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THE PHILOSOPHY OF MARD-E-MOMIN IQBAL'S VISION OF SELFHOOD, SPIRITUAL AWAKENING, AND SOCIETAL TRANSFORMATION

Sundus Tariq

Teacher, Elementary School, Department of Education,
Rawalakot, Azad Kashmir

ABSTRACT: This study delves into the philosophical and spiritual insights presented by Allama Muhammad Iqbal, a renowned poet and thinker, focusing on his concept of *Mard-e-Momin* or the Ideal Muslim. Iqbal's profound understanding of the human condition and his emphasis on self-awareness, self-reliance, and the development of a strong moral character are rooted in Islamic teachings, specifically the Quran and Sunnah. The research explores how Iqbal's symbolism of the *Shaheen* (Eagle) embodies attributes such as courage, perseverance, devotion, and self-control, which are essential for achieving one's purpose in life. Iqbal's philosophy promotes the idea that human beings, endowed with extraordinary qualities, must strive beyond the confines of material existence. The true aim of life, according to Iqbal, is to recognize one's spiritual potential, uphold the concept of *Tawheed* (Oneness of God), and engage in continuous struggle against worldly temptations. Through this self-realization, individuals can unlock their hidden strengths and contribute to the betterment of society. Iqbal emphasizes the importance of action, asserting that real success in this life and the hereafter depends on aligning one's actions with divine principles. The study also highlights the role of *Mard-e-Momin* in societal transformation, arguing that a society built on individuals who embody the qualities of the *Shaheen*

is capable of achieving balance, justice, and unity. Iqbal's vision of a balanced society is one where individuals work harmoniously, educated in both spiritual and worldly matters, leading to a thriving nation that can govern itself under divine guidance. The research concludes by underscoring the relevance of Iqbal's philosophy in contemporary times, offering a message of hope, self-discipline, and spiritual awakening for those seeking to bring about positive change in both themselves and the world.

Keywords: Courage, Devotion, Divine guidance, Ideal Muslim, *Mard-e-Momin*, Moral character, Perseverance, Positive change, Self-awareness, Self-realization, Self-reliance, *Shaheen* (Eagle), Societal transformation, Spiritual awakening, Spiritual potential

All praise is due to Almighty Allah, the Most Beneficent and Merciful. Nothing in the universe exists on its own; everything has a Creator, and that Creator knows best what is suited for His creation. Almighty Allah created the entire universe, humanity, and everything in it in the most perfect form. There is no flaw to be found in His creation. Among His creations, the most unique, complex, and powerful is the human being. Humans have been granted the freedom by their Creator to shape their own destiny, guided by intellect, knowledge, and wisdom, making them superior to all other creatures in existence. The purpose of human life on earth is not merely to eat, drink, pray, earn wealth, or seek fame and status. A higher purpose is to stand for truth. Without the understanding of the Oneness of Allah (*Tawheed*), all other knowledge is incomplete. Everything in the universe is a reflection of its Creator, and human existence itself represents the Creator's greatness. Humans possess both physical and spiritual forces, and these hidden spiritual powers cannot be uncovered through intellect alone; they require a pure heart to be truly explored.

Allah (SWT) says in the Holy Quran, “Indeed, those who believe in the Oneness of Allah and His Messenger Muhammad (PBUH), and fulfill all the obligations commanded by Allah while doing righteous deeds, they are the best of creation” [98:7]. Throughout history, individuals from various walks of life have made significant contributions to humanity through their skills and intellect. Among them is Dr. Allama Muhammad Iqbal, who reshaped the course of nations through the profound message of his poetry, which draws inspiration from the Quran and the teachings of Prophet Muhammad (PBUH). Iqbal's life, philosophy, and achievements reflect the far-reaching influence of his poetry on both individual and collective lives. His poetry transcends any specific community, race, or nation, resonating with all of humanity. The universality of his message makes it relevant not only for his time but for future generations as well. At a time when the Muslim world was experiencing decline and despair, Iqbal's poetry delivered a message of

awakening. He sought to revive hope within the Muslim Ummah, which felt like a body without a soul. In this critical moment, Iqbal reinterpreted the principles of Islam to inspire renewal and strength, addressing the challenges of both his time and the future.

Human history has shown that whenever evil forces begin to dominate, it becomes necessary for a reaction to rise against them. In such critical times, certain exceptional individuals emerge to challenge these destructive, anti-human forces. Dr. Allama Muhammad Iqbal was one such figure, who reshaped the destiny of his nation. He appeared as a reformer for a downtrodden people, dispelling the darkness in the East and guiding them towards the right path. Allama Muhammad Iqbal was born in Sialkot in 1877 to Sheikh Noor Muhammad and Imam Bi, both devout and God-fearing individuals. He began his education in a traditional setting, with his first teacher being Maulana Ghulam Hasan. His extraordinary talent became evident early on and was recognized by his mentor, Mir Hasan, also known as Shams ul Ulama. Iqbal completed his matriculation from Scotch Mission High School, Sialkot, and later passed his intermediate exams from Murray College, Sialkot. (Iqbal, 2004, pp.74-75)

In 1905, Allama Muhammad Iqbal traveled to England for further education. He was enrolled at Trinity College, Cambridge University, where he completed his BA again and pursued law at Lincoln's Inn. After obtaining his law degree, he went on to earn a PhD from the University of Munich, Germany. When Iqbal was born, the Muslim Ummah was in a period of great decline. The defeat of the Muslims in the 1857 War of Independence had left them in a weakened state, and the whole of India came under British colonial rule. Meanwhile, the Ottoman Empire, once a symbol of Muslim strength, was deteriorating rapidly. By the early 20th century, following World War I, the Ottoman Empire had completely collapsed, and much of the Muslim world was under colonial domination, with the exceptions of Mecca, Medina, and parts of Afghanistan. This was one of the darkest eras for the Muslim Ummah, with the Ottoman Empire being referred to as the "sick man of Europe." In

response to this decline, Iqbal expressed his sorrow and hope in his poetry, writing:

تین سو سال سے ہیں ہند کے میخانے بند
اب مناسب ہے ترا فیض ہو عام اے ساقی

The fountains of knowledge and wisdom in India have been dry for three centuries, O Allah! So fill these fountains once again. (Iqbal, 2018, p.315)

Iqbal's poetry was more than just verse; it was a reflection of the teachings of the Holy Quran. He deeply understood the essence of the Quran and Sunnah, and through his poetry, he offered a message that could guide the Muslim Ummah toward a brighter future.

Iqbal (R.A) was essentially a pan-Islamic figure, with a vision that extended far beyond national boundaries. His focus was the entire Muslim Ummah. During 1921-24, when the Ottoman Empire collapsed, Iqbal was deeply concerned about the Muslim world's future. Even earlier, during the Khilafat Movement in India and the Battle of Tripoli when Italy attacked Turkey, his heart was with the global Muslim community. In 1906, as a student in England, he renamed the Islamic Society to the Pan-Islamic Society, reflecting his desire for Muslim unity. Iqbal's emotions and sentiments were purely Islamic, not tied to nationalism. He foresaw a bright and glorious future for the Muslim Ummah.

کب ڈرا سکتا ہے غم کا عارضی منظر مجھے
ہے بھروسا اپنی ملت کے مقدر پر مجھے
یاس کے غنصر سے ہے آزاد میرا روزگار
فتح کامل کی خبر دیتا ہے جوش کارزار

*How can the fleeting sight of sorrow ever frighten me?
I have faith in the destiny of my nation, you see.
My endeavors are free from the element of despair,
The fervor of battle brings news of complete victory there.*

(Iqbal, 2018, p.224)

Awaken to the Dawn-The Transformative Power of Iqbal's Vision and Poetry:

کھول آنکھ، زمیں دیکھ، فلک دیکھ، فضا دیکھ
مشرق سے ابھرتے ہوئے سورج کو ذرا دیکھ

Open your eyes and look above, witness the streak of dawn. (Iqbal, 2018, p.459)

Allama Iqbal was a sage poet whose profound focus and dedication to truth sparked significant change. While many artists in literature express their ideas based on personal observations and perceptions, the work of those who speak from the depths of reality stands apart. Iqbal was one such artist, offering insights into the oneness of God, the reality of the universe, and the true essence of humanity. He not only explored knowledge but also ignited a revolution of thought. Iqbal's poetry has a transformative power that, when understood, can inspire personal growth and, in turn, lead to global change. His words touch human emotions, thoughts, and creativity, making him a poet who could profoundly impact the hearts and minds of people.

Iqbal's poetry inspires individuals to rise above and explore the spiritual dimensions of life's reality. He emphasizes that life is defined by a focus on its purpose and a relentless struggle toward achieving it. Each new day brings hope and opportunities for transformation. Iqbal encourages us not to limit ourselves to this temporary existence, reminding us that there are countless worlds beyond our current understanding, waiting to be discovered—but only through effort and perseverance can we reach our true potential:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

Other worlds exist beyond the stars, more tests of love still to come. (Iqbal, 2018, p.393)

Allama Iqbal was a firm advocate of hard work and dedication. He believed that those who strive tirelessly to achieve their goals will not only succeed but leave a lasting

legacy that endures long after they are gone. Whether one is an artist, writer, speaker, or from any other profession, Iqbal insists that true mastery and professionalism can only be achieved through loyalty, devotion, and relentless effort:

رنگ ہو یا خشت و سنگ، چنگ ہو یا حرف و صوت
معجزہ فن کی ہے خونِ جگر سے نمود

These pigments, bricks, and stones, this harp, these words and sounds, are just the tools; the miracle of art springs from the lifeblood of the artist.

(Iqbal, 2018, p.418)

Soaring Beyond Limits- Iqbal's Vision of the Shaheen and the Mard-e-Momin:

The word *Shaheen* (Eagle) is a powerful symbol used by Allama Muhammad Iqbal in his poetry, representing an extraordinary character with distinctive qualities. In Urdu, *Shaheen* refers to the eagle or falcon, but in Iqbal's context, it stands for much more—it symbolizes courage, self-respect, purity of soul, devotion, relentless struggle, endurance, dignity, self-control, and self-reliance.

The eagle possesses unique characteristics that set it apart from other birds: it flies at great heights, has an exceptionally clear and far-reaching vision, never feeds on dead animals, does not build a home for itself, does not store food for the future, and embodies courage and organization (Attaullah, 2008, p.194).

Countless scholars, artists, writers, and intellectuals have delved into Iqbal's concept of *Shaheen*. His vision of the *Mard-e-Momin* (the ideal believer) has inspired thousands, especially the youth. Those who immerse themselves in the attributes of this remarkable character often find a deep source of positive energy, leading them to explore self-revolution and ultimately become agents of change and transformation:

پرواز ہے دونوں کی اسی ایک فضا میں
کرگس کا جہاں اور ہے، شاہیں کا جہاں اور

The vulture and the eagle soar in the same air, but in worlds apart. (Iqbal, 2018, p.487)

Allama Iqbal used these uplifting terms to inspire humanity, emphasizing that human beings are blessed with extraordinary qualities. The *Mard-e-Momin* embodies attributes that allow him to recognize and harness these divine traits, enabling him to change the world. Allama Iqbal writes:

Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories. It can embody itself only in a world-making or world-shaking act; and in this form alone the content of this timeless experience can diffuse itself in the time-movement, and make itself effectively visible to the eye of history. (Iqbal, 2021, p.145)

Just as the *Shaheen* (eagle) never tires of soaring high in the skies, reaching the peaks of mountains, the Momin (true believer) also never tires, believing in constant effort and perseverance until he reaches his ultimate goal:

موجوں کی تپش کیا ہے ، فقط ذوقِ طلب ہے
پہاں جو صدف میں ہے، وہ دولت ہے خدا داد
شاہیں کبھی پرواز سے تھک کر نہیں گرتا
پُر دم ہے اگر تُو تو نہیں خطرہ افتاد

*What is the heat of the waves but the passion of desire,
The treasure hidden in the shell is a gift from God.
The falcon never falls from flight out of weariness,
If you are full of strength, there is no danger of a fall.*
(Iqbal, 2018, p.586)

Once he develops the confidence of a falcon, he sees his destiny beyond the skies, where nothing is impossible. The *Mard-e-Momin* faces all obstacles and challenges with great courage on his journey toward his final destination. Allama Iqbal was not just a poet but also a profound philosopher.

His philosophy, known as the Philosophy of *Khudi* (self), revolves around the development of a strong character, which is essential for building a strong nation. His book, *The Secrets of the Self*, was translated into English by Professor Nicholson and encapsulates this philosophy. Iqbal's vision was not limited to the Muslims of the subcontinent but extended to the entire Muslim Ummah. The personality of the *Mard-e-Mujahid* (warrior of faith) is far from ordinary—he believes in relentless effort and never gives up until his mission is accomplished.

Iqbal's Vision- Unity Through Tawheed and Selfhood:

Iqbal extensively studied the history of nations and the works of historians. He traveled to many parts of the world, and based on his observations, knowledge, and research, he presented a philosophy grounded in reality. According to him, the system and lifestyle prescribed by Islam is not only the best but also the complete solution to every problem, offering a comprehensive code of life. According to Allam Iqbal Islam guides to resolve all hurdles in the way of personality development of man:

Islam believes in the efficacy of well-directed action; hence the standpoint of Islam must be described as melioristic, the ultimate presupposition of all human effort at scientific discovery and social progress. Although Islam recognises the fact of Pain, Sin, and Struggle in nature, yet the principal fact which stands in the way of Islam is neither Sin, nor Pain, nor Struggle. It is Fear, to which man is victim owing to his ignorance of his environment, and want of absolute faith in God. The highest stage of man's ethical progress is reached when he becomes absolutely free from fear and grief. "They shall neither fear, nor shall they grieve" (Quran 2:38).

The central proposition which regulates the structure of Islam, then, is that there is Fear in Nature, and the object of Islam is to free Man from Fear. This view of the universe indicates also the Islamic view of the metaphysical nature of man. If fear is the force which dominates man and counteracts his ethical progress,

man must be regarded as a Unit of Force and Energy, a Will, a germ of infinite power -- the gradual unfoldment of which must be the object of all human activity. (Sherwani, 2021. p.102)

Islam is the only religion that introduced the concept of a spiritual revolution. Iqbal emphasized that a human being is not significant because of material wealth, nationality, race, country, or color, but rather through the height of their moral character. To maintain and elevate this good nature, one must be willing to sacrifice personal gains for the welfare of the nation. Through this sacrifice, a person attains strong belief and self-confidence. When an individual embodies these qualities, they become like the *Shaheen* (*Mard-e-Momin*). When such individuals unite and work together, they form a powerful and resilient nation. The foundation of human life, according to Iqbal, is based on the concept of the Oneness of Allah:

خودی سے اس طلسم رنگ و بو کو توڑ سکتے ہیں
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا

With selfhood, we can break the spell of color and scent,

*This was the essence of Tawheed (Oneness of God),
which neither you nor I understood.*

(Iqbal, 2018, p.361)

Without the existence of God, the concept of God would not exist, because without the Creator, there would be no reality for the created. This spiritual experience leads humans toward the world of intellect and wisdom. Human nature is complex and often confused, but simultaneously, it is brave, courageous, adventurous, and mystical. As a person progresses through life, they encounter various common and uncommon experiences. Their intellect is always seeking the truth, which ultimately lies in understanding the reality of their Creator. This search for truth demands nourishment for the soul, found in the remembrance of Allah. These principles form the foundation of all beneficial knowledge and the building blocks of strong character—the very traits that Iqbal envisioned for the personality of the *Mard-e-Qalander* (*Shaheen*):

ہزار خوف ہو لیکن زباں ہو دل کی رفیق
یہی رہا ہے ازل سے قلندروں کا طریق
ہجوم کیوں ہے زیادہ شراب خانے میں
فقط یہ بات کہ پیر مغاں ہے مردِ خلیق

*Though there may be a thousand fears, let your tongue
speak with your heart,
This has always been the way of the Qalandars from
the start.*

*Why is the tavern so crowded, you ask?
It's simply because the wise old sage is a man of noble
class. (Iqbal, 2018, p.374)*

During Iqbal's era, the entire Muslim world was under colonial rule. Amid this oppression, Iqbal ignited the flame of self-awareness, self-reliance, and the development of a character built on hard work and honesty. He highlighted the path to true success through adherence to Islamic values and urged the Muslim Ummah to reclaim its status and identity. Central to his poetry was the concept of developing *Khudi* (selfhood) in the character of the *Shaheen* (Eagle). Iqbal believed that embracing Islamic values was the only solution to the Muslim Ummah's problems and the sole way to restore its dignity. Recognizing the difficulty of instilling this concept in the hearts and minds of the people, he adopted both sociological and philosophical approaches to convey his message. He emphasized the purity of thought and aspiration, which he viewed as essential for every member of the Muslim Ummah. Iqbal saw that Muslims had forgotten their true purpose, which is why they lacked the qualities of purity, hard work, honesty, faithfulness, and righteousness:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

*Once again, learn the lesson of truth, justice, and
courage, For you shall be called upon to lead the
world in stewardship. (Iqbal, 2018, p.300)*

He firmly believed that a life without purpose and aim held no real value. Iqbal's method of spreading the message

of Islam and exposing the artificial divisions created by humans to divide nations was both impressive and admirable. He did this through the philosophy of *be-khudi* (selflessness):

جهد کن در بیخودی خود را بیاب
زود تر واللہ اعلم بالصواب

*Strive in selflessness to find yourself,
Hurry, for Allah knows best what is right.*

(Rumi, n.d., p.202: Iqbal, 1990, p. 80)

He asserted that a nation or Ummah is not simply formed by the assembly of individuals; rather, divine revelation and Prophethood are the foundational sources for the organization of the *Ummah*. In divine revelation, there is no discrimination based on wealth, fame, health, or material status. The system of unity and organization within the *Ummah* is grounded in the concept of *Tawheed* (Oneness of God), which declares that there is only one God, the Creator of the entire universe, and He alone is the guardian and protector of all. He is the only Sovereign whose commands must be followed by all individuals. A balanced society can only be achieved by adhering to divine revelation and the belief in *Tawheed*. The primary goal of Iqbal's poetry was to Islamize human thought and character, reshaping them in alignment with Islamic ideals.

Iqbal's Sufi Vision- Struggle, Selflessness, and Spiritual Awakening:

A great mystic poet once said, "Man should reach a point where he sees nothing but God." As a Sufi poet, Iqbal too embraced this concept, rooted in the Sufi belief in annihilation (*fanaa*), often described as "absorption in God." The profound idea behind the phrase "Die before death" reflects a deep truth about the fleeting nature of this temporary life. To attain eternal life, one must understand this reality. "Die before death" signifies the end of all unlawful desires that lead to failures in this world and the next. It involves sacrificing the fleeting pleasures, luxuries, and comforts of this life for the lasting joys of the eternal life. These stages of spiritual realization can only be reached through revelation (*kashf*) and perception (*shahud*). A true

seeker is one who passes through these stages, one by one, ultimately reaching the perfection of the soul:

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ
غالب و کار آفریں، کارکشہ، کارساز
خاک و نوری نہاد، بندہ مولا صفات
ہر دو جہاں سے غنی اس کا دل بے نیاز

*The hand of the true believer is the hand of Allah,
Dominant, creative, effective, and capable.
With an earthly and divine nature, a servant with the
qualities of his Lord,
His content heart is free from desire for both worlds.*
(Iqbal, 2018, p.421)

During Iqbal's time, his interactions with intellectuals from various fields were deeply influenced by his philosophical reflections on social and political matters. His poetry was profoundly shaped by the thoughts, feelings, and perceptions of Maulana Jalal-ud-din Rumi, who had a lasting impact on Iqbal's ideas and worldview.

Tasawwuf is a mystical term introduced for ethical and spiritual system of Islam. Sufi poets used such terminologies to make their spiritual ideas more accessible to the common people. This style of poetic expression was first introduced by Abu Said Abu Khair in the 11th century, continuing to flourish until the end of the 16th century. (Jahangir, 1378, p.15; Bloch, 2019, p.76)

Jami is regarded as the last great poet of this tradition. Another renowned figure, Shams-uddin Hafiz, is credited with introducing "impressionism" in his poetry. In the Indo-Pak subcontinent, poets such as Fughani, Urfi, Faizi, Talib Amuli, Kalim, Bedil, and Ghalib contributed significantly to the development of this style. However, Iqbal recognized the limitations of this poetic approach and chose a simpler, more logical style of expression. This is one of the key reasons his poetry resonates deeply with people across different ages and walks of life, inspiring them to transform their lives and shape history. Iqbal's philosophy of continuous struggle is

grounded in his understanding of the status and role of man in the universe, which aligns with the teachings of the Holy Quran. According to Iqbal, the most significant and meaningful element in the universe is none other than the human being. Humanity is what gives meaning to the cosmos:

حق بات کو لیکن میں چھپا کر نہیں رکھتا
تو ہے ، تجھے جو کچھ نظر آتا ہے ، نہیں ہے!

*But I do not keep the truth hidden,
What you see is not the reality—you exist, but it does not!* (Iqbal, 2018, p.550)

Iqbal sought to inspire individuals to justify their struggle against fate by freeing themselves from the crippling forces of despair, which rob life of its true purpose. This is why Iqbal built his philosophy on the principles of effort and aspiration. He encouraged man to avoid succumbing to hopelessness and not to surrender to the forces of fate. It is crucial to resist such despair because, by doing so, humans prevent further injustices:

مرگ را سماں ز قطع آرزوست
زندگانی محکم از لا تقطوا ست
تا امید از آرزوے پیہم است
نا امیدی زندگانی را سم است

*The end of desire is what prepares one for death,
Life is strengthened by “Do not despair.”
As long as hope arises from constant yearning,
Despair is a poison to life’s being.*

(Iqbal, 1990, p.94)

Instead, Iqbal urged people to launch a campaign against injustice, aiming to create an eternal kingdom of justice on Earth, leading to a realm of true happiness.

Iqbal’s Shaheen- The Ideal Muslim Character:

Allama Iqbal dedicated his efforts to the betterment of the entire Muslim *Ummah*. Through his poetry, he inspired people and guided them toward the right path. Iqbal not only

identified the challenges facing the Muslim *Ummah* but also offered solutions in a compelling manner that appealed to every individual in society. He revealed the hidden wisdom of the Quran and *Sunnah* in an engaging way, using symbols like the *Shaheen* (Falcon) to represent the ideal Muslim character. As a great philosopher and thinker, Iqbal wisely chose the Falcon as a symbol of bravery, devotion, perseverance, endurance, and dignity. However, to truly grasp the essence of Iqbal's message, one must understand the wisdom (*Hikmah*) of the Quran and *Sunnah*.

Iqbal's comparison of the *Mard-e-Musalman* (True Muslim) to the *Shaheen* was not just symbolic; he saw it as a model of selfhood. The Falcon, aware of its true purpose, never sacrifices eternal pleasures for temporary delights. The *Shaheen* does not create a permanent home for itself, preferring to soar through the skies and remain in constant motion. It refuses to be confined by geographical boundaries, relying on its strengths and always aiming to fly higher:

نہ افغانیم و نہ ترک و نہ تاتاریم
چن زادیم و از یک شاخساریم
تمیز رنگ و بو بر ما حرام است
کہ ما پروردہ یک نو بہاریم

*We are neither Afghans, nor Turks, nor Tatars,
We are born of the same garden and are branches of
the same tree.*

*The distinction of color and fragrance is forbidden to
us,*

For we are nurtured by the same new spring.

(Iqbal, 1990, p.222)

The Falcon embodies continuous movement, ensuring it remains active, energetic, and dynamic. Iqbal rejected both extremes of philosophy and presented one rooted in the reality of life and the welfare of all humanity. He emphasized that a true Muslim never becomes a slave to his desires but instead controls his immoral inclinations. A real Muslim does not live like animals, simply following worldly pleasures, but adheres to the teachings of the Creator. His strength lies in

his good deeds and moral values. Iqbal's depiction of the *Shaheen*, or *Mard-e-Momin*, is of a character that spreads positivity and serves all of humanity, embodying the teachings of the Quran and the Sunnah of Prophet Muhammad (PBUH) with undeniable courage and bravery.

Mard-e-Momin- Iqbal's Vision of Courage, Selfhood, and Spiritual Struggle:

A *Mard-e-Momin* is always engaged in a constant struggle against his Nafs (self), and this internal battle elevates him to a state where the impossible becomes possible. In Iqbal's perspective, what truly matters is the practical life of a *Mard-e-Qalandar*—whether he is applying the teachings and moral values he has learned. Achievements are the key to success in both this life and the hereafter:

عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی

یہ خاک اپنی فطرت میں نہ نوری ہے نہ ناری ہے

Through action, life can become either paradise or hell; this being made of dust, by nature, is neither of light nor of fire. (Iqbal, 2018, p.305)

A *Mard-e-Momin*, whose every action aligns with the teachings of the Quran and Sunnah, remains in a relentless battle against worldly temptations. Eventually, he reaches a stage where his actions reflect the will of Allah, becoming a true representative of the Creator. His courage never falters, and as a revolutionary, he transforms every aspect of life with his profound influence. The *Shaheen*, or *Mard-e-Qalandar*, symbolizes courage, bravery, hard work, focus, and revolution. Allama Iqbal used various terms in his poetry to describe the *Mard-e-Momin*, such as *Mard-e-Qalandar*, *Mard-e-Faqeer*, *Banda-e-Momin*, *Tahir-e-Lahooti*, *Derwaish*, Lion of Allah, and *Shaheen*. For someone to achieve greatness, they must first recognize, develop, and strengthen their *Khudi* (selfhood). One who attains this recognition and development is called *Mard-e-Momin*. Such a person taps into spiritual forces that keep his mind and soul ever-alert. A *Mard-e-Momin* is a man of destiny, living on earth but with a constant awareness of the universe's mysteries. He possesses qualities beyond the imagination of an ordinary person:

عقابی روح جب بیدار ہوتی ہے جوانوں میں
 نظر آتی ہے اس کو اپنی منزل آسمانوں میں
 نہ ہو نومید، نومیدی زوالِ علم و عرفاں ہے
 اُمید مردِ مومن ہے خدا کے راز دانوں میں

When the spirit of an eagle awakens in the hearts of the youth, it sets its luminous goal beyond the starry skies. Despair not, for despair is the decline of knowledge and gnosis. The hope of a believer is among the confidants of God. (Iqbal, 2018, p.445)

Mard-e-Momin- The Eagle's Path of Purpose and Perseverance:

A true believer must understand that ambition, determination, and focus on a purpose are essential for achieving one's goals. Such a person constantly strives to soar high, envisioning themselves at the pinnacle of success. However, it is equally true that without perseverance and inner motivation, one cannot reach their objectives. Regardless of the challenges or circumstances, one should never succumb to hopelessness or despair, as these do not solve any problems. The root cause of disappointment often lies in the lack of knowledge, wisdom, and insight. Man remains unaware of the boundless blessings bestowed upon him by his Creator and the immense hidden potential within himself. The compassion and benevolence of the Creator are beyond comprehension without proper understanding. Among all the blessings of Allah, hope stands as a great gift. A *Mard-e-Momin* (true believer) always maintains an optimistic outlook, which guides him toward success, happiness, and countless opportunities. Allama Iqbal beautifully wove Quranic verses into his poetry. He emphasizes that a *Mard-e-Momin* is the embodiment of the secret of *Kun-fa-ya-kun* (Be, and it is). Allah (SWT) says in the Holy Quran, "We have certainly created man in the best of stature" [95:4]. The *Mard-e-Momin* is fully aware of these secrets, the purpose of his existence, and his significance in the universe. He understands that he is not ordinary; he is a rare and unique creation. He is not merely bound by destiny; he is the maker of destiny.

Allama Iqbal (R.A) likened the *Mard-e-Momin* to an eagle, a creature that never tires while soaring through the skies and reaches heights that symbolize the elevated status of a true believer on the peaks of mountains. When the *Mard-e-Momin* develops confidence like an eagle, he envisions his destiny far above the skies, where nothing seems impossible for him:

نہیں تیرا نشین قصر سلطانی کے گنبد پر
تو شاہیں ہے، بسیرا کر پہاڑوں کی چٹانوں میں

You are an eagle and should live on the rocks of mountains. (Iqbal, 2018, p.445)

The eagle (*Shaheen*) symbolizes courage, self-respect, purity of soul and character, relentless struggle, endurance, devotion, dedication, prestige, self-control, and self-reliance. Some historical examples of *Mard-e-Momin* include Hazrat Khalid bin Waleed, Khawaja Nazam-ud-din Auliya, Hazrat Saad bin Abi Waqas, Sultan Muhammad Al-Fateh, and Sultan Salah-ud-Din Ayubi. Islamic history is rich with such brave, courageous, and self-aware figures who embodied the qualities of *Mard-e-Momin*.

These individuals are the remarkable souls endowed with unwavering belief and the leadership of the entire Muslim Ummah. Challenges and hardships themselves are astonished when such blessed individuals rise for the sake of Allah. They are indifferent to the difficulties of life, whether enduring the harshness of deserts, mountains, or extreme climates. Their focus remains steadfast on achieving their goals. Worldly obstacles never distract them from their ultimate objectives:

شہادت ہے مطلوب و مقصودِ مومن
نہ مالِ غنیمت نہ کشور کشائی

They care not for the world and its fleeting pleasures; in their passion, their zeal, and their love for Allah, they seek martyrdom, not dominion over the earth.

(Iqbal, 2018, p.429)

Mard-e-Momin- Beyond Worldly Pleasures, Striving for Eternal Purpose:

The fleeting pleasures and joys of this worldly life hold no value for a *Mard-e-Momin*. He deeply understands the transient nature of material existence, which is why he never becomes attached to it:

یہ مال و دولتِ دنیا، یہ رشتہ و پیوند
بُتانِ وہم و گماں، لَا إِلَهَ إِلَّا اللَّهُ

*This wealth and worldly possessions, these ties and connections,
Are idols of illusion and doubt—there is no god but Allah.* (Iqbal, 2018, p.527)

His aspirations are elevated, and his joys are everlasting. A *Mard-e-Momin* has no desire for worldly rule or governance. Instead, his heart is set on the eternal life, passionately seeking the rewards of the hereafter. His ultimate goal is martyrdom, allowing him to meet his Creator. Death becomes the final step in a journey of devotion, a state of eternal bliss where a true lover of Allah finds the opportunity to see, meet, and dwell with Him in the infinite blessings of paradise. Every individual is gifted with extraordinary potential, but it requires self-discovery and exploration. One's true abilities emerge through a quest for self-understanding. Once these abilities are unlocked, the individual becomes a force of change, a revolutionary, and a shaper of destiny. His talents become undeniable, and his very existence becomes a challenge to all evil forces. When these forces attempt to oppose someone whose exceptional powers are awakened, those powers propel him toward righteous deeds. This is when he truly becomes the architect of his own destiny:

ہر لحظہ ہے مومن کی نئی شان ، نئی آن
گفتار میں، کردار میں، اللہ کی برہان!

A true Muslim renews his grandeur with each passing moment and hour; through his words and deeds, he proves the might and power of Almighty Allah.

(Iqbal, 2018, p.573)

The worth of a Momin lies in his continuous quest and unwavering spirit. His exceptional character holds countless secrets, revealed with every moment that passes. He does not rest like an inanimate object but is always active, constantly striving and working toward his goals. His ambitions and objectives continually evolve, and he remains passionately committed to achieving them. His speech and actions reflect his Creator, as everything he does aligns with the teachings of Allah. His very presence becomes a beacon of light for others, demonstrating the existence of Allah. When people witness the remarkable character of a Momin, they are reminded of Allah's greatness.

The purpose of all effort and discovery is to guide the youth toward the true meaning of life, which is essential for a peaceful and successful existence. Iqbal's concept of *Shaheen* focuses on this critical aspect, as it is the foundation for building strong, constructive characters in society. Iqbal's philosophy of *Shaheen* (*Mard-e-Momin*) has been deeply examined, revealing that the ultimate purpose of human life is to raise the voice of truth. The true aim of every human being is rooted in the concept of *Tawheed* (Oneness of Allah): "There is no God but Allah, and Prophet Muhammad (PBUH) is the last messenger of Allah."

Humans are the most complex and multipart beings in the universe. Their thoughts and perspectives vary from person to person, which is why no human can create a system or law that ensures absolute justice. Only the everlasting Creator of the universe knows what is best for His creations. The system of *Tawheed* is the only one to be followed for the betterment and justice of all humanity. Under this system, all humans are equal. The real purpose of life is to understand this truth and live according to the Quran and Sunnah. A *Momin's* efforts are solely for the sake of Allah, and the fleeting pleasures of this world pale in comparison to the rewards of the eternal life:

گر دلم آئینہ ہے جوہر است
ور بحر فم غیر قرآں مضمّن است
اے فروغت صبح اعصار و دہور

چشم تو بیندہ "ما فی الصدور"
 پردہ ناموس فکرم چاک کن
 ایں خیاباں را ز خارم پاک کن

*If my heart is a mirror without essence,
 If my words conceal anything but the Quran,
 O You, whose light is the dawn of ages and eras,
 Your eye sees what lies within hearts.
 Tear the veil of secrecy from my thoughts,
 And cleanse this garden of mine from thorns.*

(Iqbal, 1990, p.168)

When a person discovers the true purpose of their life, their perceptions and priorities shift. Their thought process evolves, and the hidden truths about themselves and the universe begin to unfold. A constructive thought process emerges, turning thoughts into actions, and actions into habits, which eventually shape a strong personality in society. The development of such a character is based on positive, purposeful thinking. Positive thinking stems from knowledge of truth and reality. Knowledge serves as the foundation for transforming one's assumed thinking process.

Iqbal's Shaheen- The Revolutionary Spirit of Mard-e-Mujahid:

Through various stages of transformation, an ordinary individual becomes Iqbal's *Shaheen* (*Mard-e-Mujahid*). At this stage, all spiritual and supernatural forces within the *Mard-e-Kamil* become fully activated. Life's challenges and difficulties cannot distract him from his life's purpose. The personality of this *Darwaish* and *Qalander* becomes a living example of the teachings of the Holy Quran. His courage and bravery are beyond question. His mind and soul are constantly illuminated with the remembrance of his Creator, and he spends his days and nights in complete obedience to Allah. He strives tirelessly to bring about a revolution for the betterment and advancement of society. For him, advancing society means alleviating the burdens and addressing the problems of the people.

In the course of human history, there is no doubt that the greatest revolutionary was Prophet Muhammad (PBUH), who not only transformed a specific community but saved all of humanity. He worked with the unwavering power of his belief in *Tawheed* (Oneness of Allah). He taught humanity that all knowledge is meaningless without the knowledge of Oneness. The life of Prophet Muhammad (PBUH) stands as the greatest example for all those history-makers and revolutionaries who seek to serve humanity and establish the rule of Allah on earth.

The exceptional abilities that the character of *Shaheen* acquires after a prolonged journey of struggle unify him and enable him to work with unwavering dedication. He avoids all distractions, refraining from activities, food, and drink that might be detrimental to his mental or physical well-being. He is fully aware that he is not an ordinary individual; his responsibilities, tasks, and status are elevated, which is why his choices in life are distinct and purposeful. He navigates life like a traveler, deeply understanding the transient nature of this world, never allowing himself to be consumed by greed or materialism:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

Develop the self so that before every decree, God will ask you: What is your desire? (Iqbal, 2018, p.388)

History is filled with such individuals who unlocked their hidden potential through relentless effort. Allama Iqbal referred to these extraordinary personalities as *Shaheen*. These characters demonstrated how seemingly impossible goals could be achieved and established themselves as the defining figures of their era. While times and strategies may change, Iqbal's *Mard-e-Momin* constantly adapts, remaining up-to-date with modern knowledge, technologies, and global events. He seeks to stay informed and continuously evolves, always grounded in purity and loyalty to Allah. This strength of character allows a *Mard-e-Momin* to capture the hearts of people, and his reforms leave a lasting legacy. He becomes a source of inspiration and motivation for those aiming to

achieve greatness. He doesn't rely on fate; he obeys Allah and becomes the maker of his own destiny:

تقدیر کے پابند نباتات و جمادات
مومن فقط احکام الہی کا ہے پابند

*Plants and inanimate objects are bound by fate ,
But a believer is bound only by the commands of
Allah. (Iqbal, 2018, p.578)*

Unity and Character- Building a Strong Nation Through Iqbal's Mard-e-Momin:

When constructive and positive individuals emerge within a society, they collectively build a strong nation. The development of productive personalities doesn't only uplift individuals but transforms the entire nation. However, a single character cannot sustain its influence for long without the unity and harmony of others in the community. It is essential to create a network of people committed to the progress of humanity. Allama Iqbal stressed the importance of unity within any society. The character of *Mard-e-Momin* is well-organized and knows how to maintain balance by addressing the social, political, economic, environmental, and cultural aspects of society.

Iqbal's *Mard-e-Momin*, regardless of their profession, works with loyalty, honesty, and dedication. Every field and profession requires faithful, devoted, and hardworking individuals who bring reforms and make decisions grounded in justice. Human rights are upheld when people possess the attributes of *Shaheen (Mard-e-Momin)*. This fosters harmony among different professions and communities. When all systems and professions are governed by an honest leader, balance and justice prevail within the nation. Nations with such admirable characters and well-governed systems rise to become the strongest in the world, serving as role models for other communities and societies globally.

A society where its members are vigilant enough to regularly evaluate their actions, ensuring they are progressing, maintaining, and growing, is a society that is truly alive and destined for success. Such a society deserves to govern itself, free from external control. It is the only type of society that

can rightfully fulfill God's will on earth. However, stability and strength within a society can only be achieved when individuals work in harmony and with devotion:

فرد قائم ربطِ ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں

An individual exists only in relation to society. Left alone, he is insignificant. A wave is powerful in the river, but outside its banks, it fades into nothingness.

(Iqbal, 2018, p.217)

Iqbal's Shaheen- A Journey of Transformation and Collective Empowerment:

In conclusion, the topic Iqbal's Paradigm of *Shaheen*: serves as motivation for those who aspire to achieve extraordinary things. Allama Iqbal chose the symbol of the *Shaheen* for the *Mard-e-Momin* because it embodies all the qualities that a true Muslim should possess. It inspires people to recognize their status and responsibilities in the universe. It represents hope, inspiration, and a call to embrace the reality of life, marking the beginning of a new journey filled with purpose, objectives, and determination. When a person realizes their true status in the universe, they commit to change. This decision brings about a revolution not only within their personality but also in society. Every action becomes a reflection of their attributes, and the driving force behind each action is to raise the voice of truth and uphold the concept of *Tawheed* (Oneness).

Thus, an ordinary individual embarks on a journey of transformation, discovering their supernatural spiritual forces. These forces are the essence of the human body. A person activates these forces through righteous sustenance (*Rizq-e-Halal*), self-discipline, and the path of *Faqar* (divine character). As a result, their thinking evolves, and the secrets of their self and the universe are revealed to them. This is a journey from being an ordinary individual to becoming the extraordinary *Shaheen* (*Mard-e-Momin*). The Momin distances himself from unlawful desires, maintaining his self-respect and dignity. He does not compromise his integrity for

fame, wealth, or status in this world. Instead, he holds his honor and ego in the highest regard, never sacrificing them for the fleeting pleasures of life.

Consequently, a *Mard-e-Momin* is called a man of destiny, someone who proves himself as a person of his time. He possesses the ability to turn impossible missions into achievable realities. Though time and strategies may change, Iqbal's *Mard-e-Momin* remains adaptable, staying updated with modern techniques and technology and taking action based on present circumstances. His tireless work and continuous struggle drive him towards his goals, keeping him active and energized. At this level, man understands his duties to himself, his society, and his Creator. He must engage in self-reflection daily, assessing his personality to improve both himself and the society around him. Moving from personal responsibility to collective accountability, he forms a network of individuals, educating and inspiring them to bring about positive change. A nation whose members are aware of their life's purpose, spiritual potential, and responsibilities is one that thrives and succeeds. Such a society has the right to govern itself, free from external control. It is a society that can fulfill God's will on earth, but it can only remain stable and strong if its individuals work together with harmony and devotion.

عصر حاضر کے تقاضاؤں سے ہے لیکن یہ خوف
 ہو نہ جائے آشکارا شرع پیغمبر کہیں
 الحذر! آئین پیغمبر سے سو بار الحذر
 حافظ ناموس زن، مرد آزما، مرد آفریں
 موت کا پیغام ہر نوع غلامی کے لیے
 نے کوئی فغفور و خاقاں، نے فقیر رہ نشیں
 کرتا ہے دولت کو ہر آلودگی سے پاک صاف
 منعموں کو مال و دولت کا بناتا ہے میں
 اس سے بڑھ کر اور کیا فکر و عمل کا انقلاب

پادشاہوں کی نہیں، اللہ کی ہے یہ زمیں!

*Though there is fear in the demands of the modern age,
Lest the Prophet's law be revealed somewhere.
Beware! A hundred times beware of the Prophet's law,
Protector of women's honor, tester of men, creator of men.
A message of death for every form of slavery,
Neither for emperors and kings nor for the wandering
dervish.
It purifies wealth from all kinds of impurity,
It makes the wealthy guardians of their wealth.
What greater revolution in thought and action could there
be,
This land belongs not to kings, but to Allah alone!*
(Iqbal, 2018, p.710)

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