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Women Empowerment: The Rights And Duties Of Muslim Woman In The Light Of Allama Muhammad Iqbal's Vision.

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Abstract:

A woman is a very important member of any society. The development and welfare of a nation can be guaranteed by the condition of its women. If the women will be uneducated and ignorant of their values, the generation trained under their shadow will also suffer from intellectual chaos and be ignorant of their role in the society. And such people will remain unaware of their duties as honorable citizens for the development of the country. Allama Muhammad Iqbal, who is not only a philosopher, poet and thinker, but also a great reformer of the Islamic world, who has spoken about the rights and duties of women in his poetry and prose (writings and speeches). In this article, the individual and social role of a woman in the present era has been explained in the light of these writings of Iqbal. Moreover, what duties a woman has to perform for the development of the country and the nation and the growth of a higher generation, keeping in view the thought of Iqbal, it has been thoroughly discussed in this paper. It has been concluded that women are an integral part of society. She is a dynamic character. She must play her part in fulfilling the responsibilities that God has entrusted to her.

Key Words: Muhammad Iqbal, Women Rights, women empowerment, mother, duties, responsibilities, civilizations, society, Islam, Qur'an, Religion, Education, Children, Hijab, Shariah laws, bravery, inheritance, Legal Rights.

Introduction:

The Poet of the East, Allama Muhammad Iqbal was never associated with any Women Rights Movement; nor was 'woman' ever the direct subject of his poetry. However, there is no doubt that Allama has explained the importance of women's role in the context of her individual and social character with such a comprehensive and deep way in his poetic and prose work and in his speeches as well. Till now, no poet of Urdu language and no thinker of the world of Islam has emphasizes on women empowerment in such manners. Iqbal's poetic universe has so many themes, like the colors of music. Though, the religious color is dominant, but his eyes have been on every field of life. According to Allama Iqbal, a woman is a very important, respectable and honorable member of any society. He bestows on women the best titles like "the Source of Life", "The Root of Civilization", "The Origin of True Love", "The Color of the Universe", and "The Guarantor Of Continuity And Survival In The Human Race". According to Riffat Sarosh:

"Iqbal has given a very high position to women in his poetry and has considered her as the glory of the universe, her rank is higher than the stars of Heavens, and because she is a mother, her rank is higher than every intellectual, writer and philosopher." (Riffat Sarosh 2004, 111)

Iqbal says that women are not physically strong and powerful like men, but spiritually they are stronger than men. She cannot write dialogues like philosophers, but she has given birth, to many philosophers.

Previous Concepts:

In different civilizations of the world, women have not been given their rightful place. From ancient times until today, every civilization, except the Islamic one, has acted excessively in this matter. If we read the History of women we see that the Greek philosophers, especially Aristotle and Schopenhauer, and the German philosophers considered women to be an insignificant

and unnecessary member of the society. The Romans disgraced the woman by making her the goddess of beauty, and the churches considered her nothing but evil. The people of West considered the woman as an ox plowed in the plough, and the people of Jahiliyyah buried them alive into the graves. They considered her a shame to them and a burden on the society, whose purpose was nothing but procreation. In Hindu civilization, women did not have any permanent legal status of their own, they remain useless part from childhood to old age or else they are considered as a source for fulfillment of sensual desires. She was a Devadasi in temples, danced on the occasion of bhajans (a religious song especially in Hindu/ Dharmic religion). Buddhism degraded it to such an extent that it considered the attachment of a man to a woman as an obstacle in the way of salvation. In the beginning of Greek civilization, woman was a low-level creature; the Romans also had more or less the same attitude towards her as described above. At first they refused her existence, and then they grabbed her hand and finally dragged her to the room of the prostitutes. In European culture, women are like slaves to men. In all religions except Islam, women have been considered as a toy for the soul. In every era, men made many claims to raise the status of women, but in reality, she was considered only as a shop of sex and beauty. Allama Iqbal refutes all these false concepts. He presents the same point of view about women as described in the Qur'an and examples of which are found in Sirat e Tayyaba. Allama says:

ہزار بار حکیموں نے اس کو سلجھایا
مگر یہ مسئلہ زن رہا وہیں کا وہیں
قصور زن کا نہیں ہو کچھ اس خرابی میں
گواہ اس کی شرافت پہ ہیں مہ و پرویں
فساد کا ہے، فرنگی معاشرت میں ظہور
کم مرد سادہ ہے بیچارہ زن شناس نہیں
(Iqbal Urdu 2004,604)

Islamic Concept of Woman Rights and Duties:

Islam was the first religion that presented the greatness of woman's role to the world. And told the people that woman is not just for procreating, nor is she sent into the world for the joy of man. Rather, a woman has a complete existence of her own. She can think as well as have feelings and emotions; she has a brain, intellect and opinion of her own. She can be consulted in matters of life and when needed, she is eligible to carry the burden of those tasks which are considered to be reserved for men only. Such as, trade, affairs of the kingdoms, domestic secret work and soldiering etc. Islam is the religion which calls every man and woman a slave of Almighty Allah and as His slave; he/she is bound to perform his/her all duties given by the God. When a person utters the word La ilaha illa Allah, he is actually saying that from now he will acknowledge the sovereignty of Allah and perform his duties to enforce Allah's law on earth. Whether it is a man or a woman, both of them will implement the laws given by Allah within their own jurisdiction.

That is why Iqbal says that every Muslim is basically has its own political and social state. Dr Maqsood Jafri quotes Khalifa Abdul Hakim's saying from his book "Islamic Ideology" regarding it:

"Man, therefore, for Islam, is a social and political being; his welfare is in every aspect bound up with the welfare of society." (Jafri 2022, 94)

So the first duty of woman in this world as a human being is to enjoin Virtue and forbid Evil. (Amr Bil Ma'aruf wa nahya Anil Munkar). After it she should fulfill all those duties that God has assigned to her as a Lord of the World. But this does not mean that Islam believes in oppression. Rather, being a Muslim means being obedient to God. Islam is first of all to acknowledge the sovereignty of Allah. This is Islam's concept of God and theology in Islam is intellectually possible as A.H. Kamali said. (Kamali. 1992, 290)

Therefore, the woman as a member of the society will follow the system of Allah which is called Shariah. However, whatever religion a woman belongs to, as a human being, as a mother, daughter, wife, sister and as an individual, she has certain responsibilities. By performing these duties and responsibilities, she will be called a woman.

Iqbal's Concept of Woman:

Iqbal's concept of women is exactly the reflection of Islamic teachings. Iqbal has defined that the role of women is very important to achieve Iqbal's manifest and goal, i.e. to awaken the dreamed nation, to make warm blood flow in its dead heart, and to revive the nation. He has expressed his thoughts on the subject of women in many of his works in very effective manners. Iqbal mentions women in his speeches with great respect, whether they are mothers, daughters, sisters, wives or other women of the nation. Iqbal praises the courage and bravery of the women in both, his poetry and prose. Sometimes he seems concerned about their education and training. He says that respect for women is the first duty of a man. The creation of the system of the universe depends only on women. Whatever joys there are in life, whatever springs of luxury, all these are due to woman. The lyrical intuition of the poet, the music of the musician, the melody and the instruments came into being only because of the sacred nature of the woman. Therefore, in these verses about women, he describes as follows:

وجود زن سے ہے تصویر کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوز دروں
شرف میں بڑھ کے ثریا سے مشت خاک اس کی
کم ہر شرف ہے اسی درج کا در مکنوں
مکالمات فلاطوں نہ لکھ سکی لیکن

اسی کے شعلے سے پھوٹا شرار افلاطون

(Iqbal urdu 2004, 606)

Iqbal thinks that woman is a most sacred creation of God. According to him, woman has been a figure of holiness since the beginning of Humanity, who is to be considered as the goddess of love and loyalty, who established a new foundation of love with her pure love, and for this reason God has absorbed all the colors and charms in a woman. He does not agree with Bible's concept about Eve that she misguided Adam (Bible 1916, 108).

Woman in previous Urdu Poetry:

The time, when Iqbal opened his eyes to this world, it was a period of turmoil. The Mughal Empire had declined and Westernize was dominating the Orientalism and moral values were eroding in the existing civilization of Hindustan. In this era of Muslim Decline, Urdu poets and writers spent all their poetic efforts on describing the beauty and outer looks of women. A new foundation was being established to highlight the qualities of women by Iqbal and some others but this is the fact that they all are dreamed of woman. As Iqbal says:

بند کے شاعر و صورت گر و افسانہ نویس
آہ بے چاروں کے اعصاب پہ عورت بے سوار

(Iqbal Urdu 2004, 640)

Following the traditional poetic manners, in his early poetry, Iqbal too wrote about the beauty and charm of love and woman. In this early period (1901-1908), Iqbal finds a romantic and aesthetic concept of woman in the light of traditional Urdu poets. Here he sets up an influential aesthetic figure of woman following the western romantic poets, besides the colors of Dagh and Amir Menai. In this period, Iqbal seems to present a traditional concept of woman by writing poems like "Gul e Rangin", "Ahad e Tifli", "---- Ki Goud Mein Bili Dekh ker" and "Aashiq Harjai". However, very soon Iqbal came out of this type of poetry. In the same period, Allama Iqbal acknowledges the greatness of mother and sheds light on her role in his poem "Mother's Dream". (Iqbal Urdu 2004, 67, 68)

Important questions arise here that why woman is so important for nature? What is the work in the system of this world for which Allah has been given responsibility to women? Or why women have been created? And then on the basis of what purpose they have been given a special body and soul? What special things have they given to accomplish this goal? If we want to summarize this goal in one word, it is, to be a "mother".

Woman as a Mother:

The role of woman reaches its heights, when Allama writes in this early period a wonderful poem, "In the Memory of Deceased Mother". Here he describes the real beauty of a woman's soul and character. This was a new and very unique style in the history of Urdu poetry. In this poem, Allama has presented the role of woman as a symbol of love. Her Love, faithfulness, excellent training of her child to achieve the targets of life, adheres to morals and values, protects her child and pours all her attention and loyalty towards her children. In this poetic masterpiece, Iqbal not only paid tribute to his mother but in other words, he tells us that what role a woman should play as a mother.

تربیت سے تری میں انجم کا ہم قسمت ہوا
گھر مرے اجداد کا سرمایہ عزت ہوا
دفتر بستی میں تھی زریں ورق تیری حیات
تھی سراپا دین و دنیا کا سبق تیری حیات

(Iqbal Urdu 2004, 257,258)

The main responsibility of women is the training of the next generation, according to Iqbal. He considers women, the survival of the human race. History is a witness that national leaders and great thinkers were trained in the lap of their mothers, which made their great personality. Similarly, the Muslim History is full of those female characters that had great impact on their men, as a mother, as a wife and even as a sister and daughter as well. These mothers told the stories of courage and examples of sacrifice and self-sacrifice to their children in their childhood in such a way that these qualities were born in them. The Great Spirit of the children of Islam who showed bravery and passion in the battlefield of Karbala was founded by the holy hands of woman. The world can never forget the names of those brave mothers who prepared the young children for war. In Mathnavi Javed Nameh he says under the title of "Khilafat e Adam" about Importance of women:

زن نگہ دارندہ نار حیات
فطرت او لوح اسرار حیات!
آتش ما را بجان خود زند
جوہر او خاک را آدم کند
شعلہ کزوو شرربا در گسست
جان و تن بو سوز او صورت نہ بست

اوج ما از ارجمند یوانو او
ماه بمم از نقشیند یواؤا و!
حق ترا دادست اگر تاب نظر
پاک شو قدسیت او را نگر

(Iqbal Persian 2019, 843, 844)

Muhammad Ahmed khan in his book "Iqbal aur Maslai Talim" writes:

"In "Ramuz e Bekhudi", Iqbal wrote a poem titled "dar Ma'ani ein keh baqai ummat dar Amoomat ast" which shows mother, who carries this plan to completion."

(Muhammad Ahmed khan 1978, 144)

نیک اگر بینی امومت رحمت است
زانکه او را با نبوت نسبت است
ملت از تکریم ارحام است و بس
ورنه کار زندگی خام است و بس
ملت از گیرد ز آغوش بدست
یک مسلمان غیور و حق پرست

(Iqbal Persian 2019, 188, 189)

In "Armughan e Hijaz" he writes that, the stability of the world is due to mothers. We exist because of them:

جهان را محکمے از امہات است
نہاد شاں امین ممکنات است

(Iqbal Persian 2019, 1269)

All the good things that a mother tells her child in childhood are imprinted on his heart. Children learn manners from their mothers as a way of life. A mother's training leaves a deep impression on a child's speech, character, and way of thinking. Therefore, good mothers only teach the words "Allah" and "La ilaha illa Allah" when the child opens his tongue. Iqbal says:

طینت پاک تو ما را رحمت است
قوت دین و اساس ملت است قوت
کودک ما چون لب از شیر تو شست
ال الہ آموختی او را نخست
می تراشد مہر تو اطوار ما
فکر ما ، گفتار ما ، کردار ما

(Iqbal Persian 2019, 193)

Going forward, iqbal addressing the Muslim Woman,

Beware of the Western thought, because its appearance is so bright which can take light of your eyes and make you blind, so be aware of it. Save yourself from western thought and civilisation. Keep your feet free from it and focus all your attention on Islamic thought and on your main duty. (Iqbal Persian 2019, 193,194)

Education and Knowledge for Muslim Women:

Because the primary responsibility of women is to educate the children, that's why Iqbal so much emphasizes on women education in his works. Explaining the importance of women education, he said in his lecture that

The education of a man is the education of an individual, while the education of a woman is the education of an entire generation.

So in the progress of a nation, the women should be educated. No nation can develop until half of it (women) remains ignorant. However, Iqbal is not a supporter of similar education for men and women. They say that nature has assigned separate duties to both of them, so a Muslim woman should get education within the limits set by Shariah for her. Iqbal is not in favor of the concept of freedom of women which came from West. He is strongly against all kinds of jobs for women that make her unaware of her household chores and careless about the education of her children. He says:

"Women should not do such a job because of which they neglect the education of their children. A nation which gave more freedom to women than necessary, must have regretted its mistake at some point. Nature has imposed important responsibilities on a woman that if she tries to discharge them completely, she cannot find any leisure for any other work. If she is diverted from her real duties and engaged in such tasks that a man can do it, then this procedure will definitely be wrong. For example, making a woman, whose main job is to train the next generation, a typist or a clerk, is not only a violation of the law of nature, but also a sad attempt to disrupt human society." (Faqr 1964, 66)

Knowledge is the light that enlightens the mind, stirs the heart and enlightens the soul. But the question is which kind of knowledge? If any knowledge teaches indecency and lowers a person from the position of humanity or make him/her materialist, and if the purpose of education is only to make them servant of the system then it will be called ignorance not education or knowledge. Iqbal is against such kind of knowledge that makes a woman ignorant. Western civilization has made this ignorance common and women have become desensitized to the basic values and moral principles of humanity.

جس علم کی تاثیر سے زن ہوتی ہے نازن
کہتے ہیں اس علم کو ارباب نظر موت
بیگانہ رہے دیں سے اگر مدرسہ زن
ہے عشق و محبت کے لیے علم و ہنر موت
(Iqbal Urdu 2004, 608)

One of his Speeches: **"The Muslim Community- a Sociological Study"**, in which he says:

"Considering, then the peculiar nature of our community, the teachings of Islam and the revelation of Physiology and Biology on the subject, it is clear that the Muslim women should continue to occupy the position in society which Islam has allotted to her. And the position which has been allotted to her must determine the nature of her education. I have tried to show above that the solidarity of our community rests on our hold on the religion and culture of Islam. The woman is the principal depository of the religious idea. In the interests of a continuous national life, therefore, it is extremely necessary to give her, in the first place, a sound religious education. That must, however, be supplemented by a general knowledge of Muslim History, Domestic economy, and Hygiene. This will enable her to give a degree of intellectual companionship to her husband, and successfully to do the duties of motherhood which, in my opinion, is the principal function of a woman. All subjects which have a tendency to de-womanise and to demuslimise her must be carefully excluded from her education. But our educationists are still groping in the dark. They have not yet been able to prescribe a definite course of study for our girls; and some of them are, unfortunately, too much dazzled by the glamour of western ideals to realise the difference between Islam which constructs nationality out of a purely abstract idea, i.e. religion, and westernism which builds nationality on an objective basis i.e. country. (Speeches Writings 1995, 135, 136)

This shows that Iqbal was convinced of a separate curriculum for women and was not in favor of making their education a source of financial support without any dire need. For the culture and training of women, they do not care for the western style of education in any way. so that, he advised Muslim daughter:

بہل او دخترک ایں دلیری او
مسلمان را نہ زبید کافری او
منہ دلیر جمال غارہ پرورد
بیا موز از نگہ غارت گری او

(Iqbal Persian 2019, 1268)

Trans: O my dear little daughter! Leave this decoration and adornment. Muslims do not like these infidel payments. Learn to conquer hearts by the power of character, leaving aside this head of artificial adornment and decoration.

Women Rights Movement (Gender Equality):

When the women's liberation movement was launched in Europe, its aim was that women have all kinds of freedom in the society and to be given all kinds of rights equal to men. The Statue of Liberty in New York was the sign of this freedom. But it is the freedom that actually shows the way to escape from religious rules and values. This freedom was actually freedom from religion. This type of freedom initially affected the family system, then in the economic conflict. Women started trying to be equal to men and walk side by side, which created more complications in the society. When the bonds of family discipline were broken and disorder occurred in the society, sexual freedom opened the way for gender deviance. The importance of marriage no longer remained and finally the woman refused to give birth to children nursing the child which is very sacred duty given to her by nature. Iqbal is totally against such freedom which robs a woman of her femininity. Iqbal calls this freedom "uncontrollable freedom" and "unnecessary freedom" and considers it anti-feminine. In "The Rod of Moses" he wrote under the title of "Azadi e Niswan (Freedom of Women):

اس بحث کا کچھ فیصلہ میں کر نہیں سکتا
گو خوب سمجھتا ہوں ، یہ زہر ہے وہ قند
کیا فائدہ کچھ کہہ کے بنوں اور بھی معتب
پہلے ہی خفا مجھ سے ہیں تہذیب کے فرزند
اس راز کو عورت کی بصیرت ہی کرے فاش
مجبور ہیں ، معذور ہیں ، مردان خرد مند
کیا چیز ہے آرائش و قیمت میں زیادہ
آزادی نسواں کہ زمرد کا گلوبند

(Iqbal Urdu 2004, 607)

Iqbal's Concept of Equality:

In Iqbal's theory of equality, there are two aspects of men and women's freedom:

- One is related to HUMANITY.
- The other is related to GENDER.

As humans, men and women are equal, but as gender, there is a difference between them. As in Qur'an Allah Says:

ومن ابته ان خلق لكم من انفسكم ازواجا لتسكنوا اليكم وجعل بينكم مودة ورحمة
(Al Qur'an 21/30)

الرجال قوامون على النساء بما فضل الله بعض على بعض وبما انفقوا من اموالكم. فالصلاحت قنتت حفظت للغيب بما حفظ الله.

(Al Qur'an. 4/34)

The Kalimah "Min an-fusikum" is proof from Qur'an that men and women are equal in its moralities and creation. In the philosophy of creation and ability, there is no difference between men and women. Similarly the divine spirit, the divine nature, moral conscience, trust, love of God, faith, action, knowledge, piety, these are all things in which the Qur'an does not permit the slightest difference between men and women.

In 1929, Allama Iqbal responded to the letter of thanks of Anjuman Muslim Women's Madrasahs in these words, entitled: "The value of Men and Women in Islamic Sharia" he said:

"It has always been my belief that the best traditions of a nation can be preserved to a great extent by the women of that nation. There are other reasons besides which I value your address. Although In the era of Muslim decline, Muslim men neglected the rights of Muslim women but those women played their role very well. There will be no person who does not feel the effects of his mother's training in his nature or the love of his sisters does not leave its mark on his heart. Those lucky husbands, who have got good wives, know how much a woman's character is helpful in the evolution of a man's life." (Abdul wahid Moeeni 1982, 319)

According to Islam, the goal of human creation is to reach its perfection. The Sky, the Earth, air, water, Sun, Moon, stars and all such things have been created for humans. It did not say that all things are created only for men and women have no part in them. On the contrary, the Qur'an is saying that the existence of the man has been given to him by a woman. And Allah also points this in various places in Qur'an. Being a mother, Allah has given a special soul and body to a woman. It is the woman who persuades the man that what is his responsibility. If woman did not exist, no person would exist. Woman is the need of the universe. Allah created this universe for the fulfillment of His great purpose. He made Adam His successor, this is the woman who is guarantor of his generation. Allah made both of them equal as a human being, have equal rights in the society. To drive the vehicle of life both will perform their parts. Iqbal wrote in the second part of his famous book: "Ilm ul Iqtisad":

Another component of a nation's labour force is the type of labour. In the early stages of civilization, every man does all the work himself to fulfill his personal needs. You are the architect of your own hut. A woman spins yarn, prepares clothes to wear, cooks food. Men do different jobs that require more strength and agility. Gradually, the division of labour is no longer based on the distinction of sex, but on differences of personal ability. Some of the people become iron workers, some carpenters, some gold traders. And thus at last different parts of each profession are assigned to different laborers.

Iqbal concludes all this discussion with the conclusion that one of the results of division of labour will be that the work will be divided according to the ability of the laborers. Therefore, children and women will also be able to get involved in local handicrafts according to their ability.

(Ilmul Iqtisad, 2002, 32, 33)

However, Allama Iqbal's view is that there are certain tasks that women should not do under any circumstances, except in cases of necessity. There are some aspects of life in which a woman needs a man. Physically, women are weaker creatures than men. She is also mentally less powerful than a man. At the same time, a woman puts her heart and emotions first in her decisions and other actions; therefore, Allah Ta'ala has placed the external power of the universe on the man.

Being delicate in her gender, there are some things that she cannot do on her own. If this is done forcibly, there is fear of corruption in his physical structure and nature. This is the reason why Islam has declared the man as the protector and guardian of the woman in terms of gender. In fact, Islam itself has provided protection to women. But in the western thought, men and women are equal in every position and in every aspect. Yousuf Hussain khan in his famous critique: "Rooh e Iqbal" wrote about Allama Iqbal's thought on it:

"Iqbal says that a woman has the same human rights as a man, but the scope of both is different. Both can serve civilization by cooperating with each other according to their own capabilities. He was not convinced of complete equality of men and women." (Yosuf Hussain 1976, 218)

Similarly Dr Siddiq Javed said in his book that Iqbal was not in favour of uniform equality of men and women. (Siddiq Javed 1996, 319)

Women Protection Law:

Iqbal believes that instead of "women's freedom", a Muslim woman should stick to the principle of "women's protection". He considered that women's psychology has based on emotionality and innocence, so they are often unable to "protect themselves". Therefore, according to Allama, the real guardian of woman's femininity is the man himself. In this regard, in "Zarb e Kalim", the sections under the headings of "Mard e Farang", "A Question" and "Women's Protection" are very important.

اک زندہ حقیقت مرے سینے میں ہے مستور
کیا سمجھے گا وہ جس کی رگوں میں ہے لہو سرد
نہ پردہ، نہ تعلیم، نہی ہو کہ پرانی
نسوانیت زن کا نگہاں ہے فقط مرد

جس قوم نے اس زندہ حقیقت کو نہ پایا
اس قوم کا خورشید بہت جلد ہوا زرد

(Iqbal Urdu 2004, 607,608)

Hijab/Veil:

Speaking on the subject of Hijab, Iqbal says that the nature of a woman is to stay in veil. He says that this is also the purpose of nature. It is the law of nature that whenever a thing goes through the process of creation, it first hides itself in veils. He wrote under the topic of "Position of Women in the East":

"There are other reasons for practice of the veil. These are biological in nature; it is not possible to discuss them here. I can only indicate what lies on the background of this institution. The woman is predominantly the creative element in life, and all creative forces in nature are hidden.

(Speeches and Statements 1995, 193)

That's why seclusion has been preferred for woman instead of inclusion. If we consider the word "Woman" itself, it means something hidden. Hijab is the name of this seclusion. On the lighter notes, Iqbal sometimes takes the theme of veil in satirical and subtle manners in the color of Akbar Ila Abadi. But on serious notes, Iqbal advises woman to avoid and hide herself from the glare of the era. He draws attention to this matter that if a woman wants to learn glory, then she should learn from Noor e Haqq (the light of God), which is itself in veil, but hundreds of manifestations are wrapped in this veil. In "Armaghan e Hijaz" says:

ضمیر عصر حاضر ہے نقاب است
کشادش در نمود رنگ و آب است
جهان تابى ز نور حق بیا موز

کم او با صد تجلی در حجاب است

(Iqbal Persian 2019,1269)

This is the reason why Allama Iqbal emphasizes the value of women's veil and hijab in his works. According to him, the essence of chastity and modesty creates courage and bravery in a woman. A woman without modesty is cowardly and weak, instead of protecting her honor and integrity; she takes the pressure of society and goes with the flow of the time. Iqbal says that the Muslim women of earlier times were adorned with the ornament of modesty, so they were brave and courageous. So the children raised in their arms were also brave and courageous. Iqbal wants the present Muslim women to learn the importance of hijab from the great women of Islam, who took care of their veil even in wars.

Women's Legal Rights & Shares:

While expressing the Islamic Shariah, Allama Iqbal has also discussed the **Shariah rights of women** related to marriage, divorce, sponsorship and inheritance. Especially, the rights that women are deprived of in their lives and they themselves are not even aware of it. Iqbal gives special attention on it. He has tackled issues like inheritance, right to divorce and consent in marriage. In relation to which women become full of protest when they do not get legitimate rights. Allama Iqbal writes about inheritance:

"The apparent inequality in women's legal share (a daughter has one and son has two part of share) of inheritance is not due to any natural inferiority of the girl child. Rather, it is because of its economic opportunities and the position in the social system. According to Muhammadan law, a girl is considered to be the sole owner of the property which her father gives at the time of marriage (in the form of dowry), and from the husband too. Along with, the Mahr (مهر) is also her property. And she can keep all the property of her husband in her possession until the Mahr (مهر) is paid. Apart from this, Islam has placed the responsibility of the husband for the maintenance of the woman throughout her life. From this point of view, the law does not see any difference in the economic status of son and daughter in inheritance."

(Speeches and Statements 1995. 121)

In this regard, Iqbal has a feminist approach towards women empowerment in universal Islamic social system.

According to Muhammadan Law, a woman has the right to the custody of her children even after divorce. She can trade, contract and litigate in her own name. According to some lawyers, she can even be elected as the Caliph of Islam; she is entitled to maintenance from her husband besides the fixed dowry of secure which she can hold the whole property of her husband....The laws of divorce in Islam are also of great interest. The Muslim woman has equality of divorce with her husband. This, however, is secured in Muhammadan Law by his wife calling upon her husband at the time of marriage to delegate his right of divorce to her, to her father, brother or any stranger. This is technically known as "tafviz" that is to say, handing over, or transfer. The reason why this roundabout way of security is adopted, I leave to the lawyers of Europe to understand.

(Speeches and Statements 1995. 194)

Role Model for Muslim Women:

Through his poetry, Iqbal has presented some women in the history of Islam as exemplary characters. Allama Iqbal has woven the themes of sanctity and purity, courage and bravery, love and trust, through these Islamic historical characters. His key female characters here are what he describes as "ideal women". The most important among them, are "ummahat ul-Momineen" (the mothers of believers). Hazrat Sayyida Fatima al-Zahra (RA), the daughter of the last Prophet Muhammad (PBUH). She grew up directly under the light of Prophet's Tarbiyyah. In the eyes of Iqbal, she is the best example of purity, motherhood, grace and modesty, patience and gratitude. And she has been described as a perfect role model for Muslim women. Iqbal Tributes her in these words:

بتولے باش و پنہاں شو ازین عصر
کم در آغوش شیرو بگیری

(Iqbal Persian 2019, 1271)

The best role model for Muslim women is Hazrat Fatima al-Zahra. If you want to become a perfect woman, you should consider the life of Hazrat Fatimah. A woman should follow the example of Hazrat Fatimah to reach her ultimate greatness. To describe the greatness of Hazrat Fatima al-Zahra, it is enough to say that she was the mother of Hussain (RA).

فطرت تو جذبہ با دارد بلند
چشم بوش از اسوہ زبرہ میند
تا حسینے شاخ تو بار آورد
موسم پیشین بگلزار آورد

(Iqbal Persian 2019,194)

Iqbal tells Muslim women that if they want to become a perfect woman like Hazrat Fatimah, then they should consider her life and try to follow her footsteps. According to Iqbal, the example of ummahat ul-Momineen and Hazrat Fatimah is the best example to bring a woman to her highest greatness. Iqbal describes woman as a heroic figure in his poetry. Here, women are not fragile, but when needed, she becomes like a strong mountain. In the early days of Islam, women have performed amazing feats, fighting alongside men in Jihad. It was her job to bandage the wounded, clean them, as well as recite the rajz. These Rijzya poems used to instill pride in the hearts of brave men and created determination. "Bang Dara" mentions and praises a woman named Fatimah bint Abdullah who was martyred while giving water to the wounded in the battle of Tripoli. (Iqbal Urdu 2004, 243)

Iqbal wants the present Muslim woman as strong as Hazrat Safiyyah bint Muttalib RA, who killed a Jew, who was trying to cross the trench in Ghazwa e Khandaq (Battle of Trench) with a single blow. According to Musnad Buzzar, She (R.A) was extremely brave and courageous woman. You can imagine her bravery and courage from the fact that she is the very first woman in the history of Islam to kill an enemy of Islam. Therefore, during the Ghazwah Khandaq (battle of trench), a time came when the enemies saw that the entire Muslim army is engaged in war at the trench. So all of a sudden, the enemies attacked the fortress in which Muslim women and children had sought refuge. One soldier of the enemy reached the door of the fortress. Sayyida Safiyyah(R.A) saw him. She uprooted a piece of wood from the tent and struck it on his head with such force that he died.

(Talib Hashmi 2003, 163)

Similarly, Hazrat Umm e Sulaim(R.A.) was very brave Sahabiyyah.

She used to participate in Ghazwat. In Ghazwa Uhud and Ghazwa Khyber, along with Hazrat Aishah(R.A), she used to give water to the injured and treat them. In the battle of Hunain, Hazrat Umm e Sulaim RA was walking around in the battlefield with a dagger in her hand. The Messenger of Allah, may God bless him and grant him peace, asked her: "What is this for?" She said, "If any mushrik comes near me, I will tear his stomach." Rasool Allah sallallahu alihi wasallim smiled on it.

(Talib Hashmi 2003, 437,438)

Iqbal expresses his sadness, that how in the name of civilization and ideas of freedom and equality; the liberal Muslim has deprived the Muslim woman from her modesty, loyalty and Bravery. In his Mathnavi "Pas Che Bayad Kard", he says that Pharaonic wisdom (Hikmat e Fironi) has changed in this era. Now the children are not killed physically but their souls are killed. Unveiled mothers who go out in the bazaars wearing a veil and providing lust for the eyes of men, cannot give birth to Brave and courageous children. It is the wisdom of the pharaohs of this era that they have taught women to be immoral and unveiled in the name of equality and freedom so that they could not create a threat to their divinity by giving birth to virtuous strong and brave children. At first, such women are escaped from the task of raising children and if they do raise children, they will not be able to produce A Brave Child:

بے نصیب آمد ز اولاد غیور
جان بتن چون مردہ ی در خاک گور
از حیا بیگانه پیران کہن
نوجوانان چون زنان مشغول تن

(Iqbal Persian 2019, 1033)

Pharaonic wisdom (Hikmat e Fironi) refers to the wisdom that is based on the denial and rebellion of the sovereignty of the Creator, the Owner, the Ruler, the Raziq, Allah. Which is being built on the basis of human mind, thoughts and desires? The desecration of womanhood, her honor and chastity, according to the knowledge bearers of this system, is considered as

women's progress and freedom. And this is what is happening in our society. Our youth are being encouraged to be independent. We are being told that the foundation of human society, the family system, has no concept. By targeting the family system and pure values of Muslims, it is being propagated that Muslims oppress their women. They bind and compel them through hijab and veil. On the other hand, Muslim women are being shown the dreams of this "beautified Freedom", by breaking the law of hijab and veil, which is forbidden to them. This thought tells them that revealing your beauty is being called freedom and women empowerment. They are being told that they will not be able to progress until they are freed from the prison of the veil, until they work alongside men. If she does not adopt the new fashion, she will be left behind by all the women of the world. As a result today's woman has no characteristics on the basis of Islam and they are completely driven by western culture and civilization.

دختران او بزلف خود اسیر
شوخی چشم و خود نما و خرده گیر
ساختم، پرداختم، دل باختم
ابرواں مثل دو تیغ آختم
ساعد سیمیں شاں عیش نظر
سینہ مایے بموں اندر نگر

(Iqbal Persian 2019, 1033)

Iqbal says that the daughters of this nation are captives of their own love. They walk around with bare heads. Impersonators of Western civilization, are not familiar with their modest civilization and are also hated it. Naked glances, self-centered and self-aggrandizement, arguing over small things are their favorite pastimes. Fully decorated, heart-broken and lose-hearted, their eyebrows are drawn like two swords; their moon-like wrists are the charm of onlookers. It is as if the chest of a fish appears in the waves. In Urdu he says:

رسوا کیا اس دور کو جلوت کی بوس نے
روشن ہے نگہ، آنہ دل ہے مکدر
بڑھ جاتا ہے جب ذوق نظر اپنی حدوں سے
ہو جاتے ہیں افکار پراگندہ و ابتر
آغوش صدف جس کے نصیبوں میں نہیں ہے
وہ قطرہ نیساں کبھی بتتا نہیں گوہر

(Iqbal Urdu 2004, 605,606)

Conclusion:

After examining every aspect of Allama Iqbal's views regarding women, it is proved that he did not act with narrow-mindedness and prejudice regarding women. His ideas are based on Islamic teachings and he also supports the same limits and restrictions that Islam has set for women. These limits and restrictions do not bind the woman as much as the prevailing concept of the veil has been taken, nor do they give the freedom that is given to the woman in the West. Islam favors such an environment and position for woman in which she can use all her potentials better and emerge as a dynamic role of the society. According to him, if a woman is not aware of her own values, then the future generations will be disturbed and confused, and if this woman stays on the right path, she will become the guarantor of the development and welfare of the generations.

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