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Exploring Women’s Representation in the Quran and Seerat e Tayyaba: A Comprehensive Study

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ABSTRACT

The Holy Quran serves as a comprehensive source of guidance for humanity, addressing various dimensions of women’s rights, roles, and responsibilities. In pre-Islamic Arabia, women faced marginalization and lacked fundamental rights. However, with the emergence of Islam, the position and status of women were elevated, granting them due recognition and dignity. This research delves into the portrayal of women in the Quran and Seerat e Tayyaba ﷺ, shedding light on their diverse roles and narratives. Notable female figures, such as Zulekha, Bilquis (Queen of Sheba), Hazrat Lut’s wife, and Maryam, symbolize different aspects of womanhood and resilience. Islam, at its core, upholds principles of respect and equity for women, as evidenced by the legal protections enshrined in the Quran concerning marriage, divorce, and inheritance. These provisions signify significant strides toward gender equality, starkly contrasting with pre-Islamic societal norms. Through critical analysis of Quranic verses and narratives in Seerat e Tayyaba, this study elucidates the multifaceted representation of women, emphasizing their integral role in shaping societal frameworks.

Keywords: *Women's Rights, Women’s Representation, Seerat e Tayyaba ﷺ, Quranic Studies Gender Equality, Female Figures.*



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Introduction

The representation of women in religious texts serves as a pivotal lens through which to analyze gender roles, equity, and societal structures within religious communities. "Exploring Women's Representation in the Quran and Seerah: A Comprehensive Study" delves into this discourse, focusing on the Quran, the divine revelation in Islam, and the Seerah, the biography of the Prophet Muhammad (peace be upon him). This study aims to provide a nuanced examination of how women are portrayed, discussed, and revered within these foundational Islamic texts.

The Quran, revered by Muslims worldwide as the ultimate source of divine guidance, addresses various aspects of women's rights, roles, and responsibilities, advocating for fairness, justice, and dignity towards women. Notably, Surah An-Nisa, the fourth chapter of the Quran, provides substantial discourse on women, featuring narratives of prominent female figures such as Zulekha, Bilquis, Hazrat Maryam (Mary), and Eve. These depictions underscore the multifaceted roles women occupy within familial and societal contexts, highlighting their intrinsic value and contributions.

Complementing the Quran, the Seerah offers insights into the life and teachings of the Prophet Muhammad (peace be upon him). Through his actions, interactions, and teachings, the Prophet Muhammad exemplified principles of equity, compassion, and respect towards women. His marriages, interactions with female companions, and advocacy for women's rights serve as foundational pillars in understanding the status of women in Islamic society. By conducting a comprehensive study of women's representation in the Quran and Seerah, this research seeks to elucidate the nuanced portrayal of women, uncovering themes of empowerment, agency, and societal integration. Through a meticulous analysis of textual narratives, historical contexts, and scholarly interpretations, this study endeavors to contribute to a deeper understanding of women's roles and rights in Islam, fostering dialogue and reflection within academic and religious circles alike.

The Quran gives great importance to women and strengthens their rights and status. It imparts teachings of justice, fairness, and good conduct towards women. Additionally, the Quran instructs women to fulfill their roles in social and familial matters. Considering the rights and dignity of women is also a sign of good leadership. In Surah An-Nisa, verse 19, it is stated:

"And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."¹

This verse emphasizes the importance of treating women with kindness and understanding, even if there may be disagreements or dislikes, as Allah may bring about much good through such interactions.

Reason for Naming Surah An-Nisa (The Women)

The designation of Surah An-Nisa (The Women) is rooted in its comprehensive coverage of women-related injunctions. In Arabic, women are referred to as "nisaa," hence the title reflects the Quran's emphasis on addressing various facets of women's lives. This Surah delves into critical matters concerning women's rights, such as the command to give women their dowries, resolving issues related to dowry disputes, regulations surrounding polygamy, and directives for treating parents, relatives, and neighbors with kindness. Furthermore, it meticulously outlines rules governing women's inheritance, offering a holistic framework for familial and societal conduct. By encompassing principles for husbands, wives, and guidelines for marital life, Surah An-Nisa provides a blueprint for gender relations and social harmony.²

Reason for Naming Surah Maryam (Mary)

Surah Maryam (Mary) derives its name from the mention of Hazrat Maryam (Mary) in the Quranic verse "وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ" (And mention, [O Muhammad], in the Book [the story of] Mary).³ This Surah extensively elaborates on the life and virtues of Hazrat Maryam, honoring her esteemed position in Islamic tradition. With its profound narrative of Hazrat Maryam's exemplary character, miraculous birth of Hazrat Isa (Jesus), and her unwavering devotion to Allah, Surah Maryam serves as a testament to the noble qualities embodied by this revered figure. The Surah's profound reverence for Hazrat Maryam warrants its appellation, highlighting the centrality of her narrative within the broader Quranic discourse.⁴

The Mention of Women in the Quran and Exegesis

The depiction of women in the Quran and its exegesis illuminates various dimensions of female identity, roles, and rights within Islamic discourse.⁵ Throughout the Quranic narrative, women are portrayed with complexity and nuance, embodying diverse archetypes and contributing significantly to the spiritual and social fabric of Muslim society. The elucidation of women's portrayal in the Quran and its interpretation sheds light on the evolving understanding of gender dynamics, equity, and empowerment within Islamic thought.⁶

Representation in the Quran

The Quran encompasses a rich tapestry of narratives featuring women from diverse backgrounds and circumstances, underscoring their integral role in shaping religious history and moral guidance.⁷ From the steadfast resolve of Hazrat Maryam (Mary) to the wisdom of Hazrat Khadijah (RA), the Quran showcases women as exemplars of faith, resilience, and virtue. Moreover, the Quranic injunctions pertaining to women's rights,

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responsibilities, and societal roles reflect a paradigm of equity and justice, advocating for the dignity and autonomy of women within familial and communal spheres.⁸

Insights from Exegesis: The interpretative tradition surrounding the Quran, known as exegesis or Tafsir, provides nuanced insights into the Quranic portrayal of women and its socio-cultural implications.⁹ Exegetes delve into the historical context, linguistic nuances, and jurisprudential implications of Quranic verses related to women, offering diverse perspectives on issues such as marriage, divorce, inheritance, and gender relations. Furthermore, exegetical commentaries often incorporate Hadith literature and scholarly consensus to elucidate the multifaceted meanings of Quranic passages concerning women, fostering a comprehensive understanding of Islamic teachings on gender equity and women's rights.¹⁰

Challenges and Controversies: While Quranic exegesis endeavors to elucidate the Quran's teachings on women, it also grapples with interpretative challenges and controversies. Debates surrounding gender roles, veiling, marital relations, and legal rights persist within Islamic scholarship, reflecting diverse theological, cultural, and ideological perspectives. Moreover, the intersectionality of gender with other social categories, such as class, race, and ethnicity, further complicates the discourse on women's representation in the Quran and its exegesis, necessitating ongoing dialogue and critical engagement.¹¹

In conclusion, the depiction of women in the Quran and its exegesis embodies a dynamic interplay of textual interpretation, cultural context, and ethical imperatives, underscoring the enduring relevance of Quranic teachings in addressing contemporary issues related to gender equity, justice, and empowerment. Through scholarly inquiry and interpretative reflexivity, the Quranic discourse on women continues to inspire dialogue, advocacy, and social transformation within Muslim communities and beyond.

Mention of Hazrat Hawwa (Eve)

In the Quran, the story of Hazrat Hawwa (Eve) is elucidated, highlighting her creation and role alongside Hazrat Adam (Adam). The Quranic verse, "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."¹², underscores the divine origin of humanity from a single soul, emphasizing the interconnectedness of men and women in creation.

Hazrat Hawwa's creation from Hazrat Adam's rib is mentioned in various exegetical traditions, including the interpretation attributed to Hazrat Ibn Abbas, stating that woman was created from the rib of man, signifying their inherent connection. However, some scholars, such as Abu Muslim Isfahani, suggest that the phrase "خلق من جنسها زوجها" (created

from the same kind, its mate) should be omitted from the original text, indicating a potential mistranslation or interpolation. The exact details of Hazrat Hawwa's creation remain unknown, with the Quranic text remaining silent on the specific process.¹³

The interpretive tradition surrounding Hazrat Hawwa's creation varies among scholars and religious texts, with some attributing her creation to Hazrat Adam's rib, while others refrain from definitive assertions due to the lack of explicit Quranic guidance. Regardless of the interpretive differences, the story of Hazrat Hawwa serves as a symbol of womanhood and companionship in Islamic tradition, embodying the profound relationship between men and women as partners in creation and guardians of the earth.¹⁴

In conclusion, while the Quranic narrative provides insight into the creation of Hazrat Hawwa alongside Hazrat Adam, the exact method and implications of her creation remain subject to interpretation and scholarly debate. The story of Hazrat Hawwa continues to inspire reflection on the nature of gender relations, human origins, and the divine wisdom underlying creation in Islamic thought.

Economic, Social, and Moral Aspects Derived from Mention of Hazrat Hawwa (Eve)

In Quranic exegesis, Hazrat Hawwa's creation alongside Hazrat Adam signifies the fundamental concept of partnership and cooperation in economic endeavors. The narrative emphasizes the mutual dependence and collaboration between men and women in sustaining livelihoods and managing resources. Quranic scholars interpret this partnership as the foundation for economic cooperation within families and communities. Furthermore, the story underscores the equitable distribution of resources and the shared responsibility for economic welfare, promoting principles of fairness and social justice.

Hazrat Hawwa's role as Hazrat Adam's companion in Quranic exegesis highlights the significance of companionship, familial bonds, and social harmony. Tafsir literature elaborates on the complementary nature of men and women, emphasizing their shared responsibility in building strong families and cohesive communities. The story of Hazrat Hawwa serves as a moral and social model, encouraging mutual support, compassion, and cooperation among individuals. Additionally, Quranic commentators emphasize the importance of gender equality, respect, and dignity, fostering a sense of unity and solidarity within society.

Quranic Tafsir elucidates the moral lessons derived from Hazrat Hawwa's story, emphasizing the ethical principles of justice, integrity, and compassion. The narrative underscores the equal worth and inherent dignity of men and women in the eyes of Allah, promoting principles of mutual respect and fairness. Quranic commentators emphasize the moral imperative of treating women with kindness, honor, and reverence, in accordance

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with Islamic ethics. The story of Hazrat Hawwa serves as a moral reminder of the importance of upholding virtuous conduct and fulfilling one's responsibilities towards others, fostering a culture of morality and righteousness within Islamic society.

In conclusion, Quranic Tafsir provides valuable insights into the economic, social, and moral dimensions of Hazrat Hawwa's story, shaping Islamic perspectives on gender relations, human interactions, and ethical conduct. Through its interpretation of the Quranic narrative, Tafsir literature emphasizes the principles of partnership, social cohesion, and moral integrity, guiding believers towards a righteous and harmonious way of life.

Mention of Hazrat Maryam (Mary)

The Quranic verse states: "So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, 'O Mary, from where is this [coming] to you?' She said, 'It is from Allah. Indeed, Allah provides for whom He wills without account.'"¹⁵

This verse illustrates the divine favor bestowed upon Hazrat Maryam (Mary), emphasizing her virtuous upbringing and miraculous sustenance provided by Allah. Hazrat Maryam was entrusted to Hazrat Zakariya (Zechariah), who acted as her guardian and caretaker. Whenever Hazrat Zakariya visited her in the prayer chamber, he found her supplied with provisions, despite no apparent source of income or sustenance. This miraculous provision underscored Allah's limitless power and his ability to provide abundantly without measure. Scholars have debated the circumstances surrounding Hazrat Zakariya's guardianship of Hazrat Maryam. Some, like Ibn Ishaq, suggest that Hazrat Zakariya became Hazrat Maryam's guardian due to her orphaned status. However, other historians argue that Hazrat Zakariya took her into his care during a period of famine in the land of Israel, signifying a divine plan to nurture her under his guidance. Nevertheless, both interpretations emphasize Allah's wisdom in assigning Hazrat Zakariya as Hazrat Maryam's guardian, facilitating her spiritual and intellectual development.¹⁶

Moreover, the narration highlights the familial relationship between Hazrat Yahya (John the Baptist) and Hazrat Isa (Jesus), referring to them as cousins. This aspect is echoed in the Hadith of Isra, where the Prophet Muhammad (peace be upon him) affirmed the kinship between Hazrat Yahya and Hazrat Isa, further solidifying their familial ties.¹⁷

As Hazrat Maryam reached the age of maturity, she devoted herself to worship within the precincts of the Holy Temple (Al-Masjid al-Aqsa) and remained steadfast in her devotion to Allah. Hazrat Zakariya, who was instrumental in her upbringing, likely had familial ties with Hazrat Maryam, possibly serving as her uncle or relative. It's noteworthy that Hazrat

Zakariya mentioned in the Quran is distinct from the biblical figure whose martyrdom is recorded in ancient texts.

The term "prayer chamber" mentioned in the Quran refers to a place of honor within the temple, signifying Hazrat Maryam's exalted status and her dedicated worship of Allah. Hazrat Zakariya's astonishment upon witnessing Hazrat Maryam's miraculous provisions highlights the divine blessings bestowed upon her, serving as a testament to her elevated spiritual station.¹⁸

Furthermore, the provision of fruits out of season, such as finding summer fruits in winter and vice versa, serves as a miraculous demonstration of Allah's power and care for his righteous servants. This divine favor bestowed upon Hazrat Maryam exemplifies the concept of karamat (miracles) attributed to saints in Islamic tradition. Despite not being a prophet herself, Hazrat Maryam's extraordinary experiences demonstrate Allah's special mercy and providence toward her, affirming her esteemed position among the righteous.¹⁹

In conclusion, the mention of Hazrat Maryam in the Quran illuminates her virtuous character, her close relationship with Hazrat Zakariya, and the miraculous provisions granted to her by Allah. The narrative underscores themes of divine providence, familial ties, and steadfast devotion to worship, offering valuable insights into Islamic spirituality and the profound connection between Allah and his devoted servants.

Mention of the Wife of Hazrat Lut (Lot)

The Quranic verse states: "So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]." ²⁰

Hazrat Lut's wife, known as Wahilah, is mentioned in the Quran as one who chose to remain among the disbelievers and faced the consequences of her defiance. Despite being the wife of a prophet, she persisted in her association with her unbelieving relatives and refused to abandon their company. Therefore, when Allah commanded Hazrat Lut and his faithful companions to migrate, his wife was excluded from the divine protection due to her lack of faith.²¹

Wahilah's allegiance to her disbelieving relatives and her active involvement in their affairs, including informing them of the arrival of guests, demonstrated her rejection of Hazrat Lut's message and her preference for the society of the wicked. Consequently, Allah instructed Hazrat Lut to depart with his family under the cover of darkness, without informing his wife or expelling her from the city. Some accounts suggest that she followed Hazrat Lut reluctantly, looking back in longing and eventually meeting the same fate as the disobedient inhabitants of the city. However, the accurate narrative asserts that she neither left the city nor was Hazrat Lut informed of her fate, leaving her to face the impending punishment alongside the other unfortunate souls.

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The disobedience of Hazrat Lut's people continued to escalate until they faced a catastrophic punishment in the form of a rain of fire and stones, reducing their dwellings to ruins and turning their once prosperous land into a desolate wasteland. The Quran describes their town being overturned and their dwellings left uninhabited as a testament to the severity of their transgressions and the divine retribution that ensued.

Some scholars believe that the area known as the Dead Sea in present-day Jordan corresponds to the site of the punishment inflicted upon the people of Hazrat Lut. This region, often referred to as the Dead Sea, is believed to be the location where their corrupted society met its demise, serving as a solemn reminder of the consequences of disobedience and moral degradation.²²

In conclusion, the mention of Hazrat Lut's wife in the Quran serves as a cautionary tale about the consequences of disobedience and the importance of steadfastness in faith. Her decision to remain among the disbelievers despite being married to a prophet underscores the influence of one's environment and the peril of choosing worldly attachments over spiritual obligations.

Mention of Aziz's Wife (Zuleikha)

In the Quran, it is stated: "And the women in the city said, 'The wife of Aziz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error.'"²³

This verse calls attention to Zuleikha by referring to her as the wife of Aziz, indicating her prominent social status. According to Biblical narratives, when Zuleikha attempted to seduce Hazrat Yusuf (Joseph), she tore his shirt from behind, causing it to rip at the back. However, Hazrat Yusuf managed to escape, leaving his garment in her hands as evidence of her deceitful intentions.²⁴

The Talmudic account further elaborates that when Aziz heard Zuleikha's complaint, he severely punished Hazrat Yusuf. However, in the court of justice, it became evident that Hazrat Yusuf was innocent, and Zuleikha's deception was exposed. Hazrat Yusuf advised Aziz to bury the incident and not to disclose it publicly, urging Zuleikha to seek forgiveness for her wrongdoing.²⁵

Ibn Kathir, in his Tafsir al-Qur'an al-'Azim, and Al-Qurtubi, in his Al-Jami' li Ahkam al-Qur'an, elaborate on the events surrounding Zuleikha's attempted seduction. They discuss Aziz's initial punishment of Hazrat Yusuf based on Zuleikha's accusations and the subsequent trial where Hazrat Yusuf's innocence is proven. The commentators emphasize Hazrat Yusuf's wise counsel to Aziz to keep the matter private and encourage Zuleikha to seek forgiveness.²⁶

The scandal surrounding Zuleikha's attempted seduction became widespread, with the elite women of the city frequently discussing her infatuation with her slave. They marveled at how a woman of Zuleikha's stature could fall prey to such folly, illustrating the depths to which her obsession had driven her. The term "shaghaf" is used to describe Zuleikha's state of infatuation, indicating the intensity of her passion. It signifies the overwhelming love that had enveloped her heart, leading her to pursue Hazrat Yusuf relentlessly.

Zuleikha's infatuation with Hazrat Yusuf not only jeopardized her own reputation but also exposed her to ridicule and condemnation from society. Despite her elevated status as the wife of a high-ranking official, her indiscretion and subsequent obsession with her slave brought her nothing but disgrace and shame. The Quranic narrative serves as a cautionary tale against succumbing to temptation and the consequences of allowing desire to cloud one's judgment.²⁷

Lessons from the Story of Zuleikha and Yusuf in the Qur'an: Insights for Society and Women

The story of Zuleikha and Hazrat Yusuf (Joseph) as narrated in the Quran holds profound lessons for both society and women. In Surah Yusuf (Chapter 12), the Quran recounts the episode of Zuleikha's attempted seduction of Hazrat Yusuf and its aftermath. Here's a brief summary of the story:

Zuleikha, the wife of Aziz (Potiphar), became infatuated with Hazrat Yusuf due to his exceptional beauty and character. Despite her privileged position as the wife of a high-ranking official, she succumbed to temptation and attempted to seduce Hazrat Yusuf. However, Hazrat Yusuf firmly resisted her advances, remaining steadfast in his commitment to righteousness and moral integrity.

When Zuleikha's efforts to seduce Hazrat Yusuf failed, she falsely accused him of misconduct, leading to his imprisonment. Despite being unjustly incarcerated, Hazrat Yusuf maintained his faith in Allah and continued to exhibit patience and resilience.

Eventually, the truth emerged, and Hazrat Yusuf's innocence was proven. He was exonerated and elevated to a position of authority in the land. Zuleikha, realizing her mistake and recognizing Hazrat Yusuf's noble character, repented sincerely.

From this narrative, several lessons can be derived for both society and women:

1. **Resisting Temptation:** The story emphasizes the importance of resisting temptation and maintaining moral integrity, even in the face of adversity. Hazrat Yusuf's unwavering commitment to righteousness serves as a model for individuals to uphold ethical principles, regardless of the circumstances.
2. **Accountability and Justice:** The narrative underscores the significance of accountability and justice in society. Despite being falsely accused, Hazrat Yusuf's

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innocence is eventually vindicated through a fair trial. This highlights the importance of upholding the principles of justice and ensuring that truth prevails over falsehood.

3. **Repentance and Forgiveness:** Zuleikha's repentance after realizing her mistake demonstrates the transformative power of sincere remorse and seeking forgiveness. Her redemption serves as a reminder that no matter how grave one's transgressions may be, genuine repentance can lead to spiritual renewal and reconciliation.
4. **Empowerment of Women:** The story challenges traditional gender norms by portraying Zuleikha as a complex character with agency and desires. It encourages a nuanced understanding of women's experiences and acknowledges their capacity for both virtue and vice. Additionally, Zuleikha's eventual repentance and redemption highlight the potential for personal growth and self-improvement.
5. **Avoiding Gossip and Judgment:** The narrative also cautions against hastily passing judgment and engaging in gossip. The elite women of the city, who discussed Zuleikha's infatuation with Hazrat Yusuf, serve as a cautionary example of the harm caused by idle speculation and slander. It underscores the importance of exercising restraint in speech and refraining from spreading rumors or casting aspersions on others.

In conclusion, the story of Zuleikha and Hazrat Yusuf offers valuable insights into themes of morality, justice, repentance, and forgiveness. By reflecting on these lessons, both society and women can strive for ethical conduct, accountability, and spiritual growth.

Mention of Pharaoh's Wife (Asiya)

The story of Pharaoh's wife, Asiya, and Hazrat Musa (Moses) as narrated in the Quran "And the wife of Pharaoh said, '[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.' And they perceived not."²⁸ provides profound insights into themes of compassion, righteousness, and the consequences of arrogance. It serves as a powerful example of how individuals can defy oppressive systems and uphold moral principles, even in the face of immense adversity. Here's a deeper exploration of the narrative and its societal implications:

In the Quran, the story of Asiya and Hazrat Musa unfolds in Surah Al-Qasas (Chapter 28), where it recounts how Hazrat Musa's mother, in a desperate attempt to save her son from Pharaoh's decree to kill all newborn Israelite boys, places him in a basket and sets him adrift in the river. The basket eventually reaches Pharaoh's palace, where it is discovered by Asiya and her attendants.

Moved by compassion, Asiya convinces Pharaoh to spare the child's life, recognizing him as "a comfort of the eye" and suggesting that they adopt him as their own son. Despite

Pharaoh's tyranny and the prevailing hostility towards the Israelites, Asiya's maternal instincts and righteousness compel her to defy the injustice of her husband's decree.²⁹

The Quranic narrative highlights Asiya's courage and moral integrity in the face of oppression. Despite her privileged position as Pharaoh's wife, she chooses compassion over cruelty and stands up for what is right. Her actions contrast sharply with Pharaoh's arrogance and tyranny, as he remains blind to the inherent value of human life and oblivious to the potential consequences of his actions.

From a societal perspective, the story of Asiya and Hazrat Musa carries several profound lessons for Muslim communities:

1. **Upholding Justice and Compassion:** Asiya's example underscores the importance of upholding justice and compassion, even in the face of oppressive regimes. It encourages individuals to speak out against injustice and stand in solidarity with the oppressed, regardless of their social status or personal risk.
2. **Defying Tyranny:** The narrative of Asiya and Hazrat Musa exemplifies the courage to defy tyranny and resist unjust authority. It inspires Muslims to challenge oppressive systems and work towards creating a more just and equitable society.
3. **Honoring Women's Leadership:** Asiya's leadership and moral courage serve as a reminder of the invaluable contributions of women in shaping history and promoting righteousness. Her pivotal role in saving Hazrat Musa highlights the importance of recognizing and honoring women's voices and agency.
4. **Trusting in Allah's Plan:** Ultimately, the story of Asiya and Hazrat Musa illustrates the power of trusting in Allah's plan and the eventual triumph of righteousness over evil. It instills hope and resilience in Muslim communities, reminding them that even in the darkest of times, Allah's mercy and justice prevail.

In conclusion, the narrative of Asiya and Hazrat Musa in the Quran offers profound lessons for Muslim society, emphasizing the importance of justice, compassion, and resistance against oppression. Through reflecting on this timeless story, Muslims can draw inspiration and guidance for navigating contemporary challenges and striving towards a more righteous and equitable world.

Mention of Hazrat Musa's (Moses) Mother

The story of Hazrat Musa's mother, as narrated in the Quran, provides profound lessons for society, emphasizing themes of trust in Allah, obedience to divine guidance, and the reassurance of divine promises. Here's a deeper exploration of the narrative and its societal implications:

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In Surah Al-Qasas (Chapter 28), verse 7 of the Quran, Allah says:

"And We inspired to the mother of Moses, 'Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.'"³⁰

This verse highlights the mother of Hazrat Musa, emphasizing her maternal role and significance in the story. Despite the understandable fear and sorrow that casting her infant son into the river would cause, she obediently follows Allah's command, trusting in His promise of protection and guidance.

The incident unfolds with Hazrat Musa's mother placing him in a basket and setting it afloat on the river Nile, as instructed by Allah. This act of trust and obedience ultimately leads to Hazrat Musa's safety and his eventual return to his mother, as Allah had promised.

The story of Hazrat Musa's mother carries several important lessons for society:

1. **Trust in Allah's Plan:** Hazrat Musa's mother demonstrates unwavering faith in Allah's plan, even when faced with difficult and uncertain circumstances. Her willingness to submit to divine guidance serves as a powerful example of trust and reliance on Allah's wisdom and mercy.
2. **Obedience to Divine Commands:** The story underscores the importance of obedience to divine commands, even when they seem challenging or counterintuitive. Hazrat Musa's mother's obedience to Allah's instruction ultimately leads to positive outcomes and blessings.
3. **Assurance of Divine Promises:** Allah's promise to return Hazrat Musa to his mother and make him one of the messengers serves as a source of comfort and reassurance. This highlights Allah's faithfulness in fulfilling His promises and underscores the importance of placing trust in His divine plan.
4. **Resilience in Adversity:** Despite facing adversity and uncertainty, Hazrat Musa's mother remains resilient and steadfast in her faith. Her courage and trust in Allah's plan inspire individuals to remain hopeful and steadfast in the face of challenges.

Overall, the story of Hazrat Musa's mother in the Quran serves as a timeless example of faith, obedience, and trust in Allah's plan. It offers valuable guidance for individuals and society at large, encouraging reliance on Allah's wisdom and mercy, obedience to His commands, and resilience in the face of adversity.

Mention of Queen of Sheba (Bilqis)

The story of Prophet Solomon (Sulaiman) and the Queen of Sheba (Bilqis) as recounted in Surah An-Naml (Chapter 27), verses 27 to 31, carries profound lessons for society, emphasizing themes of humility, wisdom, and recognition of divine guidance.³¹ Here's a deeper exploration of the narrative and its societal implications:

The story begins with Prophet Sulaiman receiving news from the hoopoe bird (Hudhud) about the Queen of Sheba and her kingdom. Upon hearing this news, Prophet Sulaiman decides to investigate its veracity.

Prophet Sulaiman then sends a letter to the Queen of Sheba, inviting her to his court. The letter, beginning with the phrase "In the name of Allah, the Most Gracious, the Most Merciful," urges the Queen of Sheba not to act arrogantly and to submit to the will of Allah. When the Queen of Sheba receives the letter, she consults with her advisors regarding its content. They recognize the significance of the letter's unique delivery by a bird and its commencement with the name of Allah. This recognition of divine signs prompts the Queen of Sheba to respond to Prophet Sulaiman's invitation with humility and acceptance of Islam.

The Queen of Sheba's decision to accept Prophet Sulaiman's invitation demonstrates her wisdom and recognition of divine guidance. Despite her sovereignty, she acknowledges the authority and power of Prophet Sulaiman and chooses to submit to the will of Allah. Islamic scholars interpret the Queen of Sheba's response as an example of humility and recognition of prophethood. Her acceptance of Prophet Sulaiman's invitation highlights the importance of humility and openness to divine guidance, regardless of one's status or position.

This Quranic narrative emphasizes the universal message of Islam and the significance of submitting to the will of Allah. The Queen of Sheba's acceptance of Prophet Sulaiman's invitation serves as a testament to the transformative power of faith and the wisdom of recognizing divine signs.³²

From a societal perspective, the story of Prophet Sulaiman and the Queen of Sheba carries several important lessons:

1. **Humility and Wisdom:** The Queen of Sheba's humility and wisdom in recognizing divine signs and accepting Prophet Sulaiman's invitation serve as a model for individuals and leaders. Her willingness to acknowledge the truth and submit to divine guidance underscores the importance of humility and openness to wisdom.
2. **Recognition of Prophethood:** The story highlights the significance of recognizing and respecting prophethood. The Queen of Sheba's acceptance of Prophet Sulaiman's message demonstrates the importance of acknowledging divine guidance and submitting to the authority of the prophets.
3. **Universal Message of Islam:** The Queen of Sheba's acceptance of Islam reflects the universal nature of the Islamic message. Her story illustrates how individuals from diverse backgrounds and positions can embrace Islam and submit to the will of Allah.

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Overall, the story of Prophet Sulaiman and the Queen of Sheba serves as a timeless reminder of the importance of humility, wisdom, and recognition of divine guidance in society. It encourages individuals to emulate the Queen of Sheba's example by being open to divine signs, acknowledging the truth, and submitting to the will of Allah.

Mention of Umm Jamil

In the context of the cessation of revelation to the Prophet Muhammad (peace be upon him), it is narrated that for a period of time, revelation ceased to descend upon him. Various narrations mention different durations for this period of cessation, ranging from 12 days to 40 days as reported by Ibn Juraij, Kalbi, Ibn Abbas, Suddi, and Maqatil.³³

During this period of revelation cessation, Prophet Muhammad (peace be upon him) became saddened, and his opponents began to taunt him. According to a narration by Jundub ibn Abdullah al-Bajali, when the series of visits from the angel Gabriel ceased, the polytheists started saying that Allah had abandoned Muhammad.³⁴

Additionally, it is reported that Umm Jamil, the wife of Abu Lahab and the Prophet's (peace be upon him) paternal aunt, made derogatory remarks during this time. She taunted the Prophet (peace be upon him), saying, "It seems that your Satan has abandoned you."³⁵

Another narration describes how Umm Jamil, in her malicious manner, would harass the Prophet (peace be upon him) during both the day and night, casting doubt and raising objections. Despite her attempts to belittle him, the Prophet's (peace be upon him) resolve remained steadfast, knowing that the cessation of revelation was part of Allah's wisdom and plan.³⁶

These narrations highlight the challenges faced by the Prophet Muhammad (peace be upon him) during the cessation of revelation, including mockery from his opponents and taunts from his own relatives. However, they also emphasize his resilience and unwavering faith in Allah's plan.

Mention of Hazrat Aisha (RA) and her mother, Umm Roman (RA)

In the context of the revelation of Surah An-Nur, the incident that led to its revelation is narrated by Hazrat Aisha (may Allah be pleased with her) herself. She recounts that false accusations continued to spread in the city for about a month, causing immense distress to Prophet Muhammad (peace be upon him). Hazrat Aisha (RA) herself, along with her parents, Abu Bakr (RA) and Umm Roman (RA), were deeply troubled by these slanderous rumors.

The Quranic verse that addresses this incident is:

"Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has

earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment."³⁷

One day, Prophet Muhammad (peace be upon him) visited Hazrat Aisha (RA) and sat beside her, a rare occurrence during this difficult time. He addressed her, saying, "Aisha, certain news concerning you has reached me. If you are innocent, Allah will vindicate you, but if you have committed a sin, then turn to Allah in repentance and seek His forgiveness. When a person confesses to his sins, Allah accepts his repentance."³⁸ Upon hearing this, Hazrat Aisha (RA) was greatly relieved, and her tears ceased.

Hazrat Aisha (RA) then turned to her father, Abu Bakr (RA), seeking his advice. However, he expressed his inability to intervene. Similarly, her mother, Umm Roman (RA), also refrained from offering any solution. Despite being young and not well-versed in the Quran, Hazrat Aisha (RA) remembered the words of Prophet Jacob (AS), "So patience is most fitting. And it is Allah (alone) whose help can be sought against what you describe."³⁹

Hazrat Aisha (RA) then turned away and lay down on her bed, with a firm resolve. She was confident that Allah would eventually vindicate her innocence. Prophet Muhammad (peace be upon him) later confirmed the divine exoneration, bringing immense relief to Hazrat Aisha (RA). Her mother expressed gratitude, but Hazrat Aisha (RA) insisted that she would only thank Allah, who had granted her exoneration.

Mention of Hazrat Zainab (RA)

In the context of the revelation of Surah Al-Ahzab, the incident involving Hazrat Zainab bint Jahsh (RA) is narrated. Prophet Muhammad (peace be upon him) sent a proposal of marriage to Hazrat Zainab (RA) on behalf of his freed slave, Zaid bin Harithah (RA). However, when Hazrat Zainab (RA) received the proposal, she expressed reluctance to accept it.

Upon hearing Hazrat Zainab's (RA) hesitation, Prophet Muhammad (peace be upon him) insisted that she should accept the proposal. Hazrat Zainab (RA) requested some time to consider the matter and consult with her family. It was during this period of deliberation that the following verse Surah Al-Ahzab, 33:38 was revealed, emphasizing that believers, whether male or female, should not object when Allah and His Messenger have decided a matter. Those who disobey Allah and His Messenger are clearly misguided.

The Quranic verse states:

“There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.”⁴⁰

After the revelation of this verse, Hazrat Zainab (RA) approached Prophet Muhammad (peace be upon him) and asked if he was pleased with the marriage proposal. Prophet

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Muhammad (peace be upon him) confirmed his approval, to which Hazrat Zainab (RA) responded that she would not object further, acknowledging her obedience to the Prophet (peace be upon him).

Subsequently, the marriage between Hazrat Zainab (RA) and Zaid bin Harithah (RA) was solemnized by Prophet Muhammad (peace be upon him) himself. A dowry of ten dinars was stipulated, along with some household items and provisions sent to the newlyweds.

It is narrated that when Hazrat Zainab (RA) was asked about her consent to the marriage, she responded that she considered herself better suited for Zaid (RA). However, Ibn Saad's narration adds that she also expressed her preference for noble lineage, stating that she belonged to the noble Quraysh tribe.

Mention of Hazrat Sarah (Sara) (RA)

In the Quran, Surah Hud, verse 69, mentions the angels' visit to Hazrat Ibrahim (Abraham) (AS) to deliver the good news of the birth of Hazrat Ishaq (Isaac) (AS) and thereafter, Hazrat Yaqub (Jacob) (AS):

“And his wife [i.e., Sarah] was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.”⁴¹

Hazrat Sarah (RA), the wife of Hazrat Ibrahim (AS), was standing nearby when the angels visited Hazrat Ibrahim (AS) to deliver the news of the birth of Hazrat Ishaq (AS). When she overheard the conversation, she smiled, and the angels conveyed the good news of the birth of Hazrat Ishaq (AS) to her. This was a momentous occasion as Hazrat Sarah (RA) had been longing for a child, and the news brought her great joy.

Before the birth of Hazrat Ishaq (AS), Hazrat Ibrahim (AS) already had a son, Hazrat Ismail (Ishmael) (AS), through Hazrat Hajar (Hagar). However, Hazrat Sarah (RA) remained childless, causing her considerable distress. Therefore, when she received the news of the impending birth of Hazrat Ishaq (AS), she was overjoyed, especially upon learning that Hazrat Ishaq (AS) would be followed by Hazrat Yaqub (AS), who would also be a prophet of high esteem.

Various interpretations exist regarding why Hazrat Sarah (RA) smiled upon hearing the news. Some scholars suggest that she smiled out of disbelief or amazement, while others argue that her smile was a manifestation of joy and relief. Regardless of the reason, the birth of Hazrat Ishaq (AS) brought immense happiness to Hazrat Sarah (RA) and Hazrat Ibrahim (AS).⁴²

Mention of the Daughters of Hazrat Lut (Lot) (AS)

In Surah Hud, verse 78, Hazrat Lut (AS) addressed his people regarding his daughters:

“He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"⁴³

Hazrat Lut (AS) addressed his people, offering his daughters to them in marriage, hoping to divert them from their immoral desires. By referring to his daughters as "my daughters," Hazrat Lut (AS) emphasized their familial connection, indicating that they were respectable and honorable women. He urged his people to fear Allah and not to bring shame upon him by committing acts of indecency with his guests.

Interpreters like Mujahid, Qatadah, and Sa'id bin Jubayr assert that "my daughters" refers to the women of Hazrat Lut's (AS) community, emphasizing his paternal concern for their purity and welfare. They explain that Hazrat Lut (AS) intended to redirect his people's attention towards lawful relationships with women rather than engaging in sinful behavior with men.

Additionally, it's mentioned in the Torah that Hazrat Lut's (AS) daughters were already married, which is why their marriage proposal was not fulfilled. This detail further underscores Hazrat Lut's (AS) desperation to protect his guests from harm, even at the cost of offering his own daughters' protection.⁴⁴

Hazrat Lut (AS) exhorted his people to fulfill their desires through lawful means prescribed by Allah, emphasizing the importance of adhering to divine guidance and maintaining chastity within society.

Mention of the Sister of Hazrat Musa (Moses) (AS)

In Surah Al-Qasas, verse 11, the story of Hazrat Musa (AS)'s sister is narrated:

“And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.”⁴⁵

Hazrat Musa's (AS) mother instructed his sister to follow him secretly after he was placed in the river. She watched over him from afar, making sure he remained safe, while the others were unaware of her presence.

Hazrat Musa's (AS) mother, out of concern for her infant son's safety, instructed his sister to monitor his situation discreetly. This act highlights the bravery and resourcefulness of Hazrat Musa's (AS) sister, who obeyed her mother's instructions and remained vigilant despite the dangers.

According to Israelite traditions, Hazrat Musa (AS)'s sister was around 10 to 12 years old at the time. She demonstrated intelligence and courage by ensuring her brother's well-being without drawing attention to herself.⁴⁶

Mention of the Chaste Wives of the Prophet (Peace Be Upon Him)

In Surah Al-Ahzab, verse 38, Allah instructs the wives of the Prophet (peace be upon him):

“O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy.”⁴⁷

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This verse addresses the wives of the Prophet Muhammad (peace be upon him), reminding them of their elevated status and the importance of maintaining chastity and modesty in their conduct. They are cautioned against speaking softly in a manner that may arouse inappropriate desires in the hearts of those with diseased intentions.

The wives of the Prophet (peace be upon him) are held to a higher standard due to their role as exemplary figures for the entire Muslim community. Their conduct serves as a model for all Muslim women, emphasizing the importance of righteousness and dignity in all aspects of life.

Furthermore, this verse highlights the severity of the punishment for those who engage in indecent behavior, emphasizing the need for the wives of the Prophet (peace be upon him) to uphold the highest moral standards.

In essence, this verse underscores the responsibility of the Prophet's wives to maintain exemplary behavior and avoid actions or speech that may lead to immoral or inappropriate behavior from others. It serves as a reminder of the elevated status and responsibilities of the wives of the Prophet (peace be upon him) within the Muslim community.

Lessons for Women from the Quranic Message to the Chaste Wives of the Prophet (Peace Be Upon Him)

The Quranic message addressed to the wives of the Prophet (peace be upon him) in Surah Al-Ahzab, verse 38, provides several important lessons for women:

1. **Elevated Status and Responsibility:** The verse reminds the wives of the Prophet (peace be upon him) of their elevated status and significant role as exemplars for the Muslim community. It emphasizes that with this elevated status comes a heightened responsibility to maintain chastity, modesty, and righteous conduct.
2. **Importance of Modesty and Dignity:** Women are reminded of the importance of modesty and dignity in their behavior and speech. They are cautioned against actions or words that may inadvertently lead to inappropriate desires in the hearts of others, particularly those with impure intentions.
3. **Role Models for Muslim Women:** The conduct of the wives of the Prophet (peace be upon him) serves as a model for all Muslim women to emulate. Their exemplary behavior sets a standard for righteousness and dignity, inspiring others to uphold similar moral values in their lives.
4. **Severity of Punishment for Immorality:** The verse underscores the severity of the punishment for those who engage in clear immorality. This serves as a deterrent and reinforces the need for the wives of the Prophet (peace be upon him) to adhere to the highest moral standards in order to avoid such consequences.

5. **Responsibility to Uphold Exemplary Behavior:** Ultimately, the message highlights the responsibility of the Prophet's wives to maintain exemplary behavior and avoid actions or speech that may lead to immoral or inappropriate behavior from others. It reminds them of their pivotal role within the Muslim community and the importance of upholding the principles of righteousness and dignity.

In summary, the Quranic message to the wives of the Prophet (peace be upon him) in Surah Al-Ahzab, verse 38, offers valuable lessons for women regarding their role, responsibilities, and conduct within the Muslim community. It emphasizes the importance of upholding moral values, maintaining modesty, and serving as role models for others to follow.

Empowering Women: Insights from Seerat-e-Tayyaba

Seerat-e-Tayyaba, which refers to the life and teachings of the Prophet Muhammad (peace be upon him), has been a transformative period in the history of women's rights. Before the advent of Islam, in the Arabian society of the time, women were often treated as inferior beings with limited rights. The teachings of the Prophet Muhammad brought significant changes to this status quo, granting women rights that were revolutionary for the time. Here are some key rights and dignities that women received from the teachings and examples set during the Seerat-e-Tayyaba:

1. **Spiritual Equality:** Islam asserts the spiritual equality of men and women. The Quran states that both men and women are equal in the eyes of Allah in terms of their religious obligations and rewards. This was a significant shift from the pre-Islamic view where women's spiritual status was often undervalued.

Hadith: "Indeed, women are the twin halves of men."⁴⁸

2. **Right to Inheritance:** Before Islam, women were not entitled to inherit property, but the Quran explicitly grants them this right, ensuring they receive a fair share.

Hadith: "Give the fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it."⁴⁹

3. **Marriage Rights:** Women gained substantial rights in marriage, which were unheard of in that era. They had the right to consent to their marriages and could stipulate conditions in the marriage contract. The mahr (dowry) was to be given directly to the woman, not her family, and she had the right to keep it even after marriage.

Hadith: "A previously-married woman should not be married until she is consulted, and a virgin should not be married until her consent is sought, and her consent is her silence"⁵⁰

4. **Rights in Divorce:** Women were granted rights in the case of divorce. They could initiate divorce under certain conditions (khul'), and provisions were made for their maintenance during the 'iddah (waiting period) and for child custody.

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Hadith: "The wife of Thabit bin Qais came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger (ﷺ) said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet (ﷺ) said to Thabit, "O Thabit! Accept your garden, and divorce her once."⁵¹

5. **Education:** The Prophet Muhammad emphasized the importance of education for all Muslims, regardless of gender. Women were encouraged to seek knowledge, and there were many instances where women were scholars, teachers, and active participants in public discussions.

Hadith: "Seeking knowledge is a duty upon every Muslim (male and female)."⁵²

6. **Economic Rights:** Women were allowed to own property, conduct business, and engage in financial transactions. They had full control over their wealth and could use it as they saw fit, a right not commonly available to women in other societies at the time.

According to *Sīrah Ibn Hishām*, Khadijah Bint Khuwaylid (may God be pleased with her) was indeed recognized as a wealthy businesswoman who entered into marriage with Muḥammad (peace and blessings upon him).⁵³

7. **Participation in Public Life:** Women participated in many aspects of public life, including attending mosques, participating in community events, and even engaging in battles as helpers or nurses. The Prophet consulted women and valued their opinions, setting an example of inclusion and respect.

Hadith: "Do not prevent the female servants of Allah from going to the mosque of Allah."⁵⁴

8. **Protection Against Harm:** Islam prohibited practices that were harmful to women, such as female infanticide, which was common in pre-Islamic Arabia. The Prophet's teachings and actions emphasized the protection and respectful treatment of women.

Hadith: "Whoever has a daughter and does not bury her alive, does not insult her, and does not favor his son over her, Allah will enter him into Paradise."⁵⁵

These rights and teachings from the *Seerat-e-Tayyaba* laid foundational principles that elevated the status of women in society. However, it's crucial to note that the interpretation and implementation of these rights have evolved and can vary across different cultures and societies within the Islamic world.

Upholding the Dignity, Rights, and Responsibilities of Women in Islam

1. **Respect and Dignity:** Women in Islam are accorded immense respect and dignity. They are considered equal in terms of their spiritual worth and are valued members of

- society. Islam emphasizes treating women with kindness, compassion, and honor in all interactions. This includes refraining from any form of physical or verbal abuse and ensuring that women's rights are upheld and protected.
2. **Modesty and Chastity:** Modesty and chastity are highly emphasized virtues in Islam, applicable to both men and women. Women are encouraged to dress modestly and behave modestly in their interactions with others. This extends to their speech, conduct, and demeanor. By upholding modesty, women preserve their dignity and honor while also fostering a respectful environment within society.
 3. **Guardianship and Protection:** Islamic teachings emphasize the role of men as protectors and guardians of women. This guardianship entails providing for their physical, emotional, and financial needs, as well as safeguarding their rights and well-being. Men are enjoined to treat women with care, compassion, and understanding, ensuring that they feel safe and secure in all aspects of their lives.
 4. **Education and Empowerment:** Islam advocates for the education and empowerment of women, recognizing their potential contributions to society. Women are encouraged to seek knowledge, pursue education, and develop their skills and talents to the fullest extent possible. Through education, women are empowered to make informed decisions, contribute positively to their communities, and fulfill their potential as individuals.
 5. **Equality in Accountability:** While men and women have distinct roles and responsibilities in Islam, they are both held equally accountable for their actions before Allah. Both genders are expected to adhere to the principles of righteousness, justice, and moral conduct outlined in Islamic teachings. This equality in accountability underscores the importance of individual responsibility and accountability regardless of gender.
 6. **Honoring Motherhood and Family:** Islam places great emphasis on the role of women as mothers and caregivers within the family unit. Motherhood is regarded as a noble and sacred duty, deserving of utmost respect and honor. Women are recognized for their sacrifices, nurturing, and guidance in raising righteous generations. Additionally, Islam encourages the establishment of strong, loving, and harmonious family relationships, where mutual respect, care, and support are paramount.
 7. **Role Models and Leaders:** Islamic history is replete with examples of women who served as role models, leaders, scholars, and contributors to society. Women such as Khadijah bint Khuwaylid, Aisha bint Abu Bakr, and Fatimah bint Muhammad exemplify the strength, wisdom, and leadership capabilities of women in Islam. These

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exemplary women serve as inspiration for all Muslims, highlighting the important role women play in shaping the course of history and advancing the cause of Islam.

In essence, the moral aspect regarding women in Islam revolves around upholding their dignity, rights, and responsibilities in accordance with Islamic teachings. Islam advocates for the equitable treatment, respect, and empowerment of women, recognizing their integral role in society and their potential to contribute positively to the betterment of humanity.

Conclusion

In the realm of Islam, the exploration of women's representation in both the Quran and Seerat e Tayyaba reveals a profound commitment to dignity, equity, and empowerment. Women are not only acknowledged as equal participants in society but are also revered and respected members deserving of compassion, kindness, and honor in every aspect of life. The teachings of Islam advocate for modesty, chastity, and protection, fostering an environment of mutual respect and understanding between genders. Furthermore, Islam champions the empowerment and education of women, recognizing their pivotal role in shaping societal progress. Both men and women are held to the same standards of accountability, emphasizing individual responsibility and moral conduct. Motherhood is celebrated as a noble duty, with Islam promoting the cultivation of strong family bonds to uphold harmony and support. Throughout history, women in Islam have exemplified strength, wisdom, and leadership, serving as inspirational figures in their communities and beyond. The representation of women in the Quran, as explored through select literary commentaries, underscores their significance and advocates for their rights. From Surah An-Nisa to Surah Al-Ahzab, the Quran explicitly supports women and highlights their integral role in society. The profound insights into the representation of women in the Quran, as elucidated through various exegeses, emphasize their personal status, ethical values, and beliefs. These exegeses encourage individuals to pursue knowledge and understanding, offering diverse interpretations from Islamic and jurisprudential perspectives. Ultimately, this comprehensive exploration enriches our understanding of the Quran's teachings and deepens our appreciation for the invaluable contributions of women to society.

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- ⁵⁴ "Sunan Abi Dawud 565 - Prayer (Kitab Al-Salat) Sunnah.Com - Sayings and Teachings of Prophet Muhammad (ﷺ)," accessed March 23, 2024, <https://sunnah.com/abudawud:565>.
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