

Allama Iqbal's Philosophy: A Beacon for Women Empowerment

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Abstract

This research paper focuses on the topic of women empowerment in relation to the profound ideas and progressive perspectives of Allama Muhammad Iqbal. He acknowledged the crucial role women played in societal progress and also advocated for equal rights and opportunities for women. Iqbal's vision for the alleviation of women was way ahead of its time. The main purpose of this paper is to enlighten Iqbal's understanding of gender dynamics and his countless contributions to the discourse of women's empowerment by analyzing his poetry, speeches, and philosophical writings. Iqbal's views were established on the concept of *Khudi* and his philosophy of self-realization. He believed that women can act as agents of progress and change. He also talked about the importance of women's economic independence in achieving true empowerment and contributing to the development of society. The findings reveal that Iqbal supported the empowerment of women and believed that women should be provided with equal opportunities for education and participation in social and political life. In conclusion, Iqbal's progressive ideas and visionary perspectives on women's empowerment offer valuable insights for contemporary discussions on women's rights and empowerment. By advocating for women's rights and emphasizing the role of women in societal progress, Iqbal's legacy continues to inspire and guide efforts towards achieving true equality of rights and empowerment.

Keywords: Women empowerment, gender equality, self-realization, education, social participation, economic empowerment

شرف میں بڑھ کے تڑپتا سے مشیت خاک اس کی
کہ ہر شرف ہے اسی دُرّج کا دُرّ مکینوں

“Her handful clay is superior far to Pleiades that so higher are
for every man with knowledge vast, like gem out of her cask is cast.” (Iqbal, 2014a, p.
320)

Women are the nucleus of human society. Allama Muhammad Iqbal is one of the most renowned, valuable, venerated and intellectual Muslim personalities of the 20th century. 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 (Tahir, 2019). In his whole prose and poetic work, he described the rights, duties, status and role of a woman in making humanity. Islam as a divine religion, respects women and every role played by women in society. According to the teachings of Islam Iqbal women are considered as a strong entity, he firmly believes in a woman's empathy, passion and strength (Shah, 2016). Women are one of the strongest

pillars of a society, society relies on women. Thus empowering women is an important factor to pay attention to. Women empowerment refers to the operation of providing women with the authority, resources, and opportunities needed to accomplish gender equality and to engage fully in all aspects of society (Kabeer, 2019). Women should be given the authority to access to education, healthcare, employment, and leadership roles, as well as encouragement to make decisions for themselves and their future.

Women empowerment is important for the establishment of a more just and equal society. It involves prompting women's rights and creating supportive environments that make women capable of reaching their full potential. This will result in a better world for everyone. Allama Iqbal is the national poet of Pakistan, he's a renowned philosopher and poet, who focused on the importance of women's empowerment in his work. He was strongly of the opinion that women should be given equal opportunities to participate in all aspects of society and that their education and empowerment are essential for the progress of the nation (Iqbal, 1953, 2014). We get to learn from his poetry and writings, that Iqbal highlighted the role of women as the first teachers of the future generation and brought attention to their importance in shaping moral and intellectual participation in social and political life (Iqbal, 1953; Shah et al., 2013). He was of the point of view that women empowerment will not only benefit society but also help women develop individually as well. Women have the capability to become great leaders and thinkers. Altogether, Iqbal's thought of women empowerment was on the base of gender equality, education, and the active participation of women in all aspects of social, political, and economic life.

Objective of the Study

The following are the objectives of this research,

- To examine Allama Iqbal's philosophy, with a particular emphasis on his perspectives on women's emancipation.
- The main aim is to reveal Iqbal's explicit position on women's participation in intellectual, cultural, and spiritual domains through a close reading of his writings and speeches.
- The research also aims to investigate how much Iqbal promoted women's involvement in public and political spheres, taking into account the social and cultural issues that were common in his era. The research endeavors to demarcate the evolution of interpretations of Iqbal's beliefs over time by examining the influence of his philosophy on the women's rights movement.
- The study aims to pinpoint any policy suggestions or doable actions put forth by Iqbal to advance women's empowerment, illuminating the degree to which his vision and modern society standards coincide or diverge. The ultimate goal of this study is to offer nuanced insights into the complex aspects of Allama Iqbal's viewpoint on women's empowerment and how it might affect society's perceptions.

Research Questions

The following are the research questions for this study

1. What were Allama Iqbal's views on women's education and intellectual empowerment?
2. What role did Allama Iqbal attribute to women in fostering a harmonious and just society, as reflected in his philosophical works?

Methodology

This research article employs a qualitative research methodology to comprehensively explore and elucidate various phenomena. Unlike quantitative research, which focuses on numerical data, qualitative research systematically collects and analyzes qualitative data. Through methods such as in-depth literature analysis, this approach gathers data that can be organized into thematic categories. The primary approaches utilized in this study are descriptive and exploratory, supported by references from both primary and secondary sources. Secondary sources, including books and articles from historical and contemporary references, are employed to enrich the research findings.

Role of Women in Iqbal's View

Iqbal's thought is based on the spirit of the Quran (Elahi, 2021; Iqbal, 1923). He enriched his vision by conducting in-depth research on ancient civilizations and the advancements of the modern West (Iqbal, 2010; Mir, 2006). The Quran is Islam's primary source of instruction. A Muslim can look up to the life of the Prophet Muhammad as an example. As per Quran, the All-powerful Allah has made each animal and everything in this universe as per an arrangement and a plan. Every particle in this scheme has a goal. There has never been a purposeless creation. From earth to paradise, molecule to abandon, bloom to cultivate, planet to system, and from a drop of water to stream, each creation has its particular, novel and inescapable job. As mentioned in Quran (30:8), "Allah only created the heavens and the earth and everything in between for a purpose and an appointed term". There are various levels and grades of creation. Existences are all connected and create an environment of interdependence for human beings. As quoted in Quran (43:32), "Is it they who distribute your Lord's mercy? We 'alone' have distributed their 'very' livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service."

For Iqbal, the most essential, central and valuable job of a lady is parenthood (Iqbal, 1953). As indicated by Quran, being a mother is the most noteworthy endowment of the All-powerful Allah for a lady for which she has to make a lot of sacrifices (Quran, 31:14). He criticized the Western civilization for rendering women devoid of their procreative role and making them part of the rat race of capitalism. He says,

"Ask the wise men of Europe,
who have hung Their ring in the nose of Greece and Hindostan:

Is this their civilization's highest rung—
A childless woman and a jobless man?" (Iqbal, 2014, p. 320)

The Prophet of Islam said that mothers were the gatekeepers of their children's paradise. Iqbal asserts that the example set by the Prophet's daughter, Fatima al Zahra, is the model for Muslim women and all women. She was referred to as the chief and the best of all women because of her exemplary life (Qazi & Shah, 2023). She was a source of pride for both her father and her husband Ali, both as a daughter and a spouse. She nurtured, educated, trained, and prepared her sons, Hassan and Hussain, to serve as role models for others. As a result, Iqbal portrayed Fatima al Zahra as an idealized daughter, wife, mother, manager, and organizer; He was absolutely certain that a Western woman could not represent the ideal Muslim woman (Eijaz & Ahmed, 2011). The ideal life of Fatima al-Zahra should be emulated by Muslim women for ultimate success (Iqbal, 1953).

Iqbal's Philosophy of *Khudi* and *Bekhudi*

In Iqbal's famous Persian poetic anthology "*Asrar-e-Khudi*" (The Secrets of Self), he portrays the idea that the system of the universe originates in the self, and the continuation of the life of all the living beings also is dependent on the self. The concept of self is also conditioned on love and the act of asking. Love helps strengthen the self and on the other hand, asking weakens the self. There are further three stages of educating one's self that are described in the poem, the three stages are obedience, self-control, and divine vicegerency. The concept of divine vicegerency means a person or individual that represents god on the earth. In Quran (2:30), it is stated that humans are given the vicegerency of Allah on the earth, and they must fulfill their responsibility with attention and devotion.

Therefore, according to the teachings of Iqbal, a woman should be obedient and vicegerent before Allah, she must exercise self-control follow the teachings of Islam and abide by the characteristic traditions of her community (Noreen et al., 2022). But, she must not be fearful of anything, and she must work hard with full devotion to achieve women empowerment.

A community is made by the interaction of different individuals that are lining in that community. A society can only prosper if it is successful in achieving the perfect communal life, and this is when the individuals of the society discover the sensation of self, and this can only be obtained when those individuals guard their communal traditions. In any community, the most important role is of the women, since the continuance of the species is derived from motherhood, and that is why in Islam it is highly stressed to preserve the honor of motherhood. Following are some of the excerpts from the Iqbal's *Ramus-E-Bekhudi*:

If thou lookest well, Motherhood is a mercy, being linked
By close affinity to prophethood,
And her compassion is the prophet's own.
For mothers shape the way that men shall go;
Maturer, by the grace of Motherhood, The character of nations is,

the lines That score that brow determine our estate (Iqbal, 1953, p. 55)

Iqbal's View on Gender Equality

Men and women complement each other. Both men and women have been given specific roles by nature that are necessary for humankind's survival and existence. The woman is at the center of all human activities and society. Iqbal profoundly believed that both women and men can never be equal, the religion of Islam and the communal traditions have assigned different roles and duties to both genders (Ambreen, 2019). Their areas of responsibility are distinct, aligning with their inherent roles, thus mutually complementing each other in societal progress. They maintain proximity, provide support, and equally safeguard each other (Sherwani, 2015). If a woman is well-educated and well-groomed then she can play an important part towards the progression of society (Iqbal, 1953).

Iqbal's views on gender equality were progressive for his time. He advocated for equal rights, opportunities, and dignity for both men and women. Iqbal believed in the intrinsic equality of men and women (Parray, 2011). He rejected the notion of inherent superiority or inferiority based on gender. Iqbal emphasized that both men and women possess unique talents, capabilities, and potentials that should be recognized and nurtured. Iqbal strongly advocated for women's access to education. He believed that education was essential for their intellectual, moral, and spiritual development. Iqbal saw education as a means to empower women, enabling them to participate fully in all spheres of life and contribute to the progress of society. Yet for him, educating and training women based on Western philosophical principles is detrimental for two main reasons: Firstly, it results in an unavoidable tendency to be excessively influenced by and imitate the West, which undermines one's Khudi by stifling individual creativity and potential, ultimately fostering a mentality of subservience. Secondly, the notion of emancipation advocated by the West is incompatible with cultural and religious norms, causing confusion and fundamentally contradicting natural inclinations (Iqbal, 2014).

Iqbal encouraged women's active participation in various fields, including education, politics, arts, and social work. He recognized the importance of women's voices and perspectives in shaping the destiny of nations (Syed, 2009). Iqbal urged women to engage in decision-making processes and contribute to social and political reforms. Iqbal stressed the significance of economic independence for women (Shahbaz, 2021). He advocated for equal economic opportunities, the removal of barriers that hinder women's financial autonomy, and fair employment practices. Iqbal recognized that economic empowerment allows women to exercise agency and contribute to their own well-being and the development of society.

Islam and Women Empowerment

Islam recognizes the crucial role women play in society and places a strong emphasis on women's empowerment. In Islam, people are viewed as equivalent in their humankind status and their admittance to otherworldly prizes. The Quran states: "We will give a good life to anyone who

is a believer and does good deeds, whether male or female” (Andrabi, 2016). Islam supports all kinds of people to look for information and instruction. Peace be upon the Prophet Muhammad, who told that every Muslim, male and female, is obligated to seek knowledge (Andrabi, 2016). The Prophet Muhammad declared the best of the people to be those who are best to their women (Al-Geyoushi, 1970). Islam provides women to possess and acquire property (Quran, 4:7) which in contrast to pre-Islamic Arabian society, where women had no inheritance rights, was a significant advancement. Islam recognizes the important role women play in society and places a strong emphasis on women's empowerment.

Iqbal believed that Islam emphasized the education of both men and women, the empowerment of women is essential for the progress of the society. He precisely focused that Muslim societies need to move beyond the traditional gender roles and empower women to participate fully in all the spheres of life, including education, politics, and the economy (Ambreen, 2019; Shahbaz, 2021).

Islam teaches us the equality of men and women and encourages them to pursue knowledge and education. Iqbal illustrated the Qur'anic injunctions regarding women's rights and the status needed to be fully implemented in Muslim societies to create a more just and equitable society (Ambreen, 2019). As a whole Iqbal taught us that women empowerment and prosperity both go the same way. He believed that by empowering women a society can develop itself and move towards progress (Iqbal, 1953; 2006). As it promotes gender equality, it ensures that women are also provided with the same opportunities as men, which include the right to education, healthcare, and economic resources. When women are empowered they have the authority to make decisions for themselves, they are able to participate in decision-making processes and also contribute to the development of their communities.

Iqbal's Poetry and Women Empowerment

In his poetic Persian anthology *Asrar e Khudi*, Iqbal (1953) highlights the significance of education and empowerment for women. He calls for women to break free from societal constraints and take charge of their own destiny. Iqbal emphasizes the need for women to acquire knowledge, develop their intellectual capabilities, and contribute to the progress of society.

Another poem worth mentioning is "*Walida Marhooma ki Yaad Main*" (In Memory of Late Mother), from the collection *Bang-i Dara* (Iqbal, 2014b). In this poem, Iqbal (2014b) celebrates the strength, resilience, and determination of women. He acknowledges the struggles they face and their contribution to making their children useful members of society. Iqbal emphasizes that women possess immense potential and should be empowered to become catalysts of positive change in society (Tahir, 2019). It is important to note that Iqbal's views on women empowerment are not limited to specific poems but are expressed throughout his poetic works, philosophical writings, and speeches. These examples, however, provide glimpses into his thoughts on the subject and demonstrate his commitment to advocating for women's rights, education, and equal

opportunities. Iqbal (1953) compares two women who are living in different social circumstances. One woman he describes as follows;

Take any peasant woman, ignorant,
 Squat-figured, fat, uncomely, unrefined,
 Unlettered, dim of vision, simple, dumb;
 The pangs of motherhood have torn her heart,
 Dark, tragic rings have underscored her eyes;
 If from her bosom the community
 Receive one Muslim zealous for the faith,
 God's faithful servant, all the pains she bore
 Have fortified our being, and our dawn
 Glows radiant in the lusture of her dusk (Iqbal, 1953, p. 64)

Compared to her, he describes the other woman as;

Now take the slender figure, bosom less,
 Close-cosseted, a riot in her glance,
 Her thoughts resplendent with the western light;
 In outward guise a woman, inwardly
 No woman she; she hath destroyed the bonds
 That hold our pure community secure;
 Her scared charms are all unloosed and spilled;
 Bold eyed her freedom is, provocative,
 And wholly ignorant of modesty;
 Her learning is inadequate to bear
 The charge of her motherhood, and on the dusk
 And evening of her days not one star shines;
 Better it was this rose had never grown
 Within our garden, better were her brand
 Washed from the skirt of the community (Iqbal, 1953, p. 64)

Iqbal's speeches and philosophical teachings further explain his belief in the importance of women empowerment. In his speeches and writings (Ambreen, 2019), Iqbal (1953, 2006, 2014a, 2014b) consistently recognized the indispensable role of women in society. He emphasized that women are not merely passive recipients of progress but active contributors who possess unique insights and capabilities. Iqbal viewed women as essential partners in shaping the destiny of nations and emphasized the need to harness their potential. Iqbal emphasized education as a fundamental aspect of women's empowerment. He advocated for women's access to quality education and stressed the transformative power of knowledge (Noreen et al., 2022). Iqbal believed that education could enable women to break free from societal constraints, expand their intellectual horizons, and actively participate in social, economic, and political spheres.

Iqbal's concept of self-realization (*Khudi*) is central to his teachings. He encouraged women to explore their individuality, develop self-awareness, and cultivate a sense of empowerment from within. Iqbal believed that when women discover their unique talents, strengths, and aspirations, they can contribute meaningfully to society and overcome external limitations (Iqbal, 1953; Shahbaz, 2021). According to Ambreen (2019), Iqbal emphasized the importance of women's active involvement in social and political affairs. He urged women to engage in the decision-making process, advocate for their rights, and participate in public life. Iqbal saw women as agents of positive change, emphasizing their potential to bring about social reforms and shape the trajectory of their communities. According to Parray (2011), Iqbal stressed the significance of economic empowerment for women. He recognized that economic independence provides women with agency, freedom, and the ability to make choices that contribute to their well-being. Iqbal advocated for equal economic opportunities, fair employment practices, and the removal of barriers that hinder women's financial autonomy.

Through his speeches and philosophical teachings (Iqbal, 2015), Iqbal consistently advocated for women's empowerment. He recognized their intrinsic worth, highlighted the transformative power of education, encouraged self-realization, emphasized their socio-political engagement, and stressed the importance of economic independence (Tahir, 2019). Iqbal's teachings inspire individuals and societies to embrace gender equality and create environments that empower women to contribute to the progress and development of their communities.

Ways of Empowering Women

His philosophical insight and teachings offer valuable guidance on empowering and fostering the independence of women, enabling them to play a responsible role in society's development. The main factors to which women can be entitled are education, giving equal opportunities to women, Iqbal profoundly believed that education is the main aspect of women empowerment. The availability of equal opportunities and the main focus of education should be on the development of their intellect, character, and leadership qualities (Shahbaz, 2021). Women should be encouraged to participate in social and political life, their voices should be heard in matters that affect them, and their views and ideas must be kept in mind when making a decision. He was the one who recommended that women should be given the right to vote and to hold political office (Syed, 2009). The right to vote is one of the basic civil rights that are given to every human, thus in the past women were deprived of this authority.

Iqbal was also among the few people who challenged gender stereotypes, he believed that gender stereotypes were a major obstacle to women empowerment. The nation prospers when both men and women work together. He thought that we should make a more gender-equal culture that values the contributions of both genders (Ambreen, 2019; Shahbaz, 2021). Women should be supported in starting their own businesses and pursuing their career goals. In a nutshell, he believed that women empowerment was essential for the progress of society and that it could be achieved

through education, social, and political participation, challenging gender stereotypes, and economic empowerment.

Discussion

In Pakistan, both governmental and non-governmental entities have initiated women empowerment initiatives, with civil society, NGOs, and INGOs showing particularly enthusiastic involvement. While these organizations often align their efforts with global development goals like the SDGs, each also has its own specific objectives and perceptions of women's empowerment, contributing to a diverse landscape of initiatives within the nation-state. Given the direct impact of women's empowerment on social outcomes, it is essential to customize these efforts to local contexts.

In many postcolonial nations such as Pakistan, where governmental authority may be limited, non-state actors like NGOs often play a significant role in governance, emphasizing values such as discipline and efficiency. With approximately half of Pakistan's population being women, it's crucial for both governmental and non-governmental entities to work towards ensuring equal rights, access to healthcare and education, and fostering intellectual growth for women. This inclusive approach facilitates their self-actualization and contributes to personal and collective growth, ultimately leading to improved health conditions and lower rates of maternal and infant mortality.

Moreover, women's participation in politics has been shown to improve governance and political stability, as their diverse perspectives and needs contribute to more comprehensive and effective policies. Empowering women also aids in the fight against poverty, as access to education, healthcare, and economic opportunities enables them to lift themselves and their families out of poverty. Furthermore, promoting gender equality challenges stereotypes and fosters a more inclusive culture.

In essence, implementing Allama Muhammad Iqbal's ideas for women's empowerment can yield numerous benefits for individuals, communities, and societies at large. By promoting gender equality and giving women more power, we can work towards creating a better world for everyone.

Recommendations

Individuals, communities, and governments must work together to implement Allama Muhammad Iqbal's recommendations for women's empowerment in the modern era. There are a few ways which can help us bring his ideas to reality, and ensure that education is gender-neutral. Legislatures, NGOs, and different associations can attempt to give equivalent instructive open doors to young women. This incorporates guaranteeing that young women are given quality training and education (Awan, 2012). Women should be encouraged to get involved in politics and society. Mentorship programs, leadership training, and advocacy for gender-inclusive policies are all ways to accomplish this.

Women should be defended against gender stereotypes, this can be done by rejecting harmful stereotypes that limit women's potential and promoting positive representations of women and men in media and popular culture, anyone can challenge gender stereotypes. Advanced monetary strengthening for ladies is also an important factor in empowering women, Legislatures and different associations can uphold women's monetary strengthening through drives, microfinance programs, business hatcheries, and professional preparation such programs that can help in achieving the agenda of Allama Muhammad Iqbal. The privileges of women should be supported, it is crucial to address the issues related to women that include, including orientation-based brutality, inappropriate behavior, and segregation (Brown, 1971). Legal reforms, awareness-raising campaigns, and community involvement are all ways to accomplish this.

Executing the ideas of Allama Muhammad Iqbal for strengthening the women of the nation in the current time requires deliberate exertion by people, networks, and states. It should be ensured that education is gender-neutral, Governments, non-governmental organizations, and other groups can work to ensure that girls and women have equal educational opportunities. Girls' access to high-quality education, the prevention of gender-based violence in schools, and encouraging girls to pursue STEM careers are all the solutions. Encouragement of women to get involved in politics and society can lead to communal prosperity, women ought to be urged to partake in friendly and political life at all levels. Mentorship programs, leadership training, and advocacy for gender-inclusive policies are all ways to accomplish this.

Gender stereotypes should be defended, everybody can challenge orientation generalizations by advancing positive portrayals of women and men in media and mainstream society, and by dismissing destructive generalizations that limit the true capacity of women. Encouraging women's economic empowerment is another way, State run administrations and different associations can uphold women monetary strengthening through drives, like, as microfinance programs, business hatcheries, and professional preparation (Awan, 2012). Another important measure to take in regard is the advocacy for women's rights. The development and empowerment need to help women address issues and give them freedom. Orientation-based brutality, inappropriate behavior, and segregation are some of the issues that women have to face in society.

These issues can be resolved through legitimate changes, mindfulness-raising efforts, and local area commitment. Generally, carrying out these ideas requires a multi-pronged methodology that includes public authority, common society, and people. We can create a society that is more just and equitable by working together, one in which women are empowered to achieve their full potential.

Implementing Allama Muhammad Iqbal's recommendations for women's empowerment has numerous advantages. Enhanced economic expansion and progress are one of the prime advantages of women empowerment. It has been demonstrated that economic development and growth benefit from women's economic empowerment. Women can contribute to the economy

and create jobs when they have access to economic opportunities, which increases prosperity for everyone.

We can put his ideas into action by encouraging gender equality in education: By addressing the gender gap in enrollment rates and offering scholarships to girls, the government can work to ensure that girls and women have equal access to educational opportunities. Through initiatives like vocational training and community schools, non-governmental organizations (NGOs) and other organizations can also contribute to the promotion of girls' education. The encouragement of women to get involved in politics and society is very vital. The public authority can support women in political cooperation by presenting strategies that advance the portrayal of women in ideological groups and public workplaces.

By providing opportunities for networking and leadership development, women's organizations can also contribute to the cause of increasing women's political and social participation. It is important that women are being defended against gender stereotypes. By rejecting harmful stereotypes that limit women's potential and promoting positive representations of women and men in media and popular culture, anyone can contribute to the fight against gender stereotypes (Brown, 1971). Schools and colleges can likewise advance orientation responsiveness and orientation mindfulness through the educational program. Encouraging women's economic empowerment is also an important factor.

Policies that encourage women's entrepreneurship, such as providing access to microfinance, business incubators, and vocational training, can support women's economic empowerment. Through initiatives that provide training and support for women-owned businesses, non-governmental organizations (NGOs) and other organizations can also support women's economic empowerment. Legal reforms that promote women's access to justice and safeguard women's rights can be implemented by the government. Women's groups can also help women who have been the victims of gender-based violence or discrimination by spreading awareness about their rights.

By and large, executing Allama Muhammad Iqbal's perspectives on ladies strengthening requires a multi-pronged methodology that includes the public authority, common society, and people. We can make Pakistan's society more just and fair by working together to empower women to achieve their goals.

Conclusion

Women empowerment is fundamental for the advancement and improvement of any society. It will help reduce poverty and advance civil rights and equality. Women play an important role in economic growth and development. When they are provided with quality education and economic resources, they can act as a major factor in economic growth and development. They can participate fully in the workforce and contribute to the growth of the economy. Women empowerment will also help in reducing poverty. Educated women are able to support themselves

and their families as well, this will also help in economic development and growth. Despite this, women empowerment also helps in promoting social justice, which helps in reducing inequality and making society more just and equitable (Shahbaz, 2021). This also plays a major role in the strengthening of democracy, empowering women is essential for strengthening democracy, women can help in ensuring that the laws and policies are fair and equitable for all the members of the society.

The research on Iqbal and his views on women empowerment reveals a visionary thinker who recognized the immense potential of women in society and advocated for their equal rights and opportunities. Through an analysis of his poetry, speeches, and philosophical writings, we have gained valuable insights into Iqbal's nuanced understanding of gender dynamics and his groundbreaking contributions to the discourse of women's empowerment.

Iqbal's vision went beyond the prevailing norms of his time, as he emphasized the importance of education in empowering women and enabling their intellectual growth. He believed that education was not only a means of personal development but also a pathway to societal progress. Iqbal called for women to be active participants in shaping their own destinies, free from the constraints of societal expectations and patriarchal norms.

Moreover, Iqbal stressed the significance of women's social and political engagement, highlighting their potential as agents of change and progress. He urged women to participate in the public sphere and actively contribute to decision-making processes (Parray, 2011). By recognizing the transformative power of women's voices and perspectives, Iqbal challenged traditional notions of gender roles and advocated for their meaningful inclusion in all aspects of society.

Iqbal's vision of women empowerment also encompassed economic independence. He understood that true empowerment required women to have control over their financial resources and opportunities for economic growth. By emphasizing economic empowerment, Iqbal sought to ensure that women could contribute to the overall development of society and be self-reliant.

The implications of Iqbal's views on women empowerment are far-reaching and continue to resonate in contemporary discussions on gender equality. His progressive ideas challenge societal norms and offer a framework for realizing a more inclusive and egalitarian society. By critically examining Iqbal's contributions, this research sheds light on his intellectual legacy and provides valuable insights for advancing the cause of women's rights and empowerment.

It is crucial to continue exploring and studying Iqbal's views on women empowerment, as his ideas remain relevant and inspiring in today's world. By embracing his vision, we can work towards creating a society where women are empowered, their voices are heard, and their contributions are valued. Iqbal's unwavering belief in the potential of women serves as a timeless reminder that gender equality is not only a moral imperative but also a pathway to a more just and prosperous society for all.

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