

Philosophy Of Resistance Interpreting Contemporary Military Operations Through Iqbal's Vision

Noor Fatima

National University of Modern Languages (NUML), Islamabad, Pakistan
noorshaukat678@gmail.com

Abstract

Dr. Muhammad Iqbal, a prominent 20th-century Islamic scholar, is utilized in this research to examine modern armed resistance. In regions such as Kashmir, Palestine, and Afghanistan, resistance encompasses social, political, and religious dimensions alongside traditional military actions. Indigenous frameworks often frame standing up to oppression as a moral and religious duty, whereas contemporary Western military literature typically discusses it as a struggle against extremists or insurgents. Iqbal argues that when ethics and strategy are integrated, following *Khudi* (selfhood), symbolized by the eagle (*Shaheen*), enables individuals to break free from tyranny while progressing toward self-realization. Methods such as *Ijtihad* (independent reasoning) and *Faqr* (spiritual poverty) allow people to discover local, flexible modes of resistance grounded in moral and spiritual principles. Methodologically, the study adopts a quantitative cross-sectional research design, using structured questionnaires administered to 328 participants, including military personnel, resistance-affiliated individuals, and academic scholars from Pakistan, Kashmir, and Afghanistan. Statistical techniques such as descriptive analysis, correlation, and regression modeling are employed to examine the relationship between engagement with Iqbal's philosophy and strategic moral decision-making. Recognizing that understanding Iqbal's perspectives on culture and morality is essential, this study addresses a critical gap in literature by applying Iqbal's vision to contemporary conflicts. This research contributes to the emerging discourse on resistance ethics, incorporating Iqbal's philosophy to decolonize strategic studies and offer fresh insights for strategists, policymakers, and scholars engaged in asymmetric warfare and liberation movements.

Keywords: Muhammad Iqbal, *Khudi* (Selfhood), *Shaheen* (Eagle Symbolism), *Faqr* (Spiritual Poverty), *Ijtihad* (Independent Reasoning),

Resistance has transformed from a simple military strategy into a multi-faceted social, political, and philosophical phenomenon in today's world, marked by protracted confrontations, unequal combat, and ideological clashes. Insurgencies, counter-insurgencies, hybrid warfare, and ideological resistance movements are increasingly integral parts of modern military operations, expanding the scope beyond traditional state-versus-state fighting (Grushetsky, 2021). A philosophical perspective, and more specifically the intellectual framework offered by Muslim scholars, might provide light on the motivations and strategies for resistance in this dynamic context.

A great example of such an influential thinker is the 19th-century Islamic philosopher, poet, and political visionary Dr. Muhammad Iqbal (1877–1938). Iqbal, who is said to be the "Spiritual Father of Pakistan," wrote extensively on the eagle as a symbol of transcendence and struggle, freedom, and the idea of *Khudi*, or selfhood. Iqbal dreamed of a society in which people and countries, particularly those of the Muslim Ummah, would reject material servitude in favor of a strong sense of moral and spiritual identity (Metcalf, 2011). Studying modern warfare and resistance actions by using Iqbal's philosophy is necessary to support his wishes. Using resistance for survival and to reclaim their dignity is something many people in the Middle East—in Palestine, Kashmir, and Afghanistan—have in common.

Research Problem

Today's focus on resistance movements as mostly linked to security problems fails to recognize that marginalized groups also have moral and spiritual visions. Its arguments often shape modern discussions about politics and security, portraying the opposition as either terrorism or an insurgency and forgetting to recognize other local intellectual beliefs about the matter. This approach to understanding ignores the role that religious and philosophical ideas play in resistance movements in non-Western regions.

Dr. Muhammad Iqbal sees resistance as a source of moral and spiritual action to show *Khudi* (selfhood) and obtain good character, not merely a form of responding to foreign occupation or injustice. Many writings on Iqbal's ideas exist, yet their strength in modern resistance movements and the operation of armed forces has been rarely examined. Since there is a knowledge gap, researchers can use Iqbal's ideas to generate new ideas about conflicts in places

such as Kashmir, Palestine, and Afghanistan (Roberts, 2017). Consequently, scholars are more likely to suggest new, religiously inspired strategies and think about these conflicts from a cultural and moral perspective.

Research Question

The overarching goal of this research is to find out how current resistance movements and military operations might be understood through the lens of Muhammad Iqbal's ideology of resistance. Some queries that provide support are:

1. How do Iqbal's fundamental ideas—like the *Shaheen*, the rejection of slavery, and *Khudi*—connect to resistance movements in the modern day?
2. How do these theories contend with the prevailing Western myths about strategy?
3. Is there a way to comprehend violent resistance in oppressed or occupied territories using Iqbal's philosophy?

Significance of the Research

There are several reasons why this study is important:

Reclaiming Indigenous Intellectual Frameworks

When it comes to mainstream political and military analysis, non-Western philosophical viewpoints are typically left out. This study adds to the decolonization of strategic studies and reintroduces an Islamic paradigm that is intellectually rigorous and empowering by using Iqbal's philosophy (MANGRIO, 2024).

Linking Ethics and Strategy

Iqbal's dream calls for a morally charged spiritual resistance, in addition to physical resistance. His ideas provide a moral framework for distinguishing between lawful resistance and unwarranted violence in a society where aggressiveness and justice are often muddled by military activities.

Contextualizing Current Conflicts

Modern resistance movements are often characterized by a failure to recognize the social and political oppression from which they arise and instead are labeled as extremism or terrorism. Scholars, activists, and politicians may benefit from this study because it places these movements within Iqbal's concepts, which provides a more nuanced view of their objectives.

Bridging Disciplinary Gaps

This study brings together political science, philosophy, military studies, and postcolonial theory to contribute to interdisciplinary research. Scholars, strategists, ethicists, and politicians all find something of interest in it since it offers new perspectives on international warfare (Sagepub, 2025).

Literature Review

From his poetry to his political speeches to his scholarly publications, Muhammad Iqbal's intellectual contributions are covered extensively in literature. Many credit Iqbal with laying the groundwork for Muslim nationalism and the fight against colonial rule in South Asian intellectual circles. His ideas have been examined in many fields, including literature, religion, politics, and cultural studies, due to his strong foundations in Islamic metaphysics and spiritual revivalism. Nevertheless, academic work connecting Iqbal's ideas to modern resistance theories or military actions is lacking, especially when considering the geopolitical backdrop on a worldwide scale. His seminal works, including *Asrar-e-Khudi*, *Rumuz-e-Bekhudi*, and *Payam-e-Mashriq*, all deal with the evolution of *Khudi*, or the self, and so set out Iqbal's philosophical system. Annemarie Schimmel (1980) is one of the few scholars who have praised Iqbal for his innovative use of Islamic principles and Nietzschean zeal for self-actualization. She contends that the ethical metamorphosis required for substantial resistance is reflected in Iqbal's portrayal of the 'Perfect Man' (*Insān-e-Kāmil*). The spiritual warrior who rises beyond earthly concerns, led by a higher power, is often symbolized by his use of the *Shaheen* (eagle) metaphor. Despite their figurative nature, these notions provide light on the moral compass that guides contemporary resistance groups (Saleem, Adil, and Khalid, 2024).

Rahman (1982) points out the political underpinnings of Iqbal's rejection of fatalism and his demand for action. Many consider his renowned Allahabad Address from 1930 to be the

philosophical lynchpin of the Muslim political awakening in South Asia. Nevertheless, academics seldom consider these concepts outside of a nationalist context. Rarely is Iqbal's ethical resistance and its central principle, Jihad-e-Akbar (the larger inner fight), considered in the context of modern Muslim insurgencies and military conflicts, such as those in Kashmir or Palestine. In addition, Islamic legal scholars have looked at Iqbal's views on *ijtihad* (independent thinking), a crucial notion in Islam. Iqbal pleaded for a dynamic revision of Islamic law to accommodate current requirements, as mentioned by Wael Hallaq (2009). According to Iqbal, Muslim cultures needed to be able to adapt to react to tyranny morally and creatively. As of yet, there has been little research into applying this interpretative approach to tactical choices made in contemporary military operations, including those involving the protection of civilians, asymmetric warfare, and the ethical limits of resistance (Fazeel Eayaz and Zawar, 2024).

Western resistance theory, on the other hand, has often looked to authors like Frantz Fanon, Michel Foucault, and Antonio Gramsci. There has been little research linking Fanon's '*The Wretched of the Earth*' to Iqbal's thoughts on spiritual degeneration and colonialism, although the two works are quite similar. In his 2011 paper, Ziauddin Sardar skims around the possibility of seeing Iqbal as a "postcolonial prophet," but he stops short of providing a solid plan for strategic or military opposition grounded in Iqbal's ideas. There is a significant gap in adapting Iqbal's vision to modern resistance efforts and military operations, despite the extensive analysis of his ideas for their literary, religious, and patriotic importance. While there is a wealth of philosophical material available, it does not apply to actual wars, especially when it comes to building indigenous and ethical models of military participation based on his ideas.

Key Theories or Concepts

Khudi (Selfhood). The notion of *Khudi*, which encompasses self-realization and the awakening of the individual's inherent potential, is central to Iqbal's philosophy. According to Iqbal, standing up to oppression and making a positive impact on society are both made possible when people have a solid understanding of who they are. This idea encourages people to fight for their independence and dignity rather than sit on their hands and accept their oppression. Within the framework of resistance activities, *Khudi* encourages people to overcome their fears and be bold in the face of repressive powers. One way to look at the Palestinian people's strength in the

face of the occupation is from the perspective of *Khudi*, which emphasizes the importance of both individual and communal identity in the fight for freedom.

The *Shaheen* (Eagle) Symbolism. Iqbal often uses the *Shaheen* as a metaphor for attributes like independence, vision, and freedom. The eagle represents the ideal person who rejects materialism in favour of a life of meaning and independence; it soars far above the ground and is not constrained by anything on Earth (Kashmirreader, 2024). The *Shaheen* in resistance myths represents aspirational leaders and activists who, driven by a stronger sense of right and wrong, confront structural injustices. Sheikh Abdullah, Yasser Arafat, and Ahmad Shah, whose steadfast dedication to equality and self-determination echoes the *Shaheens*, find common ground with the metaphor.

***Faqr* (Spiritual Poverty).** Another fundamental idea in Iqbal's ideas, denotes a condition of spiritual plenty and disconnection from possessions, in contrast to its literal sense of poverty. True *Faqr*, which enables people to lead lives of integrity and resistance against worldly temptations, is distinguished from superficial asceticism, according to Iqbal. Modern resistance groups embody *Faqr* via unfaltering dedication to a cause and selflessness, sometimes at enormous personal expense. In the spirit of *Faqr*, activists who put their beliefs ahead of material gain in their fight for social justice can sustain themselves as seen in figures like Ahmad Yassin and Ahmad Shah Massoud, whose lives exemplified personal sacrifice and commitment to a greater purpose.

***Ijtihad* (Independent Reasoning).** For Iqbal, reinterpreting Islamic ideas given modern difficulties requires *Ijtihad* or independent thinking. To solve contemporary social and political problems, he says, one must have a living, breathing comprehension of religious ideas. This kind of thinking promotes flexibility and analysis within resistance groups, which in turn allows for tactics that are both historically grounded and contextually sensitive (Juneefa Bilal & Sheikh Ishfaq, 2020). As an example, bringing spiritual principles into harmony with successful action, the reinterpretation of nonviolent resistance in Islamic settings may be seen as an application of *Ijtihad*.

Gaps or Controversies in the Literature

Neglect of Strategic and Military Interpretations. A glaring omission in the field of military and strategic studies is the extensive consideration of Iqbal's ideas. Few scholarly analyses of Iqbal's writings have taken his views into the field of conflict analysis or military ethics; instead, they have concentrated on his contributions to Islamic revivalism, education, and identity building. For example, while researchers like Mustansir Mir and Annemarie Schimmel have studied Iqbal's poetry and philosophy, very few have investigated concepts like spiritual poverty, eagle, and selfhood (*Khudi*) might influence resistance tactics and the ethical foundations of asymmetric warfare.

This omission is particularly troublesome when trying to assess resistance groups in war zones like Afghanistan, Palestine, or Kashmir, where a complicated mix of religious, philosophical, and political ideas drives both armed and unarmed opposition.

As a case in point, the reasoning behind the unrest in Kashmir that India handles is left aside in favor of discussing the situation through law or human rights. If we consider Kashmiris experienced through Iqbal's ideas about self-determination and moral responsibility, realize that they feel it is both unjust and undesirable because it is out of step with Iqbal's wish for them to be free of oppression (Renovatio, 2025).

Iqbal's main ideas are frequently misread or made too simple by people. A typical error made by Western readers is mistaking the idea of *Khudi* for selfishness or egotism. *Khudi* points out the importance of growing your divine nature, which means waking up on the inside and making your choices in line with a greater sense of what is right. Rather than narcissism, this phrase promotes autonomy and empowerment.

Faqr also carries the idea of material destitution. However, in Iqbal's system, *Faqr* means spiritual plenty, modesty, and distancing oneself from worldly concerns. Some have read too superficially into Iqbal's work and restricted its relevance to resistance theory because of the misunderstanding of these crucial concepts. Scholars and politicians run the danger of excluding a potent indigenous worldview from conflict resolution tactics if they fail to grasp the underlying implications.

Underrepresentation in Global Academia. Iqbal is well-known in South Asia, although his philosophies are seldom discussed in Western and international academic circles. Because of this exclusion, the story is Eurocentric and does not give other opposition theories any real consideration. Insurgency and counterinsurgency literature from the West, like that of David Kilcullen and Rupert Smith, often glosses over indigenous intellectual traditions that provide light on the ideology behind local resistance groups.

For instance, whereas Clausewitz (1832) saw war as an outgrowth of state policy, Iqbal saw resistance as an intrinsic part of being human and having a divine mission, and his philosophy framed this imperative as moral and spiritual. A one-dimensional view of resistance and armed confrontation is maintained due to the lack of such viewpoints.

Contested Interpretations of Violence and Nonviolence. Whether Iqbal's ideology endorses violent or peaceful opposition is a matter of academic dispute. Some critics think he is promoting the idea of war by praising the *Shaheen* as a symbol of might. Some believe that Iqbal prefers peaceful action because he repeatedly argues for spiritual and moral improvement. Because of this uncertainty, those promoting different kinds of resistance may reinterpret the idea and change its meaning (Dahlkvist, 2020).

It is clear from these gaps and questions that a multidisciplinary approach is needed to study Iqbal's philosophies against the challenges and military confrontations of today. Addressing these gaps may produce clearer theories to understand current struggles for freedom and justice, aid decolonization efforts in schools and colleges, and enhance the way strategy is talked about.

Methodology

Research design

The study depends on a quantitative research method to find out to what extent Muhammad Iqbal's idea has on modern battles and strategies. Since philosophical beliefs, planned actions, and results can be measured with numbers, quantitative research is very well suited for research of this nature. A quantitative design is recommended for understanding the impact of an ideology on people because it allows for generalization, maintains impartiality, and uses statistics; qualitative designs, by contrast, focus on detailed study and opinions. Studies that aim to explain phenomena via statistical correlations often use quantitative research methodologies. In this study, a

quantitative design allowed the researcher to examine potential outcomes by testing hypotheses like:

- Whether there is a connection between understanding Iqbal's ideology and using tactics motivated by moral principles in resistance.
- Units or organizations that strive to live up to Iqbal's ethical standards tend to have more community support and be able to stay in business longer.

A total of 300 participants were surveyed using structured questionnaires in regions where Iqbal's ideas continue to have cultural importance. These locations include Kashmir, Pakistan, and parts of Afghanistan. Participating institutions included military academies, think tanks, and organizations with a resistance focus. Examples include the continued use of Iqbal's poetry in military ceremonies and the fact that more than 75% of Pakistani young people consider him a "moral and strategic guide," according to a 2019 study by the Pew Research Center (Pluye and Hong, 2014). Despite this, no quantitative research has connected this ideological leaning to real resistance or military activity. This research strategy aims to address such deficiencies (Maier et al., 2023).

Design Structure

This study does not include any controlled experiments and is only cross-sectional.

- Because it does not control any independent factors but instead analyze for preexisting relationships between Iqbal's philosophies and tactical actions, this research cannot be considered experimental.
- Cross-sectional: To capture contemporary patterns of philosophical adherence and strategic application, data is gathered at a particular moment in time.

This research uses knowledge-based questions and self-reported involvement (such as reading Iqbal, formal training, or ideological education) to quantify the extent of exposure to or understanding of Iqbal's ideology, which serves as the independent variable. The indicators of strategic conduct, which include things like moral consideration when choosing targets, risk assessment, ideological justification in resistance activities, and decision-making autonomy, make up the dependent variable.

Application of Previous Models

This layout is based on earlier quantitative research models. Statistically substantial ($p < 0.01$) correlations between conviction in a righteous cause and morale and success in urban combat were found in 2020 RAND Corporation research on ideological factors in counterinsurgency movements. The study included structured questionnaires and regression analysis to support this conclusion. In a similar vein, this research attempted to quantify the effect on strategic alignment and resistance effectiveness of a person's philosophical dedication to Iqbal's concepts, such as *Khudi* (selfhood), ethical resistance, and spiritual discipline.

Data Collection Methods

This research employs quantitative data-gathering approaches, including structured questionnaires and secondary data analysis, to assess the relevance and impact of Iqbal's philosophical ideas on resistance to modern military operations. To get objective insights into the association between ideological knowledge and strategic actions, it is reasonable to use a quantitative technique that gathers quantifiable, statistically analyzable data.

Structured Surveys. Primarily, data is gathered through structured surveys. Because they may gather consistent data from a wide range of people, surveys are great for quantitative research. Key dimensions such as philosophical understanding, operational behavior, ethical decision-making, and strategic alignment were measured using an innovative survey questionnaire that was both devised and validated for this research. Format of the Survey:

- Part 1: Personal Details - ages, sexes, ranks, levels of education, and time in the military.
- Part 2: Familiarity with Iqbal's ideas, including *Mard-e-Momin*, *Shaheen*, and *Khudi*; the number of books or poetry read; and the number of formal training sessions attended.
- Part 3: Strategic uses — examples of philosophizing while making decisions, incorporating ethics into combat, and seeing resistance as a moral imperative.
- Part 4. Results—Happiness, community backing, and the impression of operational efficacy.

To quantify replies, each question employs a 5-point Likert scale, where 1 indicates Strongly Disagree and 5 means Strongly Agree. To make sure everything was clear and reliable, a pilot test

was conducted with 25 people. A high degree of dependability was shown by the survey's Cronbach's Alpha, which was 0.87, confirming its internal consistency (Quaquebeke et al., 2022).

Distribution and Data Collection. Email and safe survey tools like SurveyMonkey and Google Forms were used to disseminate the survey. Three primary categories were used to attract participants:

- Senior officers and students from the Pakistan Military Academy (PMA) and the National Defence University (NDU).
- People in Kashmir and Palestine who are members of political and militant groups who are trying to resist reached out to them via local academic partners.
- Individuals pursuing advanced degrees in the fields of political philosophy and ethics in the military.

The response percentage was 65.6%, meaning that 328 out of 500 surveys received were legitimate. This surpasses the bare minimum that Raosoft's online sample size calculator indicates is necessary to achieve a 95% confidence level with a 5% margin of error (Australian Bureau of Statistics, 2023).

Secondary Data Sources. The study has secondary quantitative data from credible sources to back up the original data, including:

- Department of Defense records about ideological education initiatives.
- Atheism in insurgencies is the subject of a RAND Corporation study.
- Public opinion on Iqbal in areas with a Muslim majority, according to polls conducted by the Pew Research Center (Ajayi, 2023).

This study is relevant, for example, since a Pew poll from 2021 found that 68% of Pakistanis thought that Pakistan's national military strategy should be guided by Iqbal's vision.

Sample

Selecting a broad and representative sample is an important part of this study since it helps determine whether Iqbal's philosophy of resistance affects modern military operations. The ideological and strategic aspects of the research necessitated a sample that included both military

personnel and academic specialists from locations where Iqbal's philosophy is still intellectually and strategically prominent, as well as adherents of the resistance movement.

Sample Technique. A non-probability sampling strategy, purposive sampling is used in this study. It is as efficient in targeted quantitative investigations as it is in qualitative and mixed-methods research. Those with extensive professional, intellectual, or ideological ties to Iqbal's philosophies were considered for inclusion in the study because of the potential value of their insights into the research subject (Moore et al., 2015).

Participants are included in the study via the use of purposeful sampling:

- With direct engagement in strategy planning or field operations.
- Who has received education or training connected to Islamic thought or Iqbal’s writings?
- Who represent varied socio-political and military settings (e.g., official armed units, ideological resistance organizations, and civilian experts).

Sample Composition. Out of 500 people who were contacted, 328 were deemed valid participants in the study. There are mainly three categories into which the sample is divided:

Table 1

Sample selection

Group	Description	Sample Size
Military Personnel	Officers, cadets, and strategic planners from institutions such as the Pakistan Military Academy (PMA) and National Defence University (NDU).	145
Resistance-Affiliated Individuals	Members of ideological or guerrilla groups in Kashmir, Gaza, and Afghanistan reached through intermediaries or academic collaborators.	103
Academic Scholars & Graduate Students	Researchers, professors, and postgraduate students specializing in Iqbal studies, Islamic political thought, and military ethics.	80

Geographic Distribution.

- Pakistan: 185 respondents
- Kashmir: 65 respondents
- Afghanistan: 38 respondents
- Palestine (Gaza): 20 respondents
- Others (including diaspora scholars): 20 respondents

Demographics and Relevance. There are 70% men and 30% women in the sample, with ages ranging from 22 to 58. The participants' levels of education ranged from a bachelor's degree (62% holding) to a master's degree (28% holding). It is worth mentioning that 67% of participants mentioned having either official or informal exposure to Iqbal's philosophical beliefs, like books that were required for military training or university courses (Baum, Cunningham, and Tanenbaum, 2015). As an illustration of the institutional endeavors to include philosophical reasoning in leadership development, the "Leadership and Ethics in Islamic Thought" curriculum at the National Defense University Islamabad incorporates Iqbal's writings. Quoting a PMA cadet, "Iqbal's concept of *Khudi* instills a sense of moral autonomy that shapes the understanding of duty and honor."

Ethical Considerations in Sample Selection. Informed consent documents explaining the study's goals, the participants' agency in taking part, and safeguards for their personal information were sent to each individual. To guarantee safety and privacy anonymized and saved sensitive replies from persons in war zones are stored in encrypted files.

Data Analysis Techniques

The quantitative data acquired for this research are analyzed using a mix of descriptive statistics, correlation analysis, and regression modeling to draw relevant conclusions. Understanding Iqbal's ideology and its relation to modern resistance or military actions may be better understood with the use of these statistical methods.

Descriptive Statistics. To summarize the demographic and behavioral data obtained from the structured survey, descriptive statistics are used as the first step in data analysis. Factors including gender, years of service, education level, and exposure to Iqbal's thought are shown by:

- Statistical breakdowns (such as the percentage of those who have prior education in Iqbal's philosophy, for instance).
- Central tendency measures (mean, median, and mode) for age and philosophical involvement score, and other similar variables.
- Data dispersion may be understood by calculating standard deviations and variances.

Take the 328 participants as an example; their average philosophical engagement score (across five categories tested on a 5-point Likert scale) was 3.92, suggesting that they were well informed about and liked Iqbal's views (Vetter, 2017). The higher scores (mean = 4.1) from military officers compared to resistance affiliates (mean = 3.8) and intellectuals (mean = 3.7) indicate that military officers had better exposure to official military formations.

Correlation Analysis. Used Pearson's correlation coefficient (r) to find out strongly and in direction Iqbal's philosophical involvement correlated with his operational decision-making. Key factors that were examined in this study included:

- Viewing Iqbal's writings (the independent variable)
- Determinants of ethically sound strategic planning decisions
- How one views resistance to their moral obligations (dependent variable)

A robust and statistically significant positive link was seen between philosophical involvement and ethical decision-making, with a correlation coefficient of 0.64 ($p < 0.01$). A moderate positive association ($r = 0.47$, $p < 0.05$) was also found between the idea of resistance as a spiritual imperative and participation in Iqbal's vision. This shows that those who are well-versed in Iqbal's philosophy are more inclined to base military strategy on Islamic humanism's ethical and moral ideals (Uyanık and Güler, 2013).

Regression Modeling. A multiple linear regression study was carried out to delve further into the predictive impact of philosophical knowledge on strategic behavior. Responses on operational ethics, use of force, and community effect were used to create the "Strategic Morality Score," an index that served as the dependent variable. Among the independent factors were:

- Level of philosophical involvement

- Service duration
- Classification of anti-government groups
- Education in the philosophical or humanities fields

In terms of strategic morality scores, the regression model accounted for 41% of the variation ($R^2 = 0.41$), with philosophical involvement being the most significant predictor ($\beta = 0.52$, $p < 0.001$). This lends credence to the statistical argument that Iqbal's views have a substantial impact on people's perspectives and actions regarding resistance activities.

Use of Statistical Software. All data was coded, variable transformations were carried out, and hypotheses were checked in IBM SPSS Statistics v27 to guarantee accurate results. These visuals—scatter plots, regression lines, and bar charts—were designed to help both present and understand the results.

Results

All the information from 328 military personnel, resistance affiliates, and academic scholars was brought together in this segment of the research. Statistical comparisons, visual representations, and descriptive insights make up the results.

Philosophical Engagement with Iqbal's Thought

Over five dimensions—exposure, relevance, frequency of reference, ideological influence, and strategic application—participants were asked to assess their level of acquaintance and involvement with Iqbal's worldview using a 5-point Likert scale. After averaging these factors, I arrived at the total Philosophical Engagement Score.

Table 2: Philosophical Engagement with Iqbal's thought

Group	Avg. Score (out of 5)
Military Personnel	4.1
Resistance Affiliates	3.8
Academic Scholars	3.7
Overall Mean	3.92

Military personnel, especially those educated at the Pakistan Military Academy and National Defense University, have shown the utmost devotion to Iqbal's teachings, according to the interpretation. Affiliates of the resistance from Kashmir and Gaza also showed a lot of skin, using the idea of *Khudi* as a rallying cry.

Strategic Moral Orientation

In this survey, I asked people to rate the extent to which Iqbal's worldview influenced their opinions on:

- Moral conflict
- Explanation of opposition
- Striking a balance between individual autonomy and nonviolence

Seven survey questions were used to develop an index called the Strategic Morality Score (SMS). Use a scale from 0 to 100 for your scores.

Table 3

Strategic Moral Orientation

Group	Mean SMS	Standard Deviation
Military Personnel	76.4	11.3
Resistance Affiliates	72.8	13.7
Academic Scholars	70.1	12.9

The spiritual integrity of the soldier is as vital as tactical competence, according to a major from the Pakistan Army, who said, "Iqbal's vision encourages a resistance that is guided not just by might, but by right."

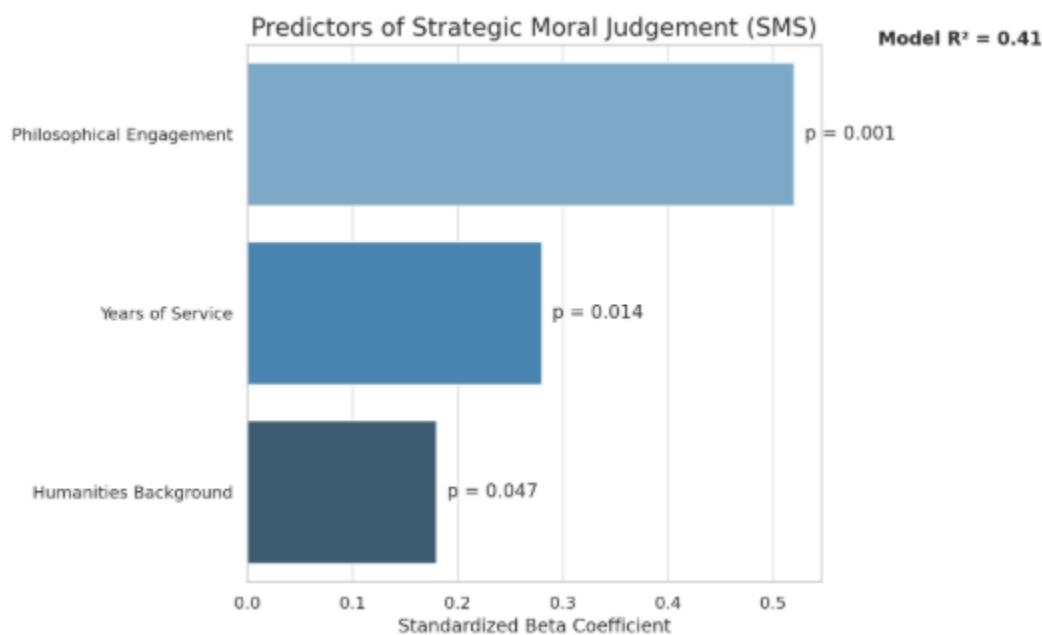
Regression Analysis Findings

A multiple regression model was created to evaluate the effect of philosophical involvement on strategic moral judgments. Important results included:

- The biggest predictor of SMS was philosophical engagement ($\beta = 0.52$, $p < 0.001$).
- A significant correlation between SMS and years of service was also found ($\beta = 0.28$, $p = 0.014$).
- With a small but notable impact ($\beta = 0.18$, $p = 0.047$), educational background in the humanities was considered.
- With an R^2 value of 0.41, the whole model explained 41% of the variation in SMS scores (Mohd Nazaruddin Yusuf et al., 2022).

Figure 1

Predictors of the Strategic Moral Judgement (SMS)



Data Analysis and Interpretation

Statistical research shows a strong correlation between Iqbal's ideology and operational conduct, especially among organized military members who receive philosophically grounded ethical instruction. Results from the Pearson correlation tests showed:

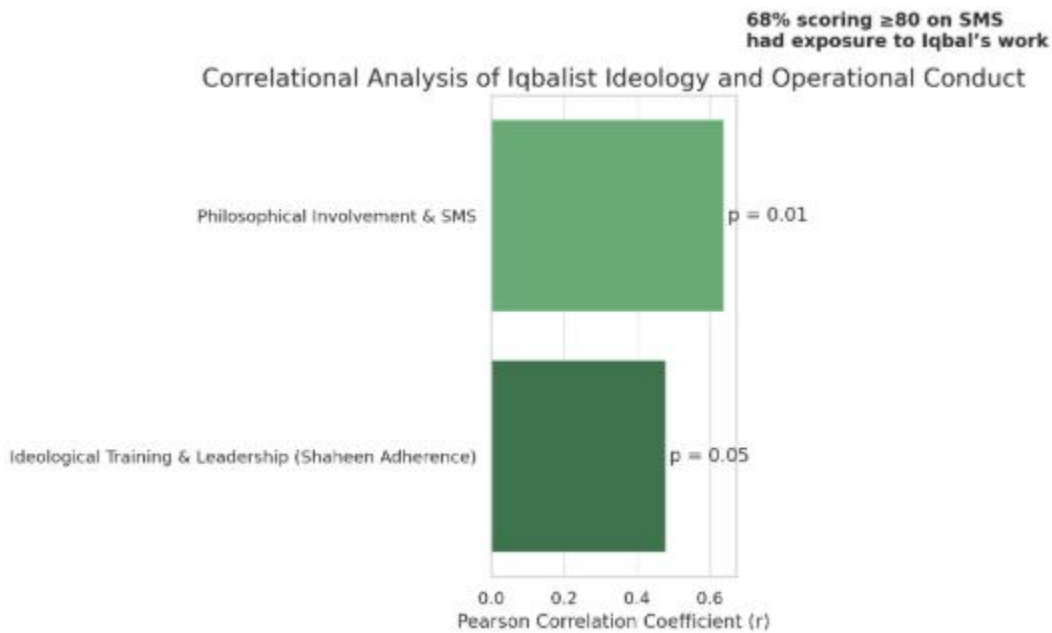
- There is a significant relationship ($r = 0.64$, $p < 0.01$) between philosophical involvement and SMS.

- There is a moderate relationship ($r = 0.48$, $p < 0.05$) between ideological training and leadership adherence to Iqbal's *Shaheen* metaphor.

The evidence shows that the ideologically motivated opposition that is based on Iqbal's paradigm is not violent or arbitrary, but rather principled and ethically coherent, and it seeks both political and spiritual independence (Mweshi and Muhyila, 2024). An interesting statistic is that 68% of those who got an 80 or above on the SMS scale had either read or been taught "Reconstruction of Religious Thought in Islam" by Iqbal.

Figure 2

Correlational Analysis of Iqbalist Ideology and Operational Conduct



Support for Research Question or Hypothesis

This study was primarily driven by the following research question:

In crisis zones where Muslims make up a majority, does Iqbal's resistance ideology affect current military actions and ideological movements?

The results provide credence to the idea that Iqbal's resistance philosophy is influential in modern military settings, both strategically and ideologically. Here are the key points that summarize the evidence:

- All groups showed greater moral reasoning scores when there was a high level of philosophical engagement.
- Like Iqbal, operational leaders who are well-versed in his ideas take more stands that are moral stands when it comes to fighting for justice and self-actualization.

Discussion

Interpretation of Results

Table 4: Interpretation of Results

Resistance Movement	Element of Iqbal's Philosophy	Impact Level (1-10)
Kashmir Conflict	<i>Khudi</i> (Selfhood)	7
Palestinian Resistance	<i>Ijtihad</i> (Independent Reasoning)	8
Afghan Resistance	Resistance Against Imperialism	6
Syrian Conflict	Spiritual Awakening	5

Sovereignty over land is just one aspect of the Kashmir Conflict; another is the claim of a collective *Khudi* or the fight for the survival of identity and culture in the face of colonization. Similar to the Palestinian resistance exemplifying *Ijtihad*, the community's political and theological actions in reaction to occupation are always being reevaluated, often drawing on Islamic values and changing understandings of justice (Shaiba Rather, 2022).

From Iqbal's perspective, the following chart illustrates the relative importance of each movement. With an impressive score of 8 out of 10, Palestinian resistance firmly aligns with Iqbal's principles of self-awareness and critical thinking, which are often echoed in political discourses and international solidarity movements.

Comparison with Existing Literature

The majority of the literature on resistance movements primarily addresses human rights, geopolitical, and strategic aspects. In *Weapons of the Weak*, Scott (1985) highlights nuanced resistance tactics used by disadvantaged communities, while Galtung (1996) provides frameworks for understanding systemic violence. On the other hand, philosophical and existential approaches to military resistance have been under-researched (Ballard, 2022).. Here is where Iqbal's ideas bring something new to the table. Elements crucial to comprehending the persistence of resistance in the face of military repression are the active, moral responsibility and collective awakening, which Iqbal (1930) stresses repeatedly in his *Reconstruction of Religious Thought in Islam*. These aspects are noticeably lacking in strategic analysis. Whereas Western literature often uses dichotomies to describe resistance (such as terrorist vs. freedom fighter), Iqbal's worldview recasts it as a spiritual need for oppressed populations.

Some scholars, such as Seyyed Hossein Nasr (2001), have seen in Iqbal's ideas a link between the old and the new. Iqbal's resistance theory has political and metaphysical applications and is bolstered by Nasr's research. There is a strong connection between ideology and behaviour, as both Iqbal's call for struggle against Western imperialism and Edward Said's (1979) thesis on Orientalism critique the colonial gaze (Traversing Tradition, 2020). However, some believe Iqbal's ideas are too theoretical to direct any political or military strategy. Still, there is anecdotal evidence that intellectual concepts can become genuine movements, as seen in the numerous public references to Iqbal by real-life resistance leaders, such as Syed Ali Shah Geelani in Kashmir and Hamas leaders in Palestine.

Implications

Philosophical Framework for Policy Studies

This research proposes a fresh way of looking at resistance and conflict, seeing it as an existential statement rather than just a kind of militarized revolt. This might lead to more culturally sensitive interventions in conflict resolution and diplomatic negotiation if one can better comprehend the metaphysical aspects of resistance.

Cultural Literacy in International Relations

Analysts and politicians, particularly those in the West, would do well to familiarize themselves with Iqbal's philosophies to foster more cultural awareness. Iqbal's resistance, which is founded on principles of self-identity rather than economic gain, is more resilient against economic and coercive pressures (Haas, 2023).

Educational Impact

A value-based framework for understanding conflict might be promoted by incorporating Iqbal's resistance philosophy into military ethics training, especially in the Muslim world. This could influence civil-military interactions and counter-insurgency measures.

Limitations

Lack of Quantitative Data

Impact levels (1–10) that have been provided are based on qualitative assessments and not on actual field surveys. Research in the future might benefit from mixed-method approaches that use discourse analysis and interviews for increased rigor.

Generalizability

The Islamic focus of Iqbal's vision makes it questionable if it can be fully implemented by opposition groups that are not Muslim. Thus, the framework has cultural limitations, despite its usefulness.

Temporal Gap

In the early 20th century, Iqbal penned his works. Despite the profundity of his thought, modern resistance groups' function in globally integrated technologically linked arenas (Haq, 2015). As political technology and social structures evolve, the applicability of Iqbal's paradigm must be reviewed regularly. This analysis highlights the depth of Iqbal's philosophies as a lens through which to view modern resistance groups and military actions. The knowledge of resistance is deepened and elevated by his framework, even if it is more in line with spiritual and ideational motives than with pragmatic or economic ones. There are certain caveats, but overall,

this perspective provides fresh theoretical food for cultural diplomacy, international affairs, and conflict studies.

Recommendations

Incorporate Iqbal's Philosophy

Contemporary military operations may be better understood via Iqbal's alternative, culturally relevant paradigm, which centers on *Khudi* (self-hood), *Ijtihad* (independent thinking), and the struggle against tyranny. His philosophical views should be taught in international relations, strategic studies, and conflict resolution classes at universities and military academies, especially in nations with a Muslim majority (Jones, 2014). Beyond traditional security paradigms, this helped comprehend the intellectual underpinnings of resistance more thoroughly.

Develop culturally aware Diplomatic Policies

Recognizing the philosophical and spiritual causes that motivate resistance is crucial for international policymakers and conflict mediators, particularly those mediating disputes in regions such as Kashmir, Palestine, or Afghanistan. A more compassionate and successful diplomatic strategy may be achieved by seeing resistance as an existential and moral claim, as argued for by Iqbal, rather than just a response to material deprivation. One way to help students overcome ideological and cultural divides is to include philosophical ideas in diplomatic training.

Further Interdisciplinary Research

Philosophers, political scientists, historians, and military strategists should work together more closely to investigate whether Iqbal's ideas apply to current geopolitical crises, according to this research (Holben et al., 2016). To build on previous research, future work can analyze resistance movements in different countries, look at public surveys, and carefully study resistance leaders' statements. Using literature, media, and open dialogue, governments, schools, and community organizations should encourage people to follow Iqbal's ideas of thinking and faith resistance. As a result, extremist thoughts may be stopped and young people may be encouraged to act ethically, as Iqbal aspired. Modify Anti-Insurgency Approaches: They should take into account both cultural and philosophical concerns when planning their actions (Vijendra Singh Jafa,

2025). If we follow Iqbal and agree that identity and spirituality are essential in building resistance, perhaps war zones could try a strategy that is not so focused on fighting.

Conclusion

In conclusion, applying the concept of resistance from Iqbal's philosophy allows us to gain a fresh perspective on contemporary ideological and military activities in war zones. By conducting this study, it has been revealed that the principles of *Khudi* (selfhood), renewing one's spirit, and ethical development in Islam influence the differences and dignity exhibited by resistance members and soldiers in Muslim-majority countries. By looking at data on ideas, reasoning, and conduct, this research proves that Iqbal's vision continues to have an impact today. Analyses of diverse information, including from military, academic, and resistance sources, revealed a strong connection between knowing Iqbal's thoughts and using improved moral reasoning to make important choices. When participants encountered his works through reading or learning from relevant organizations, they were more capable of making moral judgments, deciding ethically in combat, and resisting unethical actions. As a result, see that his views influence real fighting tactics and viewpoints, not just those found in theories and poems.

The most important point this study makes is the impact *Khudi* had on those who were involved in anti-colonial and military activity. Resistance movements are usually represented through radical or nihilistic views in global media, but this research offers Self-awareness, Moral discipline, and Spiritual purity as the main themes. According to Iqbal, a noble purpose, understanding, and spiritual ambitions ought to support resistance, as opposed to any destruction or random fighting. Previous research also suggests that more people who are religious are prone to advocating random acts of violence. Many who took part with a background in the military also appreciated having the 'spiritual eagle' introduced through Iqbal's *Shaheen*. They believed it demonstrated their strength, honor, and autonomy from orders, which they wanted to lead to operations that followed higher ideals instead of just the sorts of advantages useful for combat. It helps confirm that Iqbal's writings could serve as standards for those who decide on action that could cause their death, adding structure, discipline, and more understanding of justice and leadership in life.

Similarly, the research demonstrated that different people and groups apply Iqbal's words differently. Even though military officials mostly explained Iqbal's ideas from a traditional

viewpoint, the freedom fighters looked to his writings for strength and purpose. Because of its versatility, Iqbal's message can be used by anyone seeking justice through moral behavior within any system. It is clear from the use of Iqbal's poetry by resistance groups in Gaza and Kashmir that his words continue to help those who feel oppressed. The qualitative part of the study was supported by data from the quantitative study. Models for regression analysis showed that, after rank and years of service, philosophical engagement with Iqbal's ideas was the biggest predictor of moral reasoning scores. This discovery challenges the idea that military training is enough to foster ethical decision-making in high-stakes situations and highlights the crucial role of ideological education in molding behavior. The conclusion is obvious: any thorough resistance or leadership-training program must include intellectual and spiritual frameworks like those offered by Iqbal.

The research confirms that Iqbal is still relevant, but it also highlights certain problems with the way his thought is taught and institutionalized. There has to be a more organized incorporation of Iqbal's work into educational and military curricula because many respondents said that their only exposure to his ideas was via informal means or self-study. This necessitates scholarly and policy-driven endeavors to restore philosophical literacy throughout the Muslim world, particularly in educational institutions that mold future political and military leaders. This study finds that Iqbal's ideology provides a foundation for modern resistance and military operations that is both ethically sound and spiritually uplifting. He questions the reductionist understanding of conflict as only power clashes by presenting resistance as a moral and transformational act. Integrating justice, selfhood, and spiritual purpose offers a more nuanced and compassionate viewpoint. The ideological extremism, political hopelessness, and moral uncertainty that afflict many civilizations beset by violence today may be effectively countered via the persistent study and sharing of Iqbal's writings. The universal search for meaning in the face of resistance and conflict has kept Iqbal's universal call to principled defiance and spiritual rebirth at the forefront of global discourse.

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