



A historical outlook on Seerat-e-Nabi and Early Muslim Society for Women Empowerment

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Abstract:

In this paper, the part played by women in the Seerat-e-Nabi (the life of the Prophet) and in the social life of the early Muslim community is considered. It was shown, in the historical environment of 7th century Arabia, that the Seerat of the Prophet Muhammad (S.A.W.) converted an intensely masculine-dominated society into one in which women were recognized as equal in their claim to spiritual, fundamental rights, and social values. Using a mixed approach of qualitative, descriptive, historical and comparative methods, primary materials, such as the Quran, authentic collections of Hadith, classical works on Seerah, and modern papers of research, were utilized. As the result of all this it was shown that women were active participants in education, religious learning, trade, and joint discussion and decision-making, and had also contributed a moral and financial backing that upheld the early Muslim community vision. Khadijah bint Khuwaylid, Aisha bint Abu Bakr, and Fatimah al-Zahra are important symbols of women's rising influence in spiritual, intellectual, and social areas. The study also shows the practical application of Islamic changes in property rights, inheritance, consultation, and education by which women's status was raised. This comparative analysis shows a considerable departure from certain customs existing before the advent of Islam and indicates this moral and social advance that Islam introduced. This study leads to the conclusion that the Seerat of the Prophet Muhammad (S.A.W) transformed the male-oriented pattern in the pre-Islamic Arabian social system by emphasizing dignity, respect, and cooperation. In this study, it is concluded that the women empowerment in early societies of Islam was distinguished not in modern theology but in divine principles of justice and compassion. Therefore, further studies may be conducted on understanding the hierarchy of how women in early Islamic communities were engaged within the Islamic teachings.

Keywords: *Seerat-e-Nabi, Muslim Community, Islam, Women Empowerment, History*

Introduction:

The history of Islam cannot be separated from the transformative role of women played in the early time of Muslim hood community. The Seerat-e-Nabi, the life and example of the Prophet Muhammad (peace be upon him) is not only a record of a prophetic aim but a framework for society (Makol et al., n.d.). Life of Prophet redefined human dignity, justice, and the fundamental rights and responsibilities of both men and women. Arabian society

before Islam was male-controlled, rooted in the customs which left wide space for the recognition of women's importance. Women were not accepted in inheritance and legal matters, handled as dependents, and was often treated wrongly (Engineer, 2005). Women were not given fundamental rights of choosing their life partner rather forced to marry infanticide. In this unequal landscape, the message of Islam spread as a moral and social change, lifting the rank of women and remake the ethical norms of society (Dwijaya et al., 2025; Hurley, 2025). The teachings of Prophet and his life women achieved recognition as an autonomous moral member, participants in the life, and allies in construction of the early Muslim society. The reformation process started from the Prophet's closet companions Khadija Bint Khuwaylid who was renounced businesswomen and was the first Muslim woman. Aisha Bint Abu Bakar whose intellect and knowledge made her amongst the respected women in Islam, Fatimah al Zehra the daughter of Prophet is known as the symbol of moral, spirituality and devotion (Ahmed, 2025). There are also women like Umm e Salamah, Asma bint Abu Bakar who contributed in the field of Education, Governance matters highlighting the women's participation as central part of early Islamic era. All these women had provided an endless effort in the early Muslim society with their intellect, wealth and moral.

However, the role of women in transformative beginning in Seerat-e-Nabi and early Islamic history is often undermine or less highlighted. This is due to the male-controlled readings that hide their contribution in the time of Prophet (S.A.W) (Aqidah, n.d.; Hurley, 2025). With the passing of time, the cultural obscuration and selective explanation and interpretations of religious texts have surpassed Islam's moderate message, narrowing down the women's role in society. Thus, led to a distortion misconceptions about the Islam restricts the role of women's social and spiritual responsibilities. While in real, Seerat-e-Nabi and life of Prophet emphasized equity, knowledge and corporation. In the house of Prophet (S.A.W) women were free to ask questions, pursue knowledge, and were given participation in the decision making. Women in early time of Islam were preaching Hadith, engaged in trade, managing financial matters of family, and even participating in the political affairs of governance. Yet societal male dominancy transformation from centuries and cultural influence have diluted the legacy of women (Hammer, 2012). Therefore, there is a dire need to revisit actual and authentical history and religious sources to rebuild an accurate understanding women's role in the early time of Muslim community. This reassessing must not only be considered as an academic exercise but a moral necessity for restoring the ethical values which Prophet intended for addressing the challenges faced by women in contemporary Muslim communities.

This study aims to reidentify and uncover the authentic role of women which reflected in the Seerat-e-Nabi, weighting the contribution to faith, education and social life. By sketching upon the early Islamic sources and credible historical books, articles and records, it seeks to demonstrate that Islam from its beginning, advanced women's moral and intellectual status. Thus, recognized their fundamental right to actively participate for the welfare and social development. The seerat-e-Nabi teachings regarding the treating of women established timeless ethical norms of respect, fairness and offering a model of gender equality rather than dominance. The understanding and adoption of the teachings of Seerat-e-Nabi could significantly grip the deep modern Muslim world, where many communities are currently struggling due to cultural barriers which is against the teachings on gender (Abid, n.d.). The life and teaching 's of prophet remains a universal guide for the fundamental rights and equally active participation of women in the building up of good society.

Materials and Methods

In this study a mixed technique with usage of qualitative, descriptive and historical analysis and comparison in context of Seerat-e-Nabi was adopted. Primary Islamic texts, research articles from reputable scholar sites, and verified authentic historical books was utilized for the complete and in-depth understanding of Seerat-e-Nabi teachings. Seerat-e-Nabi is the only central design belief that Islam with the leadership and guidance of Prophet Muhammad (S.A.W) overturned a patriarchy society into spiritual equality with justice. Therefore, the paradigm is secured in both accuracy and authenticity with contextual analysis making sure that interpretations and understanding may not replicate the true teachings of Islam in historical implementations. The approach does not merely comprehend women's role in early era of Islam but examines the wider transformations of social hierarchy with moral values that elevates the women's status and integrity in the Muslim society. Textual, contextual and comparative analysis approaches proposed and extensive understanding of women's participation in the early Islamic communities. For the text analysis, Quran and collection of Hadith from Bukhari, Sahi Muslim, and Munsand-e-Ahmed made the foundation giving consideration some historical books like Ibn-e-Ishaq's Sirat Rasul Allah, al Waqid-i- Kitab al Maghazi and al Tabari-Tarikh al Rasool Wa-al-Muluk.

An in depth contextual historical analysis supported the findings within the socio-political realities of 7th century Arabia, a dark era of tribal which is considered as male-controlled and gender biased. The analysis of the transition from these pre-Islamic norms to inclusion of Islamic framework, the study drew the trajectory of reforms initiated with the divine revelation and Seerat-e-Nabi. Furthermore, a comparative dimension strengthens this argument contrasting the pre-Islamic customs with post Islamic ethics, highlighting how

Prophet's vision of justice and ethics fundamentally redesigned the gender relations. Within this framework, the study selected a threefold analytical strategy one thematic, second narrative, and socio-religious interpretations. Thematic analysis identifies periodic subjects such as education, family matters, moral leadership, and community engagement, revealing how these parameters evolved under Islamic era. Descriptive analysis focused on the individual women like Khadijah bint Khuwaylid, Aisha bint Abu Bakr, Fatimah al-Zahra, women who are the symbol of courage, intellect, and spiritual integrity. These narratives validated that women were not passive followers but active participants to the moral and intellectual building of the early Muslim society. The analysis of socio-religious analysis inspected how Islamic orders regarding justice, consultation (*shura*), legacy, and education were practically employed in social life. This paradigm allows research to comprehend the transformation of women's role not merely as historical progress but as an indicator of divine justice performed through human conduct. Thus, the methodological framework bound textual precision with ethical reflection, safeguarding that the study maintained both historical reliability and spiritual sensitivity. The credibility and validation in this research were ensured through an accurate process of cross-referencing and critical evaluation. Various narrations and historical records are contrasted in depth to verify accuracy, giving priority to genuine reports by well-known early scholars. Ethical responsibility is an essential pillar for conducting the research, due to sacred nature of the subject, the study sustained deep respect for the Prophet and his Companions. All interpretations were stranded in verified evidence and avoid ideological or biasness due to sectarian. Overall, the methodology conducted in this research provided a holistic and disciplined style to understanding the advancing participation of women in early Islam.

Results and Discussion

The findings of the research find that the involvement of women in the Seerat-e-Nabi and earlier Muslim community were indeed primary. Women contributed values to the ethical, intellectual and spiritual dimensions of Islam. Instead of being abrupt members women were inserting interests in the religious and social revolution, which were caused by the Prophet Muhammad (SAW) (Aqidah, n.d.; Karim, 2021). The main findings of the research also show that the Prophet's endeavours built a radical divergence from the male oriented traditions in ante-Islamic Arabia, where the women's basic rights were virtually benighted and their social activities were completely bounded to his own houses (Fuad, 2025; Keddie, 2012). The Seerat-e-Nabi shows that Islam stamped a comprehensive and judicious structure which acknowledged women as an independent being. The relationship of Prophet with their women were described with mutual respect, polite and humble (Ahmed, 2025; Dwijaya et al.,

2025). Muhammad (S.A.W) consistently valued women's opinions and entrusted them with responsibilities that directly influenced the course of the promising Islamic society. Khadijah bint Khuwaylid (R.A) is the prominent example the Prophet's first wife, whose solid faith and financial support sustained the early Islamic vision during its most challenging phase. Bibi Khadija was an independent successful businesswoman, and she partnered her business with Prophet (S.A.W). and her business intellect and strategies in trade were appreciated (Al-Shuqairat & Aldajah, 2025). This shows how women role and their economic abilities were utilized and acknowledged in early Islamic communities. One of the most influential women scholars in early Islamic time was Aisha bin Abu Bakar, her main contribution in Hadith is exceptional she spread more than two thousand hadith (Ahmed, 2025). She is a role model for today's women. Another women daughter of Prophet (S.A.W) known as leader of women in Paradise is an example of moral and spiritual strength (Wuya, 2021). She taught a lesson of purity and humanity, humbleness and politeness in Islamic history. Both of women in early Islam contributed with their action and spread Hadith of Prophet (S.A.W). Findings of the study supported with literature

The findings of the study also revealed that women's participation extended beyond intellectual and domestic space into the political and public life. Women took part in major important and historical events such as the *Bay'at al-Ridwan* (Pledge of Allegiance) and early battles including Uhud and Khandaq, where figures like Nusaybah (R.A) and Umm Ammarah (R.A) showed amazing courage and leadership. These accounts, preserved in *Sirat Rasul Allah* by Ibn Ishaq and further explained by al-Waqidi, indicate that the Prophet acknowledged women's presence (Makol et al., n.d.). The Prophet's consultation with Umm Salamah (R.A) during the Treaty of Hudaibiyyah, where he applied her strategic advice, highlights the respect he gave for women's political insights. These findings also establishes that discussion of modern Islamic scholars that women's empowerment in early Muslim community was not a different but a restoration of divine justice and human equality (Ahmed, 2025; Dwijaya et al., 2025). Comparative analysis between pre-Islamic and Islamic periods emphasizes the depth of this social change. Before Islam, women were not provided inheritance, lacked legal matters, and were subjected to unequal customs like female infanticide and forced marriages. But after the Islam women were given active participation in these matters. Life of Prophet and Seerat is an example of women role in society. These revolutionary reforms for the justice, equity in human life are the significant and were made after Islam. Today's theories of feminist which is the foundation for gender equitya are derived from Islam and Seerat-e-Nabi teaching as per many scholars (Awan, 2016). As per literature modern days framework for women empowerment is founded by the early Islamic

era and within the teachings of Seerat-e-Nabi. The concept of *taqwa* (piety) became the greatest criterion of human assets. The keynote of findings reveals that women in the *Seerat-e-Nabi* and early Muslim community occupied a position of extreme influence and respect, based upon the spiritual equality, legal rights, and active social contribution (Farooq, 2025; Mohiuddin, 2025). In early era of Islam, Muslim communities based upon the life of Prophet and his behavior with others, the Prophet Muhammad's reforms were not limited to legal alterations but constituted a holistic reorganization of ethical and social consciousness (Aqidah, n.d.; Zaman, 2018). The historical record affirms that women were educators, entrepreneurs, warriors. This study supports the argument that the evolution of women empowerment within the societies were not a later adaption but key aspect of Prophet (S.A.W) mission and within true spirit of Islamic teachings.

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Conclusion

Seerat-e-Nabi teachings reveals that Islam identified and underscored role of women in the society. Islam emphasized the role of women in societies in different aspects of life. Muslim History revealed various incidents, where the role of women was highlighted. The behavior of Prophet (S.A.W) with the women. The Prophet (S.A.W) with his vision identified and encouraged women's moral, social, and intellectual rank within a spirituality of Islam. The findings underscore the Prophet Muhammad's (S.A.W) Seerat redesigned the existing male-controlled framework of pre-Muslim Arabia, by dignity, mutual respect, and shared role. The role of Women was not only as recipients of moral guidance but also given preferences as an active participant in social transformation. Findings from authentic writings reveals that, women engagement in education, trade, health system and governance has been encouraged during the early Islam societies. In this study, it is concluded that the women empowerment in early societies of Islam was distinguished not in modern theology but in divine principles of justice and compassion. Therefore, further studies may be conducted on understanding the hierarchy of how women in early Islamic communities were engaged within the Islamic teachings.

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