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STUDY OF ALLAMA IQBAL'S IDEOLOGY OF WOMAN EMPOWERMENT
" Color in the portrait of the universe is from Woman"

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ABSTRACT

This study delves into Allama Iqbal's ideology of women's empowerment, exploring his vision for the role and status of women in society. Iqbal, a renowned philosopher, poet, and visionary, emphasized the significance of women as key architects of social and cultural transformation. His writings, deeply rooted in Islamic philosophy and enriched by a global intellectual perspective, advocate for the liberation and education of women while underscoring their pivotal role in shaping a progressive and ethical society. This research examines Iqbal's poetic and philosophical works to uncover his perspectives on gender equality, education, and the balance between tradition and modernity. The study further analyzes the relevance of Iqbal's ideas in contemporary discourse on women's rights, addressing how his vision can inspire empowerment initiatives in the modern era. This Main Objective of this study is to investigate Iqbal views about Feminism in general and Muslim women particularly; the main Purposes of woman education & training and the recommended Role & Responsibilities of a Muslim Woman being wife, sister, daughter & mother. The Research will analyze Iqbal s theory of"Woman Empowerment", through Iqbal's poetry. This research paper has given theoretical orientation; making reference to relevant theoretical & poetry literatures for adequate clarification and comprehension. Qualitative research methodology has been adopted. Findings; it is evident that he wanted Muslims to make the world a conventional home for women. He tried to bring meaningful changes in people's thought processes, but he felt greatly troubled by westernized women and their inspirations and ideas. Recommendations, the most important and vital issue of Empowering Woman must be highlighted specially in contemporary scenarios.

Keywords: *Woman Empowerment, Humanity, Poetry, Feminism*

Introduction

Allama Dr. Muhammad Iqbal is one of the most renowned, valuable, venerated and intellectual Muslim personalities of the 20th century. Iqbal desired the rebirth

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of the spirit of inquisitiveness and defiance among the Muslims so that they, as individuals and as a society, rediscovered their lost position in the fields of creativity and innovation. According to Iqbal, both man and woman together create the universe of love, woman's life is like a vessel of fire, she plunges herself into the fire of humanity and from the heat of this fire evolved human beings. According to Iqbal, a woman needs security and a man needs to be surrounded.[1] This research paper is about women's freedom, civilizational boundaries and educational status in Iqbal's point of view. According to Iqbal, woman has been a sacred entity from the beginning, which is considered as the goddess of love and loyalty. Who established a new foundation of pure love and for this reason God has also incorporated all the colors, charms in the woman. When Iqbal opened his eyes to this world, it was a period of chaos. The Mughal Empire had ended and Westernization was taking over. Orientalism and a civilization was emerging in which moral values were eroding. The poet of that time had also devoted all efforts into a new foundation for highlighting the characteristics of women in literature and poetry had started to be established [2]

We can see the example given in the poetry of Iqbal, the reflection of women's bravery and honor & respect is Fatima bint Abdullah. She was martyred while giving water to Ghazis during the First World War. He described her as the honor of the Ummah and proud of his martyrdom.[3]

Objectives of the Study

1.To investigate the views of Iqbal about Muslim women particularly and in general Feminism and Muslim woman.

2.To search out the main purpose of woman education in the light of Iqbal's thoughts.

3.To investigate the Role & Responsibilities of A Muslim Woman being wife, sister, daughter & mother; According to Iqbal**.**

Research Questions

1.What views Iqbal had about Muslim woman particularly and in general Feminism and Muslim woman?

2.What are the main purposes of woman education and training in Iqbal's view?

3.What are the recommended Roles & Responsibilities of A Muslim Woman being wife, sister, daughter & mother; According to Iqbal?

Research Methodology

Qualitative methodology has been adopted to carry out this research paper. Relevant original source of Iqbal's poetry has been given.

The Image of the Universe is Colorful with Existence of Woman;

Iqbal looks woman with great respect and addresses her in his prose and poetic work. He vows not to insult a woman's femininity and praises her magnificence

because in this form of a woman, he perceives her respectful as his mother. Iqbal has presented all kinds of emotions of a mother in a very beautiful way in his poetry. [4]

Allama Iqbal was a strong supporter of women's respect and provision of rights while declaring women as an indispensable element of the universe. He claimed that the picture of the universe is colorful because of the existence of Woman.[5]

Allama revealed the existence of woman from different dimensions and highlighted her different aspects in his words. Iqbal was actually a great supporter of femininity in a purely Islamic perspective. [6]According to him, women like "*Sharaf al-Nisa*" are a source of honor for the society, while "*Fatima*", who was martyred while giving water to the wounded in the battle of Tripoli, was called "the honor of the deceased Ummah".

Iqbal says that a woman has the same human rights as a man, but both of them have different spheres of action. In the view of Iqbal, the reason for the superiority of men over women is that Islam has told the space of women is different from that of men; in this sense the theory of complete equality between them is not correct. The benefit of this inequality also indirectly goes to the woman and the responsibility of her protection falls on the man.[7]

اک زندہ حقیقت مرے سینے میں ہے مستور
کیا سمجھے گا وہ جس کی رگوں میں ہے لہو سرد
نے پردہ، نہ تعلیم، نئی ہو کہ پرانی
نسوانیت زن کا نگہبان ہے فقط مرد
جس قوم نے اس زندہ حقیقت کو نہ پایا
اس قوم کا خورشید بہت جلد ہوا زرد[8]

A fact alive is in my heart, concealed,
He can behold whose blood is not congealed.
To wear a veil and learn new lore or old
can't guard females except a bold person.
A nation which can't see this divine truth,
Pale grows its rising sun and soon begins to decline. [9]

According to Iqbal View; The main point is the protection and respectful culture for woman, due to which the man has some superiority over the woman and this is the requirement of nature. Acting against it leads to chaos in the society. It is extremely necessary to give her a sound religious education; 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. All subjects which have tendency to de-womanize and to de-Muslamise her, must be carefully excluded from her education [10]

Iqbal was a supporter of Vail (*pardah*) for women because the Islamic veil does not hinder any activity of a woman. Rather, a woman can participate in every activity of life. (AtaUllah 1951,34). Iqbal is against the unveiling of a woman. In his opinion, a woman gets a chance to understand the possibilities of her own self only by observing the veil. In the home environment, she performs the duty to build a protected family from social evils. Family life is the basic unit of society. (Azad 2014). The most important thing is that in her home she performs the important task of training the next generation with integrity, as opposed to adornment; display, audacity, indecency and mental depravity when she comes out of the screen. Therefore, it is a natural rule that a woman's personal essence blossoms in privacy and not in public. [11]

Iqbal was a follower of Islamic point of view about woman; for him; both have their separate biological nature as human beings. Both have distinctive fields and duties. For him; Man sacrifices his ego to earn money for their family, having stronger power of quick decision making. While women have different spheres of life, by conceiving a baby, she goes through a different kind of experience till delivering it.

Allama Iqbal Wanted to see a Woman living According to Islamic Principles;

Iqbal considered her purity as the strength not only in religion but also the foundation of the nation. According to Iqbal, mother plays an important role in the formation of character building. Iqbal used to call a Muslim woman's chaddar as a guardian of her honor. Iqbal did not like women's interest in western traditions. He described western civilization as opposing women's nature, which diverts her from her original purpose in life and entangles her in meaningless struggle. [12]This awareness of purposeful creation is an aspect of real self-realization. Iqbal is the pioneer of self-realization and self-knowledge. He laid stress on organizing humans and self-realization through his poetry. His beautiful poetry on the role of woman is the adornment of Urdu and Persian literature. [13]

Iqbal looks at the woman with great respect and addresses her in his poetry. Iqbal appreciates the importance of every role of women in his poetry. He vows not to insult a woman's femininity and praises her magnificence because in the form of a woman, he looks into this matter personally. He valued woman within the reflection of his own mother. Iqbal has presented all kinds of emotions of a mother in a very gorgeous way in his poem Maa's answer to mother. On the death of his mother, he wrote a famous poem "*In memory of my late mother*".[14]

According to Allama, the teachings of Islam have given every respectable status to woman. She is worthy of respect as a daughter, sister, wife and mother. A

woman gradually progresses in her life playing different roles. Allama Iqbal has determined the guiding principles of the best character of a woman with the help of great examples from history in his poetry.

Iqbal believes that if an uneducated, but pious woman raises a child' a pious Muslim comes into existence, she is slightly better than this modern, civilized and irreligious woman. From the education of women, Iqbal believes that a better society should be formed from an educated woman.[15]This shows that Iqbal is not a supporter of secular education but of religious education. Because if a woman's education makes her a 'center of attraction' instead of a housewife and she adorns offices, factories and hotels, it will create new social problems. Iqbal also has a distinct and firm view of women's freedom. What Iqbal means by freedom is that a woman should have all kinds of freedom in the society, but that freedom should not be such that it causes a decline in her civilization and morals.[16] In other words, the place that a woman is looking for in the society under the influence of Western civilization is against the Eastern civilization. And this only leads to destruction. About this Allama Iqbal said to the women of Madras:

"You have used the words of Asiran-e-Qafas in your address. They gave me the idea of the Western women's movement, which in Turkey or elsewhere in Europe is defined as the word 'Emancipation'. You should not go over the word freedom. We should consider the true meaning of freedom. We have seen the freedom of Europe well. The increased standard of living has had an effect on people there that some parents take out life insurance for their children. Then the child is killed by giving a small amount of food. There are several societies set up in Europe to save children from this type of death. Muslims should read the Qur'an and reflect on its teachings.

اس بحث کا کچھ فیصلہ میں کر نہیں سکتا
گو خوب سمجھتا ہوں کہ یہ زہر ہے، وہ قند
کیا فائدہ کچھ کہہ کے بنوں اور بھی معتوب
پہلے ہی خفا مجھ سے ہیں تہذیب کے فرزند
اس راز کو عورت کی بصیرت ہی کرے فاش
مجبور ہیں، معذور ہیں، مردانِ خرد مند
کیا چیز ہے آرائش و قیمت میں زیادہ
آزادیٔ نسواں کہ زمرد کا گلوبند[17]

This excerpt is a part of Allama Iqbal's poetry, reflecting on the complexities of societal norms, gender roles, and individual freedom. Iqbal acknowledges the clarity of the issue at hand but

> hesitates to express his stance openly. He recognizes the distinction between right and wrong (poison and candy) but refrains from making a decisive statement. Here, Iqbal conveys his reluctance to speak openly due to the potential backlash from the so-called "civilized" segment of society, who already disapproves of his views. Iqbal suggests that only women themselves, with their unique perspective and wisdom, can unveil the truth about their condition. He notes that even wise men cannot effectively address or resolve these matters, either due to societal constraints or lack of deeper understanding.

Iqbal poses a rhetorical question, contrasting the true worth of women's freedom with the materialistic value of an emerald necklace. This sharp comparison critiques the superficial priorities of society, where material adornments are often placed above fundamental human freedoms. Iqbal reflects on the societal dynamics of his time, particularly concerning women's freedom and the constraints placed on intellectual discourse. Iqbal was a strong supporter of women's freedom but against imitation of westernization and such freedom is equivalent to sugar poison.

He highlights the complexity of the debate, the societal fear of speaking out, and the misplaced values that prioritize material wealth over true liberation and empowerment.

Iqbal's theory of women, we find that Iqbal was convinced of the protection of women and wanted to create a society in which women are equal to men, which He has also indicated in his speech and poetry. The freedom of females must be within limits; otherwise it may destroy their purity and existence due to the blind imitation of Westernization. Allama Iqbal has also come to the conclusion that improper dressing is a cause of disgrace. Today's era, a section of the society is targeting women for playing with their honor and dignity, while Iqbal wanted men to protect women. Iqbal has described the protection of a woman as the first duty of a man. He says that whether there is a veil or not, whether the education is old or new, but only men can take care of femininity. Because in society, there are wolves that are hostile to women at every step, from which the honor and respect of women are in danger. He also advocated rights for women; the right of divorce, the right to the custody of her children. She can do business or trade freely and independently. Similarly, she has all political rights; right of vote, and right to be the head of state[18]

Feminism and Muslim Woman

Iqbal acknowledged the critical role of women in shaping society and emphasized their intellectual, spiritual, and moral development. He believed that a balanced approach was necessary for the progress of women—one that harmonized modernity with Islamic values. Iqbal regarded women as the cornerstone of society, emphasizing their role in nurturing future generations. He highlighted that the moral and intellectual upbringing of children depended significantly on the education and character of women. Iqbal strongly supported the education of women, asserting that their enlightenment was essential for the overall progress of society. He believed that ignorance and illiteracy were significant barriers to the development of women and, by extension, the Muslim community.

Iqbal was critical of certain aspects of Western feminism, particularly its materialistic and individualistic tendencies. He felt that Western feminism, in its quest for equality, sometimes neglected the unique roles and responsibilities of women as outlined in Islamic teachings. Iqbal argued for a model of empowerment that preserved the dignity and distinct identity of Muslim women.

Iqbal did not see men and women as competitors but as complementary forces in society. He emphasized equality in rights, responsibilities, and opportunities while acknowledging the natural differences between genders as part of divine wisdom. Iqbal envisioned a society where Muslim women were active participants in cultural, intellectual, and spiritual life. He believed that the empowerment of Muslim women was not only a matter of rights but also a necessity for the revival and progress of the Muslim Ummah.

Key Aspects of Empowerment According to Iqbal:

Women must cultivate a strong spiritual identity and connection with God, as this is the foundation of their strength and influence. Women play a vital role in preserving and transmitting the cultural and ethical values of society. Muslim women should engage in various fields, including education, literature, and social work, contributing to societal development while maintaining their Islamic identity.

Iqbal's philosophy remains relevant for contemporary discussions on feminism and Muslim women. His ideas challenge the stereotypes of passivity often associated with Muslim women, offering a vision of empowerment rooted in faith and ethics. For modern feminists, his work provides a framework for integrating traditional values with the pursuit of justice and equality.

He was of the opinion that both the Eastern and the Western nations have not acknowledged, recognized, and realized the importance of the role of women in nation building. In his whole prose and poetic work, he described the rights, duties, status and role of a woman in the making of humanity [19]Iqbal though

wanted proper education for women, their real freedom and their development. But they are not ready to accept the western concept of women's freedom. According to them, the problems of women will not be easy, but will become more complicated. And thus, this movement will make women not free but slaves to countless problems (Iqbal 2005, 608). As a proof, they put forward the example of the western society, which had given women freedom without foundation, but now it has become a source of headache for her, that the relationship between man and woman has also been severed (Iqbal 2003, 62-64). In essence, Iqbal's approach to feminism and Muslim women bridges the gap between modern aspirations and traditional values, presenting a model of empowerment that resonates with the timeless principles of Islam.

ہزار بار حکیموں نے اس کو سلجھایا!
مگر یہ مسئلہ زن رہا وہیں کا وہیں
قصور زن کا نہیں ہے کچھ اس خرابی میں
گواہ اس کی شرافت پہ ہیں مہ پرویں
فساد کا ہے فرنگی معاشرت میں ظہور!
کہ مرد سادہ ہے بے چارہ زن شناس نہیں[20]

> In Iqbal's view, this verse is a reflection on the complexities of gender relations and societal dynamics, particularly influenced by Western cultural norms. He absolves women of blame, affirming their inherent virtue and dignity, using celestial objects as a metaphor for their purity and nobility. The poet criticizes the impact of Western social norms, suggesting they disrupt harmonious gender relations. The "simple man" lacks the depth to comprehend or appreciate the complexities of women, further complicating matters. He suggests that the problems in understanding women are not due to their nature but are exacerbated by societal influences, particularly from Western culture, and the lack of insight among men.

The slogans of modern feminism have no meaning but are extremely misleading because both men and women have to bear the burden of life together.[21] To move forward and beautify life, mutual cooperation and harmony of both is required. Without perfect cooperation of both, life is incomplete and its splendor remains dull. Therefore, both of them should work to make life beautiful by using their abilities within their natural limits and should prove to be each other's partner.

Not a competitor, so they leave the decision about women's freedom to the woman to think for her what is best for her.

In Javed Nama, Allama Iqbal mentions one such "Modern feminists" who encourages women to be independent from their husbands so that she does not have to bear the hardships of motherhood. "Modern feminists" propagates distance from such a bond between husband and wife so that a woman does not have to depend on a husband:

Iqbal's dissertations, research papers, lectures, and poetry such as *'Ramooz-eBekhudi', '* and '*Javed Nama'* interprets his approach in terms of feminism and western attitude towards women.

> *"Color in the portrait of the universe is from Woman From her warmth is the inner warmth of life" In glory, her dust is greater than stars Each glory is the hidden pearl of her shell."* [22]

Through Iqbal's poetry, it is evident that he wanted Muslims to make the world a conventional home for women. He tried to bring meaningful changes in people's thought processes, but he felt greatly troubled by westernized women and their inspirations and ideas.

> *The essence/quality of man is plain, without indebtedness to another,the manifestoes of the essence/quality of a woman is in the hands of another!*
> *Of her sorrow and grief, this is the point of ardor–*
> *Her existence is inflamed with the relish of creating!*
> *They open out through this fire, the mysteries of life,*
> *it is warm from this fire, the arena of existence and nonexistence!*
> *I too am very sorrowful at the oppression of women,*
> *but it's not possible, the opening of this difficult knot*![23]

There was a time in history where women only served as a means of sexual satisfaction and were considered lesser beings with no social or human rights.

Islam, as a religion, respects women and every role played by women. It commands its followers to do the same. Iqbal shares a similar point of view. He does not consider a woman weak or merely means of sexual satisfaction. He firmly believes in a woman's sympathy, passion, and feminine strength. [24]

The process of training a woman as a daughter starts from her parents' house which proves to be helpful in the future life. The most important part of this training is the acquisition of religious and worldly education. Allama Iqbal appears to be a supporter of women's education but with a warning that modern education should not divert women from their true purpose. They consider religious education more necessary for women.

In "Zarb Kaleem" Iqbal addresses something like this:

تہذیب فرنگی ہے اگر مرگِ امومت
ہے حضرت انساں کے لئے اس کا ثمر موت
جس علم کی تاثیر سے زن ہوتی ہے نازن
کہتے ہیں اسی علم کو اربابِ نظر موت
بیگانہ رہے دیں سے اگر مدرسۂ زن
ہے عشق و محبت کے لئے علم و ہنر موت ![25]:

This Urdu verse by Allama Iqbal critiques certain aspects of Western civilization and its impact on society, particularly regarding its influence on women and the role of education.

Iqbal argues that if the values promoted by Western civilization undermine the nurturing role of motherhood, it is a significant loss for humanity. He views motherhood as a cornerstone of human society. He suggests that the loss of such foundational values leads to a metaphorical death for humanity, stripping society of its moral and spiritual vitality.

Iqbal critiques a form of education or knowledge that alienates women from their natural roles, grace, and intrinsic qualities, promoting a materialistic or superficial outlook instead. Knowledge that diminishes moral and spiritual values is seen by thinkers and visionaries as a kind of intellectual and cultural demise.

Iqbal emphasizes the importance of integrating spiritual and moral teachings into women's education. Without this connection to faith, education becomes hollow. An education devoid of spiritual and moral grounding destroys the essence of love, compassion, and meaningful relationships, leaving behind a cold, mechanical society.

Iqbal has emphasized women's education in his poem 'aurat aur taleem'. He points out that women are an important segment of our society and they must be equipped with modern and Islamic education which then eventually will lead the young generation to better individual and community life. He also encouraged equal opportunities for getting an education as rendered to men. Iqbal critiques the Western model of civilization and education for its potential to erode moral and spiritual values, particularly in women. He highlights the importance of preserving motherhood, modesty, and a connection to faith, arguing that their loss leads to a decline in humanity's moral fabric and undermines love and compassion.

A righteous woman should not think of her relationship with her husband as a restriction or a prison for her, rather it is her real freedom that she has a life

partner with him and they help each other in the affairs of life. According to Allama Iqbal, the women who consider life without a husband to be equivalent to the so-called "liberty of women" are actually followers of Tahuti (evil) teachings.

Role & Responsibilities of A Muslim Woman; being wife, sister, daughter & mother; According to Iqbal

In Islam, men are responsible for women under their care. They play the role of maintainers and protectors of women which is a liability, responsibility, and not a position of authority.

In Javed Nama, Iqbal mentions an exemplary daughter, Sharaf-ul-Nasa Begum, who was the daughter of Nawab Khan Bahadur Khan and the granddaughter of Nawab Abdul Samad Khan, the governor of Punjab during the reign of Bahadur Shah Zafar. Sharaf-ul-Nisa Begum used to spend most of her time reciting the Holy Quran and during this time she always kept a small sword with her. Sharaf al-Nisa died at a young age and her dying advice was that her grave should be built at the same place where the Qur'an was recited and that the Qur'an and her sword should be kept on her tombstone. Allama Iqbal has mentioned seeing the palace of Sharaf-ul-Nasa Begum in Jannat al-Firdus during his universal journey in "Javed Nama". Through the words of this great daughter, Iqbal convinced the nation that two important factors for the protection of Muslims are the Quran and the sword. Adherence to the teachings of the Qur'an and an organized defense force are the guiding principles of Jahangiri: Translation: No mother has given birth to such a daughter; our pen does not produce such gems. He is one of the descendants of Abdul Samad, whose poverty has left an eternal imprint.

She would not spend a single moment without reciting the Qur'an until the Holy Qur'an ignited her being. He was engrossed in the remembrance of God, with a sword on his waist and the Holy Quran in his hand. How good is that age which lived in worship, solitude, sword, Quran and prayer! When the last breath was on his lips, he looked at his mother with great love!

He said (O mother) if you know anything about my secret, (then) look at this sword and the Qur'an. In this world where every soul has to die, your daughter had only these two Muharrams. I say this to you when I leave, don't separate this sword and Quran from me. Keep what I am telling you in your heart, (that) my grave is better without dome and lamp. A sword with the Qur'an is enough for the believers; this is enough for our happiness.

There are examples of women joining Jihad in Islamic history. Fatima bint Abdullah, who was the 11-year-old daughter of Sheikh Abdullah, the chief of Al-Baraasa tribe in Arabia, was martyred in 1912 while giving water to the Ghazis in the battle of Tripoli.

"Bang Dara" Iqbal has described this Mujahida as the honor of the nation:

فاطمہ! تو آبروئے امت مرحوم ہے
ذرّہ ذرّہ تیری مشت خاک کا معصوم ہے
یہ سعادت حور صحرائی! تری قسمت میں تھی
غازیان دیں کی سقائی تیری قسمت میں تھی
یہ جہاد اللہ کے راستے میں بے تیغ و سپر ہے
جسارت آفرین شوق شہادت کس قدر[26]

According to Iqbal, these verses are infused with deep spiritual and philosophical meanings, often addressing themes like devotion, courage, and the higher purpose of life. This line reflects the inherent purity and sanctity of human existence. Iqbal is emphasizing the divine essence present in each particle of human creation, highlighting the dignity bestowed upon humans by God. Iqbal refers to a unique blessing, possibly symbolizing spiritual purity, simplicity, or divine love often associated with desert life. The "Desert Fairy" could metaphorically represent a life of hardship that leads to spiritual elevation. This verse honors the noble task of supporting those who fight in the cause of faith and truth. It praises the selfless service and sacrifice for a greater cause as a divine destiny. Iqbal describes a form of spiritual or moral struggle (*jihad*) that does not require physical weapons. This *"jihad*" involves inner strength, faith, and perseverance in striving for divine approval. He marvels at the bravery and selflessness that arises from the love of sacrificing one's life for a noble cause. It reflects the ultimate devotion and the quest for immortality through sacrifice. Iqbal highlights the themes of purity, divine destiny, selfless service, spiritual struggle, and the ultimate courage inspired by the love of truth and God. He elevates the human spirit by reminding us of the nobility inherent in striving for higher purposes, even in the face of adversity or without physical means.

Iqbal s View of Mother, Wife, Sister and Daughter

Iqbal highlighted different roles of a woman; mother, daughter, wife and sister. Allama Iqbal has pointed out the importance of the strong character of a sister by mentioning an important and history-making incident from Islamic history and this incident is the incident of the acceptance of Islam by the second Caliph Hazrat Umar RA. There was a sister who accepted Islam before her brother. Fatima bint Al-Khattab's recitation of the Qur'an was so effective that Hazrat Umar renounced his intention to kill Hazrat Muhammad (PBUH) and accepted Islam. With the acceptance of Islam by Hazrat Umar, the morale of the Muslims increased and they started offering prayers publicly in Baitullah. If Fatima bint

Khattab did not show courage and truth in front of her brother, perhaps the history of Islam would have been deprived of a brave Muslim like Hazrat Umar. Iqbal wants from the aspiring nation the same kind of recitation by which the destiny of the nations is sealed. He said; "You know (Umar's sister) that your recitation had changed the fate of Umar. When this daughter and sister becomes one's wife, her role becomes more important. The sacred relationship of husband and wife guarantees the strength of the social unit i.e. "home and family" which is the breeding ground of the next generation. A good woman can make a home a paradise. A good wife covers the faults of the husband and is a source of satisfaction and comfort to the husband. Iqbal has given an example of the relationship between husband and wife with clothes. As Allah Almighty says in the Holy Quran: Translation: They are your clothing and you are their clothing. [27]

Even if a woman performs the duties of daughter, sister, wife, and mother well and participates in other tasks of social development, she also has the additional responsibility of fulfilling her duties and a good woman fulfills each role well. In his speech, Allama Iqbal has described the examples of history-making women whom he considers nation-builders.

Allama Iqbal also presents the example of Hazrat Fatima to explain the greatness of the high position of a woman as a wife. Hazrat Fatima lived a life of great simplicity and hardship. . Iqbal says that the ideal character for Muslim women and for all women is the exemplary life of the daughter of the Prophet Fatima al Zahra [28]The daughter of the king of the two worlds does everything in her husband's house with her own hands. She was a figure of submission and acceptance. "Those who never burdened their husband with their unnecessary desire and remained grateful to God in every situation"; She who has been brought up in patience and contentment, the Qur'an continues on her lips even while grinding the mill.

In the eyes of Iqbal, the secret of a woman's greatness is hidden in her duty of motherhood. Mother has a central position in social and social life. And the life of families is related to this spirit of motherhood. A mother's lap is the first school that teaches a person the lesson of morality and nobility. The children of the nation whose mothers are high-minded, courageous, polite and civilized will definitely be able to build a good society. In life outside the home, the man takes precedence. But in domestic life, women have priority. Because he is responsible for raising the new generation. And the future of the nation depends on the proper education of this new generation. (Iqbal 2005, 606).Therefore, the honor and distinction of a woman is due to her being a mother. The social system of the nation where the women start shying away from performing the duties of ummat becomes disrupted. His family system becomes chaotic. The relationship between

family members becomes weak. And moral virtues die. The values of the western civilization have fallen because the woman there is losing the spirit of freedom in the name of freedom.

Mother's status is so high that the present and future of the nation can be organized by her grace. The role of the mother is fundamental in shaping the destiny of the nation, so a woman should spend all her abilities in fulfilling the duty of motherhood that her self-reliance comes from.

In fact, this is a reflection of our modern social attitudes, which, according to Iqbal, is the fruit of modern social education that women have started to think of Mamata as a burden. Iqbal satirizes modern social life:

کیا یہی ہے معاشرت کا کمال مرد بیکار زن تہی آغوش[29]

A woman's role as a mother is the most important. Mamata is the eminence of a woman.:

گفت آن مقصود حرف کن فکان زیر پای امہات آمد جنان).

This verse by Allama Iqbal delves into societal issues, reflecting his deep concern for the moral and spiritual decline of society. Iqbal questions whether the current state of society is truly the ideal we aspire to. He critiques the direction in which civilization is heading and challenges the prevailing values. Iqbal laments the decline of men's productivity and sense of purpose. Instead of striving for greatness or contributing meaningfully to society, men have become complacent and purposeless. “Women with empty laps” symbolizes the neglect of motherhood and the nurturing role of women. An "empty lap" signifies the failure to raise and nurture future generations effectively. Iqbal references the Quranic phrase "Kun Fayakun" (Be, and it is), highlighting the divine purpose behind creation. He urges humanity to align its objectives with the profound and meaningful purpose of existence as ordained by the Creator. The famous Islamic saying that elevates the status of mothers, emphasizing their role in nurturing and shaping society. By referencing this, Iqbal underscores the transformative power of motherhood in building a strong and virtuous civilization.

Iqbal critiques the moral and spiritual decline of both men and women in society. He stresses that true progress lies in men recognizing their responsibility and women embracing their pivotal role in raising virtuous generations. By aligning with divine principles and fulfilling their roles, both men and women can contribute to a meaningful and flourishing society.

He described a hadith in (Ramuz-b-Khudi, 100) (Hazrat Muhammad ﷺ) said that paradise is under the feet of the mother.

But a woman does not get such a high status as a mother. There are certain responsibilities that he has to perform as an auspicious person and foremost

among them are the education and training of his children. Good character children are the real capital of the nation who are the guarantors of the development of any nation. Allama Iqbal says in clear words: "Biography of Sons of Mothers" 'سیرت فرزندبا از امہات' (Bang-i-Dara, [30]The good behavior of the children is due to the (training) of the mother. No one in the world can fulfill the physical and spiritual needs of children with so much passion and love than a mother. Mother is the child's first training center. An educated mother, especially one with religious education, can help in the education of her children. Iqbal himself attributes his success to his mother's training, which made his family proud. Allama Iqbal's mother, Imam Bibi, arranged his training both religiously and worldly, and her mother's encouragement gave him the strength to face difficulties in the stages of life.

He remembers his mother and says:

تربیت سے تیری میں انجم کا ہم قسمت ہوا
گھر میرے اجداد کا سرمایۂ عزت ہوا
دفتر ہستی میں تھی زرین ورق تیری حیات
تھی سراپا دین و دنیا کا سبق تیری حیات
قطع تیری ہمت افزائی سے یہ منزل ہوئی
میری کشتی بوس گستاخ لب ساحل ہوئی[31]

This poem by Allama Iqbal is a beautiful expression of gratitude and admiration, often directed toward a guiding figure, such as a parent, mentor, or spiritual leader. He acknowledged the transformative impact of the guiding figure's nurturing and education, which elevated the poet to a place of distinction and brilliance, comparable to the stars. Iqbal credits the mentor or elder for restoring or enhancing the dignity and respect of his family lineage through their influence and wisdom. It reveres the figure's life, describing it as a bright, exemplary chapter in the grand narrative of life, worthy of being remembered. Iqbal highlights the dual excellence of the individual's life, which served as a source of guidance in spiritual as well as material realms. He attributes the success and achievements in life to the unwavering support and motivation provided by the guiding figure.

This metaphor signifies that the courage to reach new horizons or achieve the seemingly impossible was inspired by the guidance and encouragement of the mentor. It celebrates the importance of mentorship, the value of wisdom, and the role of a guiding hand in shaping one's destiny.

Allama Iqbal sees women as innocent, modest, educated, and free from blasphemy, brave as a sister, patient and submissive as a wife, affectionate as a husband, as a mother. Children's education center and destiny Imam, as a Mujahida, fearless person, honor of Ummah, and in the position of a ruler, good name, and sorrowful, just and dutiful person. An ideal woman with these characteristics creates an ideal family and as a result an ideal society and an ideal nation and for such women Iqbal said:

"وجود زن سے ہے تصویر کائنات میں رنگ"[32]

Findings

- Allama Iqbal was a strong supporter of women's respect and provision of rights while declaring women as an indispensable element of the universe.
- Iqbal says that a woman has the same human rights as a man, but both of them have different spheres of action.
- He (Iqbal) was not convinced of complete equality of men and women. "The benefit of this inequality also indirectly goes to the woman and the responsibility of her protection falls on the man.
- Iqbal is a supporter of Vail for women because the Islamic veil does not hinder any activity of a woman. Rather, a woman can participate in every activity of life and has been taking part in it.
- Suggested role of an ideal woman in accord to the teachings of Islam, every status of a woman. That is, she is worthy of respect as a daughter, sister, wife and mother. A woman gradually progresses in her life playing different roles.
- Allama Iqbal has determined the guiding principles of the best character of a woman with the help of great examples from history in his poetry.
- Iqbal also has a distinct and firm view of women's freedom; freedom is that a woman should have all kinds of freedom in the society, but that freedom should not be such that it causes a decline in her civilization and morals. The place that women look for in the society under the influence of Western civilization is against the Eastern civilization.
- In his speech, Allama Iqbal described the examples of history-making women whom he considers nation-builders.
- Allama Iqbal sees women as innocent, modest, educated, free from blasphemy, brave, patient and submissive Being a daughter, sister, wife or mother.

Conclusion

Iqbal's view of women is completely in accordance with Islamic teachings. He prefers the same lifestyle for women as it was in the early days of Islam. They

participate fully in all the activities of life with full feeling. For this reason, in the battle of Tripoli, a girl Fatima bint Abdullah was martyred while giving water to the Ghazis, so he was so affected by this incident that he wrote his famous poem with the name of this girl.

Iqbal also opposes western education for women because it weakens the tradition of motherhood and women lose their natural characteristics. In the eyes of Iqbal, the origin of all the activities of the world is the mother's character, the mother's character is the best possibility and the revolutions of the world can be nurtured in the lap of mothers. That is why the mother's personality is the most valuable possession for a nation. A nation that doesn't value its mothers will soon disintegrate.

According to Iqbal, women have a specific scope. And outside of that, if she is engaged in typist, clerk and similar jobs, she will not be able to fulfill her duties so human society will be left in disarray. However, in his scope, he should live in such a way even with the arrangement of the Shariah veil that it has good effects on the society and the Harim-e-Kaynaat is illuminated by its light in such a way that the manifestation of the Almighty God despite the hijab.

After examining every aspect of Iqbal's thoughts regarding women, the accusation that he acted with narrow-mindedness and prejudice towards women is definitely proved to be baseless. In fact, his thoughts are based on Islamic teachings for women. He is a supporter of the same limits and restrictions that have been set by Islam. These limits and restrictions do not bind the woman as much as the prevailing concept of purdah has been understood. Iqbal is not in favor of as much freedom as the West has given to women. Islam is a supporter of such an environment and place for women in whom they are safe and they can use all their abilities better and this is what Iqbal has said. It is also in accordance with nature. By contextualizing his thoughts within the sociopolitical and cultural framework of his time, the paper highlighted Iqbal's enduring legacy in advancing the ideals of justice, dignity, and equality for women.

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