

THE INTERSECTION OF IQBAL'S LITERATURE AND THE CPEC CORRIDOR: A NEW FRONTIER FOR LITERARY TOURISM

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ABSTRACT

Literary tourism is a growing field globally, where visitors are drawn to places associated with literary figures and their works. China-Pakistan Economic Corridor (CPEC) stands as a transformative project connecting the eastern and western worlds through its diverse landscapes, infrastructure, and cultural histories. Within this geographical context, the poetic and philosophical works of Allama Muhammad Iqbal—one of the pre-eminent thinkers of South Asia—offer a deep connection to the historical, spiritual, and cultural sites spread across the CPEC route. Pakistan has not fully harnessed the literary and intellectual potential of Allama Iqbal's legacy to attract international and domestic tourism yet. CPEC will not only benefit China and Pakistan but will have positive impact on Iran, Afghanistan, Central Asian Republic, and the region. However, this paper delimits the study of the literary and cultural relevance of the sites mentioned in Iqbal's poetry, examining how the infrastructure of CPEC within Pakistan intersects with Iqbal's geographical and intellectual mapping. By analysing the route of CPEC in light of Iqbal's works, this study seeks to uncover the cultural significance of these spaces, understanding how they may be used to promote literary tourism while preserving the intellectual legacy of Allama Iqbal. This research employs a qualitative, mixed-method approach combining textual analysis and geographical mapping.

Keywords: *Literary tourism, Allama Iqbal, CPEC, Pakistan.*

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INTRODUCTION

Literary tourism deals with the travels through the routes or to the places related to authors as part of their life experiences or mentioned in their literary works. The China-Pakistan Economic Corridor (CPEC) is a monumental infrastructure project that connects China to the Arabian Sea through Pakistan, passing through various historical, cultural, and geographical regions of the country. Allama Iqbal (1877-1938), one of the most revered intellectual figures in South Asia, infused his poetry and philosophy with references to the diverse geographical landscapes, historical sites, and spiritual ideas of the region. This paper aims to explore how the regions connected by CPEC are intertwined with the themes and spaces Iqbal frequently mentioned in his works and the places he lived at. Through mapping Iqbal's literary references to physical sites along the CPEC route, this study seeks to engage in a novel form of literary tourism that links his philosophical thoughts to tangible landmarks.

Problem Statement

While CPEC has been hailed as a significant economic and infrastructural milestone, the cultural and intellectual heritage connected to this corridor is not much explored especially in terms of places of literary importance. This paper addresses the gap by investigating the potential of linking Iqbal's literary references to physical spaces along the CPEC route, considering the challenges of preserving cultural heritage in the face of rapid modernization.

Research Questions

- What are the key geographical and cultural sites mentioned in the works of Allama Iqbal that correspond with locations along the CPEC route?
- What is the cultural, historical, and philosophical significance of these sites in the context of Iqbal's vision for a united and prosperous region?

Significance of Research

There is a dearth of research that specifically links Iqbal's literary output with geographical spaces, particularly along the CPEC corridor. This study builds on the work of these scholars to create a framework for understanding how literary tourism can help preserve Iqbal's legacy while enhancing cultural tourism in Pakistan.

Scope of Research

The scope of this research is to scan all the literary works of Allama Iqbal in three languages Urdu, Persian and English to identify the literary reference to map geographical sites in Pakistan and abroad that can be important to promote literary tourism and ultimate socio-economic growth ultimately.

LITERATURE REVIEW

Literature and Tourism

Tourism industry is one of the biggest sources of revenue generation for economies of the world. In Pakistan, in 2017 the travel and tourism sector made a direct contribution of 2.9% of total GDP that raised to 6.1 % of total GDP in 2021. (WTTC 2018, 2022). The international arrivals reached at the figure of 1.91 million in 2022. Although Pakistan has made good progress but still, it needs to do a lot to further enhance the performance of tourism sector in Pakistan, which has huge potential to play a key role in the overall socio-economic development of Pakistan (Pakistan Tourism Barometer, 2022).

Literary tourism is a growing field globally, where visitors are drawn to the places associated with literary figures and their works. The relationship between literature and geography has been studied in various fields, particularly in literary tourism. Scholars, like Bani Sudardi has explored the intersection of tourism and literary heritage by adopting tourism methods, concepts, and theories to study the literature (Sudardi, 2024), while others, such as Ahmed Jadir (2024) presents literary tourism as a concept that praises the culture and

heritage of a destination where the concept is to go to locations around the world that have been highlighted in some non-fictional literature.

The academic discourse on literary tourism highlights the rising interest in heritage tourism, which is directly tied to literary and intellectual figures. The works of authors such as William Shakespeare, James Joyce, and Rabindranath Tagore have been used to build literary tourism in their respective countries. However, the promotion of Allama Iqbal's intellectual and literary heritage for tourism is under-explored. However, Iqbal's poetry about Shakespeare is displayed at home—a tourist sight at Warwickshire, England. More international tourist sites can gain further importance for influencing Iqbal's poetry. The concept of “destination branding” linked with literary figures and philosophers could help draw a more significant number of tourists to Pakistan and abroad.

Iqbal and International Tourism

Iqbal's birth place Sialkot, his mausoleum in Lahore and Iqbal Munzil Lahore etc. have engaged the tourists interest to certain extent but how these and many more places home and abroad are presented in Iqbal's literary works are not offered to heritage tourists yet. Author has visited Shakespeare's Birthplace situated on Henley Street, Stratford-upon-Avon, Warwickshire, England where a commemorative plaque with poetry of Allama Iqbal about this great poet has been displayed. Another plaque at 17 Portugal Place, Cambridge University, England and Munich University, Germany reminds of Iqbal staying there in 1905 while studying at Cambridge. It is time to embrace the people and places in Pakistan and around the world, which Iqbal has called and recalled in all his works, through academic research.

Iqbal and National Tourism

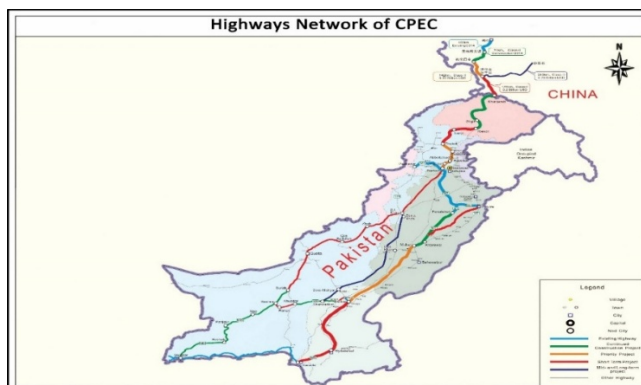
Dr Haroon-u-Raheed Tabassum (2020) enlists 116 sites recalled in Iqbal's literary works as symbols of glory and as sources of inspiration for future cultural revival. Inayat Ali (2021) also presents

all the travels that Iqbal had made at home and abroad for seeking higher education of his political pursuits. Dr. Javid Iqbal in *Zindah Rud*, a detailed most trusted biography of Allama Iqbal the people and places in Iqbal's life. Places like Iqbal's birthplace in Sialkot, his house in Lahore and his mausoleum are already considered as important heritage sites in Pakistan and attract tourists to some extent as well.

Walled City of Lahore Authority, established in 2012 by the Government of Punjab to preserve the living cultural heritage has initiated the conservation works at Mazar-e-Iqbal complex with the purpose of preserving and protecting the cultural, historical, architectural, and religious significance of the site. This whole project will be completed with the cost of Rs. 225,885,539.64 /- (WCLA, n.d.). Iqbal's residence, Javed Manzil, where he spent last three years of his life is listed among the immovable antiquities, (monuments and sites), protected under The Antiquities Act, 1975 (Tiwana, 2025).

CPEC and Tourism in Pakistan

The CPEC is an ongoing development mega project, which aims to connect Gawadar Port of Pakistan to China's north-western region of Xinjiang, via a network of highways, railways and pipelines. The economic corridor is considered central to China-Pakistan relations and will run about 2700 km from Gawadar to Kashghar. China-Pakistan Economic Corridor and its connectivity with Central Asia, Middle East and Africa will help to shape entire region (BOI, n.d.). CPEC will not only benefit China and Pakistan but will have positive impact on Iran, Afghanistan, Central Asian Republic, and the region. China-Pakistan Economic Corridor has Significance for the development of the region. Tourism including coastal tourism is one of the potential areas of cooperation/development in the region. Mapping these sites along the CPEC route shows their relevance not only to Iqbal's geographical imagination but also to his broader philosophical concerns, such as unity, spirituality, and self-determination.

Fig.1: Highways Network of CPEC

Source: <https://cpec.gov.pk/map-single/1>

Dr. László Gulyás, in a project of European Union at the University of Szeged, presents the three main routes of CPEC inside Pakistan. The Western Route, 2463 km, The Eastern Route of 2686 km, and The Central Route of 1633 km, long starting from Kashgar (China) and terminating at the port of Gwadar, Pakistan (Gulyás, 2020).

Therefore according to these transportations routes within Pakistan to the key regions that emerge to be studied in CPEC region with reference Iqbal's works include Khunjarab, Burhan, Dera, Quetta, Faislabad, Multan, Khuzadar, Basima, Pindigheb, Rajanpur, Khoshab, Karachi, Lahore, Islamabad and Karakoram Highway including Haripur, Abbottabad, Mansehra, Nattagram, Besham, Pattan, Dasu, Chilas, Gilgat, Aliabad, Gulmit, Sust, Tsdhjurgan, Upal and Kashgar in Pakistan and China.

RESEARCH METHODOLOGY

This research employs a qualitative, mixed-method approach combining historical, literary, and geographical analysis. The methodology includes textual analysis, a close reading of Iqbal's major works to identify references to geographical locations, cultural symbols, and historical events and geographical mapping, as a study of the CPEC route and its alignment with the places referenced by

Iqbal in his poetry.

CONTENT ANALYSIS

If a literary tourist start from China to travel to Pakistan, it will be interesting for him to know how Iqbal has recalled China and people of China in his works. China, especially its political up rise is always praised by Iqbal. Such as the following verse is a powerful expression of Allama Iqbal's admiration for the awakening of the Chinese nation, especially in terms of their political consciousness, self-respect, and national revival.

گران خواب چینی سنبھلنے لگے
ہمالہ کے چشمے اُبلنے لگے
(Translation)

The deeply sleeping Chinese have begun to awaken,

The springs of the Himalayas have started to boil.

Iqbal sees China's political resurgence as a symbol of hope for the East — an indicator that Eastern nations, long colonized and subdued, are stirring back to life, challenging Western dominance. Iqbal in his early days' poetry starts by asserting a sense of collective belonging and ownership that transcends national boundaries. By mentioning China, Arabia, and Hindustan (India), Iqbal emphasizes the vast and diverse geography of the Muslim world, highlighting the unity among Muslims regardless of their geographical location.

چین و عرب ہمارا، ہندوستان ہمارا
مسلم ہیں ہم، وطن ہے سارا جہاں ہمارا
(Translation)

China is ours, Arabia is ours, India is ours;

We are Muslims — the whole world is our homeland

Iqbal in his Persian poetry also reflects the same pan-Islamic vision, where he emphasizes that the identity of a Muslim transcends national or ethnic boundaries — the entire world is a place of belonging for the Muslim Umah:

شبم یک صبح خندانیم ما

از حجاز و چین و ایرانیم ما

(Translation)

We are from Hijaz, China, and Iran;
We are the dewdrops of the same smiling morning.

And many more reference in literature of Iqbal can engage Chinese tourists starting their trip on CPEC routes. Even there is a short story of a Chinese that Iqbal narrates is very interesting. In this short narrative poem, Allama Iqbal tells the story of a Chinese man sentenced to death. Despite facing execution, the man shows remarkable courage and composure. As he is brought before the executioner, he calmly says:

کہا غریب نے جلاڈ سے دم تعزیر
ذرا میں دیکھ تو لوں تاب ناکہ شمشیر!

خودی بلند تھی اُس خوں گرفتہ چینی کی
ٹھہر ٹھہر کہ بہت دل کشا ہے یہ منظر

(Translation)

The selfhood of that blood-stained Chinese was exalted;
At the moment of punishment, the poor man said to the executioner:
Wait a moment, this scene is quite beautiful.

Let me admire the brilliance of your sword before you strike.

Iqbal interprets this attitude as a sign of high selfhood (خودی) — the man's inner strength and spiritual elevation. His ability to appreciate beauty, even in the face of death, shows that he possesses a refined soul and deep inner vision (ذوقِ نظر).

Mapping around above mentioned routes starting from China, the content analysis of Iqbal's works reveals frequent references to cities, landscapes, and historical events till Gawadar. The starting region of CPEC, is Kashgar, a Muslim populated city, lies in a fertile oasis by the Kaxgar Kashgar River of Xinjiang, far western China. Iqbal categorically remembers these Chinese Muslims in his poetry, when he says:

گرفتہ چینیان احرام و مگی خفته در بطحا

ندا ائی کہ آشوبِ قیامت سے یہ کیا کم ہے

(Translation)

A voice proclaimed: Is this turmoil any less than Doomsday?
The Chinese are seized in ihram, while the Makkani sleeps in Batha.

Iqbal appreciates that the Chinese (non-Muslims, symbolically) are now embracing Islam, undertaking the pilgrimage to Makkah with sincerity, wearing ihram, the white sacred garment worn during Hajj. Meanwhile, the Makkans, the symbolic custodians of the Ka'bah and the heartland of Islam, are spiritually asleep — ignorant of the true values and responsibilities of Islam — lying lazy and complacent in Batha, the valley of Makkah.

Kashgar's historical importance has been primarily as a trading center. Kashgar commanded historical caravan routes—notably the famed Silk Road westward to Europe via the Fergana Valley of present-day Uzbekistan, as well as routes going south to the Kashmir region and north to Urumchi. The city is linked by railway to Urumchi, the capital of Xinjiang, and there are highways to Pakistan, Kyrgyzstan, and Tajikistan. Allama Iqbal perceives the Muslim rules from the riverbed of Nile in Egypt to Kashgar in China:

ایک ہوں مسلم حرم کی پاسبانی کے لیے نیل کے ساحل سے لے کر تا بخاک کاشغر

(Translation)

May the Muslims unite in watching over the shrine,

From the banks of the Nile to the deserts of Kashghar.

The main route of CPEC can also be planned to connect the northern part of the Central route to the Karakoram Highway. The Himalayan range is bordered on the northwest by the Karakoram. And 'Himalaya' (Iqbal, 2007) is first poem of Bang-e-Dara, Iqbal's first Urdu poet of Allama Iqbal.

اے ہمالہ! اے فصیل کشور ہندوستان چومتا ہے تیری پیشانی کو جھک کر آسمان
تجھ میں کچھ پیدا نہیں دیرینہ روزی کے نشان تُو جوان ہے گردشِ شام و سحر کے درمیان
ایک جلوہ تھا کلیم طور سینا کے لیے تُو تجلی ہے سراپا چشمِ بینا کے لیے

(Translation)

O Himalah! O rampart of the realm of India! Bowing down,
 the sky kisses your forehead; Your condition does not show any signs
 of old age,
 You are young in the midst of day and night's alternation;
 The Kaleem of Tur Sina witnessed but one,
 Effulgence For the discerning eye you are an embodiment of
 Effulgence (Khalil, Kiernan & Mir, 2014).

And in two more verses he used the mythological majesty of
 Himalya.

تقدیر ہے اک نام مکافاتِ عمل کا دیتے ہیں یہ پیغامِ خدایانِ ہمالہ

(Translation)

Destiny is but another name for the consequences of one's actions,
 This is the message given by the gods of the Himalayas.

The Western route, from Kashgar CPEC enters in Pakistan at
 Khunjerab and passing through Burhan, Dera, Quetta, and ending at
 Gwadar. Gandhara, the ancient civilization that existed from the
 middle of the 1st millennium BCE to the beginning of the 2nd
 millennium CE on the west of River Indus in what is now the northern
 bounds of Pakistan, namely Peshawar, Swat, Dir, Bajaur, Buner,
 Mardan and Swabi (Taxila Museum). It is going to be the most looked
 forward site for Buddhists travelers of CPEC route especially from
 China.

برہمن سرشار ہے اب تک مئے پندار میں شمعِ گوتم جل رہی ہے محفلِ اغیار میں

(Translation)

The Brahmin is still intoxicated with the wine of pride,
 While the lamp of Gautama (Buddha) burns in the assemblies of
 strangers.

قوم نے پیغامِ گوتم کی ذرا پروا نہ کی قدر پہچانی نہ اپنے گوہرِ یک دانہ کی

(Translation)

The nation paid no heed to Gautama's message,
Nor did it recognize the worth of its singular precious gem.

Closer to this western route, one of the highest and most beautiful mountains is Mount Sarban in Abbottabad. Localites call it Sarban Dhaka as Dhaka in the local language stands for mountain. The village of Nagki is located on this mountain, which is beautiful due to its natural scenery. Iqbal had lived for some time in Abbotabad with his brother in Aug 1904 (Javid, 2019). When Allama Muhammad Iqbal saw this mountain during his visit to Abbottabad, he could not help but be impressed by its beauty. Therefore, Mount Sarban has also been mentioned in one of his poems "Abar", which is included in his book Bang Dara. The poem is listed below can be a treat for the travelers passing by this route witnessing the beauty of the mountain:

اُنھی پہر آج وہ پُورب سے کالی کالی گھٹا سیاہ پوش ہوا پہر پہاڑ سرین کا

(Translation)

Today again from the east that thick black nimbus fares,
And Surban's mountain-crest a dark-hued covering ears

On western route of CPEC, Quetta (Kuchlak) (N-50) by NHA is close to Zohb. Dr. Javid Iqbal write in biography of his father that Iqbal visited his brother Sheikh Ata, Sub-divisional officer military works, at Zohb, Fort Sundaman then, for a court case (Iqbal, 2019, p. 118). The fort was built in 1890 on the orders of Robert Groves Sandeman, who led the British military campaign in the region. Sandeman Fort is a fortress and cantonment at Zhob, Balochistan, Pakistan.

While passing through the Baluchistan province of Pakistan through CPEC route, the beautiful poem of Iqbal, "*The Advice of an Old Baluch to His Son*", praising the landscape can mesmerize the imagination of the literary tourists:

بو تیرے بیابان کی ہوا تجھ کو گوارا اس دشت سے بہتر ہے نہ دلی نہ بخارا
جس سمت میں چاہے صفتِ سیلِ رواں چل وادی یہ ہماری ہے، وہ صحرا بھی ہمارا

(Translation)

Winds of these wasteland be your love!

Bokhara, Delhi, are worth no more.

Like running water, go where you will:

these desert plains are ours, and ours are these valleys (Khalil, Kiernan & Mir, 2014).

On CEPEC routes in Pakistan, new highways are planned to connect the port of Gwadar to Karachi then to Hyderabad. From there new roads will go to Lahore and then to Islamabad. The newly reconstructed Karakoram Highway (made much more durable and additional lanes have been added) will then leave the country to enter China.

On these highways, the city of Lahore can be the most important destination for the explorers of CPEC. Iqbal's different residences in Lahore can be of great interest for the literary tourism. He practiced law at Chief Court Punjab, 30th Oct 1908. At that time, he had residence and office for law practice at Mohanlal road, Urdu Bazar Lahore. Anarkali, Lahore is a famous place for a cultural tour. Iqbal had residence in Anarkali from Oct 1908 to 1922. Iqbal lived inside Bhati gate for five and half years. Iqbal remained associated to Punjab University Lahore until 1923 (Iqbal, 2019). Lahore tourism authorities can present this literary relevance of Iqbal to attract the tourists. Other personalities, historically important sites, rulers etc. in Lahore with reference to Iqbal's poetry are:

Hazrat-Ali Hajveri (Data Shaib), his tomb is a landmark of Lahore's Mystic glory. Iqbal narrative a story from Data Sahib, Iqbal is expressing deep reverence for Data Ganj Bakhsh as a source of spiritual light and leadership whose legacy uplifts not just a city but also the hearts of seekers across the world.

وارد لاهور شد از شهر مرو
مرفد او پیر سنجر را حرم
کس نداند راز او را در جهان

نوجوانی قامتش بالا چو سرو
سید هجویر مخدوم امم
خاک لاهور از مزارش آسمان

(Translation)

The Sayyid of Hujwair, the spiritual master of nations,
His tomb has become a sacred sanctuary even for the elder of Sanjar.

The soil of Lahore has touched the sky through his shrine,
No one in the world can truly comprehend his secret (Ganjoor, n.d.).

The Cyprus tomb of Sirfun-Nisa Begum is site recalled in Javidnama, Persian masterpiece of Iqbal. Shahzadi Sharfunnisa Begum was the daughter of a Mughal Nobleman. She was known for her piety and religious nature. She always kept The Holy Quran and a sword with her. Allama has glorified her and described meeting her in Paradise in his epic Persian poem Javidnama.

گفت «این کاشانه شرف النساست
مرغ بامش با ملانک هم نواست

(Translation)

He said: This is the abode of Sharfun-Nisa;
The bird on its rooftop sings in harmony with the angels.

Iqbal watches and praises the tomb of Mughal ruler Jehangir, the tomb of 4th Mughal Emperor (1569-1627 A.D) built in the middle of an enormous garden on the right bank of River Ravi at Shahdara town on the north- western outskirts of Lahore.

کھڑے ہیں دُور وہ عظمت فزائے تنہائی
منار خواب گہ شہسوار چغتائی

(Translation)

Standing afar in the grandeur-filled space of solitude,
The minarets of the sleeping chamber of the Chughtai horseman.

Even Iqbal's own tomb in Lahore is also mentioned in his poetry. He defines the accepted ways of visiting his tomb by the visitors:

متاع من، دل درآشنای است
 نصیب من، فغان نارسای است
 به خاک مرقد من، لاله خوشتر
 که هم خاموش و هم خونین‌نوی است

(Translation)

My only treasure is a heart acquainted with pain;
 My fate is but a cry that never reaches its aim.
 Better to place a tulip on the soil of my grave,
 For it is both silent — and sings with a blood stained tone (Ganjoor,
 n.d.)

If we look at the personalities that Iqbal had as friends or family in his life, from Lahore that can also be a unique flavor in a tour's itinerary we can shortlist Princess Bamba. Princess Bamba, grand daughter of Maharaja Ranjit Singh, visited Lahore and Shimla frequently until finally the princess decided to settle in Lahore. She purchased a house in the posh locality of Model Town and named it 'Gulzar' where she had an exclusive garden of roses spread on an area of one kanal. Iqbal once visited the Princess with a long-standing friend, Umrao Singh Sher Gill (Shahbas, 2020). Princess Sofia Jandan Bamba invited Iqbal at Shalamar garden (Javid, 2019).

River Ravi, Shalamar Garden, Sher Shah Suri and Qutb-ud-din Aibek tombs, Lahore railway station, Iqbal's friend Gulabdin's house inside Bhati gate, Government College, quadrangal hostel room at Oriental College, and Bazar-e-Hakeeman are also some other important sites in Lahore that can also be some of such important sites to be considered.

On reaching Karachi through this CPEC route one can read this poem, "Lahore and Karachi", that reminds of similar historical incidents that took place in Karachi and Lahore. Iqbal had developed very close relationship with Muhammad Ali Jinnah, laid in Karachi. His letters to Jinnah can be developed into a political journey of the people of the land as political tourism in literature. Furthermore, Iqbal recalled renowned personalities in his poetry like Sir Agha Khan in poem named after him as "Sir Agha Khan".

DISCUSSION

By tracing the CPEC route in the context of Iqbal's poetry, we uncover the intellectual, cultural, and spiritual history embedded in the landscapes through which the corridor passes. The cities and regions mentioned in Iqbal's work possess deep philosophical meanings. For instance, Peshawar's historical role as a gateway between East and West is mirrored in Iqbal's conception of the region as a meeting place for diverse intellectual traditions. Likewise, Gilgit-Baltistan, with its natural beauty and historical significance, aligns with Iqbal's vision of an enlightened Muslim society. The study discusses how these regions can serve as sites for literary tourism, offering opportunities to connect the modern world with Iqbal's rich intellectual legacy.

More than 535 million people practice Buddhism across the globe and the majority of them inhabit in Asia and around 245 million in China. By showcasing archaeological sites of Gandhara Civilization in northern Pakistan, associated with Buddhism, and highlighting the rich cultural heritage under China-Pakistan Economic Corridor CPEC, Pakistan is extremely likely to attract thousands of tourists annually (Barket, Shah; Kakar; Barrech, Naz, Kakar, Naudhani, & Alam, 2023).

CONCLUSION

The CPEC route offers an opportunity to explore and preserve the literary and cultural heritage embedded in Allama Iqbal's works. By mapping the key sites mentioned in his poetry, this study demonstrates the potential for literary tourism to promote cultural understanding, preserve historical landmarks, and provide economic benefits through tourism. The integration of Iqbal's intellectual legacy with the development of CPEC could contribute to the creation of a more culturally aware and sustainable tourism model in Pakistan, while also deepening the region's engagement with Iqbal's philosophical vision. Paper presents following recommendations:

Development of Literary Tourism Infrastructure: Establish informational centers, guided tours, and cultural events that connect Iqbal's works with the physical sites along the CPEC route.

Collaboration with Local Communities: Engage local populations in preserving the sites linked to Iqbal's legacy, ensuring they benefit from tourism and development.

Educational Programs: Promote educational exchanges and cultural programs that explore Iqbal's ideas and their relevance to contemporary issues in Pakistan and the wider region.

Promotion of Iqbal's Global Influence: Highlight the global significance of Iqbal's philosophy by connecting key international audiences to the sites linked with his work, fostering cultural diplomacy.

Sustainability of Research: Engaging other literary works from other regional prominent writers and poets, in the same manner.

This paper proposes a new pathway for cultural and intellectual engagement along CPEC, one that not only enhances Pakistan's historical narrative but also brings Allama Iqbal's philosophical legacy into dialogue with modern infrastructure and development. It reflects the interplay of CPEC and Iqbal's intellectual legacy, offering an academic framework for integrating literature and tourism in a rapidly changing socio-economic landscape.

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