than limiting learning to historical sequence. Similar approaches have been supported by recent Islamic education researchers who argue that contextual learning increases students' ability to relate religious knowledge with contemporary challenges (Lutfani, 2020; Al Fattah et al., 2022; Mustagfirrin et al., 2025).

The findings also support the argument that critical engagement and devotional commitment should not be considered opposing educational objectives. A common challenge in Seerah pedagogy is maintaining balance between academic analysis and religious reverence. While traditional approaches protect the spiritual significance of Seerah, critical approaches provide students with intellectual tools required for university-level study. Previous scholars have emphasized that Islamic education should avoid both extremes: a purely memorization-based approach that limits intellectual development and an exclusively historical approach that ignores the spiritual meaning of Seerah for Muslim learners (Dadach, 2020; Memon et al., 2021). Therefore, the findings suggest that an integrated pedagogical model provides the most appropriate direction for contemporary Seerah education.

The integrated model proposed by this study combines the strengths of traditional and contemporary approaches. In this framework, classical Seerah sources remain central, but students are encouraged to engage through discussion, source comparison, contextual interpretation, research activities, and application of Prophetic principles to modern social issues. Such integration corresponds with current developments in Islamic education, where researchers increasingly emphasize learner-centered, experiential, and reflective approaches while maintaining connection with religious foundations (Saili et al., 2024; Mustagfirrin et al., 2025). Through this model, Seerah education can move beyond simple transmission of information toward the development of intellectually capable, ethically responsible, and socially engaged graduates.

The findings have important implications for curriculum designers, university administrators, and Seerah instructors. Universities should consider introducing dedicated courses on Seerah methodology, historical analysis, and research techniques alongside traditional content-based courses. Teacher training programs should also provide educators with skills related to active learning, digital resources, and contemporary assessment strategies. Previous research indicates that teacher pedagogical competence strongly influences student engagement and learning outcomes within Islamic education contexts (Memon et al., 2021; Saili & Taat, 2024). Therefore, improving Seerah pedagogy requires not only curriculum reform but also professional development of teachers.

Overall, this study demonstrates that Seerah pedagogy in South Asian universities is experiencing a gradual transition from a predominantly transmission-oriented model toward a more integrated educational framework. Traditional approaches continue to provide essential spiritual and ethical foundations, whereas contemporary approaches contribute analytical skills, contextual understanding, and academic engagement. The future of Seerah education does not depend on replacing one approach with another but on creating a balanced model where classical authenticity and modern pedagogical principles work together to prepare students for meaningful engagement with the Prophetic tradition in contemporary society.

Conclusion and Recommendation

Conclusion

This study examined the pedagogical approaches employed in teaching Seerah of Prophet Muhammad (PBUH) at university level in South Asia, focusing on the interaction between traditional Islamic educational practices and emerging contemporary approaches. The findings demonstrate that Seerah education in South Asian universities exists within a complex pedagogical environment where preservation of classical scholarship, spiritual development, academic inquiry, and contemporary educational requirements continuously interact. Although Seerah remains one of the central disciplines of Islamic Studies, the

methodology of teaching Seerah has received comparatively less scholarly attention than Seerah literature itself. Therefore, this study contributes to the growing discussion on Islamic pedagogy by examining not only what is taught but also how Seerah is taught and what educational outcomes different approaches aim to achieve.

The study concludes that the traditional transmission model continues to represent the dominant approach in many South Asian universities. This model has played a significant role in preserving Seerah knowledge, maintaining connections with classical Islamic scholarship, and developing students' moral and spiritual understanding. The emphasis on teacher guidance, classical sources, storytelling, and ethical lessons reflects the historical foundations of Islamic education, where knowledge was considered closely connected with character formation and personal transformation (Makhshun, 2020; Mahriza et al., 2023). However, the findings also demonstrate that exclusive dependence on this approach may limit students' opportunities to develop critical thinking, research skills, and methodological understanding required within contemporary higher education.

The research further concludes that Seerah pedagogy requires movement beyond simple transmission of historical information toward a more comprehensive academic approach. University students need opportunities to analyse Seerah sources, understand historical contexts, compare scholarly interpretations, and explore the relevance of Prophetic teachings in contemporary social situations. This does not imply abandoning traditional scholarship; rather, it requires strengthening traditional learning through modern pedagogical strategies. Similar arguments have been presented by scholars of Islamic education who emphasize that authentic religious learning can be enhanced through reflective engagement, contextual understanding, and learner participation (Memon et al., 2021; Husain & Aziz, 2022).

The comparative analysis of Pakistan, India, and Bangladesh demonstrates that Seerah pedagogy across South Asia shares common challenges despite differences in educational structures. Traditional approaches remain influential in all three contexts, but universities are gradually recognizing the importance of analytical and contextual teaching methods. This transition reflects broader changes within Islamic higher education, where institutions attempt to balance religious heritage with the expectations of modern academic environments (Aziz, 2024; Saili & Taat, 2024). The findings indicate that the future development of Seerah education depends on creating educational models capable of preserving classical authenticity while encouraging intellectual engagement.

A major conclusion emerging from this research is that the most effective Seerah pedagogy is not based on choosing between traditional and modern approaches but on integrating both. Traditional methods provide spiritual depth, ethical orientation, and continuity with Islamic intellectual traditions, whereas contemporary approaches contribute critical analysis, research skills, contextual interpretation, and practical application. An integrated Seerah pedagogy can therefore produce graduates who understand the Prophet's (PBUH) life both as a religious model and as an intellectually meaningful subject of academic study (Lutfani, 2020; Al Fattah et al., 2022; Mustagfirrin et al., 2025).

The study highlights that future Seerah curriculum development in South Asian universities should focus on three major areas: methodological training, innovative teaching strategies, and teacher professional development. Students should be introduced to source criticism, historiography, and comparative analysis alongside traditional Seerah content. Teachers should be supported in adopting interactive methods, digital resources, experiential learning activities, and assessment strategies that evaluate understanding rather than memorization alone. Such reforms would strengthen Seerah education by making it academically rigorous, spiritually meaningful, and socially relevant.

In conclusion, Seerah pedagogy represents an important area where Islamic tradition and contemporary education can interact constructively. The life of Prophet Muhammad (PBUH) provides a rich foundation for developing ethical awareness, intellectual reflection, and social responsibility. By adopting an integrated pedagogical framework, South Asian universities can ensure that Seerah education continues to preserve its religious significance while meeting the intellectual demands of twenty-first-century higher education.

Recommendations

Based on the findings of this study, several recommendations are proposed for improving Seerah pedagogy at university level in South Asia.

First, universities should develop an integrated Seerah curriculum that combines classical Islamic scholarship with contemporary academic methodologies. While classical Seerah texts should remain central sources of learning, students should also be introduced to historical analysis, source evaluation, comparative interpretation, and research methodology. Such integration would enable students to appreciate both the authenticity of traditional scholarship and the importance of academic investigation (Azmi, 2022; Aziz, 2024).

Second, Islamic Studies departments should introduce specialized courses focusing on Seerah methodology and historiography. Existing Seerah courses often emphasize events and narratives, but students require deeper understanding of how Seerah knowledge developed, how sources are evaluated, and how scholars have interpreted Prophetic biography across different historical periods. Developing methodological awareness would transform students from passive receivers of information into active researchers and critical learners (Husain & Aziz, 2022; Memon et al., 2021).

Third, universities should encourage the use of student-centered teaching strategies in Seerah classrooms. Traditional lectures can be complemented with group discussions, presentations, reflective writing, comparative reading activities, case studies, and problem-based learning. These approaches can help students connect Prophetic teachings with contemporary ethical and social issues. Recent research on Islamic education indicates that interactive and experiential learning approaches improve student engagement and deeper understanding (Mustagfirrin et al., 2025; Saili et al., 2024).

Fourth, professional development programs should be provided for Seerah instructors. Teachers should receive training in modern pedagogical methods, digital learning tools, curriculum development, and assessment techniques. Strong subject knowledge remains essential; however, effective teaching also requires pedagogical competence and the ability to facilitate meaningful student engagement (Memon et al., 2021; Saili & Taat, 2024).

Fifth, universities across South Asia should promote regional academic collaboration among Islamic Studies departments. Collaborative workshops, conferences, and research projects involving institutions from Pakistan, India, Bangladesh, and other Muslim-majority contexts could facilitate exchange of teaching practices and development of improved Seerah curricula. Such collaboration would contribute to strengthening Islamic education through shared intellectual resources and experiences.

Finally, future research should explore Seerah pedagogy through empirical studies involving teachers and students. While this study examined published literature and curriculum perspectives, further research using interviews, classroom observations, surveys, and comparative institutional studies would provide deeper understanding of teaching practices and student experiences. Such research would help develop evidence-based models for improving Seerah education in higher education institutions.

Author Contributions

Hifza Fatima contributed to the conceptualization, research design, methodology, investigation, literature review, data analysis and interpretation, and preparation of the manuscript. The author was responsible for writing—original draft and writing—review and editing, read and approved the final version of the manuscript, and agreed to be accountable for all aspects of the work.

Conflict of Interest

The author declares that there are no financial, professional, institutional, political, or personal conflicts of interest that could have influenced the research, analysis, interpretation, or conclusions presented in this article.

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Data Availability

The data and materials supporting the findings of this study are available from the corresponding author upon reasonable request, subject to applicable ethical, confidentiality, and data-protection requirements.

Informed Consent

Informed consent was obtained from all participants before the interviews and focus-group discussions were conducted. Participation was voluntary, and participants were informed about the purpose and procedures of the study, the sensitive nature of the research, their right to withdraw, and the measures adopted to protect their privacy. Pseudonyms were used, and confidentiality was maintained throughout the data collection, analysis, and reporting processes.

Use of Generative AI

The author declares that no generative artificial intelligence tools were used to collect or analyze the qualitative data, generate the scholarly content, interpret the participants' narratives, or formulate the findings and conclusions presented in this article.

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