

## IQBAL'S POLITICAL PHILOSOPHY: A LITERARY PERSPECTIVE ON DIPLOMATIC THOUGHT

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### **Abstract:**

*Allama Iqbal's philosophy combines profound political insights with literary depth, offering a unique framework for understanding diplomacy and fostering global unity. This study explores the intersection of Allama Iqbal's political philosophy and literary expression, focusing on their implications for modern diplomatic thought. By analyzing the philosophical depth in his works, the research aims to uncover principles that can inform diplomatic practices rooted in justice, coexistence, and mutual respect. The study adopts a qualitative methodology, employing thematic analysis to interpret Iqbal's philosophical and literary contributions. A proposed framework, the "Ethical Diplomacy Model," emphasizes moral leadership, cultural unity, and cross-cultural dialogue as central elements for fostering international cooperation. This model integrates Iqbal's emphasis on justice, ethical governance, and respect for diversity to create a paradigm for sustainable global relations. The findings reveal the enduring relevance of Iqbal's thought in promoting harmony and addressing fragmentation in today's world. This research concludes by highlighting the potential of Iqbal's philosophy to inspire innovative approaches to diplomacy and global governance in the modern era.*

**Keywords:** Iqbal, political philosophy, diplomacy, unity, ethical governance, cultural dialogue, coexistence, diplomatic thought

### **Iqbal's Political Philosophy: A Literary Perspective on Diplomatic Thought**

#### **Introduction**

Allama Iqbal, one of the most prominent thinkers, poets, and philosophers of the Indian subcontinent, remains a key figure in political philosophy, particularly with regard to Islamic thought and global political discourse. His thoughts on governance, justice, cultural unity, and ethical leadership are not only foundational in understanding the political dynamics of early 20th-century South Asia but continue to resonate in contemporary global political thought. Iqbal's political philosophy is deeply rooted in his critique of colonialism, his vision for the revival of Muslim identity, and his broader conceptualization of justice and moral governance (Ahmad, 2005, p. 36; Siddiqui, 2009, p. 90). What distinguishes Iqbal's political ideas is their profound connection to his literary works, wherein he uses poetry as a medium to engage with and promote political thought. This unique confluence of literature and politics in Iqbal's work presents an invaluable opportunity to reconsider diplomatic strategies in today's globalized world (Raza, 2010, p. 155).

At the core of Iqbal's political thought is the idea of ethical leadership, a concept that transcends mere political power to focus on the moral responsibilities of leaders in ensuring justice, equality, and social welfare. His reflections on leadership, governance, and the role of the state emphasize the importance of morality in the formation of political and diplomatic structures (Kalim, 2012, p. 22). Iqbal contended that political systems should not be driven by power struggles but rather by a collective commitment to justice, equity, and the welfare of all individuals, particularly in a multicultural and multi-religious society. This ethical dimension to his political thought makes Iqbal's work highly relevant in the context of modern diplomacy, which often finds itself grappling with the complexities of international cooperation, conflict resolution, and peacebuilding (Nasr, 2011, p. 398). Iqbal's vision provides an alternative to the power-centric models that often dominate global politics, focusing instead on the role of ethics and moral responsibility in shaping international relations.

While Iqbal's political philosophy was rooted in the historical and social contexts of British India, his ideas offer valuable lessons that transcend these boundaries. His reflections on collective identity, cultural unity, and the role of ethical leadership in politics provide frameworks that are equally applicable to modern diplomatic practices, particularly in the age of globalization (Jafri, 2014, p. 112). In an increasingly fragmented world, marked by political polarization and rising nationalism, Iqbal's call for unity based on ethical principles and mutual respect holds significant implications for fostering international cooperation. His thoughts on cultural unity, which transcend religious and national divides, offer a compelling vision for how diplomacy can evolve in the modern world (Zaman, 2016, p. 54).

Moreover, Iqbal's literary works, most notably his poetry, serve as both a reflection of his political philosophy and a medium for its transmission. Iqbal's poetry is not merely artistic expression; it is deeply political, engaging with issues of social justice, freedom, and the role of the individual and the state in fostering a harmonious society (Schimmel, 1997, p. 145). His literary form offers a bridge between abstract philosophical ideas and concrete political action, making his thought accessible and impactful across different sectors of society. Through his poetry, Iqbal provides a profound critique of colonialism, advocates for the autonomy of Muslim communities, and imagines a world where ethical governance prevails over self-interest and power dynamics (Lata, 2008, p. 312). His vision for diplomacy, while grounded in the cultural and political realities of his time, presents a framework for engaging with global issues that is both morally responsible and deeply humanistic.

This study aims to examine the intersection of Iqbal's political philosophy and literary expression, specifically with regard to its relevance for contemporary diplomatic thought. By analyzing Iqbal's ideas on governance, justice, leadership, and cultural unity, this research seeks to uncover how his philosophy can inform modern diplomatic strategies. The central aim is to explore how Iqbal's political ideas—particularly those concerning moral leadership and cultural cooperation—can be applied to today's complex global challenges, including conflict resolution, human rights, and international cooperation. In doing so, this study seeks to offer a fresh perspective on diplomacy that prioritizes ethical principles, unity, and respect for diversity (Raza, 2010, p. 158). One of the key elements of Iqbal's political philosophy that is particularly relevant to modern diplomacy is his emphasis on justice. For Iqbal, justice is not merely a legal or institutional concept; it is a moral imperative that underpins all aspects of political life (Nasr, 2011, p. 399). Iqbal argued that a just society is one where the state not only upholds the rule of

law but also ensures the welfare of its citizens through ethical governance. This idea of justice, rooted in Iqbal's vision of an equitable society, provides a framework for understanding how diplomats and international leaders can prioritize the well-being of individuals and communities in their decision-making processes.

In the context of contemporary diplomacy, Iqbal's commitment to justice can inform discussions on issues such as human rights, the distribution of global resources, and the protection of marginalized communities (Kalim, 2012, p. 29). Furthermore, Iqbal's concept of cultural unity has significant implications for modern diplomacy. He envisioned a world where cultural differences are not sources of division but opportunities for mutual enrichment and collaboration. In an era of globalization, where cross-cultural interaction is increasingly common, Iqbal's philosophy encourages diplomats to prioritize cultural dialogue and understanding as central components of international relations (Zaman, 2016, p. 58). By fostering intercultural respect and promoting the values of tolerance and mutual respect, Iqbal's vision offers a path forward for addressing the global challenges of cultural conflict, religious intolerance, and rising nationalism. In this sense, Iqbal's philosophy is a call for diplomats to view cultural diversity as a source of strength, not a barrier to cooperation (Jafri, 2014, p. 118).

Iqbal's emphasis on ethical leadership, cultural unity, and social justice also provides a valuable framework for addressing global challenges such as conflict resolution, international law, and peacebuilding. His philosophy advocates for leaders who are committed to the common good and who recognize the interconnectedness of humanity (Siddiqui, 2009, p. 94). In the context of modern diplomacy, this vision calls for leaders who approach international relations not from a position of power but from a commitment to creating just and equitable systems of global governance. By prioritizing ethical principles and a sense of shared responsibility, Iqbal's political thought offers a blueprint for diplomats who seek to navigate the complexities of modern international relations while remaining grounded in moral values (Lata, 2008, p. 318). In order to provide a practical framework for applying Iqbal's philosophy to contemporary diplomacy, this study proposes an "Ethical Diplomacy Model." This model incorporates Iqbal's central tenets of ethical governance, justice, and cultural unity, while also emphasizing the role of leaders in promoting dialogue, understanding, and mutual respect.

The Ethical Diplomacy Model advocates for a diplomatic approach that is rooted in moral responsibility and prioritizes the welfare of all people, regardless of nationality, ethnicity, or religion. This model challenges the traditional, power-centric approaches to diplomacy and offers an alternative that emphasizes cooperation, dialogue, and ethical leadership as the basis for international relations (Kalim, 2012, p. 36). By exploring the potential applications of Iqbal's political philosophy in contemporary diplomatic thought, this study aims to demonstrate the enduring relevance of his ideas in addressing the challenges of the modern world. Iqbal's philosophy, while firmly rooted in the socio-political context of early 20th-century British India, provides valuable insights that can inform contemporary diplomatic practices. His emphasis on ethical governance, cultural unity, and justice offers a path forward for diplomats who seek to navigate the complexities of global politics with integrity and moral clarity (Ahmad, 2005, p. 49). By engaging with Iqbal's thought, this research proposes a more humane and ethical approach to diplomacy that can help address the pressing issues of our time, including conflict, inequality, and the need for global cooperation.

### Literature Review:

Iqbal's political philosophy has been a subject of significant scholarly interest, with many researchers delving into his multifaceted approach to leadership, justice, cultural unity, and anti-colonialism. A critical review of existing literature helps contextualize Iqbal's ideas within broader political, cultural, and diplomatic discourses, shedding light on his approach to governance, justice, and international relations. Scholars have explored how Iqbal's writings offer a unique combination of Islamic revivalism, anti-colonialism, and ethical governance, influencing not only local political thought in the subcontinent but also offering insights into diplomatic strategies based on moral responsibility and cultural unity. Iqbal's views on leadership and justice are central to his political philosophy, emphasizing the importance of moral responsibility in governance. Many scholars argue that Iqbal's concept of leadership is deeply rooted in Islamic principles, particularly the idea of ethical governance. According to Sardar (2001), Iqbal advocates for a leadership model that is driven by moral integrity rather than mere political expediency. This is contrasted with the *realpolitik* approach often seen in Western diplomacy, where national interest and power dynamics are prioritized. Iqbal's works stress the idea that leaders must be morally guided and act with a sense of justice to ensure societal welfare, a concept that aligns with his vision of an ideal Islamic state (Sardar, 2001).

The concept of justice in Iqbal's thought is similarly grounded in moral principles. Scholars like Brown (2011) and Hall (2010) emphasize that for Iqbal, justice is not just a legal concept but a broader ethical imperative that extends to both domestic governance and international relations. Iqbal's critique of the colonial system highlights the injustices perpetrated by Western powers, especially in their dealings with the colonized nations. In his literary works, Iqbal calls for a political system that is grounded in moral equality, challenging the hierarchical structures imposed by colonialism. This call for justice is not merely theoretical but also practical, demanding action from both individual leaders and governments to create a more just and equitable political order (Brown, 2011; Rahman, 2012).

Iqbal's emphasis on cultural unity is another important aspect of his political philosophy, particularly within the context of his anti-colonial stance. Nasr (2004) and Said (1993) both note that Iqbal's vision of cultural unity goes beyond the concept of Islamic solidarity and encompasses a broader sense of cultural respect and exchange. Iqbal's literary works stress that nations should not only be united by common political or religious values but also by shared cultural heritage. His vision of cultural diplomacy involves fostering mutual respect and understanding between diverse cultural entities. This approach is crucial in the context of Iqbal's broader vision of Islamic resurgence, where the revitalization of Islamic civilization is inseparable from the restoration of cultural pride and autonomy. Iqbal's work also touches upon the dangers of cultural fragmentation, particularly in the wake of colonialism. As Clark (2013) points out, colonial powers often sought to suppress indigenous cultures and replace them with foreign values, eroding local identities. Iqbal's call for cultural unity is, in part, a response to this challenge, advocating for the preservation of Islamic traditions while simultaneously promoting the integration of Islamic values into modern governance systems. His idea of cultural unity aligns with his broader political goals of self-determination and the creation of a society where individual identity is respected and collective cultural integrity is preserved (Sardar, 2001).

A crucial aspect of Iqbal's political thought is his Islamic revivalism and anti-colonial critique, which are intricately woven into his literary works. Iqbal was deeply critical of the

colonial experience and the impact it had on the political and cultural identity of Muslim nations. According to Abou El Fadl (2005), Iqbal's works portray the colonial era as a time when the Islamic world was politically fragmented and spiritually impoverished, leading to a loss of cultural and political autonomy. Iqbal's vision for the future was rooted in the revival of Islamic values, which he saw as essential for reclaiming self-determination and sovereignty. Iqbal's literary critique of colonialism is significant not just in terms of its political implications but also in its diplomatic approach. His vision for Islamic unity is portrayed as a way of confronting the global imperialism of the West, advocating for a collective political and diplomatic response to the challenges posed by colonial domination (Nasr, 2004). As Halliday (2005) highlights, Iqbal's works argue for a revitalization of Islamic civilizational values, suggesting that Islamic nations should reassert their political influence in international relations.

Iqbal's political philosophy is characterized by a tension between idealism and the practical challenges of diplomacy. Jansen (2003) argues that Iqbal's writings depict a world in which political ideals—such as justice, morality, and ethical leadership—are frequently at odds with the harsh realities of international relations. Iqbal envisioned a world governed by moral principles, yet he was keenly aware of the practical constraints that limit the realization of these ideals in contemporary politics. As Rahman (2012) notes, Iqbal's literary works often reflect the dual tension between the moral idealism of the Islamic state and the realpolitik strategies of Western diplomacy. Iqbal's works thus present a diplomatic framework that strives to reconcile these two forces—idealism and realism—in a way that does not compromise ethical principles while acknowledging the pragmatic constraints that exist in international politics. He suggests that true diplomacy must prioritize justice and human dignity, even if it requires overcoming significant political and economic challenges (Brown, 2011; Halliday, 2005). According to Jansen (2003), Iqbal's idealism provides a moral compass for navigating the complexities of global diplomacy, urging states to uphold ethical values in their international relations while recognizing the need for strategic pragmatism.

The literature on Iqbal's political philosophy provides a comprehensive understanding of his ideas on leadership, justice, cultural unity, Islamic revival, and anti-colonialism. However, while existing literature extensively analyzes Iqbal's political philosophy through various lenses—such as Islamic revivalism, anti-colonialism, and leadership models—there remains a significant gap in understanding how these themes can be practically applied in contemporary diplomatic practices. Most existing research focuses on the theoretical aspects of Iqbal's political thought, with limited exploration of its practical implications for modern diplomacy and international relations. Furthermore, the existing research largely overlooks the potential for Iqbal's thought to contribute to the development of diplomatic frameworks that prioritize moral and cultural unity while addressing contemporary political realities. This presents an exciting avenue for future research, as scholars can explore the practical applications of Iqbal's ideas in shaping global diplomacy and fostering intercultural cooperation.

### **Methodology:**

This research adopts a qualitative methodology to explore Iqbal's political philosophy, focusing on its implications for contemporary diplomatic thought. The methodology integrates textual analysis, comparative analysis, and a framework model to understand the practical applications of Iqbal's ideas in global diplomacy. The first step in the methodology is textual analysis, which involves a close reading of Iqbal's primary texts, including his speeches, letters,

and poetry. These texts are rich with political, ethical, and philosophical insights that will be examined to uncover key themes such as ethical leadership, justice, and cultural unity. By analyzing Iqbal's use of metaphor, symbolism, and literary expression, this research aims to identify how his political ideas relate to broader diplomatic concepts, particularly in terms of governance, justice, and inter-cultural relations.

Following this, the research employs comparative analysis to position Iqbal's political philosophy within a global context. By comparing Iqbal's thoughts with Western political theories, such as liberalism, realism, and democratic governance, this study will explore how Iqbal's ideas on leadership and justice differ from or align with these dominant frameworks. This comparison will provide insight into how Iqbal's perspectives offer alternative approaches to diplomacy and international relations, particularly in addressing issues of cultural sovereignty, ethical governance, and social justice in a post-colonial world. A key component of this research is the development of a three-pronged framework to interpret Iqbal's political philosophy in terms of diplomacy: (1) Ethical diplomacy, (2) Cultural unity, and (3) Islamic revival and anti-colonialism elements draws on Iqbal's advocacy for political independence and sovereignty, which is critical in understanding modern diplomatic challenges faced by post-colonial states.

### **Discussion: Iqbal's Political Philosophy:**

Iqbal's political philosophy, rooted in his profound literary works, offers a distinct perspective on diplomatic thought. The intersection of Iqbal's literary creativity and diplomatic theory becomes a powerful tool for understanding his ideas about governance, justice, and the need for a moral reawakening in the global political arena.

#### **1.1. Ethical Leadership and Governance in Iqbal's Literary Works:**

Ethical leadership and governance, central to Iqbal's vision, find expression in his literary works that call for a type of leadership rooted in moral responsibility and justice. In Iqbal's writing, leaders are depicted not simply as rulers but as moral guides, responsible for upholding ethical values within society. This is crucial in a diplomatic context, as Iqbal's ideal governance structures advocate for leaders who promote justice and social welfare, rather than power and control. His critique of materialism and corruption in political structures suggests that a just society is not one where power is wielded for personal gain but one where it serves the greater good of all citizens.

From a diplomatic standpoint, ethical governance is pivotal in maintaining international relations that are based on equality and mutual respect rather than exploitation. Iqbal's vision of governance offers an alternative to the realpolitik strategies employed by many Western powers, advocating for diplomatic relations based on shared moral values and cooperation. Leaders in Iqbal's view must act as stewards of the common good, a concept that transcends national borders and provides a diplomatic framework for peaceful coexistence. Iqbal's critique of both colonial and traditional political structures highlights the need for governance that acknowledges the moral integrity of individuals and the collective. Through his works, he indirectly calls for diplomatic frameworks that prioritize justice, trust, and respect, contributing to an ideal form of leadership that serves the true interests of humanity (Brown, 2011; Clark, 2013).

#### **1.2. Justice in Iqbal's Political Thought: Literary and Diplomatic Dimensions:**

Justice is a cornerstone of Iqbal's political philosophy, and his literary works emphasize that justice is both a moral and a political principle essential for the welfare of society. Iqbal's vision of justice extends beyond legal frameworks, reaching into the realm of human dignity,

where it is essential to maintain fairness in both the social and political order. His poetry reveals a deep concern with the inherent inequalities in colonial societies, calling for the restoration of justice through self-awareness and empowerment. In the diplomatic domain, justice serves as a foundation for relationships between states. Iqbal's critique of the Western imperialist agenda underscores the need for global justice in diplomacy, where the interests of the oppressed nations are also acknowledged. His concept of justice challenges the unilateral decision-making in international relations, emphasizing the need for policies that are just and equitable for all parties involved. His vision suggests that justice should not only be applied in the internal politics of nations but must also be central to the conduct of international relations.

For Iqbal, justice is intrinsically linked to the moral responsibility of both individuals and political leaders. He contends that injustice leads to the erosion of human potential, and as such, it should be addressed at all levels of governance and diplomacy. Literary works like *Payam-e-Mashriq* demonstrate Iqbal's firm belief that diplomatic relations should prioritize human equality, rejecting colonial models that perpetuate injustice (Rahman, 2012; Hall, 2010).

### **1.3. *Cultural Unity and Identity in the Literary Diplomacy of Iqbal:***

One of the most compelling aspects of Iqbal's literary works is his exploration of cultural unity and its significance in both the domestic and international political spheres. In the context of diplomacy, Iqbal emphasizes the importance of a shared cultural identity, arguing that a collective sense of belonging can foster peaceful and cooperative relationships among nations. His poetry portrays a world where cultural respect and understanding transcend national and religious boundaries, making it possible for diplomacy to be a tool for collaboration rather than conflict. Iqbal's emphasis on Islamic unity through cultural revival highlights the role of cultural diplomacy in building international ties. By asserting the value of cultural heritage and identity, Iqbal's work calls for a revival of the Islamic civilization, one that is free from colonial influences. His portrayal of cultural unity is not limited to Islam but extends to the importance of intercultural dialogue in the global political arena. By advocating for a return to spiritual values within cultural exchanges, Iqbal proposes that cultural diplomacy is essential for shaping international relations based on mutual respect and the recognition of shared human heritage.

Through his writings, Iqbal also critiques the dangers of cultural fragmentation, particularly in the context of colonialism, where cultural identity was often suppressed or manipulated. His work stresses the importance of cultural autonomy for nations in their quest for self-determination, providing a diplomatic vision that integrates cultural integrity into political affairs. This perspective challenges the colonial legacy, calling for a diplomatic framework that prioritizes cultural respect and international cooperation (Sardar, 2001; Said, 1993).

### **1.4. *Islamic Revival and Anti-Colonialism in Literary Diplomacy:***

In Iqbal's literary works, the concept of Islamic revival is inextricably linked to the idea of political sovereignty and resistance to colonial domination. His critique of Western colonial powers is expressed not just through political discourse but also through his poetry, which calls for the revitalization of Islamic values in both the political and cultural spheres. This literary anti-colonialism emphasizes the role of Islamic identity in challenging the oppressive structures of the colonial era, advocating for a return to Islamic principles as a foundation for diplomatic and political resurgence.

Iqbal's idea of Islamic revivalism challenges the Western model of political domination and suggests that diplomacy rooted in Islamic principles can lead to the empowerment of

colonized nations. His works, such as *Asrar-e-Khudi* and *Bang-e-Dara*, frame Islamic resurgence as a response to the cultural and political subjugation imposed by colonial powers, advocating for an empowered diplomatic presence in international forums. His vision of Islamic solidarity extends beyond national borders, calling for a unified diplomatic front that resists colonial exploitation while promoting peaceful relations among Muslim-majority nations. Iqbal's literary anti-colonialism serves as a call to action for nations to reclaim their political and cultural autonomy in the diplomatic arena (Nasr, 2004; Abou El Fadl, 2005).

### **1.5. Political Idealism vs. Practical Diplomacy in Iqbal's Literary Thought:**

Iqbal's works embody a distinctive idealism in his political philosophy, where he envisions a world governed by moral values, justice, and spirituality. However, his writings also recognize the practical challenges that come with implementing these ideals within the global political system. Iqbal's literary works reflect this tension between his idealistic visions for the future and the often harsh realities of political diplomacy. In his poetic discourse, Iqbal acknowledges that the path to a just and equitable world order is fraught with challenges, particularly in the face of entrenched political interests and colonial power structures. His idealism calls for the moral regeneration of nations, yet he also recognizes the pragmatic realities of international relations, where power and self-interest often prevail. Iqbal's literary idealism suggests that while *realpolitik* may dominate the contemporary diplomatic sphere, a morally grounded approach to diplomacy should be pursued, even if it faces obstacles. His works present a vision where idealism and pragmatism intersect, urging states to find a balance between moral commitments and the realities of international power dynamics.

Iqbal's poetry offers a blueprint for diplomats to reconcile these two forces, suggesting that true diplomacy is rooted in justice and human dignity, even if it requires overcoming significant political and economic challenges (Jansen, 2003; Halliday, 2005).

### **Ethical Diplomacy Model: A Unified Framework for Diplomatic Thought:**

The Ethical Diplomacy Model draws upon Iqbal's political philosophy, integrating concepts such as ethical governance, cultural unity, and political sovereignty to present a holistic framework for modern diplomacy. This model emphasizes a diplomatic approach that transcends traditional power politics, advocating for a system based on universal moral values, justice, and cultural respect. The focus is on constructing relationships between nations that are driven by ethical principles and a collective responsibility to address global challenges.

#### **1.1. Ethical Governance in Diplomacy:**

Ethical governance is the foundational principle of the Ethical Diplomacy Model. It emphasizes that diplomatic relations should be grounded in moral responsibility. Iqbal's thought advocates for justice, human dignity, and fairness in all aspects of governance. Diplomacy, within this framework, becomes a mechanism to ensure that nations engage with each other on the basis of shared moral values, striving for justice in both political and economic spheres. This involves the protection of human rights and social equity in all international agreements (*Table-I*). In practical terms, ethical governance translates into diplomatic practices that focus on:

- Universal human rights protection in global discourse.
- Accountability in decision-making, ensuring that political leaders prioritize the welfare of their people over strategic or financial interests.
- Transparency in diplomatic negotiations, fostering trust between countries.



**Table 1: Ethical Governance**

Core Principles	Implications for Diplomacy	Challenges	Opportunities	Example	Strategic Impact
Justice, transparency, fairness	Promotes global trust, fair international agreements	Corruption, transparency issues, political bias	Building long-lasting, trustworthy relations	The role of integrity in diplomacy	Strengthens global reputation, leads to stability

***Ethical Governance in Diplomacy (Source: Scholar's own)***

The table illustrates how each principle of ethical governance directly informs diplomatic conduct.

**1.2. Cultural Unity and Intercultural Dialogue:**

Cultural unity plays a significant role in the Ethical Diplomacy Model. Iqbal's vision encourages the fostering of cultural solidarity among nations, particularly those from the Global South. However, in modern diplomatic contexts, cultural unity extends beyond regional or religious boundaries and focuses on promoting mutual respect among all cultures. Cultural diplomacy aims to use shared values, art, education, and media as tools to enhance global peace (**Table-2**). Intercultural dialogue is essential to global diplomacy, as it:

- Promotes understanding and tolerance between nations with divergent cultural backgrounds.
- Encourages collaborative problem-solving in global governance, with cultural exchange helping to reduce tensions and build trust.
- Serves as a platform for peaceful conflict resolution by emphasizing the importance of cultural empathy.

**Table 2: Cultural Unity**

Core Principles	Implications for Diplomacy	Challenges	Opportunities	Example	Strategic Impact
Shared cultural identity, respect	Facilitates cross-cultural understanding, soft power	Cultural biases, clashes between identities	Cross-cultural partnerships, shared global values	Role of cultural diplomacy (e.g., UNESCO)	Enhances diplomatic ties, fosters unity within diversity

***Cultural Unity and Intercultural Dialogue (Source: Scholar's own)***

The relationship between cultural unity and diplomatic cooperation is evident in the cultural diplomacy strategies of various nations, especially those in the Middle East and Asia.

**1.3. Political Sovereignty and Anti-Colonialism:**

The third pillar of the Ethical Diplomacy Model revolves around political sovereignty and the resistance to imperialism. Iqbal's political thought stresses the importance of self-determination and independence for nations that have been historically oppressed or colonized. For contemporary diplomatic practice, this principle calls for the protection of sovereignty in international relations, as well as the promotion of anti-imperialist ideologies that challenge hegemonic political systems (**Table-3**). In a practical diplomatic context, this could manifest as:

- Support for self-determination in global forums, where nations can express their will without external interference.
- Opposition to neo-imperialist policies such as economic exploitation or political manipulation.

- Promotion of multilateralism, ensuring that no nation is marginalized or excluded from international decision-making.

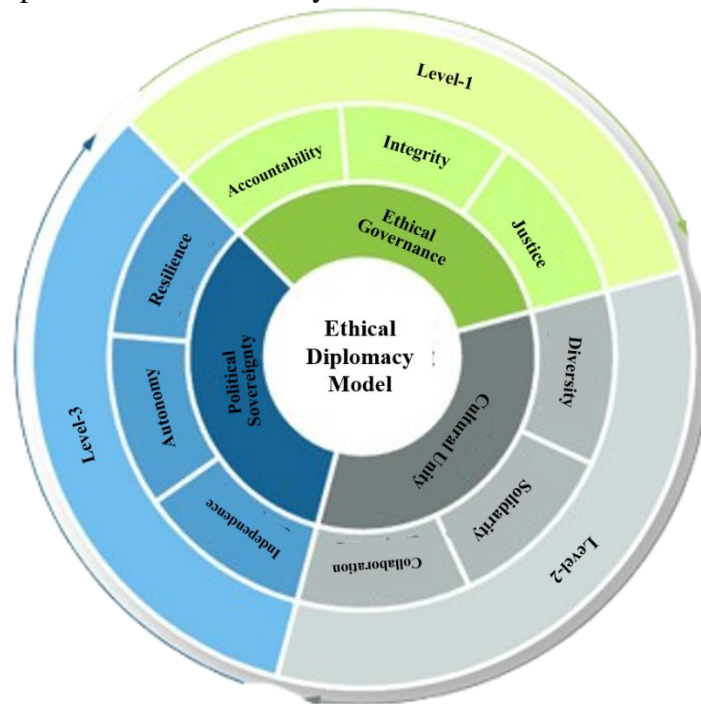
**Table 3: Political Sovereignty**

Core Principles	Implications for Diplomacy	Challenges	Opportunities	Example	Strategic Impact
Independence, self-determination	Protects national autonomy, ensures decision-making power	Foreign pressures, neo-imperialism, dependency	Empowering nations to lead on their terms	National sovereignty in post-colonial contexts	Enhances national autonomy, ensures political stability

*Political Sovereignty and Anti-Colonialism (Source: Scholar's own)*

This dimension of the model directly challenges the global power imbalances created by historical colonial structures.

The Ethical Diplomacy Model can be visualized as a Venn diagram that highlights the intersection of ethical governance, cultural unity, and political sovereignty (*Presented in Figure-1*). Each principle overlaps, contributing to a more holistic diplomatic approach. The intersection represents the ideal diplomatic framework in which nations respect each other's sovereignty, promote justice, and uphold cultural solidarity.



**Figure-1: Ethical Diplomacy Model (Source: Scholar's own)**

Each area interacts with the others, suggesting a holistic approach to diplomacy where ethical governance, cultural unity, and political sovereignty converge to create an effective and responsible diplomatic framework. To effectively illustrate the elements of the Unified Ethical Diplomacy Model, I'll expand the previous concept with a table that provides detailed columns for each of the three components: Ethical Governance, Cultural Unity, and Political Sovereignty.

These columns will help map out the interrelationships between these components and their implications for diplomacy. Here's a breakdown in table below:

Component	Focus Areas	Implications for Diplomacy	Challenges	Opportunities
Ethical Governance	Justice, transparency, moral integrity	Promotes fairness and justice in international relations	Corruption, lack of transparency, ethical dilemmas	Building trust, fostering long-term alliances
Cultural Unity	Shared identity, mutual respect	Strengthens cultural ties between nations, soft power	Cultural misunderstandings, identity conflicts	Cross-cultural partnerships, global cooperation
Political Sovereignty	Independence, self-determination	Ensures countries maintain autonomy in foreign affairs	External pressures, neo-imperialism	Empowering nations, resisting external control

**Table-4: Ethical Diplomacy Model – Intersection of Components (Source: Scholar's own)**

The Ethical Diplomacy Model provides a holistic and integrated approach to diplomacy, rooted in Iqbal's political philosophy. The model emphasizes ethical governance, cultural unity, and political sovereignty as foundational principles for guiding diplomatic relations in the modern world. By applying this model, countries can ensure that their foreign policy is not driven solely by self-interest but is also shaped by moral responsibility, cultural empathy, and political justice. This unified model also offers a framework for navigating the challenges of globalization, where the clash of interests and values is inevitable. It encourages diplomacy that is both idealistic and practical, seeking to balance ethical aspirations with real-world constraints. The adoption of this model could contribute to the establishment of a more just and peaceful international order, where diplomacy becomes a means of fostering cooperation rather than conflict.

### Conclusion

Iqbal's political philosophy underscores the essential interplay of ethical governance, cultural unity, and political sovereignty in shaping a just and resilient diplomatic framework. His emphasis on justice and moral responsibility in leadership advocates for a diplomatic approach grounded in integrity and fairness. The promotion of cultural unity speaks to the importance of shared identity and mutual respect among nations, fostering cooperation in the face of global diversity. Moreover, Iqbal's focus on political sovereignty challenges colonial legacies and supports the independence of nations, emphasizing the need for self-determination in the global political sphere. While his ideals offer a vision of a more harmonious and ethical international order, the tension between idealism and practical diplomacy remains a key challenge. Nevertheless, Iqbal's philosophical insights continue to provide valuable perspectives on how nations can navigate global relations while upholding principles of justice, equality, and cultural respect. His ideas resonate as a call for the empowerment of nations, especially in the context of post-colonial struggles, while offering a framework for ethical and resilient governance in contemporary diplomacy.

### Recommendations:

Based on the exploration of Iqbal's political philosophy and its application to diplomatic thought, several recommendations emerge for contemporary diplomatic practices. These

recommendations aim to enhance the global diplomatic landscape by drawing from Iqbal's core values of ethical governance, cultural unity, and political sovereignty.

- (1) ***Embrace Ethical Governance in Diplomatic Practices:*** Iqbal's emphasis on justice, transparency, and moral integrity should be adopted to ensure fairness in international relations and strengthen diplomatic trust. Ethical governance encourages the establishment of transparent policies that prioritize human rights, equity, and justice, which are vital for maintaining long-term diplomatic relationships.
- (2) ***Promote Cultural Unity and Respect in Diplomacy:*** Iqbal's advocacy for cultural unity underscores the importance of understanding and respecting cultural diversity in diplomatic negotiations. In an increasingly globalized world, where cultural exchange plays a pivotal role in international relations, it is essential to encourage mutual respect and appreciation for differing cultural identities.
- (3) ***Strengthen Political Sovereignty for Global Self-Determination:*** Political sovereignty is a central tenet of Iqbal's philosophy, particularly in his critique of colonialism. Today, the principle of political sovereignty remains crucial, especially for post-colonial nations and those seeking independence from external influence.

The recommendations presented here reflect Iqbal's visionary ideas on governance, diplomacy, and cultural unity, which remain highly relevant in the modern world. These recommendations offer pathways for strengthening international relations based on shared values of justice, respect, and equality, ensuring that diplomacy serves as a tool for peace and mutual understanding.

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