

ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A TRIANGULAR ANALYSIS OF HIS POETIC VISION

1. *Hafiz Mehboob Alim*
alimmehboob16@gmail.com

PhD Scholar (Education), Division of Education, University of Education, Township Campus, Lahore.

2. *Hera Zain*
herazain1998@gmail.com

PhD Scholar (Education), Division of Education, University of Education, Township Campus, Lahore.

3. *Faiza Maham Faizee*
Faizamaham149@gmail.com

PhD Scholar (Education), Division of Education, University of Education, Township Campus, Lahore.

Vol. 03, Issue, 04, Oct-Dec 2025, PP:15-25

OPEN ACCES at: www.irjicc.com

Article History	Received	Accepted	Published
	18-10-25	03-11-25	30-12-25

Abstract

This study discovers the poetic and philosophical vision of great Muslim poet Allama Dr. Muhammad Iqbal through his triangular integration of poetic themes about heart, as a faculty of passionate love described as Ishq, mind as a faculty of intellect described as Aql and spirit as a faculty of self-hood described as Khudi. The purpose of this study is to examine Iqbal's poetry as a synthesis the faculties of heart (Ishq), mind (Aql), and spirit (Khudi). He looks all these three faculties as interdependent forces to develop a complete human being and considers it a holistic conception of human development. By adopting the qualitative hermeneutic approach, this study has analysed some of his poetical work from his famous books Asrar-e-Khudi, Bang-e-Dra, Bal-e-Jibril, and Zarb-e-Kalim in order to examine how he integrates emotional, intellectual and spiritual faculties into a unified philosophy of life. Findings reveal that Iqbal views all these three forces as essential for the development of complete human being called Mard-e-Momin. Iqbal's Mard-e-Momin is emotionally vibrant, intellectually active and spiritually awakened individual. The analysis

concludes that Iqbal's triangular integrated philosophy presents an admiring framework for moral, intellectual, and spiritual development of human being establishing him as a true poet of heart, mind, and spirit.

Keywords: *Allama Iqbal, Ishq, Aql, Khudi, triangular integration, Mard-e-Momin, poetic vision.*

INTRODUCTION

Allama Dr. Muhammad Iqbal is well-known as one of the most prominent thinkers, poets, and philosophers of the Subcontinent. He is referred as the poet of the East. His philosophical poetry reflects a remarkable triangular integration of heart, mind, and spirit. His poetry transcends the limits of conventional trends of poetry. His poetry presents the three dimensions of human existence by integrating emotional, intellectual and spiritual aspects which are the essence of personality development. Allama M. Iqbal discusses heart, reason, and spirit at the centre of his philosophical poetry. According to his point of view these three are harmonizing faculties in human personality. Every faculty is crucial for the development of perfect individual which is called Mard-e-Momin by Allama Iqbal. He neither discards reason, nor he considers the heart as only an emotional faculty. Rather, he is of the view that faculties of reason and heart along with the faculty of spirit make a hierarchy where each faculty has a unique but interconnected role in human personality.

Across the history different philosophers put an emphasis on these aspects of human personality in a different way. As far as Western philosophers like Plato, Descartes and Kant are concerned, they preferred reason to spirit. Mystical and Eastern thinkers like Rumi, Ghazali, Ibn-e Arabi and Vedanta centralized heart and spirit, while modern psychologists like William James and Karl Jung are concerned, they emphasized the mind. But M. Iqbal offers an integrative model which is balanced with these three faculties of heart, mind and spirit. He considered the spirit as divine core and heart as the centre of intuition, love and moral force while mind as the centre of reasoning guided by heart and spirit. Allama Iqbal has combined the classical views, Islamic metaphysics and modern psychology and created a triangular integration for understanding and development of human personality.

In the late 19th and early part of the 20th century, Muslims of the subcontinent were facing enslavement at political level, sluggishness at intellectual level and passivity at spiritual level. In these circumstances, Dr. Allama M. Iqbal worked for the revival of self-determination, self-respect and self-awareness. His philosophically reflects the transformative power of poetry having the themes of Ishq (passionate love), Aql (power of intellect), and Khudi (selfhood). These three forces within the human personality interact in a dynamic way to get the desired objectives in accordance with the will of God.

Iqbal's major poetical work includes *Asrar-e-Khudi* (1915), *Rumuz-e-Bekhudi* (1918), *Payam-e-Mashriq* (1923), *Bang-e-Dra* (1924), *Bal-e-Jibril* (1935), *Zarb-e-Kalim* (1936) and the most famous prose work 'Reconstruction of Religious Thoughts' presents the problems of modern man facing uncertainty between determinism and indeterminism, intellect and intuition, faith and materialism. His poetry is a guide to achieve purified love with divine bliss, to strengthen intellect (Aql) through knowledge and reasoning, and to awaken the selfhood. By the

ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A TRIANGULAR ANALYSIS OF HIS POETIC VISION

combination of these dimensions, Iqbal became not only an inspirational poet but a philosophical poet of human completeness by proving himself as a true poet of the heart, mind, and spirit.

Modern academic reading and research emphasizes either the rational philosophical aspects of Iqbal's poetry influenced by the Western thinkers like Nietzsche, Bergson, Goethe and his mystical poetry inspired by Rumi's mystical poetry. However, very few studies have explored his triangular philosophical integration of human emotions, reason and inner-self. The current study seeks to fill the gap by providing a comprehensive analysis of Iqbal's poetry and philosophy with the help of this triangular lens. This lens analytically views all the three aspects which are interconnected and strengthen one another to ensure the completeness of human development.

This study has a great significance in literary point of view as it has philosophical, educational and ethical importance. It highlights the poetic philosophy of Allama Iqbal as a beautiful blend of poetic standard dealing with the important aspects of human personality like passion, intellect, and faith. It highlights the importance of Iqbal's vision about man as a complete creation by God on emotional, rational, and spiritual grounds. Iqbal's poetry provides a curriculum which can help in individual's development on moral, emotional, and intellectual basis in the contemporary educational crisis.

RESEARCH OBJECTIVES

The objectives of the study were to:

- 1. Explore Allama Iqbal's poetical and philosophical views about the human faculties of the heart (Ishq), mind (Aql), and spirit (Khudi).*
- 2. Examine these three aspects critically to know how these aspects interact to form Iqbal's philosophy of human perfection.*
- 3. Analyse how Iqbal's poetic message contributes to modern understandings of spiritual, moral, and intellectual renewal.*

RESEARCH QUESTIONS

On the basis of objectives of the study, the followings are the research questions:

- 1. How does Allama Iqbal interpret the human heart, mind, and spirit in his poetry?*
- 2. In what ways do Ishq, Aql, and Khudi interact as complementary forces in Iqbal's poetic vision?*
- 3. What is the contemporary relevance of Iqbal's triangular integration of poetic philosophy in promoting holistic human development?*

LITERATURE REVIEW

Scholars have acknowledged that Iqbal as a philosophical poet has contributed to bridge the gap between science, religion and philosophy. Schimmel (1963) has rightly stated about him as "a bridge between East and West," which emphasizes that his poetry is a beautiful blend of Eastern and Western philosophical ideas under the desired limitations of Islamic philosophy. In Islam, heart has central role in human personality. Heart is the place of emotions, passions and devotions. Iqbal has described love (Ishq) as an energy of life. In the same way, Nicholson (1920) stated about Asrar-e-Khudi that it is a spiritual philosophy of self-realization. This self-realization helps man to ascend

towards the divine perfection with the help of disciplined selfhood.

Sardar (2007) and Hussain (1994) described Iqbal's struggle against materialism and his efforts for a spiritual awakening with the conceptual power of Khudi. For Iqbal, Ishq is not just a passion rather it is divine energy. On the other hand, Aql is not a dry reasoning rather it is a disciplined intellect which is directed by faith. Self-hood (Khudi) is not only egoism but it is a spiritual self-hood which is gained through creativity and devotion. He further stated about Iqbal's views that human beings have an ability to access a source of knowledge with the help of enlightened heart and it is the centre of intuitive knowledge. This intuitive knowledge is tuned with the infinite spiritual basis of human life. If we gain knowledge without the intuitive depth of heart, it becomes a source of darkness but if our heart is attached with God, it becomes a prophetic. On the contrary side, if our heart does not find this status, it is treachery and kufr. Knowledge has direct inner connection with heart and put a powerful impact on personality development. Knowledge is useless without an enlightenment of heart. When knowledge is able to penetrate in the heart to make a deep connection between human beings and God, this very knowledge is a real knowledge and is considered a useful knowledge.

Scholars have discussed Iqbal's poetry with different angles which cover religious thoughts, mysticism, educational theory and literary criticism. Most of the critics agree that Iqbal is both philosopher as well as a poet, as mentioned by Schimmel (1963) and Nicholson (1920). They are of the view that his work cannot be simply categorized. Major aspects of his poetry surround three integrated ideas which are Ishq (love), Aql (reason), and Khudi (selfhood). Ishq (love) is the faculty of heart, Aql is the faculty of mind and Khudi (selfhood) is the faculty of spirit.

Raza (2015) has mentioned an acknowledgement for Allama M. Iqbal by different scholars as a philosophical poet whose poetic vision covers not only emotional aspect of human personality but it deals with rational and spiritual aspects as well. Iqbal's poetry constantly stresses that the human being is not a fragmented being but he is a harmonious blend of heart (Ishq), mind (Aql), and spirit (Khudi). He further argues that spiritual up-lift is only possible when all these three faculties operate in balance. This theme can be constructed from his famous books like from *Bang-e-Dara*, *Zarb-e-Kalim*, and *Bal-e-Jibril* (Khan, 2018). His famous lines "Ishq se mein ne paya hai faqr ka andaaz" and "Aql ko tanqeed se fursat nahin, Ishq pe aamal ki bunyad rakh" clearly show the importance of love and reason in shaping ethical action.

Ahmed (2020) is of the view that Iqbal's concept about ishq is based on the Qur'anic worldview. According to this view, love is a dynamic force that uplifts human character and joins the individuals with divine reality. In his famous book 'Asrar-e-Khudi' he describes Ishq not as mere emotion but also a source of creative energy. He describes that "Ishq hai fakhr-e-khudi", shows that love is a life-force which gives meaning to human selfhood (Iqbal, 1915/2003). Hassan (2019) states that Iqbal is against the passivity of classical mystic (sufi) rather he supports the dynamic spiritual love which encourages man towards purposeful action.

A frequently portrayed theme of Iqbal's poetry is divine love which he reformulated into an active and transformative force. Schimmel (1963) has clearly mentioned that how Iqbal inherits divine love and he modifies it as creative and dynamic

ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A TRIANGULAR ANALYSIS OF HIS POETIC VISION

force rather than purely contemplative. Hussain (1994) and Mustafa (2002) have mentioned that Iqbal's *Ishq* has the function of motivating force which is the foundation of moral action and social revitalisation. Love becomes the basic force for sacrifice, creativity and having a power to make human being spiritually active. Sardar (2007) has emphasized that Iqbal's *Ishq* is ethical as well as prophetic. It has the power to direct the individuals towards self-purification and social elevation rather than private mysticism.

Iqbal's views about the faculty of reason is multifaceted and bit complex to understand. He gives more value to critical thought but critiques different forms of rationalism which exclude the spiritual aspect. In his famous book 'The Reconstruction of Religious Thought in Islam', Iqbal favours the such aspect of reason which is constructive (Iqbal, 1930/1994). Rizvi (1986) and Dar (1971) have commented and placed Iqbal in a modernistic class of philosophers making reconciliation between Islamic tradition and intellectual renewal. In the mean-while he discards mechanical Western materialism. Haq (2010) and Nicholson (1920) have highlighted Iqbal's association with Western philosophers like Bergson, Goethe and Nietzsche showing that how this association has shaped his views about redefining of *Aql* as reason which is enlightened by spiritual purpose.

Qureshi (2017) has mentioned about the views of Iqbal that reason (*Aql*) occupies an important status in human personality but it works as in subordinate position in Iqbal's philosophy. He accepts the faculty of reason and its role in scientific progress and rational clarity but along with this, he also warns us about its limitations when it is separated from spiritual insight. In *Bal-e-Jibril*, Iqbal says, "Aql hai teri sipar, *ishq* hai *shamsheer* teri," which shows the harmonious nature of mind and heart. Rahman (2021) points out that Iqbal makes correction of Western rationalism by placing reason within a spiritual-moral framework.

Dar (2004) discussed that selfhood (*Khudi*) is perhaps one of the most important aspects of Iqbal's mystical and philosophical poetry. *Khudi* is selfhood, it is the representative of individuality and it is also the spiritual potential which is hidden in every person. In *Asrar-e-Khudi*, Iqbal announces that "*Khudi ki parwarish o tarbiyat pe hai mauqoof sab kuch*," which emphasizes that self-realization is the foundation of human progress. Siddiqui (2020) has interpreted *Khudi* as a blend of *Ishq* and *Aql*, where the heart strengthens the self, and reason makes it disciplined.

The literary work on selfhood (*Khudi*) is vast and mostly referred to Iqbal studies. For this *Asrar-e-Khudi* is referred as widely read book and considered as a manifesto for self-realization. In this regard, Sardar (2007) and Ikram (1955) have mentioned that the work on selfhood (*Khudi*) is considered as the best answer by Iqbal to inactiveness of Muslims and colonial humiliation. In his views the refined self becomes the base of dignity and moral agency. Schimmel (1963) and Nicholson (1920) have placed selfhood (*Khudi*) in a mystic and Quranic medium which shows its innovative types like voluntarism as well as creative will and historical agency. Critics have some debates over this that whether selfhood (*Khudi*) is considered as an excessive individualism and Dar (1971) argues in his favour that Iqbal's selfhood is rational and ethical which is concerned with communal renaissance.

Current studies have emphasized the integrative feature of Iqbal’s poetic vision as Nasr (2002) and Sardar (2007) considered that Iqbal is presenting a balanced anthropology. According to them Iqbal’s *Ishq* has an energetic power, *Aql* establishes a structure and *Khudi* objectifies the human potential. This triangular aspect of reading explains frequent poetic images where love gives a life to the intellect and both are incorporated within an elevated power of selfhood (Iqbal, 1915; 1924; 1935). However, much of the acknowledged scholarship yet has treated these elements in isolation. Some scholars’ specialized studies have focus on aspect of mysticism and some have focus on political philosophy and others have on educational thought but they left the integrative readings which are comparatively fewer (Schimmel, 1963; Rizvi, 1986).

A number of scholars argue that Iqbal’s integration of poetic vision has practical implications for education curriculum and moral formation. Rizvi (1986) and Hussain (1994) have discussed that Iqbal’s poetry put an influence on pedagogical thought which helped to promote self-development, moral courage and critical inquiry. Nasr (2002) thinks that Iqbal’s poetry can be taken as the curriculum for Islamic revival that seeks to reclaim ethical and spiritual scope which is not found in secular modernity. Sardar (2007) is of the view that Iqbal has a huge contribution to modern discussions on identity, leadership, and values for education.

Table 1

Conceptual Framework

Construct	Meaning	Function in Iqbal's Philosophy	Poetic Basis
Heart (Ishq)	Divine love	Source of energy, passion, courage	Bal-e-Jibril, Zarb-e-Kalim
Mind (Aql)	Reason	Source of logical thinking	Bang-e-Dra, Reconstruction of Religious Thoughts
Spirit	Spiritual selfhood	Integrates heart & mind into purpose	Asrar-e-Khudi
Outcome	Mard-e-Momin	Ideal integrated human personality	Bal-e-Jibril, Rumuz-e-Bekhudi

ANALYSIS

Allama Muhammad Iqbal’s philosophy of human personality rests upon the dynamic interplay of three fundamental faculties: the heart (*qalb*), the mind (*'aql*), and the spirit (*ruh*). These are not merely biological or psychological dimensions but metaphysical forces that collectively constitute the nature, purpose, and potential of human beings. Iqbal’s treatment of these faculties is deeply rooted in Qur’anic anthropology, enriched by Sufi concepts of intuitive knowledge, and with the refined Western philosophical traditions set by Nietzsche, Bergson, and Kant. He analysed all these faculties in a unique way because he does not consider these faculties as conflicting rather he suggested a balance integration of these faculties which enable the human self (*khudi*) toward perfection.

According to Iqbal the heart is not an organ which is only passive and emotional

ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A TRIANGULAR ANALYSIS OF HIS POETIC VISION

organ. It has an ability to access directly at higher realities because it has cognitive and spiritual faculties as well. In the Qur'anic point of view, the heart is linked with understanding (17:36, 22:46), and Iqbal stays on this tradition. He defines the heart as the "organ of immediacy," a vessel which has the capability to accept divine illumination. In *Bang-e-Dra*, he states:

**"Dil-e-momin hai woh ayna ke dar-o-bum se paak,
Jis mein aks-e-rooh-e-qudsi ho wohi dil kya kam hai."**

(The believer's heart is a mirror unpolluted by any dust;
Blessed is the heart that reflects the Holy Spirit.)

The heart is here said to be a mirror of the divine which accepts such truths as cannot be grasped by the reason.

The most important quality that is attributed by Iqbal to the heart is passionate love (*ishq*). This passionate love enhances the moral courage and realisation of self. It also produces the power of creativity. Love has not only an emotional force, rather it has a spiritual energy which makes his 'self' alive. He states in *Zarb-e-Kalim*:

"Ishq se ho jaye jo paida hain asli manzilaiin."

(True destinations of life appear only through love.)

In Iqbal's philosophy, love makes the ego disciplined but does not overwhelm it. Instead, it reinforces the self to make it purposeful, fearless, and creative. Contrary to Sufi traditions which stresses on dissolution into the divine, Iqbal's view about *ishq* makes the individual strong so that the human being becomes God's mindful vicegerent.

Schimmel (1963) and Hussain (1994) have identified that Iqbal viewed *Ishq* as the transformative spiritual energy. His poetry is the representative of this idea. He considered *Ishq* as the internal fire that uplifts human potential. In his book *Bal-e-Jibril*, he states that:

"Ishq se milti hai aazadi-e-kamil, ai ghulam!"

This piece of his poetry approves the scholarly claims that Iqbal views *Ishq* not only a center of emotions rather it is the centre of redemptive moral force. It functions as the stimulating power behind ethical action, power of creativity, and resistance to spiritual sluggishness. This idea is also mentioned by Sardar (2007) that Iqbal thinks of love as crucial power for renewal.

The analysis explains further that *Ishq* works as a remedial to rational or materialistic inclinations.

"Ishq ko but-shikani, Aql ko but-garhi kām",

He is of the view that love has the power to break idols and without love, reason itself becomes an idol-maker. So, *Ishq* is not an irrational it is supra-rational which provides objectives and direction to the other faculties.

Iqbal, where criticized the faculty of reason, he appreciated dual appreciated it as well (Rizvi, 1986; Dar, 1971). The poem *Aql-o-Dil* reflects the balance between the faculties of reason and heart. Iqbal supports the importance of *Aql* as a device for clarity and discipline while he rejects its inclination towards lifeless materialism. In *Bal-e-Jibril*, he writes:

"Aql-o-dil dono hain faqat zinda ek hi saath"

This complete poem *Aql-o-Dil* is the evidence which supports the scholarly claim

that Iqbal seeks a blend, not a conflict, between heart and mind.

Iqbal considers reason as very important but incomplete without the supervision of spiritualism. In *Zarb-e-Kalim*, his critique of Western materialistic rationalism shows, according to Dar's (1971) observation that Iqbal discards rationality when it is without the supervision of spirituality. The poetry of Iqbal approves that Aql, detached from moral and spiritual intuition, it becomes restraining rather than empowering.

Although Iqbal has criticised the excessive role of reason, but he never discards reason. He usually clarifies that reason is needed for analysing the material world. It is required to organize moral action and it is necessary to provide structure to human life. Reason secures the individuals against superstition, sluggishness, and emotional impulsiveness. In *Asrar-e-Khudi*, he writes:

“Aql ra khak-e-rah-e-ishq mibayad kardan.”

(Reason must become dust on the path of love.)

This is not to dishonour the reason rather it is renovation of the reason. Iqbal claims that if we only rely on reason, it leads us to spiritual dryness and if reason is supervised by love it becomes constructive.

Iqbal is of the view that Western rationalism has roots of materialism which caused for their spiritual emptiness. He points out in *Javid Nama* that reason without spirit:

“Guzr ja Aql se aagay k yeh Noor, Chiragh-e-raah hai, par manzil nahin.”

(Pass beyond the reason, this is the light which is a lamp for the path, but not a destination.)

The reason can guide us but it cannot inspire us. It can give us clarity of concepts but cannot give us vision. Its role is only instrumental, not it is an ultimate. In this way Iqbal has warned against the false contradiction between reason and intuition. Real knowledge arises when reason has the illuminating power given by the heart. Such an intellect which is not backed by love is cold and calculating. In the same way a heart without intellect is blind. So, Iqbal says that a balanced human personality is only possible when reason and intuition integrate in a balanced way.

The Holy Qur'an has described the spirit as a divine breath (15:29). Iqbal's philosophy of self (*khudi*) is based on this idea given by the Holy Qur'an. He is of the view that this spirit which is the source of breath runs in human being. It is the place of supreme (transcendent) longing which guides humans towards the perfection. In *Zarb-e-Kalim*, he describes:

“Ruh ko bhi hai Tan-e-Insan mein Maqam-e-Shaheedi.”

(The spirit has also a lofty place within the human body.)

The spirit is a dynamic force which is evolving and has the capability of infinite growth. It is an active not a passive force in human body. It is the spiritual force which forces human beings from the potential they have towards the actuality they are. The spirit finds growth and development through struggle, creativity, moral action and divine love. The spirit gives the powers to humans to lift themselves so high that they become co-creators in the unfolding of the universe. Therefore, he describes in *Bal-e-Jibril*:

ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A TRIANGULAR ANALYSIS OF HIS POETIC VISION

*“Khudi ko kar buland itna, ke har taqdeer se pehle,
Khuda banday se khud poochay bata teri raza kya he”*

(Up-lift your self-hood so high that God Himself asks what destiny you desire.)

Spirit is the metaphysical force which connects human beings to God. With the help of spiritual awakening, with the energy of love (Ishq) and disciplined by reason, the self finds the capability of surpassing the limitations. The spirit is the ultimate force behind the human freedom, dignity and immortality.

As Nicholson¹ (1920) and Schimmel (1963) have mentioned that Self-hood (Khudi) is the metaphysical concept that is the foundation of Iqbal's thought. The analysis of Asrar-e-Khudi and Bang-e-Dra reveals that Khudi represents selfhood imbued with divine potential. His famous poem khudi Ka sir-e Nihan La Ilaha illa Allah and many other verses on this subject show that in his view awakened self has the power to shape the destiny.

It is also analysed that Iqbal's Khudi is genuinely moral and developmental. As Ikram (1955) and Sardar (2007) discuss that Khudi has not only the function of individualism but it is responsible for collective progress. Iqbal's poetic vision empowers the inner self with the help of efforts, service and devotion.

Furthermore, it is also analysed that in view of Iqbal, Khudi combines Ishq and Aql. If Ishq provides energy to the individual, Aql shows him direction and Khudi becomes the executive force which gives conscious to human self and gives him capability for moral action. This approves Nasr's (2002) and Schimmel's (1963) analysis that Iqbal's anthropology is fundamentally integrative.

CONCLUSIONS

The study concludes that Allama Iqbal has presented his integrated poetic vision of human personality by interplaying of the faculties of heart, mind, and spirit. His poetry reveals that it is true that human development occurs when emotional passions along with intellectual clarity and spiritual strength operate in harmony. Reflections of the themes of Ishq, Aql, and Khudi are not only poetic symbols but present some foundational principles of moral and spiritual development which is the key to perfection for the individuals and societies.

The research shows that Iqbal's triangular model of his poetic vision play an important role to contemporary discourse for the individuals for their holistic development. In this age of technological innovations but on the contrary the age of ethical and spiritual decline, Iqbal's poetic vision presents a powerful harmonious balance between physical and spiritual world. His vision encourages the formation of individuals having strong character, sharp intellect, and elevated spiritual consciousness. All these qualities are very important to make responsible citizens and ethical leadership to establish global harmony.

Allama Iqbal through his poetic work presented a mystical and intellectual philosophy about human consciousness where the heart, mind, and spirit do not operate in their opposites but they are collaborators to achieve perfection of individuals' development. The mind or intellect (Aql) serves as a logical guide, the heart as a revelatory organ while the spirit helps to cultivate Khudi. All these forces act as the unifying and empowering forces. His poetic vision remains a reflective call to synthesize

rational faculties with spiritual intuition so that individuals can achieve self-realization and at the collective level Muslims can achieve their revival.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

References

1. Ahmed, S. (2020). *Iqbal's concept of Ishq and its Qur'anic foundations*. Lahore: Iqbal Academy Pakistan.
2. Dar, B. A. (1971). *Iqbal and post-Kantian voluntarism*. Lahore: Iqbal Academy Pakistan.
3. Dar, B. A. (2004). *Iqbal and the concept of Khudi*. Islamabad: National Book Foundation.
4. Hassan, F. (2019). *Dynamic spirituality in the poetry of Allama Iqbal*. Karachi: Oxford Islamic Studies.
5. Hussain, M. H. (1994). *Iqbal: Poet and philosopher*. Karachi: Oxford University Press.
6. Haq, S. N. (2010). *Iqbal: From Government College to God Consciousness*. Islamabad: Islamic Research Institute, IUI.
7. Ikram, S. M. (1955). *Modern Muslim India and the birth of Pakistan*. Lahore: Institute of Islamic Culture.
8. Iqbal, M. (1915). *Asrar-e-Khudi (Secrets of the Self)*. Lahore: Sheikh Ghulam Ali & Sons.
9. Iqbal, M. (1924). *Bang-e-Dra (The Call of the Marching Bell)*. Lahore: Sheikh Ghulam Ali & Sons.
10. Iqbal, M. (1930/1994). *The reconstruction of religious thought in Islam* (Reprint ed.). Oxford: Oxford University Press.
11. Iqbal, M. (1935). *Bal-e-Jibril (Gabriel's Wing)*. Lahore: Sheikh Ghulam Ali & Sons.
12. Khan, A. (2018). *Heart, mind, and spirit in Iqbal's poetic thought*. *Journal of Iqbal Studies*, 12(3), 88–104.
13. Mustafa, G. (2002). *Iqbal aur tasawwuf*. Lahore: Iqbal Academy Pakistan.
14. Butt, sadaf. "hussain: a symbol of resistance to authoritarianism: a revival of islam in the light of iqbal's poetry." *international journal of academic research for humanities* 2, no. 3 (2022): 9-16.
15. Nasr, S. H. (2002). *The heart of Islam: Enduring values for humanity*. San Francisco, CA: Harper San Francisco.
16. Nicholson, R. A. (1920). *Introduction to Asrar-e-Khudi*. London: Macmillan.
17. Qureshi, T. (2017). *Reason and revelation in Allama Iqbal's poetry*. *International Journal of Islamic Philosophy*, 8(2), 100–120.
18. Rahman, S. (2021). *Iqbal's critique of Western rationalism: A philosophical analysis*. *Journal of Modern Islamic Thought*, 6(1), 70–89.
19. Raza, M. (2015). *The triadic model of human personality in Iqbal*. *Pakistan Journal of Humanities*, 23(2), 30–47.
20. Rizvi, S. A. (1986). *Iqbal's educational philosophy*. Lahore: Iqbal Academy Pakistan.
21. Siddiqui, H. (2020). *Khudi as a synthesis of Ishq and Aql in Iqbal's poetry*. *Iqbal Review*, 61(4), 112–130.
22. Ahmed, Syed Ghazanfar, and Muhammad Imran Raza Tahavi. "Syeda Sadia Ghaznavi On The Holy Prophet As A Psychologist And Educationist." *Journal of Positive School Psychology* <http://journalppw.com>, no. 8 (2022): 7762-7773.

**ALLAMA M. IQBAL AS A POET OF HEART, MIND AND SPIRIT: A
TRIANGULAR ANALYSIS OF HIS POETIC VISION**

23.Schimmel, A. (1963). *Gabriel's wing: A study into the religious ideas of Sir Muhammad Iqbal*. Leiden: Brill.

24.Sardar, Z. (2007). *Reading Iqbal: New perspectives on his thought*. London: Islamic Foundation.