

Pedagogy to Teach Seerah And Its Implications

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ACKNOWLEDGEMENTS

Prophet (SAW) said, “He who does not thank the people is not thankful to Allah”.

From the Islamic mannerisms which are befitting for a Muslim to adhere to, is to show gratefulness to the one who was good towards you, any type of goodness, whether it was by (sharing) knowledge or commanding good and forbidding evil, or by doing good in fulfilling a person’s needs.

I would like to express my deepest gratitude to our teacher, Maulana Omar Abedeen Qasmi Madani, who has in this short time taught me a lot and placed me in the path of seeking knowledge. He gave us an opportunity to research on a topic that was a bit challenging initially but I believe it has benefitted us by increasing our understanding on the importance of teaching children about the life of the Prophet Muhammad (SAW).

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I would also like to deeply appreciate the help, guidance, assistance and direction from my brother, Dr. Shoeb Aslam Nadwi, Maulana Abid Nadwi, my cousin Kahkashan Khan, my wife and my daughters Ayesha, Sara & Asma Masood. Their support and motivation helped me in completing this project and means a lot to me. Jazakallah Khair.

I thank Allah for giving us this opportunity and pray that He accepts our efforts and gives us more opportunities to serve the deen of Allah. I ask Allah (SWT) to accept our humble effort and make us develop true love for the Prophet (SAW) and adopt his teachings in our lives. Ameen.

- Zafar Masood (Group Coordinator)

PREFACE

The search for objective truth is innate to us humans. We need a guide who can help us find meaning and purpose in our lives. A guide whose message comes from Allah The All-Mighty. The carrier of such a worthy message is none other than our Prophet Muhammad (SAW). In Michael H. Hart's book "The 100: A Ranking of the Most Influential Persons in History" Prophet Muhammad (SAW) is listed as number one as he asserted that He (SAW) was "successful in both religious and secular realms". Muslims and Non-Muslims agree on the positive role and influence the Prophet (SAW) had in reforming the society and world. Life before the Prophet was characterized by anarchy, violence and sheer ignorance. The society was anchored in the depths of pagan practices. The prophet's arrival and his call were a beacon of light in these dark times. The ideals he embodied and advocated inspired a lifestyle conscious of the Creator and the hereafter and these ideals formed the basis of the new Islamic society. A society characterized by morals, fairness and equality. Therefore, the life of the Prophet (SAW) is a model for mankind to follow.

Allah says, "The Prophet (SAW) is more worthy of the believers than themselves" [33:6]. Prophet (SAW) said, "None of you will be a true believer until I am more beloved to you than yourself". [Bukhari]. Love for the Prophet (SAW) is test of our faith. Allah describes the status of Prophet (SAW) by saying, "And verily, you (O Muhammad (SAW) are an excellent standard of character." (68:4). Allah says "Indeed in the Messenger of Allah you have a good example to follow" (32:21). His life, his actions and his teachings need to be followed and adopted in our lives. But how do we emulate him or claim to love him if we do not truly know him?

The seerah of the Prophet (SAW) is very comprehensive. It has guidance for every human being in every aspect of life, every minute detail of his life has been documented by the sahabah, his (SAW) sayings, actions and teachings. From the time of the sahabah till today, thousands of people have made the seerah and hadith of the Prophet (SAW) as a subject of research, teaching and learning material. Numerous people have written on seerah in different languages as textbooks and research topics. By Allah's grace, we now have the opportunity to contribute a tiny bit by writing on the important topic 'Pedagogy To Teach Seerah and Its Implications'.

Today in the age of social media and influencers, where materialism and superficiality are abundant, the youth needs a real role model. The need to teach them about our Prophet (SAW), his life, to develop a connection and love for the Prophet (SAW) in the hearts and minds of the children is very crucial. We need to provide them with resources to lead their lives in the best manner which brings a positive change in the society and will ultimately bring to them the best of both worlds.

We have attempted to list a few teaching strategies that can be adopted by teachers to teach seerah in islamic schools and how it would benefit the students.

OBJECTIVE

To equip teachers with modern pedagogical strategies to engage the students and guide them in practically implementing the seerah lessons in their lives and to develop love for the Prophet Muhammad (SAW).

WHAT IS SEERAH

The word seerah (سيرة) means to traverse or to journey. It is derived from the root word (سير) which means to travel and the reason why seerah (the biography of a person) is called so is because you are traveling his journey, following his footsteps. Even though it is a general term and can be used for anyone, muslim scholars exclusively use it to describe the prophetic biography of Muhammad (SAW) . The Seerah of Prophet Muhammad (SAW) captures his journey through life encompassing his birth, events in life, manners and characteristics and their death.

WHY STUDY SEERAH

Ali bin Hussain ibn Ali bin Abi Talib said, “We were taught the Seerah of Prophet SAW) just like we were taught the Quran”.

- It is an act of worship. Allah has commanded muslims to follow the example of the Prophet (SAW).
- It is the best way to increase our love for the Prophet (SAW)
- It helps to understand the Quran.
- It gives insight into the lives of Companions of the Prophet (SAW).
- It gives us hope and raises our spirits and optimism.
- It gives us a methodology to revive the ummah.
- It is essential to develop an Islamic identity and character.

SOURCES OF STUDYING SEERAH

- 1.Quran
- 2.Hadith
- 3.Seerah books. The first books were written by the sons of the Sahabah

WHAT IS PEDAGOGY

Pedagogy has been defined as the art, practice or profession of teaching that promotes student learning. The word pedagogy comes from the ancient Greek word paidagoge which literally means ‘to lead the child’.

Pedagogy, taken as an academic discipline, is the study of how knowledge and skills are imparted in an educational context, and it considers the interactions that take place during learning. The pedagogy adopted by teachers shapes their actions, judgments, and other teaching strategies by taking into consideration theories of learning, understanding the needs, backgrounds and interests of individual students.

PEDAGOGICAL APPROACH IN ISLAMIC INSTITUTIONS

Islamic religious education as currently practiced has hardly moved away from the classical pedagogy which was based on listening, rote memorization and reproducing which was once the methodology adopted in the madrasas of the Muslim world.

The majority of Islamic teachers adopt a teacher centered or subject matter focused strategy in their teaching method and are not usually open to interactive and challenging teaching and learning methods. Their pedagogic focus is mainly on the delivery and transmission of knowledge regarding Islamic beliefs and practices. As such, they tend to view learning as acquiring and accumulation of information, which mostly involves memorization, recall, and reproduce. The students are expected to learn pre-established facts, but are not given any real chance to challenge these or to reconcile them with their knowledge and understanding of the real world.

However, the Quranic discourse itself embraces a learner centered strategy that aims to lead the listeners to critically reflect on religious issues, moral issues, and their life choices, so that “they engage with a process of self-transformation”. The Quranic methodology, including the arrangement of verses, the use of storytelling method, repetition, considering the learners’ personal qualities and needs, and adaptation of a critical, reflective discourse can be seen as learner centered. The same strategy was followed by the Prophet (SAW) and the early Islamic scholars as well.

The method of teaching of Prophet Muhammad (SAW) should be taken as an example as he has been the most effective orator of all times. He (SAW) used a style in his speeches that affected people and made them think, so hence he achieved permanent behavioral change in people by means of the best educational methods. His (SAW)’s teaching strategies were based on living experiences (active learning) as opportunities to instruct.

Some strategies that we can take inspiration from are:

- To not bore the listener.
- To speak at the intellectual level of the listener.
- To use questions and debate.
- To use analogies.
- To use tangible examples, exhibits or diagrams.
- To turn the question into something that will be of more benefit.

- To allow others to answer questions.
- To take advantage of teaching opportunities.
- To pay attention to focus groups.

There are two types of learning methods:

Active learning: Active learning engages the student through activities and discussions that reinforce concepts. The benefit of active learning is that it helps students draw connections to real life. It requires the students to do meaningful learning activities and think about what they are doing.

Passive learning: With passive learning, students are responsible for absorbing and retaining information at their own pace. The information may be presented in the form of lectures or assigned readings.

Both these teaching strategies benefit the students but when compared, passive style teaching is found to be inferior because most of the class time is spent with the teacher lecturing and the students watching and listening. The students work individually on assignments, and cooperation is limited whereas in an active style of teaching students answer questions, formulate questions of their own, discuss, explain, debate and brainstorm during class.

Examples of active learning include class discussion, small group discussion, debate, posing questions to the class, think-pair-share activities, short written exercises and polling the class. Before stepping into the classroom and addressing the students, a teacher must consider their methods to use active learning;

- Align their learning activities with the learning outcomes for the lesson and make sure that students understand the purpose and meaning of the activity for their learning.
- Think about how they will facilitate the process each step of the way.
 - How will they introduce the activity?
 - Do they need to provide visual aids with directions?
 - How much time will they give the students?
 - How will they debrief? Smaller groups may be easier to manage than larger ones.

For children the suggested pedagogic approaches include visual, auditory and kinesthetic which involves heartfelt interactions between teachers and learners. Muslim teachers are at the core of delivering quality education to Muslim students and how these activities are practically implemented by the teachers makes it most effective. They should focus on tailoring programs for the age-group, their needs that specifically and overtly address their beliefs, values, morals and ethics.

For the purpose of this report, the activities will be divided into 3 categories. Elementary (5-10), Intermediate (11-13), Adolescence (14-18);

Elementary (5-10 years)

This is the time children are like sponges, ready to soak up anything and everything you tell them, show them and practice in front of them. This is the time to teach them everything - Aqeedah, Halal and Haram, Quran, Seerah and Fiqh.. One of the best methods of education is giving examples, as stories. Children are able to comprehend and retain information given in the form of stories.

Activity 1

Read the stories from the life of Prophet (SAW) to the students. Children naturally respond to stories; as a result, these stories will act as a frame of reference and help stimulate their imagination. The stories can be embedded into the themes or projects that children will learn about. Example, read a passage aloud to the children; and discuss it and add explanations as you read. Next, ask the kids to write a few lines about what they have understood. Ask them to be creative, to draw maps where relevant, to doodle, to fill in charts, answer questions at the end of the chapters.

Story – The Prophet Chooses a Straw Mat Bed

Moral: Choosing Less Can Be Beautiful

Once the Prophet was resting in his house in Medina, lying on a straw mat. The mat was scratchy and not very soft or fancy. In fact, it was so scratchy that it left little marks where it had pressed on the side of the Prophet's body.

The companion 'Umar walked in. 'Umar was one of the Prophet's closest friends. When he saw the Prophet lying on such an uncomfortable mattress, he felt so sad that he started to cry. 'Umar said, "O Messenger of Allah, how can we let you live like this? Kings live better than this. You deserve better."

Umar thought the Prophet deserved better since he was God's Messenger.

The Prophet was so humble, so he simply replied that while some people get many things in this world, he was happy that God had promised him the best in the next life to come.

Then ask them questions,

- *Why didn't the Prophet (SAW) mind that he did not have the best bed?*
- *Do you think Allah was happy with the Prophet (SAW)?*
- *What should you do when you have guests who stay at your house?*

Some other topics to teach the students as stories are introduction to the Prophet (SAW), his family & tribe, The history of Kabah, The Story of the Elephant, His (SAW)'s entire childhood, His (SAW)'s interactions with children. The discussions could be in various forms, reading, use

of visual aids and powerpoint presentations.

Activity 2

Hold practical activities that provide the students an opportunity to relate and understand the hadith of the Prophet (SAW).

Discuss with the students the emphasis Prophet (SAW) placed on taking care of orphans, sharing and giving in charity.

Toy donation: ask the students to donate some of their toys, wrap them and take them to orphanages so they can visit and gift the orphans. This helps to create awareness among the children and a sense of social responsibility and also teaches them about the blessings they have and the need to share and give to those who have less than them.

Activity 3

Different topics can be taught and then tested in various fun ways such as unscrambling the words, Word Search and fill in the blanks or True/False.

Hold quiz competitions to activate their minds, develop their talents and increase their determination and reward the winner.

Unscramble the Names of the Children of the Prophet (SAW).

1. AIMSQ
2. DBLAAUHL
3. YANBZA
4. AHRQYAUY
5. MUM OTOMLHKU
6. TFAIAM
7. RIBAHMI

Word Search

Find and color the following words:

ALLAH

ISLAM

MADINAH

MAKKAH

MUHAMMAD

QURAISH

M	A	D	I	N	A	H	Q	A	A
C	M	M	E	T	J	K	U	F	N
N	L	U	U	P	D	I	R	W	G
I	T	W	H	A	J	S	A	W	Q
H	M	N	Q	A	C	L	I	C	N
I	A	A	G	O	M	A	S	E	H
X	L	D	K	M	X	M	H	P	F
P	L	T	V	K	T	T	A	I	X
U	H	B	J	B	U	H	K	O	K

Name _____

THE BATTLES WITH THE KUFFAR

Complete the following sentences by choosing the correct the answers:

1. The first battle with the Kuffar was at (Uhud, Badr, Khandaq)
2. After one year of Badr the Kuffar attacked again at (Uhuhd, Khandaq,)
3. The Jews and the Munafiqun helped the (Muslims, Kuffar, Nobody)
4. Then one night Allah sent a wind at the (Uhud, Badr, Khandaq)
5. The Battle of Khandaq was won by the (Muslims, Kuffar, Jews)

Activity 4

Read the Hadith of Prophet Muhammad (PBUH) and integrate it into other aspects of their life including their prayers (duas) and etiquettes. Use visuals and crafts where possible.

Example

وجوب محبة المسلم لأخيه Muslims Must Love Each Other

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه" رواه البخاري ومسلم

On the authority of Anas ibn Malik (R.A) that the Prophet (SAW) said “ None of you would be a truly believer until he wishes for his Muslim brother what he wishes for himself”. [Al-Bukhari & Muslim]

Lessons from this Hadith

1. We should always wish for the best and hate for the worst to happen to our Muslim brother, just like we wish it for ourselves because this makes us a true believer.
2. Envy and hate for others cause the lack of faith.
3. We should always guide our Muslim brother to good and help keep him away from injustice, as this is part of our love for the sake of Allah.

Discussion Corner

1. What should we wish and feel for our fellow Muslims?
2. How can we show our friends that we wish for the best for them?
3. If we see something bad happening to our brother/sister, what should we do?

Intermediate (11-13)

This is the age when children often have a lot of questions regarding their faith and they stem from a place of curiosity and a desire to truly understand.

Use of teaching methods and lesson plans that help build curiosity and create awareness of the Prophet (SAW) should be made. They should be taught about the Prophet (SAW)'s character, personality, his life before Islam and after Islam, how he influenced positive changes in the society, how he always stood for the right. This is the stage when the children need to develop a love for the Prophet (SAW) and understand why he should be taken as a role model.

Activity 1

Power Point Presentation:

Divide the class into group and assign sub-topics from the life of the Prophet (SAW). Some topics could include, His birth, his miracles, his training for Prophethood, his role as a Prophet, His family life, his role as a leader, his dawah techniques, his personality, character, his life in Makkah, hijrah to Madinah, miracles of His life and the battles he participated in.

The groups then choose their topics and start working on it. The steps they would follow are:

Research the chosen topic: They can use books or videos for reference and choose the best way to present their project.

For lineages, cartoon timelines work best while talking about the battles is presented wonderfully with mind-maps.

Presentation: The students then present their lessons in class. They will answer questions by the teacher and other students.

Reward incentive: The best presentation wins an award/certificate and everyone participating gets a treat.

Activity 2

The objective of this activity is to understand the concept of social responsibility.

This can be activity can be divided into two parts;

A. Start a discussion with the students talking about the emphasis Islam places on taking care of the poor and needy in our communities.

“ (The righteous are those) who feed the poor, the orphan and the captive for the love of God, saying: 'We feed you for the sake of God Alone; we seek from you neither reward nor thanks” (76:8-9)

Prophet (SAW) said, "O people! Spread the Islamic greetings amongst yourselves, feed the

hungry, maintain kinship relations, observe prayer at night while people are asleep and you will peacefully enter the Paradise." [Saheeh]

Ask them questions like if they have seen any poor and hungry people in their communities? Why do they think they are in this position? Ask them what they can do to help them overcome that situation?

Feed the Needy Project: Assign a project to the children to collect donations to organize a drive to feed the needy. They should decide on ways to collect donations by organizing any activity. They should then help organize the food and also assist in distributing it. Recently during the COVID-19 pandemic, my grandchildren (10 &12) living in the UK heard about the hunger crisis in India because of people losing their jobs and being displaced. They felt a sense of responsibility for them and decided to raise funds to help feed them. They came up with the idea to prepare a 3 part series of the seerah of the Prophet (SAW) and they studied, organized, prepared and recorded a video to be circulated within the community. The response of the community was positive and they mentioned that their young children enjoyed watching other young kids talk about seerah. They collected the contributions and donated the money to help with the ongoing efforts to feed the hungry. It gave them a sense of satisfaction and made them aware of the difficulties some people go through and how giving charity is an essential part of the teachings of the Prophet (SAW). This would help to create a sense of social responsibility within them along with understanding their role in helping within the community.

B. Assign a task to the students asking them to write down what they have observed and how beneficial it would be if everyone thought of the needy in their community to be their responsibility rather than thinking of it as somebody else's responsibility.

Adolescence (14-18)

During the critical teenage years, children achieve independence; their personalities manifest and they look more to their peers . They are exposed to books, movies, and music that cultivate a selfish behavior with the self and the duniya. This focus on worldliness rather than on adopting a spiritual perspective pulls them away from religion. Rather than having their questions and doubts cleared they are made to feel guilty or as a "bad" muslim for asking. The question of "why?" should never be turned down. Instead they need to be engaged with and it should be taken as an opportunity to help them get closer to Allah and his Messenger (SAW) and his religion. To not be influenced by the values of the peer groups they move around in and to be able to stand up for their values, to defend their religion and Prophet (SAW) it is essential for them to be trained and taught in a way that gives them a better understanding of their religion and makes them more confident.

Activity 1

Topics that are more controversial in seerah should be discussed critically. The reasoning and wisdom behind the actions should be discussed and explained in detail and questions should be answered. Repeat them as often to ingrain the concepts in their minds. Examples of such topics are the wives of the Prophet (SAW), wars, spread of Islam through a sword, On the topic of multiple wives of the Prophet (SAW), some of the points that can be discussed are:

- Muhammad (SAW), did not marry according to his desire, but according to the command of Allah, Allah says “So when Zaid had dissolved (his marriage) with her, with the necessary, We joined her in marriage with you (Muhammad) in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled" (Al Ahzab:37). So it is clear that Allah is the one who commanded this marriage, to abandon the old Arabian habit of adopting children and giving them the legal rights as if they are real sons and daughters.
- Prophet Muhammad (SAW) married for special reasons and on the command of Allah.
 - Allah ordered Him to marry "Sawda bint Zuma'a" (R.A) as she was the first widow in Islam, Allah wanted to honor her by such a marriage. Allah wanted to honor all widows and to encourage Muslims to follow the Messenger in such a human action.
 - Prophet (SAW) married to Juwairiya bint Harith (R.A), she was the daughter of the leader of Banu Mustaliq . They were in war with them and 700 of Banu Mustaliq tribe were captured as war prisoners. Juwairiya (R.A) was captured with her people, and couldn't bear to be a prisoner, so she went to the Prophet (SAW) and asked for her freedom in return for money. But the Prophet (SAW) offered to pay the money to set her free and then marry her. She accepted this offer, and because of this marriage, Muslims decided to free all of her people because they are now the prophets in-law. The tribe of Banu Mustaliq appreciated such generosity, and embraced Islam. Thus, her marriage was a blessing for her people.
For the same political reasons He (SAW) married; Safiyya, Habibah and Maymouna (R.A).
 - Prophet (SAW) married Aisha (R.A) who was quite young when she got married but it was normal at that time for girls to get married at a young age. The young age of Aisha (R.A) was a merit that she could learn easily. She learned His (SAW) teachings by heart, narrated them, and was the best teachers of fiqh. She also helped Prophet (SAW) in teaching women, who were too shy to ask about some religious feminine matters. Aisha (R.A) lived for forty years after His (SAW) death and continued to teach and benefit the ummah.

Activity 2

In various situations ask them what the Prophet (SAW) would have done? Encourage them to read about the Prophet (SAW). For instance, if they express confusion or concern about an issue, encourage them to ask themselves “What Would Muhammad (SAW) do?” and find the answer

through research. This helps them to critically think in any situation. Allow them to connect the dots between their faith and their questions by teaching them to love the Prophet (SAW). Assign them case studies of topics which include, Summary of the battles and why Prophet (SAW) fought them, racism in muslim community, dawah style of the Prophet (SAW), business ethics and activities of the Prophet (SAW).

Select the topic of Equality. Divide the students into groups and ask them to research and present what the Quran and Hadith says about equality. They should talk about the teachings, what is practiced in society and what can be done to bring into practice the true teachings? Let them present it in class and follow it up with questions. You can also follow-up any of conversations with, “How did you know that?” This helps them think about their source of knowledge. This also fosters the understanding that the source of information is as critical as the information itself.

The modern world is equipped with plenty of educational digital tools that can be used to help students interact, involve, relate, retain, recall and meet specific learning objectives. Muslim teachers need to adopt and implement these modern teaching methods to deliver quality education to Muslim students. They should focus on tailoring the programs for the appropriate age-group.

Here are some ways a teacher can enhance everyday seerah lessons through strategies involving technology;

1. **Flipped learning.** A flipped classroom is when teachers record themselves teaching or sharing an educational video. It provides opportunity for differentiated instruction, as some students can advance to supplemental texts and materials while others can review lessons. Classroom time is spent discussing what students learned from the video lesson, answering questions, and engaging in collaborative group work. This method especially helps those students who feel intimidated to speak out, ask questions and participate. The most common teacher tool for flipped classroom models are ; **Edpuzzle.** With Edpuzzle, teachers can create their own video or upload one from a library of educational content. They can then incorporate the videos into at-home assignments. Teachers can see viewing data for each student and add assessment questions to gauge understanding.
2. **Online Quizzes:** Digital quizzes helps teacher with analytics so they can identify areas where multiple students are struggling. They help pique the interest of the students and keep them engaged during the lesson. Students earn points and feel a more profound sense of accomplishment.

Some common tools that can be used are;

- **Kahoot** : uses images and a colorful interface to get students excited about the task at hand. Particularly useful for quizzing vocabulary and dates. Kahoot even allows teacher to include YouTube videos to add an extra layer of information to each question. Combing this interactive game with multimedia helps to make the experience more immersive for students. Students receive points for every right answer and the student feels rewarded when they see their score growing.
- **Quizzizz**: this takes on the excitement of a gameshow style review game and puts the whole experience in the students hand. It is student-paced. Teachers can display a student progress dashboard on the projector to see progress of each student and instantly see how many questions the class answered right/wrong.

IMPLICATIONS

Young Muslims around the world are grappling with clarifying their religious identities in the globalized world. Regardless of which country they live in, they are surrounded by a diverse religious and secular society. Islamic Religious Education in both Muslim and Western secular contexts does not seem to be catching up with the ever changing religious and pedagogical needs of young Muslims. Living in non-muslim countries and surrounded by Western-secular values, they are struggling to identify their relation to God and the world in general.

It is important for teachers to make use of modern educational technological tools that will help students to engage, relate, make necessary connections and lifelong experiences.

Islam specifically Seerah, is not a theoretical subject that is taught to the students to reproduce in an exam and to be forgotten. Rather it contains life values, lessons and morals that need to learnt and implemented in our lives. The Seerah of the Prophet (SAW) is a way of life that needs to be adopted by both adults and children. So the way of teaching Seerah should be one in which the students are allowed to truly understand an event, relate and create a connection with. The method of calculating the progress of a student cannot be by the number of marks he scores in an exam rather it should be tested by their ability to demonstrate that they have learned the knowledge and skills they are expected to as they progress through their lessons.

A modern educational method that is being used in schools across the world is the competency based model. The concept behind competency based model is simple; learning is best measured by students demonstrating mastery of learning, rather than the number of hours spent in a classroom. It is basically a personalized mode of education.

Competency-based education is a system in which:

- Students receive timely, differentiated support based on their individual learning needs.
- Students progress based on evidence of mastery, not seat time.
- Students learn actively using different pathways and varied pacing.

- Assessment is a meaningful, positive, and empowering learning experience for students that yields timely, relevant, and actionable evidence.
- Students are empowered daily to make important decisions about their learning experiences, how they will create and apply knowledge and how they will demonstrate their learning.

A student is graded on the basis of following criteria:

1. Emerging competency - a student is able to respond to basic questions.
2. Developing competency - a student is able to retain basic information and respond to questions from the text.
3. Competent - a student is able to identify areas of interest, develop independent ways of thinking.
4. Highly competent - a student will be able to put their own perspective and deliver content that is almost or totally error free.

Incorporating this strategy combined with educational tools helps to visualize the progress of the students. As they earn points with every success, students can begin to clearly see the roadmap toward a long-term learning goal. This may make them more excited about working hard and staying focused. Seeing other students' roadmaps promotes healthy competition and creates a culture of collaboration, community, and respect.

The effectiveness of teaching practices mentioned in this report encompass an underlying task of nurturing and developing lifelong learning experiences for the Muslim student. Effective educators use pedagogic means that are appreciative and beneficent. The outcome we hope to achieve through these teaching style are:

- To develop critical thinking within the children. They are encouraged to ask questions and not be mere followers.
- To provide students knowledge and experiences that can last a lifetime.
- To build a connection between the teachings of the Prophet (SAW) and its implementation in the real world.
- To build a foundation for innovation, creativity, and originality among children
- To enable students to show initiative.
- To stimulate discussion and clarify misconceptions.
- To strengthen the morals, values and ethics taught by the Prophet (SAW) in a child.
- To develop love for the Prophet (SAW) among the children.
- To give a foundation for future daee of the deen.
- To help defend the Prophet (SAW).
- To help children contribute positively within the community.
- To create a pathway for life-long learning experiences.

CONCLUSION

“The most effective way to destroy people is to deny and obliterate their own understanding of their history.”-George Orwell.

To truly understand who we are, we need to know our history. Our history is like an umbilical cord is to an unborn child - a lifeline. The seerah is our history. The life of the Prophet (SAW) isn't just a biography, it's the history of Islam. We must understand that the seerah is not mere historical events and stories. Rather, there is a light attached to these events that we must reach to stand beneath and absorb the benefit of, in the same manner a plant absorbs the benefits of the sunlight reaching it.

Pedagogy in Teaching and Learning in Islam is currently a new area within the field of Islamic education. Islamic education instills the foundations of Islam in children. Islam is a way of life for Muslims, not merely a belief. With the abundance of information available today, it has become essential to equip our children with the tools that propel them to fearlessly ask questions and seek evidence for the information they receive. The method in which Prophet (SAW) taught the message of Islam to his companions had a ripple effect that has transcended centuries to make Islam the world's fastest growing religion today. His seerah is full of lessons for us all to learn from and practice in our daily life. The result of which would be a great nation brought up in the best of ways.

Neither I nor my group members are from a teaching background but this project has been a wonderful learning experience for us. While conducting our research we came across plenty of reports about how to teach children seerah and how to develop love for the Prophet (SAW) within them in our homes but not much on how to effectively teach seerah in islamic institutions in a way that is engaging, relevant and beneficial for them in todays world.

Hence, if teachers use highly effective teaching pedagogies while also introducing modern educational tools into the classrooms such as the ones mentioned earlier; active learning, flipped classroom, online quizzes, competency based model strategies and practical activities it will allow teachers to observe the progress, skill level and understanding of the students. It will also help to engage the students and develop an interest within them for the subject of seerah while developing a connection and sincere love for the Prophet (SAW). Having a differentiated approach to teaching allows students who feel intimidated to participate in classroom discussions a chance to participate. It will also help to create a pathway for the attainment of perfection in the social, spiritual and moral character of students not merely in measurable academic performances but will also allow the students to reach their full learning potential and will address the purpose of existence and the attainment in character for Muslims.

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5. Muhammad (PBUH) by Abdel Hamid Godaa Al Sahar,
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4. Seerah with the kids by Ahmed Saleem

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