

## Philosophy of Iqbal and Curriculum of Management Science in Pakistan

Khurram Ellahi, Ph.D.

Pakistan Institute of Development Economics, Islamabad

[khurramellahi@pide.org.pk](mailto:khurramellahi@pide.org.pk)

### Abstract

Management science and business studies have been attracting a large number of students in Pakistan. Although these disciplines have a huge academic audience, yet Iqbal's philosophy has not been incorporated in the curriculum of Management and Business Studies in Pakistan. Various disciplines from sociology to philosophy have borrowed key ideas from works of Iqbal however these two disciplines are still adopting the western curriculum without any critical changes. Other eastern and oriental cultures are incorporating their indigenous thoughts to make management a practical affair rather than an absolute idea coming from occidental thinkers. Current study has explored philosophical and poetic work of Iqbal to extract key areas from which management science and business studies can benefit. More specifically study has examined the ideas of leadership, motivation, workplace spirituality, and meaningfulness at workplace through the lens of Iqbal's philosophy. Study found a great relevance of Iqbal for the field of management science and business studies, specifically in the areas of leadership, motivation and workplace spirituality. For future, scholars can explore these dimensions in depth and can prepare complete response of Iqbal for leadership, motivation and workplace spirituality. Furthermore, in future, scholars can also run a similar study by using Persian text of Iqbal. Current study is also a door opener study to incorporate Iqbal's philosophy in the disciplines of Management science and Business studies for Pakistan.

**Keywords:** Allama Iqbal, management science, leadership philosophy, curriculum reform, workplace spirituality

Scholars in diversified subjects had used work of Iqbal may it be politics (Kausar, 2001), religion (Javed, 2002), theology (Sambur, 2002), behavioral sciences (Umar, 2000), time (Shahzad, 2008) or physics (Sabir, 2011) and they have tried to chalk out lessons for their particular subject. Moreover, authors from various fields are urging to give attention to epic works of past to lead us into the future (Harkiolakis, Halkias & Komodromos, 2017). Great ideas from antiquity have to be interpreted for contemporary times to move the humankind to a meaningful productive life. Scholars highlighted this approach as *looking backward to move forward*. However, in social sciences one has to look back into the literary work that aligns itself with indigenous value system. A similar criticism has been seen on management sciences that it pushes Anglo American values across the globe, which usually does not align with local thinking system (Adler, Paul, Forbes, Linda, Willmott & Hugh, 2007). Consequently, different cultures are developing their own management practices that root in their value system. Japan is one example (Whitehill, 2022), scholars and researchers explored the impact of Confucian values on Japanese management practices (Dollinger, 1988). Chinese theorists are looking backward at great authors from their tradition to open new avenues in management science (Law, Kevin, Low & Fei, 2016). Other scholars are working partially on different functions of management science before they develop a complete system of management (Bligh &

Robinson, 2010). Strangely, universal poet-philosopher who had been used as a reference in diversified fields of social science has not been adopted or adapted for management science. However, management science has been learning a lot from other literary fields. Motivational theories adopted by the management science come from psychologists like Maslow (Hill & McShane, 2008). Works of Freud and Jung are used to understand human psychology in field of organizational behavior. For learning, behavior of individuals, work of Pavlov, skinner and Bandura are used (Robinson & Coulter, 2007).

Apart from psychology, anthropology and sociology; management science had been adapting key lessons from great work of fiction and poetry also. Narcissism is used in management science as a scale to measure the toxicity of a leader or a worker, though narcissism was a Greek myth and it had been referred in other cultures also (Spaas & Selous, 2000). From Herman Hesse's work *Journey to the East*, Greenleaf theorized the model of Servant leadership, which is one of the key leadership styles currently in practice (van Dierendonck & Patterson, 2010). Growing concept of organizational existentialism in management science is understood by the fiction work of Sartre (Yue & Mills, 2008).

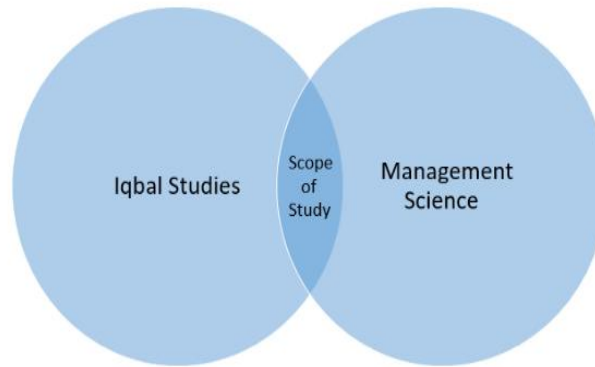
Thus, management science has incorporated various thoughts from fields of poetry and fiction (McGuire & Hutchings, 2006). As highlighted earlier, management science has borrowed these ideas from seminal works of poets and writers. Similarly, work of poet philosopher Iqbal has a lot to offer to the management science (Khan, 2021). However, as referred by critical management studies, lessons from writers like Iqbal can give novel insight to various universal phenomenon. In the field of management science, Iqbal's work can be used in various ways. One of the primary areas where his ideas can be applied is leadership (Badaiyuni, 2003). Iqbal believed that true leadership is based on moral and ethical principles of Islam and that leaders should be guided by a sense of duty and responsibility towards their followers.

Furthermore, Iqbal's emphasis on self-realization and individual potential can be applied in the areas of employee motivation and development. By recognizing and promoting the potential of individual employees, managers can create a more engaged and productive workforce.

Iqbal's ideas and philosophy have a lot to offer to the field of management science. His emphasis on morality, ethics, and individual potential can provide valuable insights to managers and leaders seeking to create a more productive and fulfilling workplace. Thus, current studies explored the areas where Iqbal can give a fresh insight to the concepts of management science. Below mentioned Venn diagram reflects the scope of the current study. Current study has identified themes in works of Iqbal that can address an important issue for management science. Study will further open the door of Iqbal studies to take creative insights for management science. Specifically, for the curriculum of management science in Pakistan. As like Japan has a management science titled as Theory Z (Ouchi, 1981) which is congruent with values and principles of Japanese society and that provides much value to management science also (Whitehill, 2022).

**Figure 1**

*Author's Computation*



### **Methodology**

This study employed a qualitative interpretive design based on a Systematic Literature Review (SLR) approach, to examine selected poetic and philosophical works of Allama Iqbal. The objective of the study was to identify the concepts in Iqbal's Urdu works that educate and align with prevailing themes in management science i.e. leadership, motivation, workplace spirituality, and existential meaning in the workplace.

The review procedure entailed three principal steps:

- i- Textual selection: Four poetic works by Iqbal in Urdu, The Call of the Marching Bell, Gabriel Wing, Rod of Moses, and Gift of Hijaz, were chosen purposefully for philosophical depths and relevance to individual agency, ethics, and metaphysical constructs. These texts were accessed via authenticated digital archives. (Yanow, 2016)
- ii- Thematic Coding: Using the deductive-inductive approach, the verses were coded for philosophical themes like *Khudi*, *Junoon*, *Shaheen*, *Mard-e-Momin*, and meaningful workplace (Braun & Clarke, 2006). Key applicable concepts in management literature (e.g., leadership theory, organizational behavior, workplace spirituality) were used to inform coding.
- iii- Conceptual Mapping: The identified themes were then mapped onto constructs in modern management science, establishing equivalences through thematic synthesis and conceptual abstraction (Thomas & Harden, 2008).

This methodology facilitated a cross-disciplinary coalition between literary philosophy and applied management concepts. The approach was aligned with practices in hermeneutic analysis, in which textual meaning is employed to generate conceptual frameworks for applied disciplines. (Lueger & Vettori, 2014). Following Urdu works of Iqbal has been reviewed to chalk out key ideas that can be related to phenomenon of management science.

**Table 1**

*List of Reviewed works of Iqbal*

Title of work	Year of publication	Original text language	Translated in	Retrieved from
The Call of the Marching Bell	1924	Urdu	English	<a href="http://www.allamaiqbal.com/works/poetry/urdu/bang/translation/03call.pdf">http://www.allamaiqbal.com/works/poetry/urdu/bang/translation/03call.pdf</a>
Gabriel Wing	1935	Urdu	English	<a href="http://www.allamaiqbal.com/works/poetry/urdu/bal/translation/06gabriel.pdf">http://www.allamaiqbal.com/works/poetry/urdu/bal/translation/06gabriel.pdf</a>
Rod of Moses	1936	Urdu	English	<a href="http://www.allamaiqbal.com/works/poetry/urdu/zarb/translation/07rod.pdf">http://www.allamaiqbal.com/works/poetry/urdu/zarb/translation/07rod.pdf</a>
Gift of Hijaz	1938	Urdu	English	<a href="http://www.iqbalcyberlibrary.net/en/827.html">http://www.iqbalcyberlibrary.net/en/827.html</a>

### Findings

After detailed study of the works of Iqbal (as mentioned in table 1) the following theme have been identified where thoughts of Iqbal can give novel and fresh insight to the management science.

**Table 3**

*Areas identified in table 3 are discussed with contemporary theories and research in the field of management science*

Iqbal's concept	Phenomenon in Management Science	Relevance
<i>Mard-e-Momin</i> <i>Meer a Karwan</i> <i>Shaheen</i>	Leadership	Iqbal has written extensively on leadership and has forwarded a leadership model that appears with title of <i>Mard e Momin</i> , <i>Meer Karwan</i> and <i>Shaheen</i> . It comes with unique values that can only be seen in the work of Iqbal.
<i>Khudi</i>	Motivation	Seminal idea of Iqbal is <i>Khudi</i> , self-transcending force that allows people to be stronger without compromising on ethics and to create a sense of identity with more higher values
Mysticism	Workplace spirituality	Corporate workplaces are ultimately made up of results and profits. However, at workplace there is a growing need of spirituality, Iqbal offers an active spirituality. Spirituality with Iqbal is not a

		passive phenomenon rather it's an active energy that makes system more efficient.
Passion	Organizational Existentialism	Death and meaninglessness has been addressed by Iqbal at various places, Iqbal cures with Passion (Junoon) which continues to grow even in post death scenario. It also makes life meaningful and gives a cosmological purpose to mortal man

---

### ***Leadership***

The highly explored and appreciated commodity since long, “Leadership” captivated the interest of public increasingly. The goals and objectives of an organization can be accomplished through leadership. Leadership remains as a fundamental function of Management science, multiple journals are dedicated to understand this phenomenon, and in last forty years, ideas like servant leadership and spiritual leadership emerged as the hope to harness the capitalistic instinct of management science (Fry, 2003). Idea of leadership is in evolution since the time it is conceived as a key phenomenon for management science, researchers have highlighted that four major transitions came in understanding of leadership and now ideas like spiritual and servant leadership are making way on the global canvas (Daft, 2014).

The question of people was “what makes good leader”. Leadership is not only about skills and developing leadership qualities, a good leader knows what and how he stands for. It requires the courage to admit mistakes, to listen, to trust, to learn, and to inspire. Shelves in the bookstores are overloaded with famous leadership books. With increasing focus on leadership, public started to conceptualize the leadership for better understanding. The idea of leadership was explored by scholars in abundance. But, unfortunately, failed to present concise and accurate definition in all situations and problems (Northouse, 2018).

Since its origin, leadership has been central theme to philosophers and historians, but the scientific research evolved in the time frame of twentieth century. Careers and professions from different arenas around the world such as researchers, philosophers, and organizational leaders had attempted to outline the theory and meaning of leadership (Burnes & Hughes, 2023). Researchers have proposed hundreds of meanings to the construct ‘leadership’. Among them some scholars have proposed that the most pragmatic and least understood process on universe, is leadership. New and dynamic theories and classifications of leadership do appreciate the guidance and struggles of prior literature. Those theories play important role for the further literature study of the leadership (Morgeson, Derue, and Karam, 2010). Defining the construct of leadership has been an elusive and intricate phenomenon mainly because leadership is multifaceted in nature. More or less of the authors have argued that the concept of leadership is no more than the abstract, dreamy fairytale, imaginably grounded on the

anticipated optimism that somebody will arise and ease out our existing issues by the absolute power of will (Daft, 2014).

Iqbal had written considerably on the idea of Perfect Man i.e. *Mard-e-Momin*. Additionally, Iqbal's idea of perfect man is not a lab idea or an idea, which has no historical relevance, rather Iqbal conceived the idea of Perfect Man (*Mard-e-Momin*) when Muslims of sub-continent were living under the British rule (Schimmel, 1980). Iqbal explored the idea of perfect man in his diverse poems and traces of his idea of perfect man appear in his different poetic books. Considerable work has been done in realm of philosophy on the idea of Perfect man (Zada & Ahmad, 2022) moreover, attempts of translating that work for mundane affairs has also been undertaken. However, studies in realm of management science are required so that can be incorporated in text/curriculum of management sciences. Strangely, traces of happy warrior of Wordsworth are visible in books related to leadership (Adair, 2007) though Wordsworth did not repetitively write about his happy warrior rather researchers chalked out key lessons from one of his poems. However, Iqbal invested in multiple poems to develop his idea of perfect man. Iqbal's idea is complete and relatable to the managerial science. In his magnum opus poem *Cordova Mosque* Iqbal highlighted key traits which will transform the man into the perfect man and perfect man would complete his own self while journeying through the world and would also remove the entropy of the material world. Iqbal discusses traits like considerate, assertive, generous, wise, having love for all approach, these traits are currently point of debate in management science (Khan, 2021) to rescue the pragmatic world from Machiavellian capitalist design.

Ideas of Happy Warrior by Wordsworth, though he never theorized it excessively in his poetic work or Prince by Machiavelli being inconsistent to human values made comfortably to the text of Management and social science. Iqbal used numerous terms for phenomenon of leadership. *Shaheen* (Eagle), *Meer –a-Karwaan* (Torch bearer), *Mard-e-Momin* (Perfect idea of being) etc are used frequently by Iqbal. Iqbal has left various notes in poetry, in his notebook and talks that can be used to create a complete theory for Management Science. Iqbal's leader isn't an idealist, rather he creates presence of intangible ideas, he creates real in material from the ideal values. Iqbal presented a complete order of values and attributes that perfect man exhibits in his poem *Cordova Mosque* in his book *Gabriel Wing*:

“Soft in social exposure, Tough in the line of pursuit.  
But whether in fray or in social gathering, Ever chaste at heart, ever clean in conduct  
In the celestial order of the macrocosm, His immutable faith is the center of the  
Divine Compass.  
All else: illusion, sorcery, fallacy  
He is the journey's end for reason, He is the *raison d'être* of Love.  
An inspiration in the cosmic communion.” (Iqbal, 2023, p. 279)

### **Motivation**

Motivation is a crucial factor in management science as it plays a significant role in determining the success of an organization. Motivation refers to the driving force that leads individuals to take action towards achieving their goals. In the context of management,



motivation is the process of inspiring and encouraging employees to work towards achieving the goals of the organization (Frey & Osterloh, 2013).

Effective motivation can enhance employee engagement, boost productivity, and improve job satisfaction, leading to increased job performance and higher levels of employee retention. On the other hand, a lack of motivation can result in decreased productivity, low morale, and high employee turnover. In management science, motivation is often viewed as a tool that managers can use to achieve organizational goals. Managers use various motivational strategies, such as offering incentives, providing feedback, and creating a positive work environment, to encourage employees to work towards achieving their goals (Locke & Pearce, 2023).

Even in current times, scholars and researchers of management science are understanding the phenomenon of motivation (Fishbach & Woolley, 2022), though myriad of work is done in previous century to explore and decipher the concept of motivation (Latham & Budworth, 2020). However, motivation remains as a big question of management science and new thoughts are appreciated by the world of research.

Iqbal's thought of *Khudi* had been widely researched by the scholars (Pervez, Kayani & Yousaf, 2022; Akhuanzada, Behlol & Zahra, 2021). The earlier Greek philosophers considered man as the measure of everything however, Iqbal consider *self* of the man as the measure of everything. Iqbal consider *Khudi* as the minimum expression of the self, even in its minute form it keeps on expressing however once focused it can transcend to the heights of the God's throne. This thought is much serious than goal setting theories of motivation which are taught in the regular curriculum. Iqbal's *Khudi* is well elaborated in his work Gabriel Wing as

“The earth, the heavens, the great empyrean,  
Are all within the range of selfhood's power” (Iqbal, 2023, p. 276)

Iqbal considers *Khudi* as the key ingredient to keep the matter world running and operational until man acknowledges his position as the co-creator of the God

“What is the self? Life's inner mystery,  
The universe's waking up” (Iqbal, 2023, p 286)

Self-actualization is considered the point of Mirage in Maslow motivational model that is considered to be an integral part of text which is taught for Management science. But Iqbal understands human being with multiple subjects, Iqbal didn't consider self-actualization as the destination rather Iqbal's *Khudi* is a continuous process “No less exalted than the Exalted Throne, Is the throne of the heart, the human breast” (Iqbal, 2023, p. 278). Or as he writes “The self of man is ocean vast, And knows no depth or bound” (Iqbal, 2023, p. 263).

Thus, Iqbal's *Khudi* fulfils all the requirements to be theorized as a motivational model for the coming century. As it addresses all the mediocre phenomenon in cosmic meaning that has surrounded the modern man, few areas are:

1. Self-awareness: The first step towards developing "*khudi*" is self-awareness, which means understanding one's strengths, weaknesses, and values. Managers can help

employees to develop self-awareness by providing feedback, coaching, and mentoring. This can help employees to identify their strengths and weaknesses and develop a sense of direction and purpose in their work.

2. Self-confidence: Developing "*khudi*" also involves building self-confidence and self-belief. Managers can help employees to develop self-confidence by providing opportunities for personal and professional growth, recognizing their achievements, and encouraging them to take risks and try new things.
3. Personal responsibility: Developing "*khudi*" also involves taking personal responsibility for one's actions and decisions. Managers can encourage employees to take personal responsibility by delegating tasks and decision-making authority, setting clear expectations, and providing support and guidance when needed.
4. Personal growth: Developing "*khudi*" also means striving for personal growth and development. Managers can help employees to grow and develop by providing training and development opportunities, setting challenging goals, and providing opportunities for career advancement.
5. Purpose and vision: Developing "*khudi*" also involves having a clear sense of purpose and vision. Managers can help employees to develop a sense of purpose by connecting their work to the broader goals and vision of the organization. This can help employees to feel that their work has meaning and is contributing to something larger than themselves.
6. Collaboration and teamwork: Developing "*khudi*" does not mean focusing only on oneself, but also involves collaboration and teamwork. Managers can encourage collaboration and teamwork by creating a supportive work environment, fostering open communication, and promoting a culture of trust and respect.
7. Innovation and creativity: Developing "*khudi*" also means being innovative and creative. Managers can encourage innovation and creativity by providing a work environment that allows for experimentation, brainstorming, and idea-sharing. This can help employees to develop new and innovative solutions to problems and contribute to the overall success of the organization.

### ***Workplace Spirituality***

Materialist text dominated the management science for a century but a renaissance in realm of spirituality is visible in field of management sciences also. However, this spirituality is more secular and focused to make workplace more productive and it is usually defined in three main layers i.e. individual's inner life, meaningfulness and spiritual growth (Fry, 2003). Intuition, honesty, personal fulfilment, commitment, performance are some visible benefits of workplace spirituality (Indradevi, 2020).

Spirituality is one of the main themes in Iqbal's poetry. Even in his philosophical lectures Iqbal states "Humanity needs three things today a spiritual interpretation of the



universe, spiritual emancipation of the individual and basic principles of a universal import directing the evolution of human society on a spiritual basis” (Iqbal, 2022).

For Iqbal spirituality brings meaning to the matter and he highlighted this a century ago that universe is in need of a spiritual translation. Human beings in Islam are made from clay thus spirituality adds meaning to this model of clay and gives it higher purposes like “My glance goes higher than stars and moon, I write not verses for some one’s boon” (Iqbal, 2023, 37).

Idea of spirituality in Iqbal’s work is pragmatic and it aligns with the emerging paradigms of management science. However, all major works of Iqbal highlight some new shades of spirituality and how they add meaningfulness to the mortal man, similarly Iqbal warned man from adopting passive spirituality in which man is lost in his inner self for personal nirvana without adding meaning and power to the material world. In his poem Devil’s conference – Devil directs his councilors: “Keep him well absorbed in the thought and contemplation of God in pre-morning hours: Ye all make him grow stronger in his monastic disposition!” (Iqbal, 2023, p. 7). Thus, calling humankind for spirituality, which keeps them in a productive relation with the universe.

Iqbal’s idea of spirituality is not only relevant but necessary for the workplace that has been disenchanted since the time of Weber. Iqbal’s idea of spirituality isn’t passive, rather for Iqbal, being spiritual mean to add a newer energy to the enquiry of the material world while transcending towards ideal.

### ***Organizational Existentialism***

The idea of existentialism has been adopted by scholars of management science from literary works of Sartre, Camus, and Kafka (Blomme, 2014). Existential theory of management science explores four areas of its interest i.e. solitude, death, responsibility and meaning (Blomme, & Bornebroek-Te Lintelo, (2012). Sartre highlighted existential conditions of humankind in his work Nausea. Similarly, Camus and Kafka unveiled existential conditions of modern man in their works i.e. myth of Sisyphus and Metamorphosis respectively.

Similar idea of existentialism was also adapted in context of organization, Organizational existentialism is a philosophical and psychological approach that examines the relationship between individuals and the organizations they work for, with a focus on the meaning and purpose of work. It recognizes that work is not just a means to earn a living but also a source of personal identity and fulfillment, and that individuals need to feel that their work has meaning and contributes to something larger than themselves (Khan & Rasool, 2022).

Organizational existentialism emphasizes the importance of creating workplaces that are supportive of employees' search for meaning and purpose, and that provide opportunities for personal growth and development. It recognizes that employees who feel connected to their work and their organization are more productive, engaged, and committed to their jobs.

Organizational existentialism is an important perspective for organizations to consider as they strive to create workplaces that are not only efficient and effective but also meaningful and fulfilling for their employees. By recognizing and addressing the existential needs of their

employees, organizations can create a more positive work culture and improve employee satisfaction, motivation, and retention (Pauchant & Morin, 2008).

Question of death had been central to Iqbal, especially in understanding the man's appearance on an entropic planet in which man as a body is decaying and the overall material system is heading to annihilation. This demand for sense making, giving a framework to the unknown. Iqbal in his book *Gift of Hijaz* has explored the idea of death in depth, how man tries to encompass it with mortal instruments of life:

“The soul should once again ride the poor body  
If this is resurrection, then I am not a taker!  
To spring back to life after death - only the free can do that,  
Even though all living beings are headed into the arms of the grave.  
Total destruction must come before any re-creation –  
For in this way the problems of existence are resolved” (Iqbal, 2023, p. 13)

Iqbal has unearthed the existential conditions of man in his poetic work *Gabriel Wing* also:

“What avails love when life is so ephemeral?  
What avails a mortal's love for the immortal?  
Grant me the bliss of eternal life, O Lord,  
and mine will be the ecstasy of eternal love” (Iqbal, 2023, p. 251)

Iqbal gave a new meaning to the existential condition of man, man as the co-creator of God who completes his mundane journey while completing his internal self and by providing equilibrium and productivity to the external matter world. The body of the man decays as per the rules of the matter world outside however man prepares himself for the new journey for a new height for a new destination for a new land beyond imagination. As Iqbal quotes:

“The imprudent ones consider death is the end of life  
This apparent evening of life is the morning of perpetual life” (Iqbal, 2023, p. 214)

Man as a being, as a worker, as an expression needs a fresh meaning to exist, Iqbal hands over the responsibility of declining entropic universe to the man, who himself is decaying, yet that being becomes the catalyst of fresh creation in the universe. For Iqbal, each human is cosmos, who exist to complete this incomplete universe.

### **Conclusion**

This paper is a primer to highlight areas where philosophy of Iqbal can be used a guiding tool for researchers and practitioners especially under the local settings. Iqbal as a polymath had been adding Meta-thoughts to various fields of academics. Management science, which is in its full bloom in contemporary times, is influenced by western thought and now authors and thinkers have started criticizing this hegemony. Iqbal in his life saw the colonial mindset of west and how they hegemonies and push their ideas to protect their imperial thoughts. Philosophy and theories proposed by Iqbal may further be researched and incorporated into the literature of management sciences. Management science has already been learning from various scholars and philosophers of the world. The onus is on the scholars and

ardent readers of Iqbal to introduce his thoughts to the management science and to open new vistas of research for management science while looking through the lens of Iqbal's poetry and philosophy. His work has been influential not only in the fields of literature and philosophy but must also be used in the realm of management science. Topics discussed in this paper aren't exhaustive, there are other areas related to management sciences where work of Iqbal can provide effective guideline for researchers and practitioners.

One topic can be of self-realization and self-actualization. Iqbal believed that individuals should be encouraged to develop their full potential and to strive for excellence in their work. This concept of self-realization is now widely recognized as a key driver of employee motivation and engagement in modern management science. Iqbal also stressed the importance of developing a sense of purpose and direction in one's life and work. He believed that individuals should have a clear understanding of their goals and objectives, and that organizations should provide a sense of meaning and significance to their employees' work. This concept of purpose-driven work has been shown to be a powerful motivator in the field of management science. Furthermore, Iqbal's work also emphasizes the importance of ethical values and principles in the workplace. He believed that individuals and organizations should adhere to a code of ethics that emphasizes integrity, honesty, and fairness. These values are now widely recognized as essential for building trust and credibility in modern organizations. Overall, Iqbal's work offers valuable insights into the human aspects of management and organizational behavior.

In future, scholars can also run a similar study by using Persian text of Iqbal. Current study is also a door opener study to incorporate Iqbal's philosophy in the disciplines of Management science and Business studies for Pakistan.

### References

- Adair, J. E. (2007). *Develop your leadership skills* (Vol. 37). Kogan Page Publishers.
- Adler, Paul. S., Forbes, L. C. & Willmott, H. (2007) 'Critical Management Studies', *The Academy of Management Annals* 1: 119–79.
- Akhunzada, A. S., Behlol, M. G., & Zahra, F. (2021). A Study of Allama Iqbal's Khudi and Critical Thinking: Thematic Analysis. *Al-Azhār*, 7(01), 71-83.
- Andersen, J. A. (2018). Servant leadership and transformational leadership: From comparisons to farewells. *Leadership & Organization Development Journal*.
- Azmi. Y. (1992). Concept of Man in Iqbal. *Iqbal Review*
- Badaiyuni, Z. A. (2003). Nietzsche, Iqbal and Post-Modernism. *Iqbal Review: Journal of the Iqbal Academy Pakistan*, 44(2).
- Bligh, M. C., & Robinson, J. L. (2010). Was Gandhi "charismatic"? Exploring the rhetorical leadership of Mahatma Gandhi. *The Leadership Quarterly*, 21(5), 844-855.

- Blomme, R. J. (2014). The absurd organization: The insights of Albert Camus translated into management practices. *Another state of mind: Perspectives from wisdom traditions on management and business*, 161-174.
- Blomme, R. J., & Bornebroek-Te Lintelo, K. (2012). Existentialism and organizational behaviour. *Journal of Organizational Change Management*.
- Blomme, R. J., & Bornebroek-Te Lintelo, K. (2012). Existentialism and organizational behaviour: How existentialism can contribute to complexity theory and sense-making. *Journal of Organizational Change Management*.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Burki, J.D. (1972). Iqbal's concept of Mardi Momin & Rumi influence. *Iqbal Review*, Vol 13 (1)
- Burnes, B., & Hughes, M. (Eds.). (2023). *Organizational change, leadership and ethics*. Taylor & Francis.
- Daft, R. L. (2014). *The leadership experience*. Nelson Education.
- Dollinger, M. J. (1988). Confucian ethics and Japanese management practices. *Journal of Business Ethics*, 7(8), 575-584.
- Fishbach, A., & Woolley, K. (2022). The structure of intrinsic motivation. *Annual Review of Organizational Psychology and Organizational Behavior*, 9, 339-363.
- Frey, B. S., & Osterloh, M. (Eds.). (2013). *Successful management by motivation: Balancing intrinsic and extrinsic incentives*. Springer Science & Business Media.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The leadership quarterly*, 14(6), 693-727.
- Giacalone, R. A., & Jurkiewicz, C. L. (2010). The science of workplace spirituality. *Handbook of workplace spirituality and organizational performance*, 2, 3-26.
- Harkiolakis, N., Halkias, D., & Komodromos, M. (2017). A Historical View of Leadership Prototypes: Looking Backward to Move Forward. *International Leadership Journal*, 3.
- Hassan, R. (1976). Iqbal's "Khudi"—Its meaning and strengthening factors. *Iqbal*, 23(3), 1-26.
- Hill, C. W., & McShane, S. L. (2008). *Principles of management* (pp. 404-20). McGraw-Hill/Irwin.
- Indradevi, R. (2020). Workplace spirituality: Successful mantra for modern organization. *Journal of Critical Reviews*, 7(6), 437-440.
- Iqbal, J. (2002). The universality of Iqbal. *Iqbal Review*, Vol 44 (2), pp 6-7
- Iqbal, M. I. (1998). Iqbal's philosophy of khudi. *Qur'anic Horizon*, 3(2).

- Iqbal, M. (2022). *The Reconstruction of Religious Thought in Islam*. Stanford University Press.
- Iqbal, M. (2023). *Kya ishq ek zindagi-e-mustaqil nahin?* [Poem 6, translated verse]. *Bal-e-Jibril* (p. 251). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bal-e-jibril-006-kya-ishq-aik-zindagi-e.html>
- Iqbal, M. (2023). *Alam-e-Barzakh* [Poem 4, translated verse]. *Armaghan-e-Hijaz* (p. 13). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/03/armaghan-e-hijaz-04-alam-e-barzakh.html>
- Iqbal, M. (2023). *Humayon Mr. Justice Shah Din ke Mazaar Par* [Poem 160, translated verse]. *Bang-e-Dra* (p. 214). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bang-e-dra-160-humayon-mr-justice-shah.html>
- Iqbal, M. (2023). *Iblees ki Majlis-e-Shura* [Poem 1, translated verse]. *Armaghan-e-Hijaz* (p. 7). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/02/armaghan-e-hijaz-1.html>
- Iqbal, M. (2023). *Khudi ki Jalwaton Mein* [Poem 94, translated verse]. *Bal-e-Jibril* (p. 276). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bal-e-jibril-094-khudi-ki-jalwaton-mein.html>
- Iqbal, M. (2023). *Khudi woh behr hai jis ka koi kinara nahin* [Poem 41, translated verse]. *Bal-e-Jibril* (p. 263). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bal-e-jibril-041-khudi-vo-beher-hai-jis.html>
- Iqbal, M. (2023). *Masjid-e-Qurtaaba* [Poem 124, translated verse]. *Bal-e-Jibril* (p. 278-279). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bal-e-jibril-124-masjid-e-qurtaaba.html>
- Iqbal, M. (2023). *Saqi Nama* [Poem 142, translated verse]. *Bal-e-Jibril* (p. 286). Retrieved July 6, 2025, from <https://iqbalurdu.blogspot.com/2011/04/bal-e-jibril-142-saqi-nama.html>
- Kausar, Z. (2001). Iqbal on democracy: Acceptance or Rejection? *Iqbal Review*, Vol 42 (4), pp 33-59
- Khan, K. E. (2021). Chalking out Organizational Leader Traits from Poetic Work of Iqbal. *International Journal of Business and Management Sciences*, 2(4), 122-133.
- Khan, K. E., & Rasool, H. (2022). The future of work and dystopian literature: thoughts and reflections. *Journal of Workplace Behavior*, 3(1), 21-31.
- Krishnakumar, S., & Neck, C. P. (2002). The “what”, “why” and “how” of spirituality in the workplace. *Journal of managerial psychology*.
- Latham, G. P., & Budworth, M. H. (2020). The Study of Work Motivation in the 20th and 21st Centuries. *Historical Perspectives in Industrial and Organizational Psychology*, 203-226.

- Law, K. A., Kevin, L. L. T., Low, Y. S., & Fei, T. L. K. (2016). Sun Zi Art of War and Chinese Corporate Leadership: An Inductive Analysis. *Australian Journal of Basic and Applied Sciences*, Vol. 10(1), Pages: 48-57
- Le, D., Aquino, P., Truc, N., Si, L., & My, L. (2021). Factors affecting employees' motivation. *Management Science Letters*, 11(4), 1063-1070.
- Locke, E. A., & Pearce, C. L. (Eds.). (2023). *Handbook of principles of organizational behavior: Indispensable knowledge for evidence-based management*. John Wiley & Sons.
- Lueger, M., & Vettori, O. (2014). The contribution of a hermeneutic approach to investigate communication in educational settings. *Frontiers in Psychology*, 13, Article 1055249.
- McGuire, D., & Hutchings, K. (2006). A Machiavellian analysis of organisational change. *Journal of Organizational Change Management*, 19(2), 192–209.
- Morgeson, F. P., DeRue, D. S., & Karam, E. P. (2010). Leadership in teams: A functional approach to understanding leadership structures and processes. *Journal of Management*.
- Ouchi, W. G. (1981). Organizational paradigms: A commentary on Japanese management and Theory Z organizations. *Organizational Dynamics*, 9(4), 36-43.
- Pauchant, T. C., & Morin, E. (2008). Organizational existentialism. *International encyclopedia of organizational studies*. Thousand Oaks, CA: Sage.
- Pervez, S., Kayani, S., & Yousaf, T. (2022). Iqbal's Khudi: Aspiring Future of Mental Well-being, 1(1 September), 32-55.
- Robbins, S.P. and Coulter, M. (2007) *Management*. 9th Ed, Prentice-Hall, London..
- Sabir, A. (2011). *Iqbal, religion and physics of new age*. Lahore, Pakistan: Iqbal Academy of Pakistan
- Sambur, B. (2002). Iqbal's theology of life. *Iqbal Review*, Vol 43 (2), pp 28-39.
- Schimmel, A. (1980). *Islam in the Indian Subcontinent*. Amsterdam: BRILL.
- Shahzad A. (2008). Iqbal's Idealist Critique Of Hawking's Materialist Concept of Time *Iqbal Review*, vol. 49 (2)
- Spaas, L., & Selous, T. (Eds.). (2000). *Echoes of Narcissus* (Vol. 2). Berghahn books.
- Umar, M. S. (2000). Development of Human Personality. *Iqbal Review*, Vol. 41 (2), pp 90-102
- Van Dierendonck, D., & Patterson, K. (2010). Servant leadership. In *Servant leadership* (pp. 3-10). Palgrave Macmillan, London.
- Whitehill, A. M. (2022). *Japanese management: Tradition and transition*. London: Routledge.



- Yanow, D. (2016). Introduction to interpretive (-qualitative) methodologies and methods
- Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, 8, 45.
- Yue, A. R., & Mills, A. J. (2008). Making sense out of bad faith: Sartre, Weick and existential sensemaking in organizational analysis. *Tamara: Journal for Critical Organization Inquiry*, 7(1).
- Yue, A. R., & Mills, A. J. (2008). Making sense out of bad faith: Sartre, Weick and existential sensemaking in organizational analysis. *Tamara: Journal for Critical Organization Inquiry*, 7(1).
- Zada, S., & Ahmad, S. (2022). Nietzsche and Iqbal on Human Perfection: A Comparative Study. *The Dialogue*, 17(4), 59-71.