

Can Contemporary Entrepreneurs Milk the Vision of Allama Iqbal?

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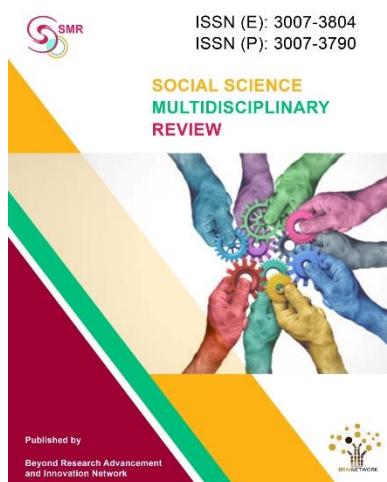
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ABSTRACT

Dr. Allama Muhammad Iqbal (1877–1938), a Muslim poet and philosopher, is the national poet of Pakistan and is profusely labeled as 'Hakeem ul Ummat,' meaning 'the supreme sage of the nation.' His poetry, both in Urdu and Persian, has cast a tremendous effect on an array of nations across the globe, either through translation or transliteration. His works ubiquitously lay open for all individuals who yearn for the kindling of a vibrant spark in the heart of their self-concept, thereby allowing them to graduate to subliminal echelons of self-realization and self-actualization. I expect that the current article will be entertained as an academic endeavor toward inferring inspirations from the concept of 'self' (Khudi), as masterfully woven by Allama Iqbal throughout his poetic-cum-philosophic works. In this regard, the researcher has carved out six components of 'self,' winnowing more than eighty research articles. Hence, it is anticipated that entrepreneurs, in particular, would find yet another conduit to rejoice in the ecstasy of self-discovery and growth, which would, in turn, augment the commercial value of their enterprises.

Keywords: Iqbal, vision, entrepreneur, self, growth

1. INTRODUCTION

Undebatable, Allama Iqbal's poetry by and large bears greater acceptability and endorsement in the Muslim world, so as a merit he maintains double-edged effect. However, his concept of self has gained huge popularity world-wide. According to Usman (2024) if generalized, a profound study of the concept of self at Allama Iqbal may churn out as many as six components:

1. Selfhood and Individual Development, address the inner, deep or whole self and develop the same,
2. Community and Collective Effort, put endeavors at community level vectored towards communal unison,
3. Dynamic Leadership, practice entrepreneurial leadership that is vibrant, vigilant, proactive and action-oriented,
4. Crisis and Change Management, stay composed and perseverant during pressing times and maneuver change management process,
5. Spirituality and Ethics, refined one's conscience and follow social norms
6. Critical Thinking and Innovation, engaging in impartial analysis and thinking out of the box

According to Fatima-tuz-Zuhra ([2024](#)), Allama Iqbal's poetry has been given immense importance in literary and religious circles especially Islamic; similarly, the domain of philosophy in general has also not fallen short of being studded with his profound and well-elaborated concepts. But as highlighted by Ali ([2023](#)), there still lies a huge plan for conducting parleys which may potentially benefit the world of business. In that, Allama Iqbal's philosophy especially that of 'self' has been enormously admired in the Muslim world and is at the same time pregnant with some useful lessons for the contemporary entrepreneurs as well. These contemporary entrepreneurs can view the philosophy of self through a different lens, the lens of a legendary poet whose intellectual acumen has been admired world over ([Hussein & Lone, 2023](#)).

At the same time, as postulated by Zafar and Khan ([2022](#)), today's business environment is marked with dynamism and innovation at large. Thus, business management leaps out of the boundaries of mere contemplating and strategizing, now more humanistic dimensions like self-awareness, self-development, self-actualization, bounciness, morality and work-life balance have exponentially risen to the pinnacles of popularity. In the words of Yasir ([2023](#)), Allama Iqbal's concept of *Khudi* (self) tends to transcend time and other sundry edified limits. Thus, it relates with contemporary business management thought and practices. As emphasized by Arifeen and Ahmad ([2020](#)), this is not at all about ego, rather 'self' is about stuffing the business entrepreneur with characteristics of self-awareness, self-efficacy and self-reliance. As has been discovered by Ashraf and Chaudhry ([2020](#)), Iqbal asks for pursuing inner-driven growth impulse dwelling thereby upon moral integrity, wisdom, empathy and vision. Hence, by relating

Iqbal's philosophy with contemporary management arena, contemporary entrepreneurs can unearth a treasure of motivation so as to vector their endeavors towards purposeful and impactful business management and employee development (Nisa et al., [2023](#)).

The study aims at relating Allama Iqbal's concept of self with contemporary entrepreneurs. The research provides sufficient evidence that his poetry contains mammoth reserves of wisdom that the contemporary entrepreneurs can discern and apply discretely in developing their concepts about self-realization and self-development (Begum, [2021](#)). Others may find it yet a supplementary piece of investigation adding to the body of knowledge at large. (Bhatti & Rahim, [2020](#))

LITERATURE REVIEW

Hayat et al. ([2023](#)) claim that Allama Iqbal's poetic wisdom contains innumerable philosophical aspects for Muslims in special and for others in general, which can very well be related with an array of areas concerning management sciences like entrepreneurial entrepreneurship, human resource practices, change management, time management, innovation, creativity, personal and professional excellence, productivity and motivation. These researchers' findings reveal that there could be tens of management style that are adopted by heads but the common ones include autocratic, democratic, bureaucratic, participative, authoritarian, visionary and even stress based. But in each case Allamah Iqbal's philosophy of self is adequately capable of enlightening the business entrepreneur.

The researcher Dallmayr ([2020](#)) claims that as regards Muslims, the contemporary entrepreneurs must have additional mirth in order to face predicaments of all sorts. Having set goals beforehand, they would usher and cooperate with others fostering thereby ethics and morality among staff-members through internalization of teachings of Islam. Hence the authors substantiate that instead of deriving literary zest from Allama Iqbal's poetry, endeavors need to be conceded to go beyond and venture into looking for its fruits in organizational world gainfully. Author also refers to 12 Star Entrepreneurship's Model as posited by Battistin ([2021](#)), where he provides inklings from Allama Iqbal's poetry on self with regard to all of the twelve stars. In the words of Iqbal:

بِاتْهِ بَسَّ اللَّهُ كَابِنْدَهُ مُونَ كَبِاتْهِ
غالب و کار آفرین، کار کشا، کار ساز

Hath hai allah ka banda e momin ka hath

Ghalib o kar aafrin, kar kusha, kar saz.

(The hand of the true believer in God is like the hand of God itself, Powerful, creative, problem-solving, and helpful).

The contemporary entrepreneurs may be transactional or preferably transformational. As put by Saani ([2020.a](#)), a Muslim entrepreneur in special should follow the Islamic Management Theory (IMT) which embodies objectives like these: to earn the pleasure of Allah through permissible employment, to practice the Sharia, to serve the community and contribute to social development.

The IMT is in contrast with the general attitude of employers that employees are machines, and they tend to underpay them, use authority as means of coercion, indulge in inhuman treatment and misuse hierarchy (Rizvi & Majeed, [2020](#)). The debate is further promoted by Khichi and Razavi ([2021](#)), that through Islamic approach to management as posited under a “10 A’s Framework” which entails: Allah’s fear (Taqwa), Adherence to Sunnah of the Prophet Muhammad (PBUH), Aql (rationality), Adl (equity), At-tashaawur (consultation), Ahdaaf (goals), Amal (action-orientation/practicality), Aitemaad (reliance), Afav (forgiveness), and Arraqaba (over sight/control).

To cater for classics, the researchers at the same time acknowledge the pioneering contributions by management scholars and practitioners like Henri Fayol, Fredrick Taylor and Peter Drucker. They do the same in a much different manner with respect to the contribution of theorists like Max Weber, Douglas McGregor, and Mary Parker and advocate their utility (Saani, [2021](#)). In view of Haq ([2021](#)), Elton Mayo and many others also join the list. In a word, the management thought entails planning, articulating, strategizing, coordinating, organizing, leading and controlling human and non-human resources to achieve organizational objectives, and the contemporary entrepreneurs are already on the track in this context, embodying entrepreneurship acumen. In briefly there are the five most prevalent entrepreneurial entrepreneurship styles: autocratic entrepreneurship, democratic entrepreneurship, transactional entrepreneurship, servant entrepreneurship, and situational entrepreneurship which are in vogue at the same time. Hence a Muslim business entrepreneur needs to churn out an optimal blend in this regard, and Allama Iqbal’s concept of self is ubiquitously at service.

In concatenation, according to Khan (2021), Allama Iqbal's poem titled Cordova Mosque which appeared in his book Gabriel's Wing carries valuable lessons for the business entrepreneur. To him, in contrast, Iqbal in 'The Mosque of Cordova', for example sensitizes Muslim Umma about their spiritual heritage, and warns about signs of the decline of Islamic civilization, and the unique significance of cultural identity also. The poem offers five points in special: 1- vision and legacy, 2- cultural appreciation, 3- resilience in decline, 4- unity and diversity, and 5- spiritual connection; all converging to maintain the equilibrium between custom and modernity. In a nutshell, as briefed by Ghani et al. (2023), Iqbal's poetry induces contemporary entrepreneurs to inculcate wisdom in themselves through reliving the glory of their past.

From Iqbal:

وہ معزز تھے زمانے میں مسلمان ہو کر
اور تم خوار ہوئے تارک قرآن ہو کر

Wo muazziz thay zmanay mein musalman ho ker,

Aur tum khwar huay taarik e quran ho ker.

(They were honored in the world for being true Muslims, And you became disgraced by abandoning the Qur'an).

Researchers like Butt and Aijaz (2023), address another dimension of entrepreneurial activity. Contemporary entrepreneurs engaged in economic affairs, for example may derive lessons from Allama Iqbal that of suppleness and malleability, collective obligation and camaraderie, a special will to embrace change and fetch novelty and social justice at large. On an extendedly personal scale, self-realization, sound growth, principled deportment, and vision could be some of the additional targets in this connection. The authors take the example of Allama Iqbal's work *Asrar e Khudi* (secrets of self), some of his underpinning advocacies especially for entrepreneurs are given hereunder: individual development and empowerment, self-fulfillment, principled demeanor and fairmindedness, entrepreneurial entrepreneurship development, employee engagement and well-being, continuous learning and adaptability, search for talent management and succession planning (Hasan & Malik, 2022).

In general, Allama Iqbal's bunch of philosophical values (Ahmad & Akhtar, 2020) can also be applied to contemporary human resource management with respect to creating a constructive work milieu, nurturing distinct budding, fostering ethical conduct, promoting miscellany and inclusion, and developing operative entrepreneurs, maintaining equality and respect, striving for self-actualization and human development, boosting interconnectedness, solidarity and pluralism.

Arshad et al. (2023) are of the opinion that Allama Iqbal's philosophy meant for contemporary entrepreneurs' dwells on elements like human equality, human unity and human freedom. Some of the other elements could be human equality, human unity, human freedom, and humanitarian aid which may collectively germinate a peaceful, progressive, and pluralistic society, furthering culmination to the pinnacles of human dignity.

In the words of Iqbal:

باخیر شو از مقام آدمی
آدمیت احترام آدمی
احترام، آدمیت لازم است
بر کسے شایان، این شہرت نہ است

*Ba khabar sho az maqam e aadmi,
Admiyyat ehtaram e aadmi,
Ehtaram e aadmiyyat lazim ast,
Her kasay shayan e een shohrat no ast.*
(Humanity is nothing but respect for humankind,
Know the stature of a human being.
Respect for humanity is essential,
Not everyone is worthy of internalizing sense of this honor).

Six Components of Self:

1. The first component of self: Self-hood and individual development

Mahmood (2020) decomposed 'selfhood and individual development' and developed additional four germane contributors to it like: realization of the importance of self-discovery, the actualization of one's potential, fathoming of essentiality of understanding of oneself, and considering the impact of understanding oneself along the axis of personality and society.

As claimed by Siddiqui (2023), Iqbal guides us to understand the importance of self-discovery through a couplet: boosting self-awareness and influencing the metaphysical world. Iqbal says:

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

*Khudi se iss tilism e rang o boo ko torh sakte hain,
Yehi toheed the jiss ko na too samjha na mein samjha.*

Through selfhood, we can break this enchantment of color and fragrance; This was the true essence of monotheism, which neither you nor I understood. The implication for the business entrepreneur is that instead of becoming a defeatist, they should continue with the belief that sky is the limit.

By the same token, as far as the realization of one's potential, this is obvious that the matter hinges upon execution of capitalization on the 'coming tomorrow', so the entrepreneur would be engaged today in exploring his own strengths and weaknesses and devising self-development plans accordingly. To Iqbal:

وہ کل کے غم و عیش پہ کچھ حق نہیں رکھتا
جو آج خود افروز و جگر سوز نہیں بے
وہ قوم نہیں لاق بُنگامہ فردا
جس قوم کی تقدیر میں امروز نہیں بے

*Wo kal k gham e aish pe kuch haq nahi rakhta
Jo aaj khud afroz o jigger soz nahi hai,
Wo qom nahi layeq e hangama e ferda,
Jis qom ki taqdeer mein imroz nahi hai.*

(He has no claim over tomorrow's sorrow or joy,
Who does not kindle his own light and burn with passion today.

That nation is not worthy of tomorrow's upheaval,
Whose destiny holds nothing of today).

In terms of a entrepreneur's subordinates, the element of empowerment would be pivotal after the latter have explored their strengths and weaknesses, fostering thereby an environment of self-awareness. The entrepreneur would then engage himself with a greater degree of vigor and deliberation in coaching his team members. He would then implement a handful of apt coaching programs that

would continuously help the individuals articulate and execute their goals and aspirations, thoroughly aligned with organizational objectives. The teams enlist a potpourri of individuals possessing diverse talents and acumen and at the same time carrying varying predispositions, some customized personal development plans would be the call of the day. On the whole, the entrepreneur will encourage continuous learning and personal growth through training and mentorship. On the other hand, Saani (2020.b) warns that if such measures are not enacted, the whole team may lag behind or some of them may be rendered self-defeated as the competition would have to discriminate among the doers and the loafers. Allama Iqbal analogizes the matter with Shaheen (falcon).

افسوس صد افسوس کہ شاپین نہ بناتو
دیکھئے نہ تیری آنکھ نے قدرت کے اشارات
تقدیر کے قاضی کا یہ فتوی بے ازل سے
بے جرم۔ ضعیفی کی سزا مرگ۔ مفاجات

*Afsos sad afsos keh shaheen na bana too,
Daikhay na teri aankh ne qudrat kay isharaat,
Taqdeer kay qazi ka ye fatwa hai azal se,
Hai jurm e zaeefi ki saza merg e mufajaat.*

(Alas, a thousand times alas, that you did not become a falcon,
Your eyes never beheld the signs of nature.

The decree of destiny's judge has been set from eternity—
The punishment for the crime of weakness is sudden death).

2. The second component of self: Community and collective effort

According to Faulkner (2021), such interventions concerning critical thinking and innovation would effectuate an appreciable organizational citizenship behavior that must cast its positive impact on the community and boost spirit for collective effort. Also, through the interactive influence of Hofstede's Model, as claimed by Huang, Liu et al. (2024), the members of organization may promote and solidify power of communal unity and optimized collaboration with society. Iqbal says:

بھی مقصود رفطرت بے بھی رمز مسلمانی
اخوت کی جہاں گیری محبت کی فراوانی
بتان۔ رنگ و خون کو توڑ کر ملت میں گم بوجا

نہ تو رانی ربے باقی نہ ایرانی نہ افغانی

*Yehi Maqsood e fitrat hai yehi ramz e musalmani,
Akhuwwat ki Jahan geeri, muhabbat ki frawani,
Butaan e rang o khoon ko torh kay millat mein gum ho ja,
Na Toorani rahay baqi na Irani na Afghani.*

(This is the purpose of nature, this is the essence of being a Muslim—
The conquest of the world through brotherhood, the abundance of love.

Break the idols of color and blood, and merge into the community,
Let there be no more Turks, no more Iranians, no more Afghans).

As elaborated by Ibrahim ([2023](#)), Allama Iqbal has attempted to rekindle the forlorn spirit of Muslims, he uses the metaphors of companions of prophet Muhammad like Ali in terms of character-based personal strength, Bu Zar as regards selflessness and that of Salman in the sense of truthfulness of inner self. To Iqbal:

مٹایا قیصر و کسری کے استبداد کو جس نے
وہ کیا تھا؟ زور حیدر، فقر بودر، صدق سلمانی

*Mitaya qaiser o kisra kay istabdad ko jis ne,
Wo kya tha? Zor e Haider, faqr e Bu Zar, sidq e Salami.*

(What destroyed the tyranny of Caesar and Khosrow?
It was the strength of Haider (Ali), the humility of Abu Dharr, and the sincerity of Salman).

Thus, to Khan ([2021](#)), a business entrepreneur inculcates certain traits that is strength of Haider (Ali), the humility of Abu Dharr, and the sincerity of Salman to be further decomposed into personal strength, selflessness and tranquility.

Internally, the sense of unison of discriminatory spirits stemming from differences in race and creed will trigger even additionally effective team building; with thoroughly knitted shared vision that may ultimately lead to sense of ownership. That is, on the whole a participative management style leading to a sense of responsibility and belongingness would emerge (Iqbal & Zeb, [2023](#)).

3. The third component of self: Dynamic Leadership

Researchers like Iqbal et al. ([2021](#)) emphasize that transformational entrepreneurs generally apply pertinent tactics, so the researchers suggest that the

transformational entrepreneurs must enhance their capabilities through the following seven tactics: i) Institutionalize shared vision into dynamic actions; ii) energize teams to lead the institutional goals; iii) invest their energies in timely decision-making processes at all levels; iv) keep balance in indigenous and global needs; v) value mutual learning; vi) detach self-interest from institutional development and vii) be a truly transformational entrepreneur. However, these tactics call for developing life-long learning approaches duly integrated in the couplet of scientific and aesthetic traditions of mutual learning. As put by Jaroudi and Hamed (2024), in the educational sector for example, the professional developers need to look beyond the current pedagogy styles and shift to alternate pedagogies founded upon approaches of engaging and focus, the ones are yet joyous and inspiring. To Qureshi (2021), at the same time, the unique, elegant and powerful allegoric approaches furnish theoretical and practical guide to dynamic entrepreneurship learners.

According to Mengal and Magsi (2023), Allama Iqbal is in great favor of dynamic entrepreneurship for which valor, intrepidity and heroism are the preconditions. A Muslim dynamic entrepreneur fears only God and befriends Him by succumbing to His directives hence emerges as an embodiment of His vicegerent. So such a business entrepreneur in his own capacity, overwhelms all circumstances as God does. From Iqbal refers to Ali, the companion of prophet Muhammad (SW):

بِرَّ كَهْ اندر دستِ او شمشیر، لا الَّهُ اسْتَ
جمله موجودات را فرمان روا اسْتَ

*Her keh ander dast e oo shamsheer e la ilah ast,
Jumla mojoodat ra ferman rawa ast.*

(Whoever holds in his hand the sword of *La ilah* meaning there is no god but Allah, is destined to rule over all of existence).

But this dynamism is never aloof of a God-fearing attitude and is rather founded upon mutual love and respect, humility and gregariousness; in a word, this is sort of servant entrepreneurship. He poeticizes:

تمنا درد دل کی ہو تو خدمت کر فقیروں کی
نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

*Tamanna derd e dill ko ho to khidmat ker faqeeron ki,
Nahi milta ye goher badhshaho kay khazeeno mei.*

(If you long for the pain of the heart (empathy), then serve the poor, This gem is not found even in the treasures of kings).

In Iqbal's view if a business entrepreneur is dynamic in nature if he is true and transparent, follows justice on all occasions that is he maintains both organizational justice and procedural justice and is bold to face challenges, then he is destined to excel in his field. As he poeticizes:

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

*Sabaq phir perh Sadaqat ka, Adalat ka, shuja'at ka,
Liya jaye ga tujh se kam dunya ki imamt ka.*

(Recite once again the lessons of truth, justice, and courage; you will be chosen as guide for humanity).

Ambition would be another hallmark of a dynamic business entrepreneur. This happens when he rekindles a spirit of growing within himself, this renders him self-motivated. The greater the urge for motivation, the greater the toiling for getting to the destination, which is of such a nature that only heroes aim them. In Iqbal's words:

عقابی روح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے ان کو اپنی منزل آسمانوں میں

*Uqabi rooh jab be dar hoti hai jawano mein,
Nazar aati hai un ko apni manzil aasmaano mein.*

(When the spirit of the eagle awakens in the youth, They see their destination in the heavens).

4. Fourth component of self: Crisis and Change Management Process

On the basis of teachings of Quran and Hadees, as put by Bhat and Tantry (2022) the researchers have developed thirty traits of a Muslim business entrepreneur clubbed as: faith in Allah, missionary zeal, mutual consultation for decision making, knowledge, persuasiveness, justice, patience, enterprise and initiative, humility, self-sacrifice, God-fearing, honesty, sense of accountability, optimism and perseverance. As regards faith in God, Allama Iqbal says:

یقین مثلِ خلیل آش نشینی
یقین اللہ مستی خود گزینی

سن اے تہذیب حاضر کے گرفتار
غلامی سے ابتر ہے بے یقینی

*Yaqeen misl e khaleeq aatish nasheeni,
Yaqeen Allah masti, khud guzini,
Sun ae Tehzeeb e haazir ke griftar,
Ghulami se batar hy be yaqeeni.*

(Faith, like that of Khalil (Abraham), walks through fire.

Faith is staying ecstatic with respect to God, and absorption in one's own self,
Listen, O captive of modern civilization,
Doubt is worse than slavery).

The researchers such as Khan and Pervez (2022), further handpick six traits which are especially associated with effective entrepreneurship such as drive, the desire to lead, honesty and integrity, self-confidence, intelligence, and job-relevant knowledge.

Nevertheless, the entrepreneurship style will be studied with authority so that he can withstand the shock of crisis and dare to effectuate requisite changes at personal, team and policy level (Metcalfe, Bastian & Al-Dajani, 2022). In this regard, he would lead by inspiring others, boosting moral integrity and empowerment. He himself will be steadfast; persevering stuffed with solid character which is further tinged with personal endurance. The only constant is change (Mujahid & Mohiuddin, 2024), thus those who fail to adapt to the upcoming changes, are destined to evaporate from the competitive market of skills and expertise or at least lose an edge. Yet, change bears a positive aspect as well, no change pops up without bringing forward some challenges which call for the emergence of daring personalities. The same challenges, if met gracefully and professionally, consequently lead to a fructification of opportunities. According to Nasim and Gul (2022), a requisite degree of agility along with an innovative predisposition in this regard stays at the heart of intention to achieve and remain abreast with contemporary market. The hurdles nevertheless call for resilience on the part of the entrepreneur and his team. In the words of Iqbal:

تندی باد مخالف سے نہ گھبرا اے عقاب
یہ تو چلتی ہے تجھے اونچا اڑانے کے لئے

*Tundi e bad e mukhalif se na ghabra ae uqaab,
Ye to chalti hai tujhe ooncha urhanay k liye.*

Do not be frightened by the gusts of opposing winds,

O eagle They are only there to help you soar higher.

Finally, the entrepreneur as a dynamic entrepreneur and his team are warranted with a new world, created by themselves, and to be celebrated by themselves and relished by the onlookers. To Allama Iqbal:

وہی جہاں بے تیرا جس کو تو کرے پیدا
یہ سنگ و خشت نہیں جو تیری نگاہ میں بے

*Wohi Jahan hy tera jiss ko tu kre paida,
Ye sang o khisht nahi jo teri nigah me hy.*

(The world you seek is the one that you yourself create; It is not just the stone and brick that exists before your eyes).

By the same token, to Allama Iqbal, the business entrepreneur carves his own destiny regardless of the odds that beleaguer him. In Iqbal's words:

کب تک رہے محکومیِ انجم میں مری خاک
یا میں نہیں - یا گردش افلاک نہیں بے

*Kab tak rahe mahkoomi e anjum mei meri khaak,
Ya mein nahin ya gerdish e aflaak nahi hai.*

(How long will my dust remain under the oppression of the stars? Either I do not exist, or the movement of the heavens does not exist).

5. Fifth component of self: Spirituality and Ethics

The fifth component of self is known to be spirituality and ethics, and to Ali and Khalid (2024) this is pivotal in real sense in this regard. In this regard in general should he educate business entrepreneur in a self-development mode, the author refers to 'The Seven Valleys' - a book written in Persian by Bahá'u'lláh, the founder of the Bahá'í Faith (Handal, 2020), which allegorizes a Persian poem encompassing 'The Conference of the Birds'. Here, Bahá'u'lláh discusses about an inward supernatural journey of spiritual transformation of self, ultimately leading to divine union with God, where a profound sense of fulfillment and spiritual enlightenment would be some of the emerging fruits. The seven symbolic

valleys which depict spiritual growth go like this: 1- the valley of search of truth, 2- the valley of love for God, 3- the valley of knowledge of God based on germane mysteries and early signals, 4- the valley of unity and interconnectedness of all creation as reflective of essence of God, 5- the valley of contentment where the soul finds satisfaction in God's will, 6- the valley of wonderment about infinite nature of the divine, and 7- the valley of true poverty and absolute nothingness - the final stage, where the self is annihilated, and only God remains as the true existence. Hence this depicts another mode of spiritual transformation that a dynamic business entrepreneur might dare to adopt for his personal growth. As Iqbal screams:

بر لحظہ نیا طور، نئی برق، تجلی^۱
الله کرے مرحلہ، شوق نہ ہو طے

Her lehza naya Toor, nai berq e tajalli,
Allah kare merhala e shoq na ho tay.

(Every moment a new Mount Sinai confronts, a new flash of divine light sparks,
May this journey of longing never reach its end).

Allama Iqbal's poetry is laden with metaphorical lessons for a dynamic entrepreneur, like he provides an analogy of companion of prophet Muhammad and the fourth caliph of Muslims Hazrat Ali like this:

بے چرات رندانہ بر عشق بے روپا بی
بازو بے قوی جس کا وہ عشق یداللہ بی

*Be jurat e rindana her ishq hai roobahi,
Bazoo hy qawwi jis ka wo hy ishq e yadullahi*

(Without the courage of a brave heart, every love is but cowardice;
Only that love is divine whose arm is strong and powerful like that of Ali).

To Allama Iqbal, as put by Rahman and Abdullah (2024), no world; hence inclusive of organizational setup is hollow of spirituality which certainly dwells on inner peace and tranquility. Thus, the material pursuits have to be given their just place, and a befitting demeanor has to be maintained by the dynamic entrepreneur and his team. At the same time spirituality requires a balance between the two: material pursuits and selfless endeavors.

Similarly, Iqbal continues with imbuing a spirit of achievement in a business entrepreneur, considering his following verse:

وہ حرف راز کہ مجھ کو سکھا گیا ہے جنوں
 خدا مجھے نفس جبریل دے تو کہوں
 ستارہ کیا میری تقدیر کی خبر دے گا
 وہ خود فراخی افلاک میں ہے خواروزبون
 ضمیر پاک و نگاہ بلند و مستی شوق
 نہ مال و دولت قارون، نہ فکر افلاطون
 سبق ملا ہے یہ معراج مصطفیٰ سے مجھے
 کہ عالم یشریت کی زد میں ہے گردو
 یہ کائنات ابھی نا تمام ہے شاید
 کہ آربی ہے دمادم صدائے کن فیکوں

*Wo herf e raz jo mujh ko sikha gya hai junoon,
 Khuda mujhe nafas e jibrail de to kahoon,
 Sitara kya meri taqdeer ki khabar de ga
 Wo khud farakhi e aflaak mein hy khwar o zaboon
 Zameer e pak o nigah e buland o masti e shoq
 Na maalo dolat e qaroon na fikr e aflatoon,
 Sabaq mila hai ye mira'j e Mustafa se mujhe,
 Ko aalam e bashariyyat ki zad me hai gerdoon,
 Ye kainat abhi na tamam hay shayd,
 Keh aa rahi hy dama dam sada e kun fayakoon.*

(The secret word that madness has taught me, If God grants me the breath of Gabriel, then I shall speak. What will a star reveal of my destiny? It is itself lost and humiliated in the vastness of the skies. A pure heart, a lofty vision, and the intoxication of passion— Not the wealth of Qarun, nor the intellect of Plato is cherished. This lesson I have learnt from the ascension of Mustafa to skies, that even the heavens are within the reach of humanity. This universe is perhaps yet incomplete,

For the continuous call of ‘Be, and it becomes’ still echoes). To Iqbal the fruits of critical thinking start fructifying for the business entrepreneur in the form of superior intellectual mirth and gradually penetrate to one’s soul or conscience. So much so the conscience is bestowed upon secrets of divine love and connectedness

with God which one can scarcely reveal in open. Such a business entrepreneur is blessed with ambitiousness in his own peculiar manner. His pursuits might transcend mundane boundaries, and he may start eyeing goals which ordinary humans cannot even dare to dream. Critical thinking hoists the business entrepreneur from the intellectual plane to spiritual wide. (Saani, [2020 c](#))

According to Ali ([2024](#)), the business entrepreneur is always contemplating in innovative ways, so every move in the market is cherished, whatever is marveled by human is not beyond the reach of other humans. So, nothing is impossible. That is why Kun Faya koon' Iqbal implies that the world of innovation has not saturated, the entrepreneur should not leave any stone unturned in marking his name.

6. Sixed components of self: Critical Thinking and Innovation

By the same token, in view of Siddiqui ([2022](#)), organizations at macro level develop through popularizing critical thinking. This, though in the longer term, in turn fosters a value-driven culture both within the groups and the organization. The bottom-line would be to propagate a requisite mindfulness at individual level imbued with a warranty for critical thinking and innovation. (Razzaq & Razzaq, [2024](#))

In this regard, Allama Iqbal stuffs individuals with a zealous mirth to question the established norms, otherwise, a new world of one would merely be a fool's paradise. He says:

تو شاخ سے کیوں پھوٹا، میں شاخ سے کیوں ٹوٹا
اک جزبہ پیدائی، اک لذت یکتائی
غواصِ محبت کا اللہ نگہبان بو
بر قطرہ دریا میں دریا کی بے گہرائی

*Tu shakh se kyun phoota, mein shakh se kyun toota,
Ik jazba e paidai, ik lazzat e yaktai,
Ghawwas e muhabbat ka Allah nigehban ho,
Her qatra e derya mei derya ki hai gehrai.*

(Why did you sprout from the branch? Why did I break away from the branch? A passion for existence; you had, and a joy in being unique; I possessed.

May God be the protector of the diver of love, for in each drop lies the depth of the entire sea).

As postulated by Rehman (2024), for an entrepreneur immersed in the quagmire of established norms and practices, such thinking would only be herculean, hence thinking out of the box and challenging the conventional boundaries again necessitates the existence of a daring predisposition. The entrepreneur would not be self-centered, he would encourage others to leap forward with sober questions in their minds and dare to challenge assumptions. Hence (Ali & Khalid, 2024), the entrepreneur would promote an innovative-based environment and accommodate diversity of thought, extending thereby conventional boundaries and customs.

In a word, the entrepreneur must embody a candid conscience, sublimity of high aims and then a vigorous heart, if so, he is already aloof of greed for wealth and mundane treasures and overly complex labyrinthine of notions. (Kumar, 2024)

According to Naz (2023), Allama Iqbal challenges the precept of lethargic attitude on the part of the entrepreneur or his team, to him the simplest generalization is that any individual's superior achievement can be targeted by the other; regardless of the fact that the former is immensely sublime. He even does not fall short of quoting prophet Muhammad's example of rising to heavens for Mi'raj (Ascension) as an analogy and motivates the individual to rise to heavens; metaphorically, here it means the seemingly inaccessible targets in the context of the business entrepreneur and his team. (Raza et al., 2023)

RESULTS AND DISCUSSION

Allama Iqbal's philosophy of *khudi* dwells on six components viz: 1. selfhood and individual development, 2. community and collective effort, 3. dynamic leadership, 4. crisis and change management, 5. spirituality and ethics, and 6. critical thinking and innovation. The crux is that these components help enable the business entrepreneur graduate to the awe-inspiring self-actualization through the randomized steps of self-realization and purpose-based life (Sohail, 2023). This is nevertheless the same as postulated by Abbasi et al. (2023) that it is materializable through dynamic persona marked with the urge of continuous development. Entrepreneurs by realizing their strengths and weaknesses can take informed decisions leading to a culture of growth, excellence, meaningfulness and adaptability. According to Albaji (2023), this would at the same time propagate

custom of autonomy, innovation, empowerment, courage and conviction and resultantly evolve a mindset that promotes willingness to adapt in accordance with emerging changes especially during uncertainty. These happen to be requisite qualities for contemporary entrepreneurs should they successfully navigate in today's rapidly evolving commercial landscape. The culmination of the whole endeavor would be increased productivity and organizational effectiveness, striking nevertheless a work-life balance for all. (Aslam et al., [2023](#))

RECOMMENDATIONS

The following are the recommendations for contemporary entrepreneurs:

1. In order for evolving capable, enlightened, and skilled professionals, the act of prioritizing easily and economically affordable and accessible, high-quality training for team-mates ought to be the prime target of the contemporary entrepreneurs. (Ahmed & Raza, [2021](#)).
2. According to Ali (2024), by following Allama Iqbal's philosophy, as it emphasizes justice and integrity, the entrepreneurs can opt for providing guidance to their teams in upholding ethical standards and establishing fairness, that in turn would help eradicate lethargy and malpractices from not only the organization but also from the community.
3. Dwelling on Iqbal's accent on unity, as put by Usman and Malik ([2024](#)), entrepreneurs should devise guidelines that may help substitute social harmony and uniformity with social dismemberment and restlessness, replace marginality with inclusiveness, and equity at all tears of the organizational setup.
4. In view of researchers such as Seher and Maqbool ([2024](#)), entrepreneurs can internalize Iqbal's sublimely visionary approach to preserving and safeguarding national and cultural identity. This may be possible by promoting arts, literature, and history.
5. Shabbir and Khan ([2020](#)) suggest that by leveraging Allama Iqbal's belief in self-efficacy, entrepreneurs may venture into cultivating a reinforcing ambiance capable of supporting intrapreneurial intentions and interventions. This would not only boost their morale but would also be additive in terms of productivity.

6. Echoing Allama Iqbal's advocacy for critical thinking (Watkins & Watkins, [2020](#)), entrepreneurs should capitalize upon it with a view to boost innovative approach among sub-ordinates and cultivate critical thinking skills, add an urge for curiosity, and inculcate a zeal for intellectual exploration.
7. As forwarded by Yasir, Zaib and Sanaullah ([2021](#)), Allama Iqbal's philosophy concerning gaining multidimensional knowledge can be applied to inspire employees so as to dismantle the conventional self-assumed disciplinary boundaries, fostering thereby an interdisciplinary learning approach and environment.
8. Researcher Uppal ([2022](#)) opines that Allama Iqbal's urge on maintaining ethical standards may lead to solidification of character through imparting decent values and principled headship makings among workforces.
9. Allama Iqbal's preaching for brilliance would imbue a get-up-and-go within employees so as they could achieve the utmost performance-based pinnacles in their respective domains of skills. (Siddiqui, [2020](#))
10. Author al-Ahsan ([2020](#)) postulates that internalizing Allama Iqbal's vision, entrepreneurs can contribute to society through community service, CSR or other philanthropic interventions and initiatives.
11. Allama Iqbal's self-directed concept of entrepreneurial entrepreneurship should motivate entrepreneurs to illustrate a leading style inspired and powered by conduct and inner self so that they could budge others (Baig & Noor, [2021](#)).
12. At top level, as put by Edmund ([2021](#)), entrepreneurs must promote enabling environment so as to inculcate beaming qualities of Allama Iqbal's Shaheen (falcon) in the potential candidates.

CONCLUSION

To conclude, Allama Iqbal's philosophy of self (*khudi*) furnishes timeless intuitions for contemporary entrepreneurs, marked with a manner that is founded upon self-discovery, self-awareness, self-realization, and self-actualization leading to resolution, pliability, sovereignty, and compassion (Aziz & Khan, [2023](#)). By integrating Iqbal's notion of self-actualization into an entrepreneurial context, the contemporary entrepreneurs can effectuate a more go-ahead,

betrothed, and robust organization. In the words of Goraya and Arif (2023), through the practice of self-reflection purpose-driven entrepreneurial entrepreneurship, contemporary entrepreneurs can fashion an atmosphere enabling both employees and the organization to flourish. The greater degree of resilience emboldens the individual to face challenges, the scream that echoes vibrantly in modern requisition for adaptability (Hidayati et al., 2023). Thus, contemporary entrepreneurs as leaders tend to inspire their teams to embrace changing environment, handle adversities courageously and positively, and influence misfortunes with a spiritual intent to maneuver for growth. (Iqbal & Awan, 2023)

RESEARCH LIMITATIONS

Besides the time constraint and that of the topic, other limitations pertain not only to the philosophical landscape of Iqbal's poetry, but also to the intricacy of translating his abstract ideas (Yousuf & Abbas, 2023). Here, as highlighted by Ahmad (2022), the language could be a barrier and the other would be the transforming themes into actionable management impressions and practices which at times stem from the contextual differences which erect between Iqbal's epoch and recent organizational settings. In the view of Ali (2022), the aloofness from materialism as at times is evident in Allama Iqbal's work tends to degenerate the avarice of money-minded entrepreneurial entrepreneur. Iqbal's works showcase spiritual and metaphysical journey rather than a crude, tabulated entrepreneurial framework. This renders it a herculean task to translate the abstract ideas into tangible and concrete formats vogue in organizations or for that matter into quantifiable performance indicators for the teams serving a business. Ali (2022) exemplifies it that self, or selfhood (*khudi*) has nuanced layers that scholars throughout the history of mankind have interpreted differently. Consequently, the implications turn out to be myopic or contextual. Further, as put by Pervez et al. (2022), the result of adopting Iqbal's concept of self raises questions when empirical evidence is demanded, more so if generalizability is sought and mundane goal congruence is at the anvil. Further, self-development and excellence of individual may not remain compatible when individuals are working in teams. This once again renders it challenging to convince the business entrepreneur to follow Iqbal in this context. Finally, the Islamic outlook of Iqbal's philosophy is yet another limitation that tends to propel the non-Muslims. (The Allama Iqbal Academy Pakistan, 2022)

FUTURE RESEARCH

As ideated by Ali (2022), the future researchers can extend to examine effective entrepreneurship and strategic models, and individual growth-strategies if the same can be substantiated through Allama Iqbal's philosophy of self. They can venture into quantitative studies on entrepreneurship outcomes that is how some of the dimensions of self (*khudi*) for example self-awareness, determination, self-rule, and suppleness tend to correlate with concrete entrepreneurship upshots like employee fulfillment, employee retention, thruput, and organizational vow. According to Battistin and Ovid (2021), cross-cultural and interdisciplinary studies or longitudinal studies could be yet some of the other ventures. (Abd Jaleel, 2021)

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