

Research Article

Women's Political Empowerment in Islamic Thought: A contemporary Reading in Light of Texts and Heritage

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Abstract: The current study aims to address the theme of women's political empowerment from an Islamic perspective within the framework of global human rights instruments and constitutions, with particular emphasis on the current Constitution of Iraq passed in 2005. While Islamic texts emphasize the principle of gender equality between the two sexes in rights and obligations, the challenges to women's political empowerment from the current socio-cultural environment prove to be an impediment to the effective political empowerment of women. Using an inter-disciplinary approach to the study of the theme through historical analysis and the use of analytical methods to examine the Quranic texts and prophetic traditions within the framework of global instruments such as the Universal Human Rights Convention passed in 1948, CEDAW passed in 1979, the Universal Charter of Human Rights passed in 2004 by the Arab League, the current study aims to prove that the Islamic texts are consistent with global instruments on the political empowerment of women. Further, the current study aims to prove that the political empowerment of women is not merely a desirable practice but an essential factor for the promotion of global human security.

Keywords: Empowering Women, Political Rights, Islamic Thought, Political Empowerment, WPR.

1. Introduction

The present study explores the exclusion of women in the realm of politics within the nexus of the ethical traditions of Islam and the paradigm of the human security approach [1]. Women comprise half of the population and hold the key position in the formation of the ethical fabric of society. In various areas of the globe, including the Arab-Islamic sphere, despite their significant role in the formation of society's ethical fabric, the female population has encountered obstacles to their political activities on the basis of traditional customs rather than the principles of the faith itself [2] [3]. Despite the fact that the faith established the equality of the sexes in spiritual terms more than fourteen centuries ago, the patriarchal interpretation of the faith has frequently ignored these basic principles [4] [1].

The Universal Declaration of Human Rights (1948) and other treaties have further strengthened political rights of women as universally applicable human rights [5]. The Iraqi Constitution of 2005 guarantees gender equality and sets aside a quota of 25% of seats in Parliament for women [6]. This is a major step towards formal representation of Iraqi women. However, actual empowerment of Iraqi women continues to remain elusive as it is resisted at the socio-cultural level and lacks institutional and policy support [7].

The present study fills an important lacuna in the literature by bridging the divide between Islamic ethical thinking and the human security perspective in the analysis of women's political exclusion. This study, by rereading Islamic scripture, prophetic tradition, and international law from a human security perspective, reveals that women's political enfranchisement is not only legitimate from a religious perspective but also a prerequisite for stability in society and in democratic systems.

The problem of the research revolves around the promotion of WPR and empowerment according to the vision of Islamic Sharia, and by rooting human rights in international and civil declarations and conventions.

The research aims to analyze the concept of WPR and how to interpret them according to Islamic thought, and work to promote women's political empowerment, and to root their political participation in society in accordance with the UDHR and international and civil conventions, and to contribute to the elimination of discrimination between males and females, and to work to eliminate inherited societal norms and traditions that hinder women's development.

The importance of the research stems from improving political women

participation in society and the rooting of the Islamic Sharia. This calls for equality between both sexes. It is also important because it deals with the elimination of attempts to discriminate between the sexes that society has acquired due to the customs and traditions inherited from society.

The study included two topics, the first topic deal with WPR in international conventions, international declarations and the Iraqi constitution of 2005. The first demand was the concept of political rights, the second was the WPR in international conventions and international declarations. The third demand was WPR in the Iraqi constitution of 2005. The second topic was the political rights of women in the Islamic Shari'ah in the society with the first demand: gender equality in the Islamic Shari'ah, and the second demand: the women political and social empowerment in the Qur'anic texts.

The paper will be structured as follows: Section 2 will provide a literature review, while Section 3 will briefly discuss the methodological framework. Section 4 will analyze women political rights from an international perspective, while Section 5 will analyze International Declarations and the Iraqi Constitution of 2005. Section 6 will discuss the WPR in Islamic Sharia in Society. Section 7 will analyze the women freedoms guaranteed in the Islam. Section 8 presents the difference between guardianship and general guardianship and finally, there will be a discussion and conclusion that will provide policy recommendations and suggestions for future research.

2. Related works

Increasing literature has placed the subject of the political participation of women within the broader framework of the concept of human security. Human security has been conceptualized by the UN Development Program (UNDP) in 1994 "to move the traditional state-centric approach to security to an approach that focuses on the security needs of the individual," which includes "freedom from fear," "freedom from want," and "freedom to live in dignity." Feminist security studies build on the paradigm of the aforementioned conceptualization by focusing on the "gender-exclusive elements that threaten collective security," as conceptualized by [8].

Empirical studies show a strong correlation between gender representation in political institutions and reductions in conflicts and increased policy responsiveness and improved social outcomes [9]. Women's political quotas are implemented in post-conflict countries like

Iraq but are not effective in translating into substantive representation because of patriarchal party structures and cultural opposition [10].

Despite such advancements, the issue of conceptualizing the political exclusion of women in Muslim societies as a human security issue has received limited attention. Thus, the purpose of the present study is to fill the gap by using Islamic principles, international laws, and human security approaches to show the significance of the political empowerment of women in the establishment of peace.

Our hypothesis is that there is a higher level of association between state policies, Islamic ethical principles, and global human rights norms concerning women's political involvement and political security or stability in Muslim-dominated countries such as Iraq.

3. Methodology

The research design of this study will be a qualitative, interdisciplinary research design that combines historical, legal, and textual analyses under a human security approach. It will be a deductive research methodology that will begin with an examination of the theoretical constructs of human security and gender justice, and eventually, an examination of their manifestations in primary sources.

The sources of these data include

- Primary religious texts: The Quran and authentic Hadiths.
- International Legal Instruments: UDHR (1948), ICCPR (1966), CEDAW (1979), Arab Charter on Human Rights (2004)
- National legal instruments: Iraqi Constitution (2005), electoral laws.
- Secondary scholarly literature on Islamic feminism, political theology, and human security.

The research undertakes a content analysis to explore thematic consistencies in the religious, legal, and policy literature related to the topic of women's political agency. Similarly, the narratives in the Quranic texts have been analyzed through the perspective of the Maqaasid al-Shariah principles. These principles include the application of 'adal or 'justice,' karāmah or 'dignity,' and the consideration of 'maslahah' or 'public interest.' These principles have significant implications in the evaluation of the human security standards. Although the research doesn't carry out the application of the empirical data collection techniques, it presents the synthesis of the existing literature to frame a comprehensive argument.

4. Women's Political Empowerment as a Dimension of Human Security

In addition to this, there is a range of dimensions of security that go beyond traditional military security. Human security has been proposed as a way of thinking about security that has seven dimensions of security: economic security, food security, health security, environmental security, personal security, community security, and political security. According to this definition of security, political security, the security of the rights of individuals to participate in governance, voice dissent, and access justice—is a necessity for sustainable development.

This is a clear infringement of the principle of political security. When half the population is not represented in the decision-making process, the policies are likely to be made with a particular interest in mind. As a result, marginalization and resentment may lead to civil unrest. In Iraq, despite the constitution recognizing the rights of women and a quota of 25%, the executive leadership and judiciary are dominated by male members. The marginalization of women makes the government more fragile [11].

Women's political empowerment is seen as an outcome and a catalyst in human security. It is seen as an outcome because it represents a society's dedication to equity, law and order, and freedoms of citizenship. It is seen as a catalyst because it improves early warning systems for conflicts through diverse viewpoints, inclusive resource distribution, and accountability systems.

Indigenous examples of female leadership, such as those in the Qur'anic accounts of women in leadership roles (e.g., the consultative leadership of Queen Bilqis in Surah An-Naml, 23-35), illustrate that not only is female leadership allowed, but it is encouraged when it reflects wisdom and justice. By combining this concept of female leadership with that of human security, a more culturally relevant approach to the development of inclusive leadership in Islamic societies may be created.

Thus, the advancement of political rights for women is not just an imperative for equity but also for strategic and national resilience and security.

5. WPR in IC, International Declarations and the Iraqi Constitution of 2005

5.1 The First Demand: The Concept of Political Rights

The jurists differed on the development of a unified definition of the

term rights, and some of them even went on to call it the term freedoms, and it may be useful to explain the relationship between right and freedom because of the many opinions and discussions that have been received about it regarding whether right and freedom are synonymous or independent concepts by mentioning some definitions of right or rights and freedom.

First, the term rights are a voluntary ability or will that be granted by law to a person and draws the limits of its initiation and practice [12]. Human rights have been defined by many definitions. The most important are those rights that apply to all individuals within a society without discrimination and must be respected in all political systems [13]. Also, freedom is embodied in the amount of autonomy that the individual enjoys within society and framework of respect for collective values and standards, and therefore freedom is at once an inherent right and a basic moral value [14].

The concept of public policy also refers to programs, steps, or decisions that are set by official government bodies and with the participation of informal bodies that clearly affect the formulation of public policies of the state [15]. This is because public policies are included in the joints and agencies of the government. They are defined as "a targeted action program followed by individual or collective performance to address a problem or confront an issue or issue [16].

Public policy also defines as a proposed program of action for a person or government within a specific environment to clarify the intended purpose and the determinants to be overcome in pursuit of a goal and the achievement of an intended goal [17].

Also, the recognition of human rights is a guaranteed access to freedoms, and the origin of the term is human rights, as it carries at the same time the traditional freedoms of civil, political, economic and social rights, and therefore all the different differences between freedom and right and human rights. It is an expression of the total perceptions of the individual's development of human rights [18].

The policy of rights is significant that the old constitutional jurisprudence referred to and paid attention to [19]. It still occupies the first rank of rights; through the exercise of this right, it is possible to control to manage the government. So political rights mean the right of individuals of the participation in the management of political projects, or the affairs of individuals within the state, and these rights are recognized only for citizens and not foreigners, but for a certain group of citizens [20]. They are the members who participate in sovereignty, and no matter how extensive the regime is in recognizing and granting such rights based on the principle of popular sovereignty [21]. It is forbidden to grant these rights to foreigners because of their connection to the supreme authority of the state in governance, and this position cannot be assumed by a foreign citizen other than a member of the people.

Thus, women's political rights are recognized by the constitutions and national laws in force related to participation in political life, the administration of state affairs and governance. They include voting, participating in popular referendums, office for various public authorities (legislative and executive), as well as the right to Assume public office based on the law. Some laws restrict WPR to what is approved by national constitutions and laws. Some grant women vote without the ability of running for office, and others grant them the right to run for office in some authorities but not others. Political rights are capable of developing within every state, whether they are granted to men or women, or to both [22], and that states' international conventions. Also, the bill of rights is a guarantee of women's right and human rights in general and the need for governments to commit to promoting basic equality between men and women [23].

6. Second Demand: WPR in IC and universal Declarations

WPR in the Charter of the UN of 1945: The Charter of the UN of 1945 stipulates that agreements concluded by Member States must be registered with the Secretariat of the UN General Assembly [24]. It revolves around defining various provisions of human rights of the Charter of the UN [25]. This Charter is the first step to consolidate gender equality, and its preamble contains several articles, including "We, the peoples of the UN, have committed ourselves to reaffirm our belief in the rights of the humans, in the individual dignity and worth and in the equal gender rights and of nations large and small".

- Article 01 states: "The UN shall achieve international cooperation in the resolution of international issues of an economic, cultural and social humanitarian character. It respects human rights and freedoms, on any bases except as to sex, language or religion, and without gender differentiation."
- Article 08 states: "The UN shall not impose restrictions limiting the permissibility of both genders in the participation in any capacity and equally in its main and minor branches."
- Article 55 states that "for the creation of stability and prosperity for establishing healthy and friendly relations among the UN based on

equality of rights among peoples and of self-determination. The UN shall (c) make respect a common gender human right and freedoms regardless of sex, language, and to truly witness these rights and freedoms [26].

Women's Political Rights in UDHR 1948: The principle from which the UDHR was based is that women's rights are inseparable from the general and comprehensive human rights. Also, equality is the norm and therefore its basis was the decision of equality between all regardless of their position in the mode of production, political or social life. This is evident in the following:

- Article 01 stipulates the "freedom and equality".
- Article 02 stipulates that "all have human rights and freedoms, with no gender discrimination. Through these two articles, the declaration guaranteed the principles for effective political rights and freedoms.

Thus, the UDHR was significant in women's rights with its clear and explicit recognition of equality and equal rights between the sexes in women conventions. However, what is flawed is that it does not specify how it will be implemented. It is not considered an international convention. It is not ratified by member states, and the prevailing tendency in jurisprudence tends to consider it as a document devoid of any legal values [27].

The Women's Political Rights (WPR), as guaranteed by the universal instruments of human rights law—most importantly the "International Covenant on Civil and Political Rights" in 1966—is the guarantee of women's equal rights to civil and political rights. As the above-mentioned research studies [28], the Covenant guarantees women's freedom of expression and free consent in the marriage choice. This includes free consent to accept or refuse marriage. This practice significantly differs from that of the Iraqi society of the middle period of the last century, in which patriarchal social norms commonly caused the exclusion of women from any involvement in spousal decision-making. In some cases, the father became the solitary decision-maker in fixing the marriage of his daughter without her knowledge or consent. Thus, there arose a significant structural barrier to the exercise of autonomy for women. In contrast to such practices, international law requires States Parties to institute practical, actionable measures to ensure that all dimensions of the rights of women shall be protected [29]. Indeed, the defining articles of the International Covenant on Civil and Political Rights demonstrate the seriousness of such intent: Article 2(a) specifically requires "each State Party" to "respect and ensure to all individuals within its territory or subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or status." Article 3 specifically requires that "Every State Party to the present Covenant undertakes to ensure to all individuals within its territory or subject to its jurisdiction the equal right to the enjoyment of all civil and political rights set forth in the present Covenant. In this these rights do not include any which are lawfully accorded in more beneficial terms elsewhere in the Constitution. Furthermore, Article 23 specifically identifies "the family" as "the natural and fundamental group unit of society protected by the law. The family shall receive the care of the State so that it may fully assume its fundamental role in the nation's development. All children have the right to such inheritance. Parents have common responsibility for the care and development of their children. Article 23: Present Covenant applies to the relationships between spouses. It guarantees equality of rights in respect to marriage. Ambition of one spouse shall not influence the choice of career of the other. All marriages shall conform to the laws and regulations of the country. Conclusion of marriage shall not compel a spouse to practice a profession, an occupation or business against his or her will. Article 23: Conclusion of marriage shall require the free consent of both of the parties. Conclusion of marriage shall not compel one of the spouses to practice a profession, an occupation or business against his or her will. Article 23: Conclusion of marriage shall not compel one of the spouses to practice a profession, an occupation or business against his or her will. Article 23: Conclusion of marriage shall not compel one of the spouses to practice a profession, an occupation or business against his or her will. Article 25 guarantees every citizen the right to participate in public affairs. All persons have the right to vote. All persons have the right to seek election. They shall do so through free elections. They shall do so through equality."

Political rights in the Convention on the WPR: It is an international convention adopted in 1952 and enforced in 1954, which aims to codify the basic international standards of WPR. The most important thing that this agreement has provided to women is that they recognize the right of voting and elected bodies, to hold public office, and all public offices with no discrimination [30].

WPR in the Convention on the Elimination of All Forms of Discrimination against Women (WPR): the general assembly adopted the convention on the elimination of all forms of discrimination against women, which came because of efforts made over thirty years. The work carried out by the women's center, which was established in 1946, during which several agreements, statements and declarations were issued, the most important of which was the launch of this convention, enforced in 1981 [31].

UN General Assembly submitted it for ratification and accession by its resolution No. 180/34 of December 18, 1979, and entered into force on September 3, 1981. It is called the International Bill of Women's Rights and currently more than 90% of the member states of the UN are parties to this convention, making it the second largest convention to be ratified after the Convention on the Rights of the Child.

Based on two principles: Universality and indivisibility of women's rights and binding the law of internationally applicable humanitarian principles relating to women's rights. States parties have called for the abolition of discrimination and for their equality with men in civil, political, economic, social and cultural rights. They stress that any act that insults or degrades women must be refrained from of its dignity.

WPR in the Arab Charter on Human Rights: The Arab Charter on Human Rights 2004 is a new version of the Charter issued by the council of the League of Arab States at the ministerial level in 1994 and ratified in TUN is, which includes several articles in the field of gender equality in rights in general and in the field of political rights in particular.

6.1 Article 3 stipulates

Each State Party shall undertake to guarantee to everyone within their jurisdiction every right and freedom recognized in this Charter with no discrimination based on race, color, sex, language, religion or belief, opinion or thought, national or social origin, property, birth, or physical or mental disability.

States parties to this Charter undertake to guarantee the effective equality in enjoying rights and freedoms under this Charter through the implementation of the necessary steps in order to avoid any type of discrimination in accordance with the grounds listed in the preceding paragraph.

In accordance with the principles and spirit prevalent in the Islamic teachings and holy laws, and the relevant laws and conventions in favor of women. It is recognized that equality between the sexes in the enjoyment of all rights is realized through the adoption of all necessary legislative, administrative, and political measures to achieve equality between the sexes in the enjoyment of the rights enshrined in the present Charter.

Article 24 states that "every citizen has the right to:

The exercise of political rights is the basic right of all citizens, whether directly or via freely elected representatives.

Each person is endowed with the right to take part in the affairs of the state, either directly or through their elected representatives through free elections based on the principle of universal equality. This ensures a free expression of the will of the people.

This right extends the privilege to run for public office or the election of a representative who will voice the will of the individual as well as the will of the people through fair and just democratic processes.

Every citizen has the right to occupy public office on the same footing, without any discriminations that run counter to the principles of justice and merit.

Persons have the liberty to form or join a group or association in accordance with the law in order to foster common interests and to exercise their rights. The constitutions assert the right to assemble peacefully through organizing marches, assemblies, or demonstrations. Such rights to assemble will only be recognized if the act is carried out in accordance with the principles.

But these rights shall not be differentiated unless to the extent allowed by law, as required by a society that values freedoms and human rights, on grounds of national security, public order, health, morals, or rights and freedoms of other persons. [32].

6.2 Third demand: WPR in the Iraqi Constitution of 2005

The Constitution of the Republic of Iraq of 2005 refers to WPR such as the participation in public affairs and their political rights: voting, election and candidacy. In addition, according to the constitution, the percentage of women's representation is not less than a quarter (25%) of the members of the House of Representatives, called a quota, meaning a share or a share. Also, the concept of quota since then, this term refers to the allocation of a percentage or a specific number of seats in parliaments. Provincial councils and municipalities to women ensure legislative and decision-making positions, and nations resort to them for the enhancement of women's participation in public life [33].

Under the Constitution, Article 20 guarantees that citizens of both sexes have the right to participate in the affairs of the public and the Political Rights, which include the right to vote, to elect, and to be a candidate for election. Article 39, paragraph 1, also guarantees the liberty to form Political Parties, as regulated by statute. Based on the provision in the Constitution regarding equal representation, Article 49, paragraph 4, provides that the Electoral Law will ensure that women make up one-quarter of the total number of the House of Representatives.

7. Second Topic: WPR in Islamic Sharia in Society

The term rights are derived "right", competence by which the Shari'a determines an authority or assignment, and it means in the language of conformity and approval. Then, politics is defined by Islamic thought as managing the matter and doing what is good for it, and the term politics in this sense is related to the affairs of governance. One of the characteristics of Sharia politics and its most important pillars in Islam is that its source is the Islamic Sharia. This Sharia is free from the meanings of deficiency, injustice and whims, because its legislator is God Almighty, and He has absolute perfection, whether the legislation of these rulings is by the Qur'an or the sunnah of the Prophet, or by action or by reporting. The Almighty said in His dear book: "Today I have perfected your religion for you and accepted Islam as a religion for you" [34].

7.1 The first demand: gender equality in Islamic Shari'ah:

Islam obliged the state to protect the individual and called for equality as one of the basic principles on which it was established. It established a new state in which individuals are equal in their rights and freedoms in the face of public costs and burdens, without discrimination because of origin, language or color. It is in an era in which individuals have known nothing but the system of classes, discrimination and discrimination twelve centuries before the declaration of rights issued by the American and French revolutions at the end of the eighteenth century, and before the issuance of the UDHR by the UN on 10/12/1948.

The Holy Book of Allah mentions Qur'anic verses that indicate gender equality, including but not limited to:

The Almighty said: "Then their Lord answered them, 'I do not waste the work of a worker among you, male or female, from one another.'" (The Noble Qur'an, Soorat Aal-e-Imran: 195). Allah Almighty reminds us in this verse that there is no difference between male and female, they are equal, and in the interpretation of Ibn Kathir He says, "All of you are equal in My reward."

The evidence in the Qur'anic text is clear, is no gender difference. Yet, there is a difference in the interpretations of some of the schools of jurisprudence in Islam. Also, there is a difference between the sexes in the structure of the intellect and the lack of religion, and that the hadiths that describe women as lacking in religion and reason, are incorrect according to the interpretation of some of the other schools of jurisprudence. It is attributed to the Holy Prophet Muhammad (peace be upon him). Perhaps what is meant by lack of reason and religion is directed at a group of women who are drowning in worldly sins and sins, and not ordinary women. Also, intellect may have acquired this deficiency from mixing with society, just as men may be described as deficient in religion and reason because of their many sins, i.e., this deficiency is considered acquired and not formative or subjective.

The Almighty said: "O mankind, beware your Lord, who created you from one soul; then created its match from it, and made from the pair of them many men and women. And your Lord is the One to Whom you make your plea against your children. Indeed, your Lord is the All-Watchful Observer over you all." (The Noble Qur'an, Surah An-Nisa: 1).

Taking described all human beings as having created all human beings from one person, and he knew his servants and warned them that they were all the sons of one man and one mother, Adam and Eve, and that their rights over each other were obligatory, because they were united in their lineage, and that what they need to take care of one another is the right of one another, so that they should be equal and not unjust.

The Almighty said: "Whoever does a good deed, whether male or female, and he is a believer, let us give him a good life, and reward them according to the best of what they used to do" (The Holy Qur'an, Surah An-Nahl: 97). Allah Almighty explains in man must be content with life and charity among themselves for both male and female sexes.

God Almighty said: (O Mankind, we made you from one man and from one woman, and We made you into tribes and nations so that you may know each other. Indeed, the most honorable of you in the presence of God is the most righteous of you. And God is All-Knowledgeable and All-Aware.)" (Al-Qur'an, Surah Al-Hujraat: 13).

Allah Almighty said that he created the children of Adam from one origin and one sex, all male and female, and they all belong to Adam and Eve, but Allah [the Exalted] created from them many men and women, and divided them, and made them peoples and tribes with no difference between the sexes except by piety.

7.2 The second demand: the political and social empowerment of women in the Qur'anic texts

Allah (PB) has mentioned the word empowerment in His dear Book

several times, as in the noble verse: "And those who establish their place in the earth and perform the prayer, and pay the zakat, enjoin what is good and forbid what is wrong, and Allah is the Judge of all things" (Surah Al-Hajj, 41).

Even if the verse was revealed to the four caliphs, it is general in its meaning, so the lesson is in general terms, not with regard to the reason, as stipulated in the principles and rules of tafseer, because empowerment means settling and not excluding women without men, and one of the requirements of empowerment is the building of the land and the quest for sustenance. Thus, rooting women's empowerment of their rights according to the correct Sharia perspective without prejudice to their guaranteed rights or neglecting to consider the wrong meanings and practices of the meaning of women's empowerment. This is because the meaning of empowerment is not a chaotic thing that includes freedom from societal restrictions and the SUN nah of Allah, but rather it is a unique Islamic system that governs individuals and societies.

The Holy Qur'an has narrated to us in several of its verses, and in the words of most commentators, the affirmation of WPR and empowerment on earth, but before presenting them. The definition of women's political empowerment must first be to enhance the effective women participation in decision-making by expanding the range of opportunities, options and alternatives available to them, and developing women and developing their capabilities and capabilities to possess the elements of power. For bringing about change in society through knowledge and self-confidence, and the necessity of empowerment through collective action rather than individual action by adopting global indicators, the UN Political Empowerment Index measures through the political system of the state. For example, parliamentary seats in parliament are the source of legislation and political management in the world for men compared to women. The same is true with decision-making in the executive authority.

With the expansion of the women's rights movement internationally. Feminist movements, organizations, and many countries have also called for the concept of empowerment because it focuses on raising the capacity of women and activating their participation in the development of society in all fields, and one of the international legislations on WPR is the CEDAW against Women, known as WPR in 1979. Among the indicators of women's empowerment and improving their political status in various societies:

Voting in all general elections and nomination for all bodies.

Formulation and implementation of government policy of all government tasks.

Participation in all non-governmental organizations concerned with public life such as the involvement of women in leadership positions and participation in committees. In addition, the provision of non-traditional education and training opportunities involve women in the decision-making process and their decision-making, and their acquisition of skills and organizational value with the aim of establishing feminist organizations to demand women's rights (Figure 1).

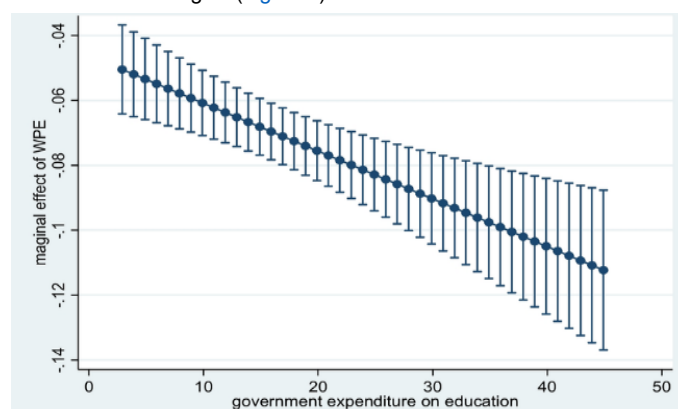


Figure 1: Marginal effect of WPE

Among the examples of women mentioned in the Holy Book of Allah as an example of political empowerment in the land. Moreover, political empowerment has a correlated relationship with social empowerment. Also, the social empowerment of the individual may establish a basis for political participation in building society. In addition, examples of women who wrote history with an immortal narrative and had a role in social and civilizational empowerment and building societies are as follows:

7.2.1 Queen Bilqees Queen of Sheba:

There is evidence in the Holy Qur'an that states that women have assumed the general guardianship, which is the Queen of Sheba (Bilqees bint Sharhabil) who was in the era of the Prophet Solomon (peace be upon him). He did not carry a sign in which he denied her accession, the Almighty said a story about the hoopoe: "I found a woman who owned them and was given from everything, and she had a great throne" (Surah An-Naml, verse

23). This verse indicates the extent of women's political empowerment at that time, and nothing was denied to them except their worship and their people without God. As the Almighty said, "I found her and her people prostrating themselves before the sun instead of Allah, and the Shaytan made their deeds seem attractive to them, so he turned them away from the way, so they are not guided" (Surah An-Naml, 24), but he approved her behavior when the Book of the Prophet of Allah came to her, Suleiman, inviting her and her people to Islam.

So, she consulted her people as the highest leader in the land, with authority and capable of leading her people to the good of this world. Allah Almighty said, "O people, advise me in my matter, I have not been decisive until you bear witness, they said, 'We have given you strength and have given you great strength, and the matter is yours, so see what you order.'

This is evidence that indicates that women have held political positions, although some scholars believe that they should not hold positions that contain provisions, such as military leadership, the judiciary, and other positions, while others believe that women have the right to occupy all positions, including the prime minister.

The Prophet Solomon (peace be upon him) was one of the people who was able on earth and in the time of Queen Sheba. So, the difference between him and her was faith in God Almighty, so the Prophet Solomon (peace be upon him) was able to make Queen Bilqees believe in God and her people after they worshipped the planets and stars.

7.2.2 Mrs. Maryam bint Omran:

She is the only lady whose name is mentioned in the Qur'an more than 30 times. Her story is mentioned in the chapters of the family of Imran, Maryam and the prohibition, and her mother Lady Hannah made a vow to Allah what was in her womb to be a male to serve the church and worship the Lord. I will protect her and her descendants from the stoning Shaytan" (Surah Aal 'Imran, verses 35-36).

Thus, the man made a vow in his son to be a servant in the church, and this vow was not for women, but only for males. Thus, God made her acceptable in the vow, even though she was a female. She was devoted to worship and serve the church and its accessories, and this work is only done by the strongest people of high determination. It was in the knowledge of God Almighty that the child was a female in order to have a share in the service of society at that time. In addition to this, the Prophet Zakariyya guaranteed it, and that growing up with one of the prophets of God inherits faith, chastity and generous morals, which would prepare women to face their society and work in it while maintaining their full modesty.

7.2.3 The wife of Moosa and her sister (may Allah be pleased with them):

They were the ones who used to feed their sheep, as it is stated in the Holy Qur'an: "And when the water of Midian came. He foundation of people watering on it, and he found two women without them who were feeding, and he said, 'What is wrong with you?'"

It is clear from the noble verses that Zipporah used to work in shepherding sheep with her sister, which is a very difficult profession and is often for men, yet she used to go and water the sheep. She did not crowd the men and was not able to fight them, so Moses (peace be upon him) helped them to water their sheep, then they returned to their father earlier than every day. He asked them and they told him the news, so he sent one of them to him to invite him to thank him and reward him, so he went with them. She married to one of his daughters, Safoora, with the difference of scholars as to whether she is the youngest or the eldest, and it is mentioned that the father of the two is Shuaib, the Prophet of Allah, where one of the main objectives of the story was to show the virtue of modesty for women and the value of the profession of shepherding sheep. It is a difficult profession that requires effort and patience in dealing with animals and taming them, as it is a work that is often masculine. Therefore, the Muslim woman can work in any job that suits her psychological and physical composition as long as she adheres to her modesty and chastity, so the profession of shepherding sheep. There is no presence of women in it, and there is no fitnah in it.

7.2.4 Lady Asiya bint Muzahim (may Allah be pleased with her):

She is known as the believing wife of Pharaoh, and this character was referred to by Allah Almighty himself in the Qur'an as follows, "And Allah sets forth an example for the believers: the wife of Pharaoh, who prayed, 'My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his 'evil' doing, and save me from the wrongdoing people'" (Surah Al-Tahrim, 11). This character is known to be among the most exemplary women around the globe. The Prophet Muhammad will say, "The best women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Asiya bint Muzahim, the wife of Pharaoh, and Maryam, the daughter of Imran." It is further stated that a child from Children of Israel will be born,

but his kingdom shall be brought to naught by himself.

It is mentioned that it was said to Pharaoh that a male child will be born in your time that will rob you of your rule. It is noted that Asya gave advice and changed the decision issued by the president of Egypt, the largest kingdom on earth at that time, and prevented the killing of Moses and raised him in its palace. To sum up, these examples are examples to unify a fertile ground for women's permissibility of work in all fields and to contribute to the building of Islamic civilization in all ages and times.

8. Islam has guaranteed women the freedoms and political rights mentioned in many Qur'anic verses

The right of guardianship: Islamic jurists have recognized the full eligibility of women in the subjective guardianship, the infringement of property, and the guardianship that infringes on others, such as immunity and guardianship, i.e. civil matters, with a dispute between them in some parts. Most of them have reserved their eligibility to practice political work at its various levels, as opinions differed on the eligibility of women for general mandates. So, one group went for her ineligibility, and the second group allowed her to assume the general mandates except for the caliphate, while a third group limited her eligibility to the jurisdiction of the judiciary.

We believe that whether there are examples of women's guardianship in the era of Islam. This does not affect women's eligibility for public guardianship, because considering the Qur'anic verses and the hadiths of the Prophet. Also, the non-participation of women in the administrative affairs of the state is due to the nature of social life in the early days of Islam, and it does not disrupt the Shari'a rulings. Surah Al-Tawbah, Verse 17).

The Qur'anic evidence is clear that there is no objection to women taking over public mandates. It is better for them to adhere to the conditions and Islamic rulings, including adhering to the Shari'a rules in terms of etiquette, morals, dress, not showing off, and not being alone with a foreigner. This work does not disrupt her basic function in her home, and the right of her husband and children over her, and that her work does not conflict with her nature and ability.

The apparent meaning of the Quran about the story of the Queen of Sheba indicates that it is permissible for a woman to assume general guardianship, and in the first place, she should assume the guardianship of those who are below her. Therefore, it is known from the approach of the Holy Quran that if a case is presented and then comments on it in a way that indicates support or denial, then the matter is based on what follows it. If he does not respond to anything, then the matter is subject to the approval of the Quran for him, even if what Allah has approved of is false, as in the story of Queen Bilqees.

But the verses are distorted from their appearance, because the Prophet (peace and blessings of Allah be upon him). They were told that a knight ruled over a daughter of a woman ("There is no good in a people, even if a woman commands them"), which indicates that it is not permissible for a woman to assume general guardianship, and the ummah is unanimous in this regard.

The hadith invoked "a people who are not governed by a woman" is nothing more than a commentary on a specific incident that was specific to the Persians at that time. His saying "people" refers to the Persians, since the hadith is about them. As a result, the text should not be taken out of the context of its reality. This is the opinion of Sheikh Muhammad al-Ghazali and Rashid al-Ghannouchi, but the scholars of the fundamentals - as Dr. al-Qaradawi emphasizes - did not agree that the lesson is for the general word and not for the reason.

9. The difference between general guardianship and other guardianship is twofold

The first is that in terms of evidence, there is a text in it that forbids her to take over it, and the ummah is unanimous in it, so it is obligatory to stand within the boundaries of what is mentioned in the texts and what is unanimous, but what is other than that is the principle of gender equality, and the apparent significance of the verses of the story of the Queen of Sheba, because there is nothing that distracts her from her appearance, as is the case with the general guardianship, in terms of text or consensus, and there is even what is permissible, as in the case of the pledge of allegiance to women. Consequently, the matter remained the same, about the permissibility of her assuming these positions as long as she was qualified for it.

The second is that it is suitable for women's fitrah, because the general public is not compatible with women's fitrah, because of their weakness in their structure and their inability to take risks in matters. The

rule is that whoever is weak about carrying out the duties of a mandate that he does not assume.

The right of consultation: The Islamic religion has established a system based on justice and equality between men and women, and as Islam has distributed practical competencies in a way that is in accordance with the natures of masculinity and femininity and includes the right of women's political participation in terms of expressing their opinion. This is shown in the Qur'anic verse ("And their command is a consultation between them") (Surah Al-Shura verse 38), the verse did not concern men without women, as one of the wives of the Prophet Muhammad (peace be upon him) participated. Um Salamah in the peace of Hudaibiyah um Kulthum, the daughter of Imam Ali bin Abi Talib (peace be upon him), participated in some areas of political work. Additionally, Islam granted women the right to express their opinion like men and guaranteed them freedom of belief, as it allowed Jewish or Christian women to remain in their religion and it is not permissible to force them to enter Islam by force.

The right of allegiance: Islam singled out women for a single pledge of allegiance and independent of the pledge of allegiance to men to confirm the independence of their personality. The Prophet Muhammad (peace be upon him) pledged allegiance to women in Aqaba and Medina and pledged allegiance to them by an oath called the pledge of allegiance to women on al-Safa at the time of the conquest of Mecca. (Surah Al-Mumtahana, Verse 12).

The right to lease incest: Nowadays it is called political asylum, and this right has not been given to women in all other heavenly religions, as evidenced by the fact that one of the women, um Hani, the cousin of the Messenger of Allah (peace be upon him). She hired a warrior in the conquest of Mecca and went to the Prophet Muhammad (peace be upon him) and he said: "We have rewarded those who hired us, O um Hani", so Muslim women have an honorable political role throughout the ages since the beginning of the call. They endured abuse, were martyred for the sake of Allah and their religion, emigrated and fought in the invasions, watered and bandaged the wounded. It had a great impact on building society politically, intellectually, practically, economically and socially.

About guardianship, Allah has mentioned in His Book: "Men are guardians over women by virtue of what Allah has favored one over the other and what they have spent of their wealth" (al-Nisa', verse 34). Most of the fuqaha' are unanimous in their interpretation of this verse, where Allah has made guardianship for men, as it is not a deficiency for women and a detriment to their rights and freedom, rather it is an obligation for men, and the truth is that it is an honor for women to serve and meet their requests and be honored if they are the guardians of their homes and husbands.

Allah has mentioned in His Book: "Allah commands you in your children to be male like the fortune of females" (Al-Nisa', verse 11). Some may think that the share of a brother is more than that of his sister in the inheritance because of the difference and inequality between men and women. The truth sister, the legislation is at the height of justice, and it is an honor for women, because the man is the one who is entitled to spend on the women who are under his responsibility, such as his mother and sister if they do not have a breadwinner. This is in addition to his other spending duties, which necessitates a lack of his money, so he made his share double that of women. In the same matter, the woman is entitled to her money from the inheritance and keeps it and it belongs to her without having obligations to anyone who agrees on it, as her father is the one who spends on her if she is not married, if there is no one, then the brother is the one who spends on her, and if she is married, the husband is the one who spends, this in itself is considered a tribute to the woman and the preservation of her rights.

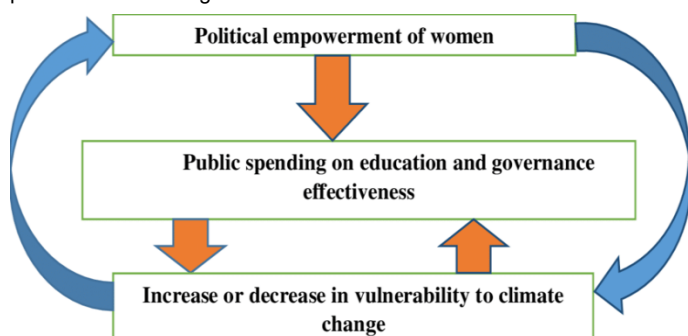


Figure 2: Women Political Empowerment (WPE)

In fact, it is no secret to us that there are several factors and obstacles within society that stand in the way of the growth and development of the role and development of women and their political participation:

Some religiously extremist groups do not recognize women's right to participate in politics, as many women civil society activists are subject to death threats.

The political instability that led to violence and security chaos are all factors that reflected on the psychology of Iraqi women and their reluctance to participate in political work.

The weak political role of Iraqi women is due to the nature of social, cultural and psychological beliefs, i.e., the cultural heritage of tribal beliefs and traditions influences women's social life.

The control of the leaders of political blocs and parties over female MPs in the House of Representatives, which hinders women's activity and becomes restricted by the directives of the party to which they belong.

Thus, one of the most important obstacles to women's political participation is social factors. They include customs and traditions that reject women going out to work and cultural factors stemming from women themselves or from those who are concerned (Figure 2). They prevent women from going out and thus from participating in politics.

10. Discussion and Results

All of these are inherent and inborn rights of all women and are applicable everywhere and at any time. The exercise of these rights is also supported through various international and local legislations of all countries around the world and is also embedded in Islamic principles of justice and human dignity in Arab countries. The exercise of political rights of women at par with men without any form of discrimination is also supported through international laws and Islamic principles as long as it is done within a legal environment of justice and human dignity for all members of society. The political rights of Iraqi women also require incentives at the legislative and cultural levels and some economic incentives at times to match with developments around the world and some of the Arab countries' approaches of positive discrimination in favor of women. The low level of development of political rights of Iraqi women is not because of any denial of political rights of women through Quranic principles and its actual exercise within Islamic boundaries of Sharia law but is because of some very strong cultural and societal issues. Leadership and true social justice cannot be attained without political empowerment of women as part of a holistic vision of Islamic authenticity and development and contemporary requirements of participation and development.

The analysis has identified three main findings:

Doctrinal Compatibility: If primary Islamic sources are examined, especially about Qur'anic accounts pertaining to Bilqis, Maryam, and Asiya, it is clearly stated that females have the capacity to function as leaders and to hold consultations and to become involved in matters pertaining to the public domain. Restrictions have been imposed due to fiqh and not due to any divine commandment.

Legal Policy Gap: While Iraq's constitution and international obligations recognize women's political rights, implementation faces challenges from tribes, parties, and inadequate civil society oversight. **Human Security Nexus:** By excluding women from politics, all seven pillars of human security suffer. This is especially true of political security and community security, which rely on trust within a community. These findings lend support to the hypothesis of the potential of synergies between Islamic ethical systems and human rights principles to create more resilient and inclusive governance systems.

11. Conclusion

The multi-layered analysis of this study reveals that, in fact, the progression of women's rights, especially in terms of political rights, is not just a legal, constitutional, or religious journey, but rather a fundamental measure of human security in a country. The progression of women's human rights has witnessed major shifts, from ancient civilizations, through the moral code of justice that has been outlined in Islam from its inception, and culminating in contemporary times in terms of human rights conventions such as the UN Charter, Universal Declarations of Human Rights, and subsequently in 1979 in terms of a Convention for All Forms of Discrimination against Women (CEDAW). The journey of women's human rights in this regard was predated by more than three centuries by a code of justice and human dignity that women were entitled to, as a fundamental principle rather than a codified provision in a country.

Nevertheless, it is important to note that the major challenge is not with the texts per se—be they religious or international law—nor is it with cultural or religious values and principles. The major challenge is with implementing what is already written through cultural and institutional barriers. Thus, seen through this lens, political empowerment of Iraqi women is not only a religious and/or legal imperative but also a strategic security imperative. The exclusion of half of Iraq's citizens from political processes undermines political stability and government legitimacy and is likely to lead to structural exclusion with potentially devastating effects on its very social fabric. Thus, it is imperative to read policies of political empowerment of Iraqi women through the lens of 'political security' as part of human security with its own set of linkages with the Iraqi government's

ability to secure peace and stability.

Under the aforesaid framework, the study encourages executive powers to develop strategies that reinterpret religious and cultural rhetoric through education that highlights Islamic principles promoting justice and participation instead of marginalization. The study further encourages the legislative powers in Iraq to enhance the powers of civil society organizations as viable platforms for developing female leadership skills and to reassess legislation hindering the active participation of women in the public sphere. Awareness-raising strategies are further encouraged based on data-driven studies such as surveys and studies conducted to identify social groups opposing the participation of women. The aim is to deconstruct stereotypes and promote a collective perception among the population that women are not a "beneficiary group," but rather a partner in nation-building. Considering that the 2005 Iraqi Constitution has equality and non-discrimination provisions that align with the very heart of tolerant Islamic law, the implementation of the rights guaranteed in the Constitution should be stepped up. Among the most significant implementation instruments in this respect is the increase in the percentage of the parliamentary quota allocated to females from 25 to 40%, not as a mere formality, but as an effective tool that allows female members of parliament to form advocacy blocks that have the potential to pass legislation that redresses inequality in society. It is impossible to speak of human security in any society if half of that society is marginalized politically. Feminist empowerment is not an indulgence; it is the very foundation upon which any serious national project that seeks peace and stability is based.

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