

IQBAL ACADEMY, 1958-1968

INTRODUCTION

Iqbal's poetry and thought played a very significant role in freeing the Muslims of the Sub-continent from much of their confused thinking and giving them a consciousness of their identity as Muslims.

From the very beginning of his career as a poet, Iqbal emphasised that political and social betterment of the Muslims demanded that they should maintain their separate identity in the political field. Even during the period which is usually designated as "Nationalistic," his poetry, if closely studied, reveals his love for his motherland and a human approach to the peoples of diverse faith and culture inhabiting this land and not an attachment to "Nationalism" as a western political concept. On coming back to Lahore he joined the provincial Muslim League because, as reported by Mirza Jalaluddin, it was the considered opinion of Iqbal that the Muslims must have their own separate political organization and should in no case merge themselves in any other political party. This was in 1908. In 1909, writing to Munshi Ghulam Qadir Farrukh of Amritsar, Iqbal stated that Muslims and Hindus should keep their separate national characters intact and that the idea of a common Indian nation might look charming and romantic but was totally impracticable. This was the lesson he had learnt from the experience of the great Sayyid Ahmad Khan.

Iqbal stood for Hindu-Muslim rapprochement but did not think Hindu-Muslim *unity* a practical proposition. His whole political career was a vindication of the truth of his vision that the Muslims must retain their identity and should not fall prey to the illusion, however charming, of a common nationality which would lead to their extinction as a separate nation. In spite of pressures from different sides on several occasions, he had the courage to stand by his conviction. Even the emotional stress and storm of the Khilafat movement could not sway him. Wedded as he was to the ideal of a free India, to which his poetry bears ample testimony, he never even once envisaged a state of affairs in the Sub-continent in which the Muslims had a remote possibility of losing their national existence.

His Presidential Address at Allahabad in 1930 in which he unequivocally expressed that the destiny of the Muslims of this Subcontinent lay in the formation of a consolidated Muslim State, was the logical conclusion of all his efforts towards maintaining the separate identity of the Muslims in this Sub-continent.

Others may have expressed this idea, may be in some different form, but in most of these cases, the idea was a negative reaction, expression of frustration as a result of failure of efforts towards solving the Hindu-Muslim problem. In the case of Iqbal, however, this was a consistent elaboration of a socio-political system, that runs throughout his poetry and prose from the first to the last. It was this idea of his which later on culminated in the creation of Pakistan under the guidance and direction of the Quaid-i-Azam. In the Introduction to the *Letters of Iqbal to Jinnah*, Quaid-i-Azam said, "His (Iqbal's) views were substantially in consonance with my own and *had finally led me to the same conclusion* as a result of careful examination and study of the constitutional problem facing India, and found, expression in due course in the united will of Muslim India as adumbrated in the Lahore Resolution of the All-India Muslim League ... passed on 23rd March, 1940."

2. The inspiration that had gone into the creation of Pakistan had to be sustained in the building up of the new country. It was therefore in the fitness of things that, immediately after Independence, the Government decided that the teachings of Iqbal, which supply the *raison d'etra* of the emergence of Pakistan, be disseminated as widely as possible within the country as well as abroad. The Government of Pakistan therefore established the Iqbal Academy, under the Iqbal Academy Act of 1951. The Academy actually started work in 1954. After the Revolution of October 1958, the Government of Pakistan felt that the constitution of the Academy as envisaged in the Act of 1951 needed certain amendments. The old Act was accordingly repealed and with certain important modifications, re-enacted as the Iqbal Academy Ordinance, 1962.

The control and administration of the Academy vests in a Governing Body which is presided over by the Minister of Education (Kazi Anwar-al-Haq). It consists of an Honorary Vice-President (Mr. Mumtaz Hasan), an

Hony. Treasurer (Mr. A. Muhajir), the Director, Islamic Research Institute and Central Secretary of Education (Mr. Q.U.

Shahab), besides five members nominated by the Government of Pakistan and two members elected from among the ordinary and life members of the Academy.

There is an Executive Committee which is responsible for carrying on the day-to-day administration of the Academy . It consists of the Vice-President as chairman, the Hony. Treasurer, two members elected by the Governing Body from among themselves and a representative of the Ministry of Education.

AIMS AND OBJECTS

3. The object of the Academy is to promote the study and understanding of the works of Iqbal. To promote this comprehensive objective fruitfully the work of the Academy is divided into two distinct parts:

- (i) Study of Iqbal's work, and
- (ii) Study of all those movements of thought, philosophical, political, literary, social, cultural, etc., that can help in understanding the works of Iqbal — movements of thought within the Islamic tradition as well as those belonging to traditions of other cultures that happened to influence the mind of Iqbal, positively or negatively.

4. In order to further the study of the works and teachings of Iqbal:

(i) four scholarships were instituted. Each scholarship was of the value of Rs. 250.00 p.m. and was awarded for two years in the first instance to the following:

- (iii) Mr. A.S. Nuruddin of Dacca. He worked for two years and a half and submitted his thesis in Urdu on Iqbal and Mysticism on which he was given a Ph.D. by the Karachi University. This

- book was later published by the Academy.
- (iv) (Mrs.) Jamila Khatoon. She worked for two years and four months as a research fellow under the guidance and supervision of the late Dr. M. M. Ahmad, Head of the Department of Philosophy, Karachi University. Her thesis, 'The Place of God, Man and the Universe in the Philosophic System of Iqbal', was later accepted by the Muslim University Aligarh for a Ph. D. and was published by the Academy.
 - (v) Miss Hasseina Shaikh. Her subject was 'The Concept of the Superman in Iqbal'. She worked under the supervision of Dr. M. M. Ahmad for two years and four months but unfortunately her thesis could not be completed. The type-script of the incomplete thesis is with the Academy. It will be printed as soon as the last (8th) chapter is completed.
 - (vi) Mr. Manzoor Ahmad. He was assigned to write on 'The Nature of Religious Experience in Iqbal' and worked for two years under the guidance of Dr. M. M. Ahmad. Unfortunately he has not submitted any part of his thesis so far.

(ii) It was decided to request different universities in Pakistan to establish chairs for Iqbal Studies. The universities, however, could not agree to this proposal due to non-availability of funds. The Academy, therefore, offered to contribute a sum of Rs. 10,000 a year for the creation of an Iqbal Chair to each of the two universities at Dacca and Peshawar. But the problem of a suitable person having the necessary qualifications for holding the chair of Iqbal Studies stood in the way. In the circumstances, the Dacca University proposed, as an alternative, the establishment of two research fellowships, each of the value of Rs. 400.00 per mensem for a term of two or three years, while the Peshawar University was willing to have one Iqbal research fellowship. The Academy, however, insisted on its original proposal and therefore the matter was dropped..

Prizes and Rewards

5. The Academy announced the award of two prizes on an essay in English or Urdu:

- (a) A prize of Rs. 200.00 for a college student on the subject "Iqbal and the Pakistan Movement" ;
- (b) A prize of Rs. 100.00 for a school student on the "Message of Iqbal."

About 9 students of different colleges and 10 students of schools in Pakistan sent their articles. Dr. Raziuddin Siddiqi, at present Vice-Chancellor, Islamabad University, acted as judge. The prizes were duly awarded. One of the prize articles by a college student on "Iqbal and the Pakistan Movement" (Urdu) was later published in the *Iqbal Review*, January 1967.

6. A prize of \$ 1000 (Rs. 5,000.00) was established by the Iqbal Academy at the instance of Pakistan's Ambassador in the U.S.A. for the best essay on Iqbal by a scholar from the United States.

7. The Iqbal Academy sponsored, at a cost of Rs. 4,200.00, the erection of an Iqbal Memorial in Munich where Iqbal studied and took his Ph. D. degree. The Memorial is 39 x 30 x 200 cm. large **and** was unveiled by the Bavarian Minister of Culture on 24.4.1968.

Lectures, Talks, Discussions, Study Groups

8. A well known scholar, Dr. Zahiruddin Ahmad al-Jamee, who was formerly Chairman, Department of Religion and Culture, Osmania University, Hyderabad (Deccan) was engaged by the Iqbal Academy to deliver lectures on Iqbal in different universities and colleges in West and East Pakistan at a honorarium of Rs. 600.00 per mensem. He was given all possible facilities, afforded travelling allowance and railway/ air fare which amounted to about Rs. 1,200.00 per mensem.

Dr. Zahiruddin prepared an elaborate programme of lectures on about 140 different subjects. He delivered 8 lectures at Karachi, 7 at Hyderabad, 22 at Peshawar, 11 at Rawalpindi, 9 at Lahore. Besides these main towns he visited and lectured in Campbellpur, Chakwal, Muzaffarabad, Mirpur, Jhelum, Gujrat, Sialkot, Lyallpur, Sahiwal, Multan, Bahawalpur, Rahim Yar Khan, and other places.

In East Pakistan, he delivered about 23 lectures at Dacca, Narayanganj, Mymensingh, Chittagong, Sylhet.

He remained in the service of the Academy as an Officer on Special Duty for one year and a half. His lectures were highly instructive and evoked considerable interest everywhere. The Academy received letters of appreciation from several persons, including well-known scholars. The then Minister of Education of the Government of Pakistan who happened to preside over one of the lectures delivered by Dr. Zahiruddin at Karachi, as reported in the Dawn (17-5-1959), "praised the speech delivered by Dr. Zahiruddin and hoped, the Chairman of the Education Commission, Dr. S. M. Sharif who was also present at the meeting, and the Commission members would give due consideration to the points raised by Dr. Zahiruddin Ahmad."

9. Dr. Annemarie Schimmel, an eminent German scholar, who had translated Iqbal's *Javid Nama* into Turkish, was invited by the Iqbal Academy to deliver lectures on Iqbal at Karachi, Hyderabad, Lahore and Peshawar.

10. At the invitation of the ISMEO (Institute of the Middle and Far East), Rome, Mr. Mumtaz Hasan, the Vice-President of the Academy, undertook a lecture tour of Italy. Two of his lectures were on Iqbal. The first lecture on "the political, economic and cultural background of the Indo-Pakistan sub-continent at the time of Iqbal's emergence," was delivered at Turin. The second lecture on "Iqbal's Conception of Mysticism" was delivered at ISMEO'S headquarters at Rome. The third on "Western Influence in Urdu Poetry," was delivered at Naples.

11. Professor Said Nafici, the renowned Iranian scholar who had correspondence with Iqbal during his life time, was invited by the Iqbal Academy to deliver lectures on Iqbal. He presided on Iqbal Day function at Karachi. He visited Lahore, Peshawar, Rawalpindi, Hyderabad and Multan and delivered a series of lectures on Iqbal and Pakistan.

12. Dr. Ali Nihad Tarlan, Professor of old Turkish Literature in the Istanbul University, was invited by the Academy to deliver lectures on Iqbal. After lecturing at Karachi, where he presided over Iqbal Day function, he visited the Punjab University, Lahore and delivered lectures on Iqbal there as well.

13. Dr. Yahya al-Kashab, Professor of Oriental Languages, Cairo University, was invited by the Iqbal Academy to participate in the Iqbal Day function at Karachi. He is a scholar of Persian and a pupil of the late Dr. Abdul Wahab Azzam, formerly Ambassador of the U.A.R. in Pakistan and a great scholar, translator and lover of Iqbal.

14. The Director of the Iqbal Academy, Mr. B.A. Dar, was sent by the Ministry of Education as an unofficial delegate from Pakistan to participate in an East-West Conference in Jyvaskyala, a university town in Finland. He spoke on the "Socio-Religious trends in Pakistan" and his lecture was greatly appreciated by Professor Salonin, a scholar of Arabic who has translated the Quran into the Finnish language, and is well informed about Pakistan.

I fervently pray that God Almighty make us all worthy of our past and hoary history and give us strength to make Pakistan truly a great nation amongst all the nations of the world.

— Quaid-i Azam

Id Day Message (1947)

IQBAL MATERIAL

15. It is one of the primary objects of the Academy to procure as much original material about Iqbal as possible such as letters, writings and photographs.

(a) Iqbal was very particular in sending replies to his correspondents who lived in different corners of the Sub-continent as well as outside. Before 1947, two collections of Iqbal's letters were published. One is *Iqbal Nama* in 2 volumes edited by Shaikh Ataullah, containing about 500 letters. The other was *Shad Iqbal*, a collection of thirty two letters of Iqbal written to Maharaja Sir Kishan Parshad of Hyderabad Deccan, edited by the late Mohiyuddin Zur. In 1954 Bazm-i Iqbal Lahore published another collection of letters *Makatib-i Iqbal* written to Khan Niazuddin Khan, containing 79 letters.

The Iqbal Academy's efforts in collecting and publishing original Iqbal Material has met with considerable success. It has at present in its possession about 500 letters of Iqbal in his own handwriting. The details are given below:

Iqbal's letters to Syed Nazir Niazi	182
Iqbal's letters to Maulana Ghulam Qadir Girami	100
Iqbal's letters to Maharaja Sir Kishan Parshad	50
Iqbal's letters to Muhammad Din Fauq	24
Iqbal's letters to Ghulam Rasul Mehr	23
Iqbal's letters to Muzaffaruddin Quraishi	20
Iqbal's letters to Ziauddin Barni	8
Iqbal's letters to Akbar Shah Najibabadi	9
Iqbal's letters to other correspondents	40

(b) Iqbal's poems in his own hand.

The Academy has been able to acquire a fair number of such pieces.

(c) Some prose specimens.

The Academy has about four of Iqbal's letters in English, one of which is addressed to his late Highness the Agha Khan, written in London during the Round Table Conference Session. Besides these, the Academy has acquired a few specimens of his prose writings in English. One of these consists of notes on a proposed Introduction to the Study of the Quran, while the other consists of Notes of a lecture that he delivered in Rome on his way back from London to Lahore in 1932.

In Urdu there are two specimen of his prose writings. One is a note on Prophethood and the other is a memorandum about his election campaign when he stood as a candidate for the Punjab Legislative Assembly in 1926.

Iqbal, in collaboration with certain other individuals, prepared certain text books which were later approved by the Punjab Text Book Committee for use in schools. Most of these text-books have been acquired by the Academy.

Besides, the Academy has first editions of almost all his works. Iqbal presented his works to some of his friends under his own signature. The Academy has acquired some of these.

16. The Academy has tried to make full use of this material. It has published:

(i) *Maktubat-i Iqbal* (Urdu) consisting of 182 letters of Iqbal to Syed Nazir Niazi. Besides being a collection of letters, it affords the reader an opportunity to have an insight into the working of Iqbal's mind during the period of correspondence. Mr. Niazi has given the background of the various letters which is by itself an important addition to the knowledge of Iqbal.

Anwar-i Iqbal (Urdu) a collection of about 182 letters, several comments on different books sent to him for opinion, important political statements, articles and scattered verses, most of them unpublished, and others not published in any collection so far. It contains fascimilies of several of Iqbal's letters and statements, etc. It has been regarded as an important contribution to source material on Iqbal.

(iii) *Letters and Writings of Iqbal* (English) This is a collection of 41 letters, several statements and articles so far unknown, unavailable and unpublished.

(iv) *Ilm-al Iqtisad* (Urdu). This was the first book which Iqbal wrote as a McLeod Reader in Arabic. It was the first book in Urdu on modern Economics, which is valuable for his own personal comments at different places. Its language, particularly technical terms, as Iqbal himself says in the Introduction, were seen by Maulana Shibli.

The book was first published in 1903 and its copies were not available. With the help of a copy that existed in the Punjab Public Library, Lahore, the Academy published it in 1960. Fortunately, it has been possible to acquire another copy of the first edition of the book for the Academy's library.

(v) Urdu translation of the late Begum Atiya Faizi's book *Iqbal* containing some of Iqbal's important letters and poems.

Some proposed books:

The Academy proposes to publish during the present year the following two books based on his letters:

(a) Iqbal's letters to Girami with Introduction and explanatory notes.

(b) Iqbal's letters to Sir Kishen Parshad with Introduction and explanatory notes.

17. The Academy has been able to acquire about 20 photographs of Iqbal some of which are very rare and still unpublished in any collection of Iqbal's photographs.

The Academy proposes to publish an Iqbal *Album* which will be a sort of pictorial biography of Iqbal, illustrating different periods of his life.

18. The Academy is making intensive efforts to procure as many letters and writings of Iqbal as are available. Information was recently received from a Pakistani student in the U. K. about the existence of some letters and photographs of Iqbal among the papers of the late Sir Thomas Arnold and the late Lord Lothian. Mr. Afzal Iqbal, Deputy High Commissioner, London, has very kindly promised to help the Academy to procure this material.

Through the courtesy of the Pakistan High Commission in New Delhi, the Academy has obtained a fascimile of Iqbal's remarks in the Visitors' Book of the Muslim Library, Bangalore where Iqbal went during his lecture tour of South India in 1929.

19. Another aspect of Iqbal Material is the procurement of:
- (i) books which Iqbal acquired or wished to acquire for the preparation of his lectures ;
 - (ii) Journals in which his poems were published especially during the early period of his poetic career,
 - (iii) books to which he refers in his writings,
 - (iv) books and articles on Iqbal in all languages, as far as possible,
 - (v) books which contain translation of his poems,
 - (vi) books that Iqbal recommended to his correspondents to understand his thought.

These categories are dealt with below, seriatim:

(i) Among this category, mention must be made of two books on Time and Space which Iqbal was able to procure after great effort.

The first was a book called *Mabiyat al-Zaman* by Syed Barkat Ahmad, the eminent philosopher of the Khairabadi school of thought in the Sub-continent. In his letters to Syed Sulayman Nadvi, Iqbal enquired about this book. When he succeeded in obtaining a copy, Iqbal seems to have studied it with the help of some scholar of Arabic. He was also anxious to know about Ibn al-Arabi's view about Time (See *Iqbal Nama*, 1, 122, 164, 168, 178, 180).

The Academy has been able to procure a copy of this treatise. It has been translated into Urdu and with the addition of certain passages regarding time written by al-Arabi, has been published in book form.

The second is a book on Time and Space in Persian which Iqbal thought was written by Iraqi and which he obtained in a manuscript form from Sayyid Anwar Shah of Deoband (*Iqbal Nama*, 1, 443). The Academy has been able to acquire a published copy of this book. Its author is Ain al-Quzat Hamadani (d. 525/1131) and not Iraqi.

The Academy plans to publish this book in Persian along with an English translation and an introduction dealing, inter alia, with the problem of Time and Space.

(ii) Many of the Journals in which Iqbal's poems and articles were published have been acquired, such as Makhzan, Zamana, al-Nazar, Paisa Akhbar, Vakil, Ma'arif, Watan, Kashmiri, Punjab Review and others. The work of cataloguing this material has been started and it is expected that a complete list of Iqbal's poems and articles in these journals will be available shortly.

It may also be mentioned that certain journals like Awadh Punch published articles criticising Iqbal on linguistic and other grounds. Some issues of this journal have also been acquired.

(iii) There are several authors and books to which Iqbal refers in his *Reconstruction of Religious Thought in Islam*, and in other prose writings and letters as well as in his poetry. The Academy has already acquired some of these books and is trying to obtain others. Besides several books acquired under this head, particular mention may be made of the *Kitab al-Tawasin* of al-Hallaj, the *Risala tul-Ghufran* of Abu'l ala al-Maari and the *Zakhiratul Maluk* of Sayyid Ali Hamadani. The first is rare and there is only one other known copy in the Punjab University Library, Lahore.

(iv) The Academy has the largest collection of books and articles on Iqbal in many languages — English, French, German, Turkish, Czechoslovak, Finnish, Arabic, Persian, Urdu. Most of the journals and newspapers containing articles on Iqbal are available in the library.

(v) There are some collections of world poetry published outside Pakistan which contain Iqbal's poems in translation. Reference may be made only to one such book, *Musa Pervagans* of Dr. H. T. Sorley, which contains "translations, with original texts, of selected lyric poetry of over two thousand years from diverse languages." Through the personal efforts of Mr. Afzal Iqbal, Deputy High Commissioner in London, the Academy was able to acquire it for its library.

(vi) In some of his letters Iqbal refers to certain books that would

help in understanding his thought. One such book is *A Voice from the East* written by Nawab Sir Zulfiqar Ali Khan. It was first published in 1921 and was not available. In view of its importance, it was published by the Academy in 1966.

20. To make all this material available to the scholars interested in the study of Iqbal, the Academy published two bibliographical studies, one in Urdu and the other in English, namely,

- (a) A Critical Survey of Iqbalica (Urdu) by the late Qazi Ahmad Mian Akhtar Junagarhi.
- (b) Bibliography of Iqbal (English) by Khwaja Abdul Wahid.

It is planned that after regular intervals supplements to these books should be prepared and published, embodying reference to books, articles, and lectures on Iqbal inside and outside Pakistan which continue to be published in ever growing numbers.

21. In this connection, mention may be made of the articles and speeches delivered by eminent foreign scholars at Iqbal Day functions held by the Pakistan Embassies abroad. Through the help of the Ministry of Education, the Iqbal Academy has been able to procure copies of such articles and speeches, on the basis of which it has published *In Memoriam-I* dealing with the record of 1966 and *In Memoriam-II* dealing with the record of 1967. It is proposed to continue this series, provided the material becomes available.

It is only with united effort and faith in our destiny that we shall be able to translate the Pakistan of our dream into reality.

— Quaid-i Azam

July, 1948

IQBAL DAYS

22. Celebration of Iqbal Day every year in April had been an important feature of the activities of the Academy. Eminent scholars from Pakistan and abroad were invited to address the meetings. The names of scholars and the titles of their papers read at various functions are given below:

1st Iqbal Day

1. Dr. M.M. Ahmad (President)	
2. M. Yunus Saeed	
3. Mr. Hamidullah Siddiqi	Iqbal's Conception of Satan
4. Prof. Hamid Ahmad Khan	
5. Kazi Ahmad Mian Akhtar	Juristic Implications of Iqbal's Philosophy

2nd Iqbal Day

	Iqbal and the Universal Note
1. Prof. Said Naficy (President)	The Existing Literature on Iqbal
2. Kazi Ghulam Mustafa	
3. Syed Nazir A. Niyazi	
4. Mr. Mizanur Rahman	
5. Dr. K.A.H. Irfani	Mysticism of Iqbal
6. Dr. A.S. Nuruddin	Iqbal's Conception of an Ideal State

3rd Iqbal Day

	The Sayings of Iqbal
1. Dr. Ali Nihad Tarlan (President)	
2. Dr. Javid Iqbal	Iqbal's Political Ideals
	Iqbal in Iran
3. Syed Nazir A. Niyazi	The Perfect Man of Iqbal
4. Kavi. Ghulam Mustafa	
5. Syed Abdul Mamma	
6. Mr. A.F.M. Abdul Haq	
7. Prof. Ali Ahsan	
8. Pandit Hari Chand Akhtar	
9. Prof. Lutfullah Badvi	Iqbal's Contribution to Liberalism in Mo
10. Dr. Burhan Ahmad	Islam

	Iqbaliyat
	Iqbal as a Poet
	Iqbal and Modern Political Concepts
	Educational Ideas of Iqbal
	Influence of Iqbal on Bengali Poetry
	The Universal Ideas of Iqbal
	Iqbal in the light of his own Letters
	Sociological study of <i>Asrar-o-Rumuz</i>

Mian Ali Baksh (Life-long attendant of Iqbal) was also invited.

4th Iqbal Day

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| 1. Allama I.I. Kazi (President) | The Concept of Islamic Poetry Iqbal's |
| 2. Prof. M.M. Sharif | Idea of Time |
| 3. Syed Nazir A. Niyazi | |
| 4. Kavi Ghulam Mustafa | Iqbal's Intellectual Development A
Comparative Study of Iqbal and Tagore |
| | Iqbal and the Modern |
| 5. Dr. Syed Ali Ashraf | |
| 6. Maulana Abdul Qader | Man Iqbal and Pashto Literature |

5th Iqbal Day

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| 1. Mr. A.K. Brohi (President) | Iqbal as a Philosopher-Poet Iqbal's |
| 2. Mr. Abul Husain | Impact on Bengali Mind Iqbal's |
| 3. Dr. Syed Abdullah' | Philosophy of Education Iqbal's views |
| 4. Dr. M. Shahidullah | on Westernisation Iqbal and the Perfect |
| 5. Dr. Zahiruddin Ahmad | Man |
| 6. Mr. Asad Multani (Poet) | |
| | Urdu Poem |

6th Iqbal Day

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| 1. Dr. M. Raziuddin Siddiqi | |
| 2. Dr. Muhammad Baqir | Rise and Fall of Nations |
| | A Study of Iqbal's Political Thought |
| 3. Dr. Zahiruddin Ahmad | Iqbal's Concept of Islamic State Iqbal as |
| 4. Mr. Abul Husain | an Artist and Thinker |
| 5. Dr. Ghulam Jilani | |
| 6. Prof. S. Ali Ahsan | The Thought of Iqbal |

7th Iqbal Day

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| 1. Dr. Mahmud Husain (Presi- dent) | Poetry and Philosophy in Iqbal |
| 2. Mr. A.D. Azhar | |

1.	Dr. M.T.Moqtadcri (Prsident)	Iqbal's Conception of Strugglein Life
2.	Dr. Fazlur Rahman	
3.	Mr. B.C. Nandy	Iqbal and Progress Iqbal's Humanism
4.	Prof. M.A. Hai	
5.	Prof. Ziauddin Ahmad	Impact of Iqbal on-Bengali Literature
		Iqbal's Concept of the Development of S
6.	Prof. Muhammad Munawwar	
7.	Mrs. Z.K. Kakakhale	
8.	Dr. S.M. Yousuf	The Significance of 'Ajam in Iqbal
9.	Begum Sufia Kamal	Tauhid and Iqbal
		Reason and Love
		Smarance:In Remembrance (Bengali poe

Most of these articles were later published in the different issues of *Iqbal Review*.

Iqbal Exhibition

23. The Iqbal Academy held an Iqbal Exhibition in the Frere Hall, Karachi, where Iqbal's original letters, writings and photographs were displayed. This exhibition was opened by Her Highness the late Begum of Janjhira, sister of the late Begum Atiya Faizi.

A few years later another exhibition was held by the National Museum of Pakistan, in which Iqbal Academy actively participated.

As the Iqbal Material acquired by the Academy during the last three years has increased manifold, it is proposed to hold another Iqbal exhibition in the not too distant future with the co-operation of the National Museum, Karachi.

Nature has given you everything: you have got unlimited resources. The foundations of your State have been laid, and it is now for you to build, and build as quickly and as well as you can. So go ahead and I wish you God speed!

— Quaid-i Azam

14th August, 1948

Library

24. The library of the Iqbal Academy by its very nature is of a special nature. The object is to collect books of Iqbal, on Iqbal and on subjects in which he was deeply interested, including Philosophy, Islamics, Muslim Art, History in general and the history of the Muslim people in particular, Comparative Religion and Mysticism.

The Academy has probably the richest collection of books on Iqbal not only in Urdu and English but also in other languages. Books on Western and Muslim Philosophy (in English, Urdu, Arabic and Persian), on the history of the Sub-continent, especially the history of the Muslims and their struggle for political freedom, on Islam as a religion, on comparative religion and mysticism are being collected. Most of the works of and on Nietzsche, Bergson, Kant, PringlePattison, Martinue and others to which Iqbal often refers, for example, in his *Reconstruction of Religious Thought in Islam* ; the works of Muslim Philosophers in Arabic and Persian like Ibn Sina, Suhrawardy, Ibn Rushd, Ibn al-Arabi, Mulla Sadra of Iran, the Khairabadi School of the Sub-continent; books on the history and culture of the Subcontinent; books dealing with individual mystics and the history of mysticism, have been and are being acquired for the library.

Standard Encyclopedias, such as Britinnica, Religion and Ethics, and Social Sciences have been added. The most recent acquisition is an 8 Volume *Encyclopedia of Philosophy*, published in 1967 in the U.S.A. This Encyclopedia contains an article on Iqbal by the Director, Mr. B.A. Dar.

The total number of books in the library has increased from about 5000 in 1964 to about 8000 in 1968.

25. The following journals are received in the library in exchange 'or the Iqbal Review:

India: Ma'arif (Azamgarh), Burhan (Delhi), Indo-Iranica (Calacutta), Studies in Islam {Delhi), Islamic Culture (Hyderabad A.P.) (Kawnpur), Nida-i Millat (Lucknow), Sub-Ras (Hyderabad A.P.) Jamia (Delhi), Mujalla Uloom-i Islamia (Aligarh), etc.

Pakistan: Islamic Studies and Fikr-o Nazr (Islamabad), Meethaq Lahore), Tulu-i Islam (Lahore), Tarjaman al-Quran (Lahore), Faran Karachi), Afkar (Karachi), Urdu (Karachi), Qaumi Zaban (Karachi), 1-Ma'arif (Lahore), Journal of the Asiatic Society of Pakistan (Dacca), ournal of the Research Society of Pakistan (Lahore), Oriental College Magazine (Lahore), Muslim News International (Karachi), etc.

Foreign: Univeristas (West Germany), Harvard Theological Review (U.S.A.), Bulletin of Oriental and African Studies (London), Bulletin of Finnish Oriental Society, East and West (Italy), Philosophy, Eastern and Western (Honolulu), R.C.D. Journal, Foro International (Mexico), Wahid (Iran), Sukhan (Iran), The Muslim World (U.S.A.), etc.

We have also acquired for the library some of the back issues of Burhan, Maaraf, al-Hilal, al-Balagh, Humayun, Mujalla-i Uthmania, Zamana, al-Nazar, etc.

Rise above sectional interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent . . . If today you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction . . . In the words of the Qur'an, "Hold fast to yourself; no one who erreth can hurt you, provided you are well guided" (5: 105).

— Iqbal

IQBAL IN EAST PAKISTAN

26. *Dacca Regional Office.* According to the Iqbal Academy Act, 1951, it was stipulated that the Academy would be empowered to establish its branches in Pakistan (vide clause 5 sub-clause 1). According to this provision, the General Council of the Academy decided by a resolution (No. 11, dated 9th October, 1961) that branches of the Academy be opened in Dacca, Peshawar and Lahore. In persuance of this, letters were written to Kavi Ghulam Mustafa, Maulana Abdul Qadir and Dr. Muhammad Baqir. Unfortunately, due to certain difficulties the proposal could not proceed.

Kavi Ghulam Mustafa, however, took up the matter most earnestly. He himself took the initiative, established a branch of the Academy at Dacca with the following gentlemen as the members of its Executive Committee:

1. Poet Ghulam Mustafa Chairman
2. Dr. Muhammad Enamul Haq Vice-Chairman
3. Dr. Qazi Motahar Hossain Secretary
4. Dr. Qazi Deen Muhammad Member
5. Dr. Govinda Dev (Dacca University)

6. Mr. Mizanur Rahman

7. Mr. A.M. Salimullah Fahmi

8. Poet Talib Hossain
9. Mr. Syed Zillur Rahman
10. Poet Jahanara Arzoo

11. Maulana Mujibur Rahman, M.M.
12. Mr. Shahabuddin Ahmed Asstt. Secy.

Rs. 1150.00 were sent to him to meet initial expenses. Due to disturbances in East Pakistan, however, the Iqbal Day celebrations had to be postponed. Subsequently, most unfortunately, Kavi Ghulam Mustafa, who had been ill for a long time, and had been hospitalised, died all of a sudden. The total amount of money sent to the Dacca branch was Rs. 6,150.00 of which about 555.00 had been spent, the balance of about Rs. 5,595.00 remained in the bank in the name of the late Kavi. Due to certain legal difficulties, this amount of money, in spite of all efforts, could not be recovered.

Mr. Mizanur Rahman, a member of the Governing Body of the Iqbal Academy, now took charge of the Dacca Branch. A new ad-hoc committee was formed with the following members:

- | | |
|---|---------------|
| 1. Dr. Muhammad Shahidullah | Chairman |
| 2. Mr. Mizanur Rehman | Vice-Chairman |
| 3. Mr. A.M. Salimullah Fahmi | Vice-Chairman |
| 4. Mr. Kamaluddin Ahmad Khan | Treasurer |
| 5. Mr. A.Z. Khan, Director of Students' | |

Welfare, University of Dacca	Secretary
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- | | |
|--|-------------|
| 6. Mr. Mumtaz Iqbal | Asst. Secy. |
| 7. Mr. Zainul Abedein | Member |
| 8. Mr. Abul Hashem | Member |
| 9. Mr. S. Ali Ahsan | Member |
| 10. Prof. M.A. Hai, Head of the Deptt. | |

of Bengali, University of Dacca	Member
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11. Mr. Munir Chowdhury, Secretary

Writers' Guild, East Pak. Branch	Member
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12. Prof. Saeedur Rahman, Principal,

Jagannath College, Dacca	Member
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A sum of Rs. 5,000.00 was made available to Mr. Mizanur Rahman.

Due to certain omissions in the Iqbal Academy Ordinance 1962 vis-a-vis Iqbal Academy Act 1951, the Governing Body "found that the resolution passed by the Academy in this regard (to open branches in East Pakistan) was not in consonance with the provision of the Ordinance and was void in law. It was resolved that establishment at Dacca should be treated as a regional office of the Academy." Action has been taken accordingly.

The money spent on the Dacca Regional Office is given below:

1963-64	6,150.00 (Kavi Ghulam Mustafa)
1964-65	15,200.00 1965-66
1966-67	15,000.00
1967-68	15,000.00

27. *Iqbal in the Bengali Language.* Just after the establishment of the Academy, it was felt that in order to promote understanding of the spirit of Iqbal's message in East Pakistan, concrete steps should be taken to translate Iqbal's works, both prose and poetry, into Bengali.

(a) In pursuance of this objective a comprehensive plan was drawn up. The first project was to prepare a Bengali translation of selected pieces of Iqbal's poetry. A Sub-committee appointed by the Academy for the purpose decided that the following be translated in the first

instance:

<i>Name of Book</i>	<i>Page No.</i>	<i>Name of the Poem</i>
Asrar-o Rumuz	104	Tauheed
Asrar-o Rumuz	193	Ba Hazur Rahmatul lil Aalameen
Bang-i Dara	303	Tulo-e Islam
Bang-i Dara	141	Saqliyyah
Bang-i Dara	173	Watniyyat

Bang-i Dara	201	Shama aur Shair
Bang-i Dara	155	Balad-e Islamia
Bang-i Dara	78	Balal
Zarb-e Kaleem	19	Ilm aur Din
Zarb-e Kaleem	23	Quwwat aur Din
Zarb-e Kaleem	45	Madniyyat-e Islam
Zarb-e Kaleem	154	La Dine Siyasat
Zarb-e Kaleem	57.	Mard-e Musalman
Javed Namah	233	Khitab beh Javed (Sukhn ba Nazad-e Nau)
Payam-e Mashriq	125	Hudi
Payam-e Mashriq	151	Joo-e Aab

These 16 poems were translated into Bengali by the late Kavi Ghulam Mustafa and published under the title *Kalam-e Iqbal*.

(b) The second book published in Bengali is *Iqbaler Rajnitik Chinta Dhara* (Political Thoughts of Iqbal) written by Maulana Abdul Rahim of Dacca. The Reviewers expressed their appreciation of this work which deals "with the political thought of Iqbal correctly in a profound style and lucid manner."

(c) The third book called *Iqbaler Shiksha Darshan* (Iqbal's Educational Philosophy) is a Bengali translation of K.G. Sayyidain's book of the same name by Mr. S.A. Mannan.

(d) The fourth book called *Pakistaner Oitihāsik Patakhūmika* (Historical

Background of Pakistan) is a Bengali translation of two important political addresses of Iqbal (delivered at the Muslim League Session at Allahabad in 1930 and at the Muslim Conference in 1932), letters of Iqbal to Jinnah and Iqbal's Statement on Muslim Nationalism in connection with the controversy with Maulana Husain Ahmad Madni.

(e) The *Armaghan-i Hijaz* was translated by Mr. Ghulam Samdani Quraishy into Bengali verse under the title *Hijazer Sogat* and the reviewers spoke favourably about it.

(f) *The Development of Metaphysics in Persia* was translated into Bengali under the title *Projman Charcay Iran* by the well known scholar Mr. Kamaluddin Khan who has also translated Iqbal's *Reconstruction of Religious Thought in Islam* into Bengali, published by the Pakistan Publications, Government of Pakistan.

(g) *Iqbal Desh Badesh* 2 volumes. It is a Bengali translation of *In Memoriam I*, published by the Iqbal Academy. *In Memoriam* is a record of speeches, lectures, and articles read at Iqbal Day functions held in 1966 by Pakistan Embassies abroad as well as different institutions in Pakistan.

The second volume of *Iqbal Desh Badesh* consists of articles read at the Iqbal Day function held at Dacca in 1967 by the Dacca Regional Office of the Iqbal Academy by eminent scholars of East Pakistan. It was presided over by Mr. Justice Abu Muhammad Abdullah.

28. Expected Publication. *Zarb-e Kaleem*. It was translated by Mr. Abdul Mannan Talib. To explain the text, the translator added explanatory notes here and there. The Bengali Academy Dacca approved the translation. It is expected to be published very soon.

It is proposed to take up the Bengali translation of other works of Iqbal as soon as the finances permit.

29. *Iqbal in text-books in East Pakistan Schools*. The Academy

desired that references to Iqbal's life and thought should be included in all text books in the field of the Humanities for different grades of schools. The Chairman of the Text Board at Dacca was approached in this respect.

The Board informed the Academy that references to Iqbal's life and thought are included in the text books. The details are given below:

- (i) In Bengali Rapid Reader for class VI there is an essay on the life, literature and philosophy of Iqbal.
- (ii) In Class VII Bengali Reader there is a poem by Iqbal in translation and there is reference to his life and philosophy in the annotation.
- (iii) In Class VIII Bengali Reader there is a poem by Iqbal (translation) and notes on his life and philosophy. There is yet another poem by Begum Sufia Kamal on Iqbal with an annotation on it.
- (iv) In the Bengali Selection for IX-X there is a quotation from Iqbal's poem in an essay by Ibrahim Khan and notes on it in the appendix.
- (v) Elective History for class IX and X.
 - (a) In Chap. 36 under the heading Naba Jugar Pathe Pak Bharat (Pak Bharat, on the way to a New Age) there is a section on Iqbal — his life and contribution towards the establishment of Pakistan.
 - (b) In Chapter 8 of the text book on Social Studies (History Portion) there is a reference to Iqbal's contribution to the origin of Pakistan under the chapter "Pakistaner Abhudaya" (Advent of Pakistan).
 - (c) In Chapter 11 of the text book on Social Studies for class VII, History portion, there is a reference to Iqbal, his life and contributions in the chapter on the "Pakistan Movement".
 - (d) In the text-book on Social Studies for class V, History portion, there is a reference to Iqbal under the chapter "Demand for Pakistan".

30. *Supplementary Readers on Iqbal.* The Text Book Committee Dacca was approached by the Academy in regard to supplementary Readers on Iqbal in Bengali which it proposed to prepare. The Board was willing to approve these Readers if they came up to the approved standard. The following plan was prepared for Readers for the middle classes in the first instance:

Class VI (pp. 48)

- (a) Biography of Iqbal 16
pages
- (b) Stories from the Bang-e Dara rendered in lucid
prose with simple explanatory notes. 20
pages
- (c) Translation into verse of some children's poems 12
pages

Class VII (pp. 56)

- (a) Some episodes from the life of Iqbal 16
pages
- (b) Iqbal's patriotic and historical poems, or portions
thereof, with simple narratives explaining the historical
background 20
pages
- (c) The image of a good citizen as it emerges from the
poems of Iqbal 12
pages
- (d) Translation into verse of some of Iqbal's poems on
Nature. 8 pages

Class VIII (pp. 64)

(a) Iqbal as a poet; his role in the Independence

Movement and in the genesis of Pakistan

20 pages

(b) Iqbal's Explanation of the Rise and Fall of Nations (specially from poems such as the Shikwa, Jawab-e-Shikwa, etc.)

16 pages

(c) "National Character" as depicted in Iqbal's works with special reference to stories in the Asrar-o-Rumuz and other poems.

16 pages

(d) Selections from his poems relating to (c) above

12 pages

The Iqbal Academy has decided to seek the cooperation and help of the Board for the Development of Bengali, in the preparation of these readers.

31. Another important step taken by the Academy to popularise Iqbal in East Pakistan was to appoint some Bengali knowing gentleman as Research scholar/Deputy Director. The post was first advertised in January 1965 but no applications were received. It was advertised again in July 1965 but in the opinion of the Committee appointed by the Dacca Regional Office to interview the applicants, no suitable candidate came forward.

Mr. A. S. Nuruddin, an East Pakistani scholar, worked as a Research Scholar in the Academy for more than two years. He obtained his Ph. D. from the Karachi University on his thesis in Urdu "Iqbal and Mysticism" that he prepared as a research scholar.

The Academy has been inviting to its annual Iqbal Day functions at Karachi prominent East Pakistani scholars and poets, such as Dr. Shahidullah, Kavi Ghulam Mustafa, Mr. Mizanur Rahman, Syed Abdul Mannan, Dr. Ali Ahsan, Dr. Ali Ashraf, Mr. Abul Husain, Mr. A.F.M. Abdul Haq, Professor M.A. Hai, Begum Sufia Kamal.

I believe that Pakistan is destined to play a glorious role in the history of mankind and in particular in the advancement and progress of Muslims all over the world.

I believe that the people of Pakistan must move, as fast as possible, into the age of Science and technology, while steadfastly preserving the basic tenets of their faith, in order to attain a higher standard of living.

— Field Marshal Muhammad Ayub Khan

TRANSLATIONS OF IQBAL'S WORKS

32. The Academy decided to publish translations of Iqbal's works into Pashto, Sindhi, Gujrati, Punjabi, Kashmiri, etc., so as to make Iqbal's message available to all the people of Pakistan in their own languages.

33. *Pashto*. The Academy was able to have Iqbal's books translated into Pashto through the cooperation and help of Maulana Abdul Qadir, Director, Pashto Academy, Peshawar. It has been possible to publish the following translations of Iqbal's works in Pashto:

1. Zaboore-i Ajam by S.M. Taqvimul Haq.
2. Payam-i Mashriq by Shair Muhammad Mainosh.
3. Bang-i Dara by M. Rahat Zakheli.
4. Javid Nama by Amir Hamza Shinwari.
5. Bali Jibreel by Qazi Abdul Halim Asar.
6. Zarb-i Kaleem by S.M. Taqweemul Haq.
7. Armaghan-i Hijaz by Amir Hamza Shinwari.
8. Pas Che Bayad Kard by S.M. Taqweemul

Asrar-o Rumuz has already been translated into Pashto by M. Samandar Khan and published by the Pakistan Publications, Government of Pakistan. Thus the whole set of Iqbal's poetical works has been rendered into Pashto.

Translation of *Reconstruction of Religious Thought in Islam* and other prose works of Iqbal into Pashto is expected to be undertaken as the next step.

34. *Sindhi*. Translation into Sindhi was undertaken by Professor Lutfulah Badvi. So far the following books have been published:

1. Asrar-o Rumuz.

2. Javid Namah.
3. Armaghan-i Hijaz.

The fourth book *Pas Che Bayad Kard and Musafir* has been translated into Sindhi and will be published shortly.

Besides these, Professor Badvi has written a book in Sindhi on the life of Iqbal, entitled *Hayat-i Iqbal* which also includes several poems of Iqbal taken from different books, in Sindhi. It has been published by the Academy.

35. *Gujrati*. With the cooperation of certain philanthropic individuals the Iqbal Academy was able to have the following two works of Iqbal translated into Gujrati:

1. Zabur-i Ajam.
2. Payam-i Mashriq.

The translation was done by the great Gujrati scholar, Mr. S. Azimuddin Munadi.

Translation into Arabic

36. *Asrar-o Rumuz*. The Academy requested the late Dr. Abdul Wahab Azzam, formerly Ambassador of the U.A.R. in Pakistan and an ardent admirer of Iqbal, to undertake this work on behalf of the Academy. It was printed at Cairo (2000 copies). Copies were distributed free to scholars and libraries in the different Arab countries. M/S. Dar al-Maaraf, Cairo, are Academy's agents for its sale.

Reconstruction of Religious Thought in Islam. An Arabic translation of this monumental book was done by Dr. Abbas Mahmud at the instance of the Ministry of Education, Government of Egypt. At the suggestion of the Ministry of Education, Government of Pakistan, the Iqbal Academy undertook to finance the publication to the extent of Rs. 2,500.00 by way of subsidy to the publisher. 450 copies of the book were later acquired and distributed free to well known libraries in the Arab world through the Pakistan embassies at Damascus, Jedda, Baghdad and other Arab capitals.

Translation into German

37. Dr. Annemarie Schimmel, the well-known German scholar who was for some time in the Ankara University as Professor of Comparative Religion, was asked by the Iqbal Academy to translate the *Payam-i Mashriq* into German. The book has been published by M/s. Otto Harrassowitz, Wiesbaden (West Germany).

Pakistan should belong to a major constellation extending from Cassablanca to Djakarta . . . what is the origin of the Turks, Iranians, Afghans and many Pakistanis? We all have the same origin, **the** steppes of Central Asia . . . This particular constellation of ours — and the seeds are there in R.C.D. — would be a shining example for others, particularly the Arab constellation.

— Field Marshal Muhammad Ayub Khan *Friends not Masters*, pp. 181-182

R.C.D. AND IQBAL ACADEMY

38. The Concept of Regional Cooperation for Development (commonly known as R.C.D.) is an important step towards the fulfilment of the aspirations of the Muslims of the Sub-continent who nourished during the darkest days of their decline and still nourish the idea of a Commonwealth of Independent Muslim States. The President of Pakistan, Field Marshal Muhammad Ayub Khan, took the initiative in seeking the cooperation of His Majesty the Shahanshah of Iran and the late President Gursel of Turkey in "collaboration in the economic and cultural fields and in the field of development." It has been hailed as a milestone towards the ultimate goal which Iqbal has set for the Muslims:

ایک ہوں مسلم حرم کی پاسبانی کے لیے

نیل کے ساحل سے لے کر تابخاک کاشغر

For the protection of the Holy Land of Islam

The Muslims from the valley of the Nile to the boundaries of Kashgar should stand together.

The Academy has tried its best, within its own limited sphere, to help strengthen the bonds of culture that already exist between the peoples of Iran, Turkey and Pakistan. To promote this objective, the Academy has started a programme of translations of Iqbal into Turkish and Persian as well as to publish source books in Persian, the language which is a custodian of our common cultural heritage.

39. *Turkish.* Iqbal's *Reconstruction of Religious Thought in Islam* was translated by Madame Sufi Huri Hanum at the instance of the Academy. It was printed in Turkey and handed over to a bookseller in Turkey for sale. The book has an Introduction by Dr. Annemarie Schimmel in which she has traced the historic links among the peoples of Turkey and the Indo-Pakistan Sub-continent.

Dr. Ali Nihad Tarlan, the famous Turkish scholar and writer, had published earlier, on his own initiative, Turkish translations of Iqbal's *Payam-i Mashriq* and *Asrar-o Rumuz*. They had been sold out. The Iqbal Academy undertook to bear the total cost of printing a second impression of both these books which were published accordingly.

Subsequently Dr. Ali Nihad Tarlan published *Selections from Zabur-i Ajam*. The Academy purchased 100 copies of this book as a subsidy. These copies were distributed free to libraries and well known scholars.

Similarly, the Iqbal Academy sponsored the Turkish translation of Mr. S.A. Vahid's *Introduction to Iqbal* (published by the Pakistan Publications, Government of Pakistan) by Madame Sufi Huri Hanum. It is expected to be out shortly. The Academy also sponsored the project of the Turkish translation of *Payam-i Mashriq* by Mr. Ali Ganjeli as well as its printing in Turkey like other Turkish translations of Iqbal. Due to certain difficulties, the project has not been completed so far.

A young Turkish scholar, Mr. Shaukat Bolo, has undertaken, on his own initiative, a Turkish translation of Iqbal's *Bali Jibril* and has asked for financial support from the Iqbal Academy. The matter is under consideration.

Besides these, other books of Iqbal have been translated into Turkish independently, the most important being the *Javid Namah* by Dr. Annemarie Schimmel, which, as already mentioned, has a detailed commentary.

40. *Persian*. The *Zarb-i Kaleem* has been rendered into Persian by Dr. Abdul Hamid Irfani. This is the only Persian translation of Iqbal so far.

On the occasion of the coronation of Their Imperial Majesties the Shahanshah and Shahbanu of Iran, the Academy undertook to publish, at the instance of the Pakistan-Iran Cultural Association, Karachi, certain books in Persian as its contribution to the Coronation celebrations. The following six books were published on this auspicious occasion:

- (a) Tadhkira Shura-i Punjab by Lt. Col. K.A. Rashid
- (b) Tadhkira Shura-i Kashmir by Mirza Aslah, edited by Syed Hussamuddin Rashdi.
- (c) Tadhkira Shura-i Kashmir Vols. 1,2,3, compiled and prepared by Syed Hussamuddin Rashdi.

Volume four of this book is in the press and will be out in a few months.

- (d) Coronation Issue of the Iqbal Review (October 1967).

These books were presented to His Majesty the Shahanshah personally, on behalf of the Academy, by Mr. Mumtaz Hasan, Vice-President, and Syed Hussamuddin Rashdi, member of the Governing Body, of the Academy when they were invited by the Government of Iran in May 1968.

A special function was held during the Coronation Week by the Iqbal Academy and Dr. Ahmad Tehrani, the Iran Consul-General, Karachi, was the chief guest. Mr. Mumtaz Hasan welcoming the guests spoke of the close historical and cultural relations that have existed through the centuries

between the two countries, and the role of Iqbal in reawakening the interest of Pakistanis in Persian language and literature and the culture of Iran. Dr. Tehrani thanked the Government and people of Pakistan for their goodwill and affection for the people of Iran and the way they had shared in the happiness of the Iranian people on the auspicious occasion of the coronation.

Man's greatest yearning is for an ideology for which he should be able to lay down his life. What it commits to is that the more noble and eternal an ideology, the better the individual and the people professing it. Their lives will be much richer, more creative and they will have a tremendous power of cohesion and resistance. Such a society can conceivably be bent but never broken.

Such an ideology with us is obviously that of Islam. It was on that basis that we fought for and got Pakistan.

— Field Marshal Muhammad Ayub Khan *Friends not Masters*, p. 196

PUBLICATIONS

41. *Books*, The Academy has so far published 55 books. A detailed list of these publications is given in the Appendix.

42. *Journal*. The quarterly *Iqbal Review* was started by the Academy in 1960 and since then, 33 issues have been published. It is published alternately in English and Urdu and its circulation has increased considerably, especially outside Pakistan. It is devoted to research studies on the life, poetry and thought of Iqbal and on those branches of learning in which he was interested, including Islamics, History, Philosophy, Sociology, Comparative Religion, Literature, Art and Archaeology.

43. *New Programme of Work*. In his letters, Iqbal sometimes expressed his desire to write on certain subjects himself and sometimes asked his correspondents to write on certain other subjects. On the basis of these suggestions, a comprehensive programme of work was prepared. This programme, which has the approval of the Governing

Body, is given as an appendix to this report. The subjects included in the list are expected to help in understanding the teachings of Iqbal, and serve as a commentary on his works.

To implement this programme, the following projects were taken in hand:

Translation into Urdu of certain philosophical treatises by eminent Muslim philosophers of the Sub-continent, especially of the Khairabadi school; namely,

- (i) Hadya-i Saeedyia by Syed Barkat Ahmad.
- (ii) Maaraf-i Ilahiyya by Syed Barkat Ahmad.
- (iii) Mahiyat al-Zaman by Syed Barkat Ahmad.

The first two works have been translated into Urdu and will be sent to the press shortly. The third has been published in the April, 1968 issue of the Iqbal Review and subsequently published in book form, with the addition of an Introduction, and some additional important notes on the subject.

44. *Books in the Press.* The following books are at present in the press:

- (i) Iqbal's letters to Girami ed. by Abdullah Qureshi.
- (ii) Asrar-i Khudi (Kashmiri translation) by Ghulam Ahmad Naz.

The second has been written by the calligraphist and will be sent to the press shortly.

- (iii) Malfuzat-i Iqbal ed. by Syed Nazir Niazi.

About 200 pages have been printed so far. The book as a whole will most probably consist of 500 pages.

45. *Manuscripts lying in the office:*

1. Iqbal Kay Akhri Do Saal (second impression).
2. Pas Che Bayad Kard — Sindhi translation.
3. Zarb-i Kaleem — Bengali translation.
4. Kashfal Abyat — Index of Iqbal's Persian Mathnavis.
5. Purtavey Iqbal, a book in Persian about Iqbal.
6. Concept of Culture in Iqbal.

46. *Books Under Preparation:*

1. Index of Iqbal's works.
2. Iqbal Album.
3. Political Thought in Islam.
4. English translation of a Persian Treatise on Time and Space.

Among the scholars of this part of the world the person whose writings have inspired me most is the late Dr. Iqbal, who is aptly given the epithet of the "Poet-philosopher of the East."

Field Marshal Muhammad Ayub Khan

Sept. 13, 1968

FOREIGN VISITORS TO THE ACADEMY

47. Since the shifting of the Academy to the new premises, a number of foreign scholars and different cultural delegations have visited the Academy. On most of these occasions, members of the Academy and other interested scholars were invited to participate in the discussions.

48. *U.S.S.R.* (a) Mr. Z. Baranov, Institute of Asian Studies, Academy of Sciences, Moscow.

(b) Madame Polonskya, The Institute of the Peoples of Asia, Moscow.

49. *U.S.A.* (a) Charles L. Geddes, American Institute of Islamic Studies, Denver, Colorado.

(b) Robert B. Fultan, Western Colledge, Oxford, Ohio.

50. *China.* (a) Mr. Jen Chi. Yu.

(b) Mr. Huang Hsin Chuan.

Both Professors of the Pekin University

(c) A cultural delegation from China led by Mr. Chi Wee Pei visited the Academy. The Director explained to them the role of Iqbal in the making of Pakistan and in the intellectual awakening among Muslims of the Sub-continent. The delegation was entertained to lunch at the Hotel Intercontinental.

51. *U.A.R.* Dr. Yahya al-Kashab, a member of the Supreme Council for Art and Culture, Cairo, who was invited by the Iqbal Academy to participate in the Iqbal Day function, 1967, was the guest of honour at a dinner given by the Academy at its premises.

52. *Iran.* An Iranian cultural delegation came to Pakistan on a good will visit in April, 1965. It consisted of Dr. Hussain Khatibi, Deputy Speaker of the Majlis, Chairman, Red Lion and Sun Society and leader of the delegation; Professor Lotfali Suratgar, Senior professor of English Literature, Teheran University and Secretary-General of the Royal Cultural Council; Dr. Hakopian, Director General of the Imperial Ministry of Culture and Art and Dr. Husain Shahizadeh, Head, Culture Department of the Imperial Ministry of Foreign Affairs. They visited the Iqbal Academy where Mr. Mumtaz Hasan, Vice-President of the Academy, received them. Welcoming the distinguished visitors, he recalled how the two peoples had inherited the same culture which had proved fruitful for both of them. As a result of the British occupation of the Sub-continent, however, a thick curtain had descended between Pakistan and Iran, and had separated them from each other. The presence of a cultural delegation from Iran, he concluded, was a testimony to the fact that "we are trying to repair the damage that history has done us." They were later entertained to dinner at the State Guest House, Karachi.

A Parliamentary delegation from Iran, led by Mr. Abdullah Riazi, Rais, Majlis-i Shura-i Milli, and about 10 other members visited the Iqbal Academy in February, 1967. They had a long discussion about different cultural problems of the two countries. Sets of Academy's publications were presented to them.

They were later entertained to a dinner at the premises of the Academy.

53. *West Germany.* A Parliamentary delegation from West Germany, led by Dr. Barthold, Chairman, Sub-committee on Foreign Cultural Relations, Bundestag, visited the Academy in September 1966. A very lively discussion ensued in which Mr. Mumtaz Hasan emphasised the role of Iqbal in the making of Pakistan. It was also pointed out that it was Iqbal who for the first time introduced German literature and the great literary figures of Germany, particularly Goethe, to the people of the Sub-continent. The members of the delegation were shown the original writings and photographs of Iqbal and the publications of the Academy were presented to every member of the delegation.

Dr. Annemarie Schimmel visited the Academy on 28th September, 1966. She was presented with the latest publications of the Academy.

54. *Somalia.* Mr. Kanadid Ahmad Yusuf, Education Minister of the Republic of Somalia, accompanied by Mr. M. Shinah, a senior officer of the Ministry of Education, visited the Academy. The history and background of the Iqbal Academy was explained to him and the publications brought out by the Academy were presented to them. Mr. Kanadid Ahmad Yusuf expressed the hope that "in our country such academies will be established to help the preservation of the life work of famous Islamic leaders and their thought."

55. *Turkey.* Professor Abdul Kadir Karhan, Faculty of Letters, University of Istanbul and president of the Turkish-Pakistan Cultural Association in Istanbul, visited the Academy in October, 1966. In February 1968, Dr. Zaki Validi Togan paid a visit to the Academy. Dr. Togan is one of the most eminent scholars of Turkey, and one of the most romantic figure of recent Turkish history. He is perhaps the only living person who has had the honour of working with another romantic figure of Turkey, Anwar Pasha,

under whole leadership he fought for the independence of the Muslims of Central Asia during and after the Russian Revolution. He is now engaged in academic work and enjoys world fame for his scholarship. The discussion with him ranged round the work he has done. He outlined briefly the work that awaits a team of research scholars to be handled and published. The few hours spent in his company were a source of inspiration. He was later entertained to dinner in the premises of the Academy.

Another visitor from Turkey was Miss Edibe Dolu who, as representative in Pakistan of a number of Turkish newspapers, was, at her request, supplied material for writing features on Iqbal for the Turkish papers.

56. U.K. Professor C. Philips, Director, School of Oriental and African Studies, London, visited the Academy in 1967 along with his wife and daughter. He was presented with a set of the publications of the Iqbal Academy, including translations into Bengali, Gujrati, Sindhi and Pashto for, as he said, the School of Oriental Studies in London had scholars of all these languages. He expressed his impressions thus: "I am glad to see the study of Iqbal's significance for today's and tomorrow's world."

57. *Italy.* The well-known Italian scholar, Professor Alessandro Bausani, visited the Academy in February, 1968. He has written many articles on Iqbal in English and in Italian. One of his articles, "The Concept of Satan in Iqbal," has been translated into English for the Iqbal Academy by a teacher of Italian in the Punjab University, Dr. A.R. Butler, and is published in the October, 1968 issue of the *Iqbal Review*. He has translated Iqbal's *Javid Namah* into Italian.

He was presented with a set of Academy's publications and was later guest of honour at a dinner given by the Iqbal Academy.

The flame of life cannot be borrowed from others; it must be kindled in the temple of one's own soul.

Iqbal —

58. From the Government of Pakistan:

<i>Year</i>	<i>Annual Grant</i>	<i>Special Grant</i>
1958-59	75,000.00	
1959-60	75,000.00	25,000.00
1960-61	1,00,000.00	
1961-62	1,00,000.00	
1962-63	1,10,000.00	
1963-64	1,20,000.00	
1964-65	1,10,000.00	
1965-66	1,04,000.00	20,600.00
1966-67	1,30,000.00	3,876.00
1967-68	1,30,000.00	

59. From the Government of West Pakistan:

<i>Year</i>	<i>Annual Grant</i>
1958-59	8,000.00
1959-60	9,660.00
1960-61	8,000.00
1961-62	8,000.00

1962-63	8,000.00
1963-64	8,000.00
1964-65	8,000.00
1965-66	7,600 00
1966-67	7,600.00
1967-68	7,600.00

60. *Sale of Books.* For a long time the Iqbal Academy was forced, due to lack of proper accomodation, to keep its stock of books with some bookseller acting as its sole agent who, aware of Academy's inability to handle this side of work, often dictated terms which the Academy had to accept. The result, however, was that in most cases the Academy had to forego its dues. As a result, the system of granting sole-agency to booksellers was terminated, as by shifting to the new building the stock of books could now be easily accomodated in the Academy's own premises. Efforts are being made to explore means of increasing the sale of the Academy's publications. The results, as shown in the figures below, seem encouraging but there is still consider- able scope of expansion and contant efforts are made to reach the reading public as far as possible.

1958-59	247.50
1959-60	352.00
1960-61	3,025.75
1961-62	3,414.54
1962-63	2,290.39
1963-64	6,311.80

1964-65	10,626.47
1965-66	6,497.38
1966-67	7,492.58
1967-68	11,807.65

We have constantly to strive for a synthesis of material faith and spiritual needs. We have to preserve the basic principles of our and, in their light, work for material welfare through extensive which would use of Science and technology. We must develop a way of life enable us to fully borrow our material resources through scientific method without allowing this process to destroy

Field Marshal Muhammad Ayub Khan

Independence Day, 1968

I

PUBLICATIONS

Iqbal's Original Works

Urdu	4
English	1

5

Bibliographical

Urdu	1		
English	1		
		2	
Works (Languagewise)			
Bengali	8		
Urdu	7		
English	7		
Sindhi	4		
Gujrati	2		
Pashto	8		
Turkish	3		
German	1		
Arabic	2		
Persian	6	48	55

Iqbal's Original Works

Urdu

1. Ilmul Iqtisad
2. Maktoobat-i Iqbal
3. Iqbal Ke Khutoot Attiya Begum Ke Naam
4. Anwar-i Iqbal *English* 1. Letters and Writings of Iqbal

Bibliographical

Urdu

1. Iqbaliyat Ka Tanqidi Jaeza

English

1. A Bibliography of Iqbal

Works (Languagewise)

Bengali

1. Kalam-i Iqbal
2. Educational Philosophy of Iqbal
3. Political Thoughts of Iqbal
4. Historical Background of Pakistan
5. Development of Metaphysics in Persia
6. Armaghan-i Hijaz
7. Iqbal Desh Bedesh Vol. I
8. Iqbal Desh Bedesh Vol. II

Urdu

1. Iqbal Iranion Ki Nazar Men
2. Islami Tasawwuf Aur Iqbal
3. Iqbal Ke Akhri Do Sal
4. Iqbal aur Hyderabad Deccan
5. Iqbal aur Siyasat-i Milli
6. Iqbal Aur Jamaliyat
7. Asrar-o Rumuz par ek Nazar

English

1. Introduction to the Thought of Iqbal

2. First Principles of Education
3. The Place of God, Man and Universe in the Philosophic System of Iqbal
4. A Voice from the East
5. In Memoriam Vol. I
6. In Memoriam Vol. II
7. Selected Letters of Shaikh Ahmad Sirhindi

Sindhi

1. Hayat-i Iqbal
2. Javid Namah
3. Armaghan-i Hijaz
4. Asrar-o Rumuz

Gujrati

1. Zuboor-i Ajam
2. Payam-i Mashriq *Pashto*

1. Zuboor-i Ajam
2. Bang-i Dara
3. Payam-i Mashriq
4. Armaghan-i Hijaz
5. Javid Namah
6. Zarb-i Kaleem
7. Baal-e Jibreel
8. Pas Che Bayad Kard

Turkish

1. Payam-i Mashriq
2. Asrar-o Rumuz
3. Reconstruction of Religious Thought in Islam

German

1. Payam-i Mashriq

.Arabic

1. Asrar-o Rumuz
2. Reconstruction of Religious Thought in Islam

Persian

1. Zarb-i Kaleem
2. Tadhkira Shora-i-Punjab
3. Tadhkira Shora-i-Kashmir Vol. I
4. Tadhkira Shora-i-Kashmir Vol. II
5. Tadhkira Shora-i-Kashmir Vol. III
6. Tadhkira Shora-i-Kashmir by Muhammad Aslah

II

NEW PROGRAMME OF WORK

Iqbal in his letters at different places expressed his wish either to write himself or asks his correspondents to write on the following topics: —

[References are to 'Iqbal Namah' published by Shaikh Muhammad Asbraf, (Lahore), Vol. 1 (n.d.) and Vol. 2 (1951) unless otherwise stated]

1. Political and Social Conditions of 8th/14th Century Muslim World during the life of

Hafiz of Shiraz ... 1, 35-37, 43

2. Study of Iraqi's Lam'at and 'Time' I, 44, 443

3. Hallaj's Kitab al-Tawasin (He recommends

study of Massignon's explanatory notes) ... I, 54; II, 51, 79

4. A Tadhkira of poets of Kashmir after the
pattern of Shibli's Shi'r al-Ajam ... I, 58
5. A study of Harith Muhasibi whose mysticism influenced Jewish and
Christian mystics ... I, 68-9
6. A study of Buddhist influence on the life of pre-Islamic and post-
Islamic central Asian and Arabian people ... I, 78
7. A study of Muslim contribution to philosophy:
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totelian logic ... II, 214
- (ii) regarding conception of time and space
(A study of Mamonides is also recom- I, 122, 156, 164,
mended in this respect — I, p. 156) ... 165, 166, 168, 443
- (iii) in the field of Mathematics ... I, 247
8. A study of Muslim contribution to philoso-
phy by Indian Muslims I, 165, 180
9. Constitutional position of Iman (Khalifa) with reference to Turq al-
Hikmiya of Ibn I, 145-150
Qayyam and Ham al Mu'qi'in ... I, 152, 403
10. A study of Waliy Allah especially with regard to Irtifiqat ... I,
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11. An Urdu translation of Waliy Allah's Taf-himat and Budur-i-Bazigha ... I, 188, 197
12. A study of the concept of Collective Security in the light of the Qur'an (ix, 49) ... I, 204
13. A detailed study of:
 - I — (a) religious and political history of... I, 202-203, 399
 - Islam (b) Mysticism; and (c) Jurisprudence
 - II — Cultural and Philosophical aspects of Islam ... II, 90
14. A study of Semitic Conception of Prophethood ... I, 420
15. A study of Shaikh Ahmad of Sirhind ... II, 48
16. A study of Tippu Sultan ... II, 89
17. A History of different sects among Muslims ... II, 218
18. A study of Muslim Moral and Political theories ... II, 221
19. A study of Shah Muhammad Ghauth of Gwalior ... 11, 373
20. A study of Hadi Subzwari and Mulla

Sadra ... II, 157; 1, 156

21. An illustrated edition of Javid Namah ... I, 169, 178

22. A study of Ibn al-Arabi with ref. to Fusus I, 44, I, 164, 166,

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23. A study of Shihab al-Din Maqtul ... I, 117

24. A study of Fakhr al-Din Razi ... I, 123, 158

25. A study of (i) Khushal Khan Khattak and

(ii) Sana'i ... I, 310; II, 163

26. A History of the Punjab during Muslim Maktubat (ed.) by

rule (pre-Sikh period) ... Mr. Niyazi, p. 283

27. A study of Muslim India during 1707-1857... Ibid., p. 284 [References are to S.A. Vahid (Ed.), *Thoughts and Reflections of Wan*

1. Conception of God in Schleiermacher 13

2. Vedanta of Sankara 13

3. (a) Islam as a moral and political ideal 29

(b) Study of Buddhism, Christianity, Zoroastrianism and

Manichaenism (as it influenced Christianity) 29

4. Slavery in Islam 40

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8. Political theories — Sunnite, Shiite, Kharjile 62-63

9. Shaikh Ahmad Rifa'i — a booklet translated by Maulana

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16.	Ibn al-Arabi, Iraqi, Mujaddid Alf-i-Thani	101
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20.	Pringle-Pattison (Gifford Lectures)	112
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22.	McTaggart	116
23.	Study of religious experience — expansion of what has been written in the first two lectures	
24.	Existentialist Thinkers — theistic Kierkagaard and Christianity, Martin Buber	
25.	Modern Christian Theologians like Tillich, Niebuhr, Berdievey, Barth, etc.	
26.	Whitehead	
27.	Spengler — a critical study of his views.	