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IQBAL'S CONCEPT OF MARD-E-MOMIN: THE IDEAL MAN AND ITS RELEVANCE TO CONTEMPORARY PAKISTANI SOCIETY

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Abstract

This study examines Allama Muhammad Iqbal's concept of *Mard-e-Momin* as an ideal model of spiritual strength, moral excellence, self-realization, and transformative leadership. In Iqbal's poetry and philosophy, the *Mard-e-Momin* is not merely a pious individual but a dynamic personality who develops his *Khudi* through faith, self-discipline, courage, wisdom, and active engagement with society. The

article explores how Iqbal presents this ideal through Qur'anic references, Prophetic teachings, and symbolic imagery, especially the symbol of the *Shaheen*, which represents independence, vision, ambition, and spiritual elevation.

The study adopts a secondary qualitative and interpretive approach to analyze Iqbal's selected Urdu and Persian poetic works, particularly with reference to selfhood, moral responsibility, leadership, and national reconstruction. It also investigates the relevance of the *Mard-e-Momin* for contemporary Pakistani society, especially in relation to youth identity, ethical decline, social responsibility, and nation-building. The article argues that Iqbal's ideal man continues to offer a meaningful framework for personal development and collective reform. However, it also emphasizes the need to reinterpret this concept in the context of Pakistan's modern social, cultural, and pluralistic realities. The study concludes that Iqbal's *Mard-e-Momin* remains a powerful intellectual and spiritual model for moral leadership, self-awareness, and social transformation.

Keywords:

Mard-e-Momin, Allama Iqbal, Khudi, Ideal Man, Shaheen, Islamic Leadership, Moral Responsibility, Contemporary Pakistan, Youth Identity, Spiritual Selfhood

Introduction

The 20th century brought Allama Muhammad Iqbal forward as an essential Muslim thinker and poet who developed into the "spiritual father" of Pakistan. Iqbal's poems based on Islamic concepts during the period of the subcontinent helped establish fundamental concepts of Pakistan. Iqbal spreads the philosophical idea in his writing about the "Mard-e-Momin" (Ideal Man) through his works. According to this definition an ideal man combines abilities to find himself spiritually with leadership potential toward guiding others toward good transformation. The Mard-e-Momin represents a concept from Islamic teachings as presented in the Holy Quran and the example of Prophet Muhammad (PBUH). The concept held fundamental importance by Iqbal for personal development and served Muslim communities as their guiding principle for achieving progress and success.¹

A "Mard-e-Momin," according to its literal meaning, is a quality man of faith and confidence and has an active personality that shapes everything instead of letting things shape him. The concept of the Ideal Man as viewed by Iqbal is closely connected with his concept of the "Khudi," which is largely the notion of developing one's inner self for personal betterment and community improvement.² Through the image of the Shaheen or eagle, Iqbal demonstrated that the "Mard-e-Momin" strives for high ambitions and one's independence, provoking Muslims to rise above mundane life and its distractions for higher spiritual and moral goals.³

"Mard-e-Momin" defined the practical model of this ideal in Iqbal's poetics, best exemplified by the Holy Prophet Muhammad (PBUH). Iqbal saw Prophet Muhammad as a true ideal leader endowed with qualities such as courage, justice, and compassion, and a strong commitment to truth. He had made a union of personal will with God's will, which served as a light for Muslims.⁴ Most often, he mentioned "Mard-e-Momin" in very heavy contexts and in connection with the conditions Muslims were undergoing. He expected an awakening in Islam through his work and hoped for the revival of the true renaissance based on faith.⁵

While Allama Iqbal's poetry has won adoration and has had a huge influence in Pakistan, little research has been done on how

contemporary readers understand his idea of the "Mard-e-Momin" (Ideal Man). Iqbal's perception of the "Mard-e-Momin," one who is distinguished by self-awareness, spiritual strength, and moral leadership, has mostly been discussed within the framework of Islamic philosophy and history.⁶ However, what has received little attention is how this concept is interpreted and internalized by the people of Pakistan today, more specifically the youth and the intellectuals.⁷

Most studies revolve around Iqbal's philosophical influences and how he describes the "Mard-e-Momin" in his poetry, representing the Quran, selfhood (khudi), and God's vicegerency. To Iqbal, "Mard-e-Momin" was a journey of submission to God, self-control, and acting as a representative of God on Earth.⁸ But what has been less studied is how these notions were understood, contested, or transformed in the modern society of Pakistan. There is still a gap in understanding how Iqbal's ideals were negotiated about contemporary Pakistan.⁹ Iqbal's symbolism of "Shaheen", the falcon, has long maintained the independent and dynamic spirit of "Mard-e-Momin", the man of faith, alive in the minds of the people. However, the cultural, social, and spiritual connotations of this symbolism in the present day have not yet been completely explored.¹⁰ Contemporary studies show that the "Mard-e-Momin" still serves as an inspirational figure for youth; it is critical to investigate how these values fit with their current realities. Some pertinent areas include identity, morality, and social responsibility to articulate the challenges facing individuals today.¹¹

This research was aimed at studying how Iqbal presented the concept of "Mard-e-Momin" for modern Pakistani readers, i.e., the 'Ideal Man'. The "Mard-e-Momin" has become one of the popular themes in Iqbal's poetry and philosophy, being a subject symbolizing the self-actualized individual one who is spiritually mature and morally leads, combining both the Eastern Sufi thought and Western reasoning.¹² "Mard-e-Momin", or the "Perfect Man," is depicted as not only a thoughtful person but also having changed action, with spiritual growth coming along with social responsibility.¹³

The research examines Iqbal's presentation of the "Mard-e-Momin" (Man of Faith) through his poetic works. Through his significant writings Iqbal presents his works through symbolic

language that incorporates metaphors and Quranic references together with teachings from Prophet Muhammad (PBUH). The Mard-e-Momin has been previously defined by researchers as having divinely infused characteristics and prophetic power according to Quranic and prophetic descriptions.¹⁴ Within his vision Iqbal introduces the "Perfect Man" as a model representing the ideal character who expands the mystic and withdrawn perspective of Sufism. According to Iqbal people should actively confront world challenges rather than seeking to bypass those.¹⁵

This study, a secondary but equally important objective, was about how modern Pakistani readers understood and related to the concept of the ideal man in Iqbal.¹⁶ Iqbal's poetry indeed fired millions of minds, but there was little research on how the current young-generation audience viewed "Mard-e-Momin" against today's cultural, social, or spiritual realities. Thus, this research study filled this gap by assessing the relevance of Iqbal's ideas in the fresh context of ever-evolving views on identity, authenticity, and moral responsibility in contemporary Pakistan.¹⁷

This research profoundly contributed towards understanding Allama Iqbal's idea of "Mard-e-Momin" (Ideal Man) as one of the central features of his poetry and philosophy, by investigating his poetic portrayal of that ideal and clarifying how he saw man's potential. According to,¹⁸ Iqbal's "Mard-e-Momin" was a being who, accordantly with mind and instinct, was perfected in morality and spirituality and was a practical model for individual development and for that the social Muslim world. In the case of Khan,¹⁹ the poet interpreted the Mard-e-Momin to be the pinnacle of evolution by humans beings as the ultimate goal of humanity. It not just examined the philosophical origins of the Iqbal ideal persona but also how this image was extended by him such as the 'Shaheen' (falcon) to suggest independence, vision and energy attributes in this context. It demonstrated, thus, the dynamism of the ideal person of Iqbal and the symbolism of his poetry.²⁰

This study was relevant to the investigation of the pattern of thought of Iqbal, and the way that is influencing the current Pakistani culture and values. His self-realization (khudi) about poetry, religious beliefs, and activity is an idea that still motivates people today, in

particular young people; it is their source of light when they have questions about themselves and their identity, morality, and social responsibility in changing the world fast.²¹ The Iqbal who was assigned the title of Mard-e-Momin was not an old-fashioned image of religion but the aspiration of the people driving them beyond the average to confront the issues of the society on the path of self-improvement and to the communal improvement. Accordingly, it demonstrates how the thoughts of Iqbal impacted the ongoing discussions of leadership, character, and nation-building through the discussion of how this ideal remains alive in Pakistani society.²²

Research Objectives

1. To identify the key qualities of the Mard-e-Momin as depicted in Iqbal's poetry.
2. To analyze how these qualities are relevant to contemporary Pakistani society.
3. To explore how cultural and social factors influence readers' understanding of the Mard-e-Momin.

Research Questions

1. What are the main qualities of the Mard-e-Momin in Iqbal's poetry?
2. How do modern readers interpret these qualities in the context of Pakistani society?
3. How do cultural and social factors influence the interpretation of Iqbal's ideal man?

Literature Review

The Concept of the Ideal Man in Iqbal's Poetry

The "Mard-e-Momin" (Ideal Man) by Allama Muhammad Iqbal is one of the main concepts of his philosophy because the Mard-e-Momin is not an idea, but a factual real person, who has strong belief in himself, self-knowledge (khudi) and moral excellence. The ideal figure is envisaged as the representative of God on the earth personifying qualities of spirit, intellect and morals.²³ The Mard-e-Momin refers to someone who takes charge of destiny by the teachings of the Quran and the Sunnah of the Prophet Muhammad

(SAW).²⁴ Visionary, wise and powerful leader inspiring others through character, action and commitment to truth. Such a personality is a role model and thus would be positively changing the world through belief and actions.²⁵

This Quranic notion is reinforced in **Surah Al-Baqarah (2:30):**

And [mention] when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (khalifah).

This verse underlines the vicegerency of man on earth, which Iqbal identifies in his Mard-e-Momin as one who actively embodies God's purpose.

Among his teachings, Iqbal describes Mard-e-Momin as a self-sustaining person who maintains spiritual meaning and eliminates while exhibiting energetic leadership through sustained spiritual excellence. Throughout their life, the Mard-e-Momin wholeheartedly devotes himself to God to execute His purpose while solely staying focused on worshipping Him outside materialistic matters. The Ideal Man demonstrates both the intellectual understanding of life and the divine love of God through *ishq* (Mengal & Magsi, 2023; Mir, 2006). In his work, Iqbal uses the "Shaheen" (falcon) symbol to describe the Ideal Man because this bird symbolizes freedom and strength as well as the ability to meet challenging targets which represent spiritual development over physical achievements (ul Hassan 2023).

چتے نہیں کنجشک و حمام اس کی نظر میں

جبریل و سرافیل کا صیاد ہے مومن^{۲۶}

"Sparrows and doves do not appeal to his gaze
The true believer is a hunter of Gabriel and Israfil"

Iqbal uses symbolism here. Sparrows and doves represent small, worldly goals, while Gabriel (Jibreel) and Israfil symbolize the highest spiritual and cosmic realities. Iqbal argues that a true Momin (believer) does not waste energy on trivial pursuits; instead, his ambition is so elevated that it seeks divine knowledge, spiritual authority, and cosmic responsibility.

عالم ہے فقط مومن جاں باز کی میراث

مومن نہیں جو صاحب لولاک نہیں ہے^{۲۷}

کافر ہے تو شمشیر پر کرتا ہے بھروسہ
مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی^{۲۸}

“Sparrows and doves do not appeal to his gaze;
The true believer is a hunter of Gabriel and Israfil”

Iqbal uses symbolism here. Small, earthly aims are sparrows and doves, the highest spiritual and cosmic ones are Gabriel (Jibreel) and Israfil. Iqbal claims that a true Momin (believer) does not spend his energy on trivial matters, but he so high in his ambition, that he aims at divine knowledge, spiritual authority and responsibility of the universe.

“The world belongs only to the self-sacrificing believer;
He is no believer who is not bound to “Law-laak.”

The rightful heir to the world, Iqbal proclaims, is the brave self-sacrificing Momin.

The term Sahib-e-Law-laak connects true faith to the deep devotion to Prophet Muhammad {Salla Llahu Alayhi WaSallam} and not to the verbal faith only.

“If he is a disbeliever, he relies on the sword;
If he is a believer, he fights even without a blade”

Iqbal compares material power to the spiritual power. The sword represents the outward force, weapons and material resources. The true weapon of the Momin is the faith, conviction, rightness and inner strength.

This aligns with the Quranic reminder in Surah Al-Mulk (67:15):

“It is He who made the earth tame for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.”

The falcon symbolism resonates with the Quranic call to rise above mere survival and aim for higher spiritual realities.

Important Poems and Themes

Iqbal's concept of the "Mard-e-Momin" (True Believer) finds its clearest expression in his "Bang-e-Dara" and "Asrar-e-Khudi." Selfhood (Khudi), according to Iqbal, is a process toward the making of an ideal person, and he emphasizes that this must be done in

conjunction with spiritual awakening and self-realization.²⁹ In his "Bang-e-Dara," Iqbal implores the Muslim community to awaken their inner powers and further develop the qualities of a true believer and true leader. While proven to be true in its spiritual sense, Iqbal's conception of the "Mard-e-Momin" operates as a model for practical leadership and social reform. Iqbal calls for a change in the Muslims, who, in changing their society, shall become a source of self-awareness, strength, and leadership.³⁰

"ہر لحظہ ہے مومن کی نئی شان، نئی آن
گفتار میں، کردار میں، اللہ کی برہان
تہاری و غفاری و قدوسی و جبروت
یہ چار عناصر ہوں تو بنتا ہے مسلمان
یہ راز کسی کو نہیں معلوم کہ مومن
قاری نظر آتا ہے، حقیقت میں ہے قرآن
جس سے جگرِ لالہ میں ٹھنڈک ہو، وہ شبنم
دریاؤں کے دل جس سے دہل جائیں، وہ طوفان"³¹

"ہو حلقہٴ یاراں تو بریشم کی طرح نرم
رزقِ حق و باطل ہو تو فولاد ہے مومن
افلاک سے ہے اس کی حریفانہ کشاکش
خاک ہے مگر خاک سے آزاد ہے مومن"³²

These poetry lines explain the ever awake Khudi (Selfhood) in its full-grown form in the philosophy of Dr. Muhammad Allama Iqbal. Khudi, to Iqbal, is an ever-living, ever-growing self; it is a self which reinvigorates itself every moment; so when he tells us that the Momin has a new dignity and a new vision every moment, he tells us that he is an ever-renewed self, ever-strengthened by its faith and reflection, and its action. The believer has come to be morally clear, that is, when the speech and character of the believer is a testament of God, then there

has been a shift of belief into visible action. Four qualities defined by Iqbal, such as power (Qahhari), forgiveness (Ghaffari), purity (Quddusi), and dignity (Jabarut), are the harmonies of Khudi: strength without cruelty, mercy without weakness, authority without arrogance. By saying that the believer is a reader of the Quran, but in actuality the Quran, Iqbal is referring to the fact that Khudi has so assimilated the guidance of God that it defines the personality of the individual. The pictures of dew and storm demonstrate how flexible Khudi can be: a powerful personality can be soft when it is necessary to heal people and tough when someone has to fight injustice. And similarly, being as soft as silk among friends, and as hard as steel with the battle between truth and falsehood, is a sign of a disciplined Khudi, who understands where pity and protest lie. Lastly, Iqbal, stating that the believer is earth, but not the earth, terms the end goal of Khudi inner no-fear, no-glutton, no-slavehood. Simply put, these verses give the Momin as Khudi realised: a spiritually alive, morally strong, inwardly free, and able to change the world not by force, but by character.

"کوئی اندازہ کر سکتا ہے اُس کے زور بازو کا!

نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں"

"خودی میں ڈوب جا غافل! یہ سرّ زندگانی ہے

نکل کر حلقہٴ شام و سحر سے جاوداں ہو جا" ۳۳

These lines of Dr. Muhammad Allama Iqbal are closely interrelated in terms of his major philosophy Khudi (selfhood) and ideal personality of Mard-e-Momin. Iqbal gives Khudi the inner force, the awakening of self-realisation, purpose and the divinity consciousness of a human being. Once a man falls into Khudi he is soaring above the mechanical routine of day and night and his existence is higher, creative and meaningful. This perfectly grown Khudi gives birth to the Mard-e-Momin a believer, who will have no strength in physical power but rather in spiritual sight and faith and moral courage. A penetra nighah (vision) is capable of changing destinies, which is such a believer has, as his will is in agreement with the divine purpose. Iqbal, therefore, connects Khudi as the commencing stage and Mard-e-Momin as the finalized version: a self-

conscious, fearless man, who is capable of making a history, overcoming his destiny and becoming a force of change in the world.

Existing Research

The study of academic literature on the concept of "Mard-e-Momin" focuses on how Iqbal's philosophy of khudi (selfhood) shaped the idea of the ideal person. For Iqbal, khudi was the central theme under which a man is seen as the representative of God on earth to realize his full potential and to contribute creatively to this world. The Mard-e-Momin combines Quranic tenets with modern philosophy, balanced between *ishq* (love) and intellect, spiritual insight and reasoning.³⁴ He embodies a courageous being, different from others, one who can fathom profound truths with the heart and who may serve as an earthly exemplar of divine guidance. The importance of Iqbal's vision lies in self-empowerment through the balanced application of reason and love and within the ideas of spiritual growth.³⁵

Recent studies have revealed that even today, Iqbal's "Mard-e-Momin" holds great importance, especially in Pakistan. According to Iqbal's concept of an Ideal Man, he would be an icon of charismatic leadership, honesty and courageous social transformation; in short, ideal for the current Muslim societies that await awakening from ignorance in strength, independence and moral leadership.³⁶ His influence is part of the younger cohort inspiring thousands to follow the example of the Prophet Muhammad regarding his wisdom and actions. Research is being done more toward a comparative study of the Ideal Man of Iqbal and the Western figures like Nietzsche's "Übermensch", revealing how Iqbal's vision has strong roots in Islam, countering thought patterns like meaningless and morally uncertain visions of the Western thought world.³⁷

Iqbal's educational philosophy brings the well-rounded personality of the student and detachment from materialistic values which perfectly accord with the ideology of "Mard-e-Momin," as described by Butt & Aijaz, (2023).³⁸ According to one scholar, Iqbal's vision of a "Mard-e-Momin" might be regarded as an exemplary idea of personal and societal change based on Islamic premise and at a point with modern worldly concerns.

Methodology

This study employed a secondary qualitative method to analyze the concept of Allama Muhammad Iqbal describing Mard-e-Momin

(Ideal Man) in his poetry with reference to the symbols of philosophy, masculinity, spiritual identity and national identity in the context of the Pakistani history. The works by Iqbal, especially by *Bang-e-Dara* and *Asrar-e-Khudi*, were analyzed in the study that investigated main topics of the works: self-realization, spiritual development, moral strength, and leadership. The secondary data has been gathered by analyzing the text of the Persian and Urdu compositions of Iqbal with the aid of scholarly books, journal and critical reviews of his writings and works. The paper used thematic and interpretive analyses to determine the main concepts of self-awareness, moral duty and leadership in Iqbal philosophy as well as the extent to which the Iqbal philosophy concepts are being echoed in present-day interpretations in Pakistan. The study was limited by the use of secondary sources, which might create interpretive biases especially in translations of English language which were used to translate Iqbal poetry. However, this study can help in relating to the fact that Iqbal continues to have a perennial impact on leadership and personal growth in modern society.

Finding & Analysis

Theme 1: Qualities of the Mard-e-Momin

Iqbal's poetry often speaks about the "Mard-e-Momin" or the Ideal Man as potent symbols for someone spiritually awakened-forged in the crucible of self-reliance who could lead society. Most important in Iqbal's philosophy is *khudi* or selfhood, the strengthening of the self. The path of *khudi* begins with submission to God, though this is no passive acceptance but an active, conscious affirmation of the qualities of God.³⁹ The following stage is that of self-conquest or mastery, where self-discipline is taught for moral nourishment. Finally, the Mard-e-Momin attains divine vicegerency by being an exemplar of justice, care for his subjects, and spiritual strength. Iqbal's Mard-e-Momin was a miraculous person who was spiritually enlightened; one who came to enlighten others with wisdom and integrity as an agent of change for better changes within his society.⁴⁰

Iqbal envisioned the ideal of a person charged with faith and courage and possessing spiritual strength to seek further knowledge and greater understanding. Following the teachings of the Quran and

the Prophet Muhammad, such a person would encourage a universal realization of humanity above ethnicity and country. Iqbal highlighted the significance of leadership and self-reliance, encouraging men to forge their destinies through willpower and moral excellence; these were essential virtues in the moral and cultural context of Pakistan as a guide for personal and societal development.⁴¹ Iqbal's vision would therefore inspire people toward inner strength forming their moral values and sense of duty towards both individual and collective upliftment. His thoughts remain valid and have inspired the people since then.⁴²

Theme 2: Modern Interpretation

The "Mard-e-Momin" concept which Iqbal presented became understandable for contemporary Pakistani readers by linking it to societal disconnection from self while also recognizing ethical failures that existed during past cultural periods. Iqbal delivered his call at times when Pakistan went through identity crises along with political injustices under conditions of widespread moral decline. Each "Mard-e-Momin" receives an internal strength by embracing both societal values together with their social obligations. This thought promoted community work together with self-improvement and resilience to help people stay true to themselves when dealing with historical difficulties. Iqbal's message continues to deliver significance that leads to personal development along with social progress.

Many discussions about identity together with reform and youth empowerment mentioned Iqbal as a main reference point.⁴³ Next-generation progress was made possible through generations thanks to his idea of the "ideal man" who maintained self-awareness and social orientation. Modern society should be able to resolve contemporary issues through leadership principles based on justice and unity as well as ethical standards. His teachings show how people can meet religious values with evolving life standards today. The "Mard-e-Momin" demonstrated to humanity how faithfulness to spiritual principles and moral values remained possible in contemporary modern life.⁴⁴

Theme 3: Impact of Iqbal's Poetry

Through his poetry and his description of Mard-e-Momin Iqbal profoundly shaped the moral values as well as spiritual and societal perspectives of Pakistan. The idea of "khudi" (selfhood) as described

by Iqbal functioned to guide people into self-examination for the development of national building capabilities.⁴⁵ Through his work, he showed how unity creates joint responsibility which leads to the establishment of a social order based on fairness alongside dignity and self-determination power. Iqbal presented an idea which aimed to inspire individuals toward creating a better upcoming generation capable of designing just societies for their nations.⁴⁶

Mard-e-Momin established itself as an actual method to raise personal and national development through recommendations for cultural identity respect and ethical conduct adoption.⁴⁷ Through his philosophy, Iqbal left a lasting impact on education politics and literature by promoting cultural revival alongside self-awareness according to Khan (2024).⁴⁸ His philosophy established a system to handle modern-day problems which continue to impact Pakistan's developing social framework.⁴⁹ This system shaped the new generation's way of thinking along with their moral development at a personal level and collective level.

Discussion

Interpretation of Findings

Today's Pakistani readers deeply appreciate the powerful attributes that Allama Iqbal depicted as "Mard-e-Momin" through his poetry. The combination of intellectual and loving elements and religious and rational perspectives that Iqbal described in his depiction of the ideal man continues to apply well to Pakistan's struggle between cultural preservation and present-day advancements.

The Quran confirms these ideals in **Surah Al-Imran (3:160)**:

“Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.”

Here, the Quran provides a framework for the social and moral duties that the Mard-e-Momin is expected to fulfill.

Furthermore, the call to resilience and patience in leadership finds Quranic support in **Surah Al-Anfal (8:46)**:

“And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.”

This verse echoes Iqbal's repeated emphasis on unity, courage, and perseverance for collective progress.

Finally, the embodiment of fearlessness and steadfast commitment to truth that Iqbal praises in Mard-e-Momin reflects **Surah Al-Ahzab (33:23)**:

“Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.”

These Quranic foundations enrich Iqbal's poetic vision, demonstrating that his concept of Mard-e-Momin is not only rooted in literature but firmly anchored in the Quranic worldview of faith, justice, resilience, and leadership.

The ideas of Iqbal continue to motivate numerous individuals but a few scholars debate their appropriateness for contemporary multicultural societies. According to Ul-Haq (2024)⁵⁰ the emphasis on authenticity and moral courage presented by Iqbal remains crucial but his thinking might be insufficient for addressing present-day multicultural conditions in Pakistan. The critics point out that the "Mard-e-Momin" (the ideal man) definition proposed by Iqbal shows excessive emphasis on unity and religious character while overlooking the important social, ethnic and sectarian challenges facing Pakistan. The idea of an independent moral person who drives personal and social development ignores how different ethnic and social communities require specific approaches to nation-building in Pakistan. The “Mard-e-Momin” concept maintains its symbolic importance as a moral value but some believe it creates dialects with modern requirements.⁵¹

Cultural and Social Relevance

Throughout his works Iqbal depicts the "Mard-e-Momin" because Pakistan's culture values religious depth and moral strength that establishes leadership from Islamic as well as philosophical perspectives. Aslam et al. (2023)⁵² explain that the essential

characteristics of Iqbal's perfect male match the intellectual discipline with inner fortitude which define Pakistan's identity. His intellectual model designed through Islamic beliefs combined with Western philosophies created a special mix that aimed to boost people's abilities and unify citizens nationwide. Iqbal's thoughts about national consciousness in Pakistan became greatly influential leading academic and political discussions to use his ideals as representations of personal accountability and strong leadership alongside fortitude.⁵³ The “Mard-e-Momin” archetype maintains powerful influence within Pakistan's cultural psyche to motivate citizens toward ethical behavior in national development.

The philosophical concepts of Iqbal maintain their relevance in modern times while facing resistance because Pakistan has expanded into multiple ethnicities and religious sects. According to Sheikh (2023)⁵⁴ the unified religious identity specified in Iqbal's Mard-e-Momin concept fails to address Pakistan's current societal diversity. The principle of religious unity proposed by Iqbal during Pakistan's current era creates difficulties for collective unity in society. The concept of unified religious community fails to address Pakistan's culturally diverse social landscape with multiple religious and cultural and ethnic groups. The debates about inclusivity and pluralism emerge frequently in Pakistan's political space which struggles with deep-seated ethnic identity and sectarianism issues.

Although various tensions persist Pakistan's national identity owes its formation to the enduring ideals of Iqbal. His vision of ethical behavior combined with perseverance and intellectual development created guidelines for public participation in the national development effort.⁵⁵ Iqbal's “Mard-e-Momin” concept maintains its capability to motivate people toward both their individual best and service for national objectives. The nation continues to seek national development through its challenges while remaining central to both cultural and political discussions in Pakistan.⁵⁶

Implications for Education and Society

The idea of Iqbal's philosophy applied to the modern educational programs gives the option of developing leadership potential along with the enhancement of moral responsibility and increased self-awareness in Pakistani youth. Iqbal doctrine of khudi and Mard-e-

Momin features have been extensively used in the educational system to produce students who think critically and act ethically at the same time. The application of these philosophical assumptions to the curriculum, says Nadwi⁵⁷ (2022) students are left with a higher ability to develop individual responsibility through moral integrity that the future leaders require. His vision Iqbal explains to students how to deconstruct their social and political world, in an effort to create knowledge regarding their responsibilities as active members of Pakistani society.

The scholars recognize the need to adjust the Iqbal's philosophy in such a way that it can be easily applied to the modern socio-cultural realities of Pakistan. Butt and Aijaz⁵⁸ (2023) highlighted the significance of the work by Iqbal but they recommended modifications to enhance inclusiveness along with tolerance and social cohesiveness. The way Iqbal philosophy is interpreted in Pakistan must be used to enable respect and understanding among the members of various religious orientations and cultural orientations⁵⁹ since a state like Pakistan has diverse populations. Self-dependence and ethical leadership are one of the fundamental values that could guarantee the progress of the society by the concepts of the Mard-e-Momin that promote not only the national unity but also the needs of modern times.⁶⁰

The philosophy of Iqbal presents a hope of promoting the development of the Pakistani society when the society needs to balance between the traditional and pluralistic thought and flexibility. Khan⁶¹ (2022) also highlights the importance of understanding the existing Pakistani social and political barriers in the way the philosophy of the Iqbal should be implemented and adapting its postulates accordingly before implementing it in a particular context. The approach would end up creating leaders who uphold their culture yet remain conscious of current affairs in order to take Pakistan to a higher level of socio-political progress. The modern pluralistic society can dynamise the alternatives by means of critical Iqbal encounters since it supports both ethical foundations and philosophical values Iqbal advocated.⁶²

Pakistan is transforming socially and politically and the Mard-e-Momin cultural icon must be constantly re-evaluated to gain its

current worth. The national tradition continues Iqbal's ideals of spiritual vigor and individual autonomy and attitude to leadership but it is important to interpret them critically to use them to our current situation of pluralism in society. It will be possible to preserve the relationship with Iqbal's work by the application of his ideas to the issues of modern life.

Conclusion

According to the theory of Iqbal about the Ideal Man he created in his work called *Mard-e-Momin*, he laid down the eternal plan of profound personal development which is based on full spiritual character and full ethical and intellectual values. The main aspects of this thinking include the spiritual power and inseparable faith autonomy and good leadership abilities and strong commitment to justice and correct values. According to Iqbal, the "*Mard-e-Momin*" is an essential individual who cannot be associated with empty religious behavior as well as mere faith activities. The model self-according to Iqbal combines self-realization of spiritual intuitions with action in combination with active linking of contemplation with responsibility in the world.

The *Mard-e-Momin* according to Iqbal is the Ideal Man since a man derives his sustenance through Islam along with Quranic teachings as well as Prophet Muhammad PBUH as his prototype. The moral values built in by this process of inspiration, give men a need to bring about positive changes in social life as well as positive change. The Ideal Man has to be the visionary of creative change in the struggle against injustice as he strives to achieve greatness. A dying man finds courage in his Godly love to God, as well as his belief in his task of making a world or developing the world.

This concept is specifically applicable to modern day in Pakistan, a nation that is faced with various identities, governance and other social threats. The *Mard-e-Momin* by Iqbal provides a model of leadership that has very strong ethical foundation and spirituality. In a world where words and actions are usually at variance with one another, the *Mard-e-Momin* emerges as a leader who can encourage the citizenry to move beyond the level of mediocrity, and work towards an elevated level of morality and intellectualism.

It is also considered to be a national regeneration plan. The educated individual is expected to take care of his/her own development and also help to build the social structure. The Mard-e-Momin embodies the strength of not giving up when all is stagnant and ingenuity in disorderliness and fragmentation. There is a balancing exercise of the greatness and humility of the ideal that cherishes individual excellence and a strong sense of social responsibility.

The ideas expressed by Iqbal persist in the moral and philosophical discussions, which still occur in Pakistan. His vision can never become obsolete since he would have always looked at his vision to new situations where he would have found universal values within the vision. The "Mard-e-Momin" is the beacon of hope strength and purpose in every experience, in any literature, education, or other life in the world. The fact that his ideas are the most timeless is one of the reasons why he can be described as adaptable to times and as a result, future generations would find new methods of reinterpreting and utilizing his ideas.

Iqbal is not only rendering Mard-e-Momin historical or poetical ideal; it is a concept, which breathes, leading to individual concatenation and social development. It challenges people to be in unconditional clarity, faith and pity amidst the shaky premises of the usually foggy and ethically tattered world.

Recommendation of the Study

It is suggested in the study that emphasis in the concept of Mard e Momin should be made in the education system of Pakistan's in different subject areas like literature, Islamic studies and philosophy. This would enable the students to value and internalize the Iqbals vision when it comes to selfhood, spiritual power, and leadership. The propagation of the ideal man of Iqbal is also greatly required via literature, media as well as cultural activities. The most suitable media to bring out the characteristics of the Mard e Momin would be TV, theatre, and Internet to use relatable stories of modernity.

In order to examine the Iqbals vision in relation to contemporary social, political and moral issues that the nation is confronted with, interdisciplinary research should be recommended by the academic

institutions. The comparison with other philosophers in the world would also make the study of Iqbal's thought more fruitful. The research also suggests that national literary organizations and universities are encouraged to carry out programs, seminars, workshops, and activities among youths that inculcate and instill those moral, intellectual, and spiritual values as they are represented in the poems of Iqbal. The research suggests a resurgence of Urdu literary criticism which will particularly emphasise on thematic analysis of the works of Iqbal. This will assist in setting the *Mard e Momin* as more than a symbol of poetry but as a direction in which people and the nation should change.

Future research

The research question that the future investigation may attempt to address is whether the concept of *khudi* (selfhood) by Allama Iqbal is applicable to the current Pakistani society in enabling the young generation to gain control over their lives. Iqbal was saying that the self needs to be reaffirmed in order that a person could aim his full potential; which is perhaps a wise way to address the various issues that the youth are grappling with in these modern, fast-paced and dangerous days. Other scholars can also turn to the role of Iqbal in the formation of Pakistani nationalism and the way his poetry served as a source of information about different regional identities in the nation. His thoughts helped to develop a national identity which transcended ethnic and language lines to establish a community.

A thorough analysis of Iqbal in the context of his political ideology especially with regards to the notion of an Islamic state can shed more light to the current political scenario in Pakistan. Thinking of what the evaluation of the current meaning of his ideas may be, it may be assumed that to start with the identification of the modern problems that may plague Pakistan in the context of making Islamic values consistent with the modern rule. Such studies of Iqbal affectivity could however think of contemporary Pakistani literature as something that has been nourished by his poetry and keeps his intellectual heritage alive in the minds of many more poets and writers. Iqbal ideologies about religious and cultural pluralism might also be applied in offering the remedies to the current social

challenges encountered in Pakistan since it would help unify a multicultural society into a more cohesive unit.

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