

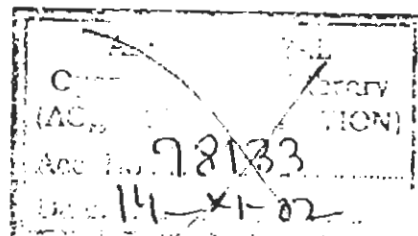
PERCEPTION OF LIFE AND WORKS
OF ALLAMA IQBAL IN PAKISTANI
ENGLISH JOURNALISM: A SURVEY
OF THE ENGLISH DAILIES

Ph.D THESIS

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**To
My Parents**

PREFACE

All praise is to Allah, the most benevolent, ever merciful and may Allah's infinite blessings and peace be upon his last Prophet Sayyidna Muhammed (SAW) who is the distributor of knowledge among the humanity.

Besides Quaid-i-Azam Muhammad Ali Jinnah (1876-1948), Allama Muhammad Iqbal (1877-1938) is correctly believed as the founding father of Pakistan. During his lifetime and even after his death, his grateful community had showed unprecedented love and respect to him. The trend reached its zenith during the Pakistan Movement, when he was rightly considered the person who first conceived the idea of a separate homeland for the Muslims and motivated others to achieve that goal. Therefore, soon after the establishment of Pakistan, the study of life and works of Allama Iqbal became an important field of research and since then, thousands of books, monographs, articles, essays, editorials, commentaries, and critiques have been produced on him. The English dailies of Pakistan have also contributed a lot in this endeavor. In this thesis, an attempt has been made to trace all references made to life and works of Allama Iqbal in the English newspapers of Pakistan during the years 1947 to 1958. It is hoped that this effort would fully reveal the perception of the Pakistani journalism about their great scer and political leader.

The present study has been divided into several chapters. Every year from 1947 to 1958 has been discussed in a separate section. An endeavor has been made to discover, narrate, and analyze, where appropriate, all items related with Allama Iqbal in a chronological order. They included *inter alia*, news, editorials, articles, messages, letters to the editors, reports, and even advertisements. At suitable occasions, they have been supplemented with views of eminent Iqbal scholars and suggestions for further reading. As far as possible, original words, dictions and language styles have been retained to keep their originality intact. Besides, biographical information has been provided about all the major personalities mentioned in this work.

I would avail of this opportunity to record my deepest gratitude to my supervisor and mentor, Dr. Muhammad Siddiq Khan Shibli for his keen interest in my research work and his constant encouragement. He always received my telephone calls with generosity, answered my queries with patience, and welcomed me in his office and at his residence with open arms. In reality, this work could not have seen the light of the day without his patronage, thoughtfulness, and benevolence. In fact, his benignity could not be expressed in words and I owe him so much that could never be properly articulated.

I consider my self fortunate that the distinguished researcher and critic, Dr. Tehsin Firaqi found time to go through the entire manuscript and offered his valuable suggestions and generous criticism besides making many editorial changes. My thanks are also due to noted Iqbal scholar, Dr. Rafiuddin Hashmi, who read its various parts and recommended some useful structural alternations. Another Iqbalist of repute and my valued friend, Dr. Sabir Kalorvi indebted me by loaning hundreds of his books dealing

with various aspects of the subject matter. My closer associate, Dr. Munir Ahmed Slatch allowed me to consult his under-publication encyclopedia of biographies, which was extremely useful. Besides, some of the information has obtained from the works of Ahmed Saeed and S. G. Abbass with thanks.

Finally, my old friend, Mujib Ahmed gratified me by proof reading of the final draft and supplying some vital information. He also traveled with me to Peshawar and other places to assist me in consultation of various repositories. Further, I also wish to express my admiration to my other associates viz., Dr. Abdul Ghani, Muhammad Akram, Bakhtiar Ahmed, Ikramullah Shahid, Ali Arshad, Waseem Anjum, and Asad Saleem for their constant encouragement. Special thanks are also due to Syed Aal-i-Ahmed Qadri, Babajee Noor Muhammad and Sahibzada Shabbir Kamal Abbasi, for their prayers and sincere wishes which enabled me to complete this assignment.

My colleagues at my office especially Saleem Asghar, Nuzhat Hussain, and Ghulam Nabi cooperated with me with unprecedented commitment. My boss Abdul Qadir Hayee supported my academic endeavors and without his practical help, this work could not have been finished. Imran Qureshi obliged me with excellent typing and revising of several drafts. To all of them, I have a great obligation of indebtedness.

During my research work, I consulted several libraries situated at different cities. In this regard, my genuine friend and an eminent researcher, Muhammad Ramzan of National Archives of Pakistan was most beneficial and advantageous. In addition, I am thankful to the librarians and staff of the following institutions: National Archives of Pakistan, Islamabad; National Library of Pakistan, Islamabad; National Documentation Centre, Islamabad; The Central Army Library, Rawalpindi; Islamia College Library, Peshawar; Peshawar University Library, Peshawar; NWFP Archives Library, Peshawar; Punjab University Library, Lahore; Central Library, Bahawalpur, Liaquat Memorial Library, Karachi; and Hamdard Unniversity Library, Karachi. Moreover, the personal collection of Malik Muhammad Saeed preserved by Qazi Muhammad Siddiq was also very valuable.

Lastly, words are insufficient to express my respects and thankfulness for my parents, my wife, and other family members particularly my brothers Ilyas and Ahmed, for their continued support and involvement. Their pride in seeing a job well done is virtually unparallel. I am beholden for their invaluable contributions in finalizing this thesis. Before I finish, I intend to extend love to my little sweetie Maria, whose smile was a constant source of encouragement and joy during strenuous hours of research work.

Nadeem Shafiq Malik
Rawalpindi.

March 19, 2002.

ABBREVIATIONS

AIML	:	All India Muslim League
AMU	:	Aligarh Muslim University
BBC	:	British Broadcasting Corporation
BPML	:	Bengal Provincial Muslim League
Ed	:	Editor/Edited
KU	:	Karachi University
MEC	:	Muslim Educational Conference
PMSF	:	Punjab Muslim Student's Federation
PPML	:	Punjab Provincial Muslim League
PU	:	Punjab University
RPAF	:	Royal Pakistan Air Force
USIS	:	United States Information Service
VOC	:	Voice of America

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The Formative Years

1947

1948

1949

1950

The year 1947 was perhaps the most crucial period of Indian Muslims' struggle for independence. On the one hand, they were striving hard to get rid of British *raj*, which had destroyed every institution of their national life, and on the other hand they were fighting to save themselves from emerging scenario of Hindu domination. As a result, the first half of year 1947 was marked with last-time futile attempts of Anglo-Hindu alliance to deprive the Indian Muslims from their due share in emerging independence, while the post-independence period was a manifestation of Muslim determination to preserve their newly acquired freedom at all costs. Even in those turbulent days, the English newspapers of Pakistan referred to life and works of Allama Muhemmed Iqbal (1877-1938)¹ whose personality was a constant source of inspiration for the Muslims during their liberation movement.

The first reference to Allama Iqbal during 1947 was made on the eve of visit of Iranian cultural delegation to Iqbal's grave at Lahore on April 17, 1947. *The Pakistan Times*, Lahore, reported that Ali Asghar Hikmat, leader of the delegation, while presenting a carpet for Iqbal's under construction mausoleum, observed that the halo of Iqbal's name had made the city of Lahore eminent in the world. Discussing Indo-Persian cultural and linguistic ties in detail, Hikmat stated that pages of the old literary history of Persia were adorned with the names of many writers who were common to India, for instance Saa'd (1048-1121), Amir Khusrou (1253-1325)², Faizi (d.1596)³, Urfi (1555-1591)⁴, Saeb (1601-1667), Kaleem (d.1650), Ghalib (1797-1869)⁵ and other noted

¹ Wide difference of opinion exists between Iqbal scholars about the actual date of birth of Iqbal. For a survey of different views, see Waheed Qureshi and Zahid Munir A'mir, *Allama Iqbal ki Tarikh-i-Waladat*, Lahore, Bazm-i-Iqbal 1994. However, officially November 9, 1877 has been declared as his date of birth.

² Amir Khusrou (1253-1325); renowned Persian poet and prose writer; mystic; musician; In addition to Persian, also wrote in early Urdu called *Raikhia*. His works are full of devotional poetry in which the love of God is described in an uniquely beautiful style. He was a prolific writer and has left 22 books, of which the *Diwan*, *Shirin-o-Khusrou* and *Laila-o-Majnun* are prominent.

³ Abu Al-Faid Faidi Fayadi Akbarabadi (d.1596); well known scholar of Persian, Arabic and Islamic teachings. He was the poet-laureate of Akbar's court (1588-96) Pubs. *Markaz-i-Adwar, Nal Daman, Sawatial-Ilham*.

⁴ Syed Muhammad Jamaluddin Urfi Shirazi (1555-91); famous Persian poet who was born in Iran but later settled in India. The prominent characteristics of Urfi's thought are zeal and fervor as well as self-respect, which are the very characters in Allama Iqbal's poetry.

writers. In that priceless necklace, he declared that the great name of Iqbal would shine as the centerpiece, the master jewel. He expressed the hope that that association would endure and the writers and thinkers of the two countries would keep adding to the beauty of that necklace.⁶

Responding to those noble sentiments, *The Pakistan Times* in its editorial, entitled "Homage to Iqbal" expressed the opinion that the man to whom the Iranian cultural delegation paid the homage had no earthly possessions he could call his own, except his genius and *faqir*, yet no king was ever paid a more moving and handsome tribute by a learned and eminent body of people unrelated to him by ties of blood or interest. The newspaper expressed its happiness that even in that materialistic world, there were still people and nations who considered that a great poet was infinitely greater than the greatest king or general, and that a visit to a dead poet was far better for the soul than an interminable round of visits to alive. At the end, the paper expressed the hope that traditional cultural relations between the Muslim countries, of which Iqbal was a symbol, would attain greater fullness and substance when Muslim India would come into its own as a free, democratic, and liberal state.⁷

Few days later, on eve of ninth death anniversary of Allama Iqbal, *The Pakistan Times* wrote a special editorial entitled, "Iqbal" to pay homage to the poet-philosopher of the East. Discussing Allama Iqbal's contributions in detail, the paper wrote that for more than three decades he not only dominated the Indian literary scene

⁵ Mirza Asadullah Khan Ghalib (1797-1869); famous Urdu and Persian poet of India who was compared by Iqbal with Goethe and rich tributes were paid to him.

⁶ "Tribute from the land of Hafiz: Text of the speech delivered by Mr. Ali Asghar Hikmat, leader of the Iranian cultural delegation, while presenting a carpet for Iqbal's tomb on Thursday April 17, 1947," *The Pakistan Times*, Lahore, April 22, 1947. Although actual comprehension and appreciation of Iqbal's thought and ideas in Iran took place after the establishment of Pakistan, but even in life time of Allama Iqbal some Iranian scholars were familiar with works of Allama Iqbal and the first Persian article on Iqbal's works, written by an Iranian, was contributed in 1928. For translation of the said article and a bibliographical survey of Iranian scholars' works on Allama Iqbal, see Muhammad Riaz, *Ifadat-i-Iqbal*, Lahore, Maqbool Academy, 1983, pp.167-202. It may also be mentioned that an earlier Iranian delegation which was also led by Ali Asghar Hikmat, then Education Minister of Iran, also visited Allama Iqbal's tomb in 1943. Quoted in Abdul Shakoor Ahsan; *Iqbal ki Farsi Shairi ka Tanqidi Jaiyza*, Lahore, Iqbal Academy, 2000, p.560.

but also fashioned the social and political thought of more than one generation of Muslim intelligentsia.⁸ The paper argued that Allama Iqbal's genius transcended both the poverty of our young language and the austerity of our classical tradition, and he poured the wealth of eastern and western learning into those humble receptacle with unbelievable ease. He demonstrated once again that in the creation of great art, it was not the tools that matter but the skill of the artist. His first great contribution to our literature, the paper believed, was therefore the moping of many un chartered seas of classical expression, as he exploded for all time the popular belief that our language was only fit for lachrymose cogitations over roses and lilies and could not entertain larger, deeper and more robust themes. The paper continued that Allama Iqbal also exploded the popular fallacy in critical thought, which insists on the dichotomy of art and propaganda and proved that great art recognizes no such divisions, for Iqbal was as great a thinker and teacher as he was a poet.⁹

The daily deplored that no enduring memorial had been directed to Iqbal's name; no corner in his beloved city could be found where his precious relics, his manuscripts and his few earthly possessions could be suitably displayed; no cheaply priced editions of his works could be brought out; no acceptable translations of his works could be made and above all, even nine years after his death, not even his tomb had been completed. The paper urged that the study and interpretation of his works should form part of a national endeavour.¹⁰

Beside that moving tribute, the editorial page of *The Pakistan Times*, Lahore of April 21, 1947, also contained an extract of English translation of Iqbal's poem on Cordoba Mosque by V. G. Kiernan as "Homage to the Cordoba Mosque";¹¹ picture and text of speech of Ali Asghar Hikmat, leader of the Iranian cultural delegation, made

⁷ Editorial, "Homage to Iqbal," *The Pakistan Times*, April 19, 1947. For a brief survey of Allama Iqbal's impact upon intelligentsia of different Muslim countries, see Ghulam Hussain Zulfikar, "Influence of Iqbal on Muslim Countries," *Iqbal Review*, Vol.43, No.1, January 1996, pp.57-70.

⁸ Editorial, "Iqbal," *The Pakistan Times*, April 22, 1947.

⁹ *Ibid.*

¹⁰ *Ibid.* Unfortunately that apathy continued in post-independence period too.

¹¹ For full text of translation of the said poem, see V. G. Kiernan, *Poems of Iqbal*, Lahore, Iqbal Academy, 1999, pp.96-136. The book was first published in 1947 and later an enlarged edition appeared in 1955.

while presenting a carpet for Iqbal's grave on April 17, 1947 entitled "Tribute from the land of Hafiz" and falmicises of letters of Akbar Allahabadi (1846-1921)¹² to Allama Iqbal as "Footprints on the sands of literature: One master to another."¹³

On May 4, 1947, *The Pakistan Times* published another segment of English translation of Iqbal's famous poem on the Cordoba Mosque rendered by V. G. Kiernan under the caption, "The treasury of golden verse: The Mosque of Cordoba".¹⁴ On May 11, 1947, *The Pakistan Times* published an enumerated book review contributed by M. D. Taseer (1896-1950)¹⁵ on Sachidananda Sinha's book *Iqbal: The Poet and his Message*. He was highly critical of Sinha's approach towards Iqbal declaring it 'completely innocent of critical equipment,' and called it 'an endless babble in which the name of Iqbal occurs at varying intervals.'¹⁶ Taseer maintained that Sinha had not been able to go even through the table of contents of *Bang-i-Dara*. Otherwise, he would not have asserted *Shikwah* and *Jawab-i-Shikwah* as two separate Urdu collections while they were part of and not separate from *Bang-i-Dara*.¹⁷

¹² Akbar Allahabadi (1846-1921); a front-rank poet known as *Lisanul Asr* (mouth piece of the age); a critic of literature, society and administration, chiefly known for his wit, humour and satire stringed in verses.

¹³ "Homage to the Cordoba Mosque"; "Tribute from the land of Hafiz" and "Footprints of the sands of literature: One master to another," *The Pakistan Times*, April 22, 1947.

¹⁴ V. G. Kiernan, "The treasury of golden verse: The Mosque of Cordoba", *The Pakistan Times*, May 4, 1947. The poetic splendor of this poem is unparalleled in the Urdu literature and like the majestic architectural gorgeousness of the said building; its language and contents produce magical impacts upon its readers. The mosque's exquisiteness, Saleem A. Gilani observes, tuned to the infinite, finds a receptacle in Iqbal who himself a spirit in consistency with man's elemental self-esteem as 'image of God' is eminently adequate to get the flux of its gentle, paradisiacal sensations. Smoothly and tenderly the 'heady wine' of splendor commences to ooze through him, filling the 'ground goblet' till it starts over-flowing in the shape of another flow of magnificence- an everlasting poem. (Saleem A. Gilani, *The Mosque of Cordoba*, Lahorc, Iqbal Academy, 1995, p.3). Fateh Muhammad Malik has studied this poem in context of prevailing political unrest among the Indian Muslims which is quite interesting. See Fateh Muhammad Malik, *Iqbal: Fikr-o-Amal*, Lahore, Bazin-i-Iqbal, 1985, pp.146-152. For another explanation of the poem in the historical context, see Syed Muhammad Yousuf, "*Masjid-i-Qurtabah ka Markazi Khayal: Tarikh ki Rushni Main*," *Iqbal Review*, Vol.9, No.2, July, 1968.

¹⁵ Muhammad Din Taseer (1896-1950); poet, writer, educationist, critic, novelist; J.A.V. teacher, Islamia College, Lahore, 1926; lecturer, Islamia College Lahore, 1928-34; Principal MAO College, Amritsar, 1936-40; Sri Pratap College Srinagar, 1940; Islamia College, Lahore, 1948-50; editor, *Nairang-i-Khiyal*. Pubs.: *Atishkadah*; *Kanwal*, *Nasr-i-Taseer*; *Maqalat-i-Taseer*; *Iqbal: The Universal Poet*.

¹⁶ "Dr. Taseer on Lt. Col. Sinha," *The Pakistan Times*, May 11, 1947.

¹⁷ *Ibid*. *Bang-i-Dara* is Iqbal's first Urdu collection of verses which appeared in 1924. It deals with various subjects and has several kinds of poetic expressions. For an English translation and commentary of *Bang-i-Dara*, see M.A.K. Khalil, *Call of the Marching Bell*, New Foundland, M.A.K. Khalil, 1997. For an

Taseer disagreed with Sinha's interpretation of Allama Iqbal's comments upon Nietzsche (1844-1900)¹⁸, Einstein (1879-1955)¹⁹ and Bergson (1859-1941)²⁰ and through various examples, pointed out that Sinha was quite ignorant of language and poetic expression used by Allama Iqbal. For instance, Taseer mentioned that Sinha while quoting one hemistich of Iqbal's quatrain on Nietzsche, did not quote the remaining three hemistiches in which Iqbal paid high tributes to him, thus communicating an utterly incorrect interpretation of his thought.²¹

Taseer also indicated self-contradiction of Sinha's analysis while reviewing his book. For instance he mentioned that in Chapter XIV Sinha was critical of Iqbal's most 'Indian' poem *Nia Shivala* as according to him Iqbal appealed only to the Hindus to give up the causes of disunity 'but not to any others in this country' and on basis of that one poem, Sinha argued that Hindus were justified in complaining of the poet's 'narrow mindedness' and termed the poem as 'irritatingly tactless' which made unfeasible and unheard of proposals for unity. And yet in chapter IV, Taseer indicated, that Sinha remarked about the same poem that it was 'beautiful and remarkable'; that 'it is a living proof of the fact that Iqbal was an ardent supporter of unity between Hindus and Muslims'; and that 'Iqbal's solution of the Hindu-Muslim problem as enunciated in the poem was as original as it was feasible.'²²

For highlighting general quality of Sinha's book, Taseer referred to Chapter XXIII entitled as 'Iqbal and Indian Culture' in which, Iqbal was mentioned in just fifteen sentences only and rest of the chapter dealt with America, India, culture and

excellent analysis of *Shikwah* and *Jawab-i-Shikwah*, see Syed Abid Ali Abid, *Nafais-i-Iqbal*, edited by Sheema Majid, Lahore, Iqbal Academy, 1990, pp.57-107.

¹⁸ Friedrich Wilhelm Nietzsche (1844-1900); famous German philosopher, philologist, poet and exponent of existentialism. He was a staunch believer in dynamism and material power for man, which resulted in his theory of 'superman'.

¹⁹ Albert Einstein (1879-1955); one of the greatest scientists of the twentieth century who earned his reputation due to presentation of the theory of special relativity (1905) and theory of general relativity (1915).

²⁰ Henri Bergson (1859-1941); a French philosopher and writer whose philosophy rests on the liberation of mental intuitions from the idea of space and the scientific notion of time as well as in the affirmation of a creative life force.

²¹ "Dr. Taseer on Lt. Col. Sinha," *The Pakistan Times*, May 11, 1947.

²² *Ibid.*

other 'sundry subjects', frequently in the form of citations, strung together by the author by inane remarks.²³ Taseer concluded that Sinha's book "...is a curious mixture of half truths, misprints, contradictions, Babuisms, clichés, awkward phraseology and quotations torn out of their context, and was completely devoid of literary criticism as it was understood among serious students of literature".²⁴ In fact both the book and its review are manifestations of the political proliferation in which British India was caught at that time and exhibit polarization present among the two major communities which ultimately led to the creation of Pakistan.

As the time of achievement of Pakistan was becoming closer, its future political and judicial structure also came under active discussion. In that connection, an important article appeared in the *Dawn*, Delhi on June 7, 1947 entitled "Fulfillment of Iqbal's dream: What will Pakistan be," contributed under the pseudonym 'Razi'. While reviewing Iqbal's ideological contributions in formation of Pakistan, the author observed that in spite of all sorts of taunts, ridicules and charges of narrow communalism by the Hindus, the great seer held to his views steadfastly as he was convinced of the great future of the Muslims. Before he breathed his last, Iqbal was successful in handing over the torch of Muslim advance to the man of destiny, the Quaid-i-Azam Muhemmed Ali Jinnah (1876-1948). After struggle of seven long years, in spite of heavy odds and all opposition by the interested parties, the truth of the goal went on gathering momentum and then in 1947 the vision of the idealist had come true.²⁵

The author argued that the state of which Iqbal dreamed would conform to his conception and ideal only when it would be an Islamic state. He pointed out that in

²³ *Ibid.*

²⁴ *Ibid.* Taseer's views are some what seconded by later reviewers of Sinha's work also. For instance, A. Qaiyum has observed that "Dr. Sinha judges Iqbal's poetry with Tagore's yard stick, quality of his philosophical thought in the light of Aurobindo Ghosh's doctrines and understands his concept of life through Gita. Dr. Sinha toes faithfully this line all through his book." A. Qaiyum, "Some Indian critics of Iqbal," in Muhammad Munawar, comp., *Iqbal Centenary Papers*, Vol. 1, Lahore, University of Punjab, 1982, p.199.

²⁵ Razi, "Fulfillment of Iqbal's dream: What will Pakistan be?", *Dawn*, Delhi, June 7, 1947. Jahangir Tamimi has rightly pointed out that both the idea and the founder of Pakistan are the discoveries of Iqbal. Quoted in Muhammad Jahangir Tamimi, *Zawal Say Iqbal Tak*, Gujranwala, Abbasi Publications, 2001, p.18.

absence of Iqbal, his message and its source i.e. the Quran were with them. The author urged that let us model that state on Islamic principles as then only the great object, for which the struggle was made, would be achieved. In the end of the article, the author wished that the new state might be a true replica of what Iqbal conceived it to be.²⁶

Sinha's book, *Iqbal: The Poet and his Message*, again came under review, but that time by a friendly critic, in the 'Sunday Digest' of the *Civil and Military Gazette*, Lahore, on August 31, 1947.²⁷ Declaring Sinha's work as a 'critical appraisal', the unnamed reviewer called the author as a 'disinterested observer' whose 'verdict' was termed to be couched in 'well chosen, almost sympathetic words' with no trace of malice in his words and with balance sobriety and critical fairness'.²⁸ The assessor seems to be very sympathetic to Sinha's work declaring it 'a genuine admirer's criticism, having no ill will' with an 'impressible desire to reach the truth which was total to be mainspring of his 'immense labour.' The columnist also defended the lengthy quotations used by Sinha calling his technique as 'scholarly'. Overall, contributor has generally praised Sinha's work but he remained unable to present a comprehensive critical analysis of his book.²⁹

On November 9, 1947, *The Pakistan Times* published M. D. Taseer's review on three other books on Allama Iqbal calling them as 'three best books on Iqbal published so far' and unreasonable for a sober student of Iqbal's thought to overlook them.³⁰ The first book was K. G. Saiyidain's *Iqbal's Educational Philosophy* which was rated as a fine popular preliminary study written in a 'fluent and unambiguous style'. In the book, according to Taseer, the educational theme was rather thinly laid but the general exposition was very lucid.³¹

²⁶ *Ibid.* Shamsi maintains that Quran is the prime source of Iqbal's philosophical thought and poetic inspiration. In fact, he has lit the torch of his thought at this beacon of light and the bulk of his poetic utterances is a mere foot note on the text of the scripture. For details, see Muhammad Ahmed Shamsi, "Iqbal and the Quran," *Iqbal Review*, Vol. XXII, No.3, October 1981, pp.19-32. Also see Muhammad Altaf Hassan Ahngar, "Iqbal and Quran: A legal perspective," *Iqbal Review*, Vol.35, No.3, October 1994.

²⁷ "Poet Iqbal's message," *The Civil and Military Gazette*, Lahore, August 31, 1947.

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ M. D. Taseer, "Iqbaliyat," *The Pakistan Times*, November 9, 1947.

³¹ *Ibid.* The said book was first published in 1938 and since then its several editions have appeared. Chapterization of the book include Introduction; the concept of individuality; the growth of individuality; the reconciliation of the material and the spiritual; the individual and the community; creative evolution;

The second book was Ishrat Hussain Enver's *Metaphysics of Iqbal* which was termed as a 'more serious and valuable guide to the study of Iqbal's philosophy.' According to Taseer, Ishrat had classified and defined the basic conceptions of Iqbal's philosophic thought in exact language basing his research on prose works of Iqbal and had avoided referring to his poetry. Declaring it a very competent piece of work, Taseer mentioned that the author had treated Iqbal as a modern thinker and discussed the influence of and improvements on the doctrine of MacTaggart (1866-1925), Bergson Nietzsche etc. in Iqbal's thought and brought out the features which distinguished him with both western and ancient Muslim philosophers.³²

The last book reviewed by Taseer was a collection of essays entitled *Iqbal as a Thinker* contributed by eminent scholars viz, K. G. Saiyidain, M. M. Sharif (1890-1965)³³, Raziuddin Siddiqui (1908-1998)³⁴ and Khalifa Abdul Hakim (1893-1959).³⁵

the role of intellect and intuition; the education of the good character; the social order of Islam and creative vision of education. The author believes that "in the education which Iqbal's philosophy of action postulates, there is room for the communion with self and with absolute or with God." K.G. Saiyidan, *Iqbal's Educational Philosophy*, Lahore, Sh. Muhammad Ashraf, 1954, p.193. Other Iqbal scholars also agree with Taseer that major stress in the book is on philosophical ideas of Iqbal especially on his idea of *khudi* and educational aspects were less treated. Waheed Qureshi points out that only ninth chapter is related with the main subject and it is the real gist of the book. Waheed Qureshi, *Asasiyyat-i-Iqbal*, Lahore, Iqbal Academy, 1996, p.145. For a detailed survey of other books written on educational philosophical ideas of Allama Iqbal, see Muhammad Aslam Tabassum, "Iqbal kay Taleemi Nazriyat Par Matbuah Kutab," Unpublished M. Phil Iqbalist thesis, Allama Iqbal Open University, 1995. For a detailed study of educational books compiled by Allama Iqbal himself, see Muhammad Bashir Chaudhry, "Allama Iqbal ki Muratabah Nisabi Kutab: Ik Tajzeeah," Unpublished M. Phil Iqbalist thesis, Allama Iqbal Open University, 1994.

³² *Ibid.* For an Urdu translation of the said book see Ishrat Hussain Enver, *Iqbal Ki Mabadutabiat*, translated by Shams-ud-Din Siddiqui, Lahore, Iqbal Academy, 1977.

³³ Mian Muhammad Sharif (1890-1965); educationist, historian and philosopher; remained head of Department of Philosophy, Muslim University Aligarh (MUA); Pro-Vice Chancellor, MUA; Dean Faculty of Arts, Punjab University, Director, Institute of Islamic Culture; President, Pakistan Philosophical Conference. Pubs. *History of the Muslim Philosophy* (2 Vols); *Jamallat Kay Teen Nazariyat*; *Musalmanun kay Afkar*; *Maqalat-i-Sharif*. (2 Vols).

³⁴ Muhammad Raziuddin Siddiqui (1908-1998); scientist; mathematician; educationist; intellectual and Iqbalist; remained Vice Chancellor of Peshawar, Sindh and Islamabad Universities; Chairman, Pakistan Science Academy; member, Atomic Energy Commission. Wrote several books in English and Urdu on science and literature including *Iqbal ka Tasawwur-i-Zaman-o-Makan*; *Kalam-i-Iqbal Main Mut-o-Hayat*; *Ta'lim ka Masalah*.

³⁵ Khalifa Abdul Hakeem (1893-1959); renowned philosopher, researcher; and writer; remained editor *Observer*, 1917; Assistant Professor, Usmania University, 1918; Chairman, Philosophy Department, Usmania University, 1925-43; Principal Amar Singh College, Sri Nagar, 1943-47; Dean of Arts, Usmania University, 1947-49; founder-Director, Institute of Islamic Culture, Lahore, 1950; President, Philosophical Conference. Pubs. *Tarikh-i-Falsafa-i-Jadeed*; *Tareekh-i-Falsafa-i-Unan*; *Fundamental Human Rights*;

Among these contributions, Taseer was especially praiseful of M. M. Sharif's essay 'Iqbal's conception of God' in which writer had made 'very effective comparisons' between Iqbal and James Ward and other modern thinkers and yet up held Iqbal's uniqueness.³⁶ According to Taseer, that short essay was full of information and written in form of classroom lecture pattern. However, Taseer was a bit critical of Abdul Hakim's essay entitled. 'Rumi, Nietzsche and Iqbal' and Saiyadian's essay on Iqbal's progressivism accusing them of having 'poetic rhetoric' and 'vague generalization' but still he called them 'invaluable aid to the comparative study of Allama Iqbal's thought and ideas'. Taseer concluded his review with a plea to issue Urdu version of these books as according to him time had come that our national language should be build up by producing thoughtful books in it.³⁷

The references to Allama Iqbal in English newspapers during 1947 were comparatively fewer than the following years. It was mainly due to unprecedented hardships faced by the newly born nation-state but it was just a beginning of an outstanding association of the English Journalism of Pakistan with its mentor. However, a review of the editorials, news-items and articles, which appeared in 1947, reveal the immense impact of Allama Iqbal upon the Muslim intelligentsia of the Indo-Pakistan sub-continent.

Islamic Ideology; Afkar-i-Ghalib; Fikr-i-Iqbal; Hikmat-i-Rumi; Tashbihaat-i-Rumi; Metaphysics of Rumi; Maqalat-i-Hakim; Kalam-i-Hakim.

³⁶ For a comparative study of thought of Iqbal and other modern thinkers, see Ishrat Hussain Enver, *Iqbal aur Mashriq wa Maghrib kay Mufakkareen*, Lahore, Bazm-i-Iqbal, 1989.

³⁷ M. D. Taseer, "Iqbaliat," *The Pakistan Times*, November 9, 1947.

The press coverage of Iqbal related activities in the year 1948 started from the very first month. On January 22, 1948, *The Pakistan Times* informed that the Iqbal Memorial Football Championship, which was discontinued owing to some unavoidable circumstances, was being resumed as per revised programme.¹ On January 28, 1948, *The Pakistan Times* reported that the Khan Iftikhar Hussain Khan of Mamdot (1906-69)², Premier, West Punjab at a party given to Lahore Press representatives, revealed that April 21, 1948, would be observed as a local holiday, being death anniversary of Allama Iqbal.³

The Pakistan Times informed on February 10, 1948, that a meeting of the Central Iqbal Day Committee would be held on same day in the office of the Majlis-i-Tamir-i-Millat, Lahore to consider the programme for the celebration of the forthcoming Iqbal Day.⁴ *The Civil and Military Gazette* informed on the similar day that the finals of the Iqbal Memorial Football Tournament ended with Government College's victory over the Raiders by three goals to two.⁵

Giving information about preparation of Iqbal Day celebrations, *The Civil and Military Gazette* stated in its issue of February 11, 1948, that Iqbal Day celebrations would be observed countrywide by holding of public meetings, *mushairas* and other cultural and literary functions. The report revealed that organizers in Lahore were trying to charter a special aero plane to shower flowers on the mausoleum of Allama Iqbal. They were also arranging for a march past of Pakistan Armed Forces near the mausoleum.⁶ *The Pakistan Times* next day i.e. on February 12, 1948 reproduced the same report.⁷

¹ "Iqbal Memorial Football," *The Pakistan Times*, January 22, 1948.

² Iftikhar Hussain Khan Mamdot (1906-1969); politician, first rank leader of Pakistan movement; member Punjab Legislative Assembly, 1942; President Punjab Muslim League, 1942; member Pakistan Constituent Assembly, 1947-58; first Chief Minister of Punjab, 1947-49; Governor Sindh, 1954-55; joined Convention Muslim League, 1960 and became its Vice President; first President of Pakistan Cricket Control Board.

³ "Iqbal's death anniversary to be local holiday," *The Pakistan Times*, January 28, 1948.

⁴ "Iqbal Day Committee to meet today," *The Pakistan Times*, February 10, 1948.

⁵ "Iqbal Memorial Soccer Final," *The Civil and Military Gazette*, February 10, 1948.

⁶ "Iqbal Day celebration all over West Punjab," *The Civil and Military Gazette*, February 11, 1948.

⁷ "Allama Iqbal's death anniversary," *The Pakistan Times*, February 12, 1948.

On February 28, 1948, an article written by A. Majid entitled "Iqbal: The Poet and Philosopher," appeared in *The Pakistan Times*. The article, in the author's words, was an attempt to assess the influence of Iqbal's environment on his thought and of his teaching upon his environment.⁸ The author believed that Iqbal's parents and early teachers were devout Muslims, whose influence more or less determined the subsequent character of his mental development. Later, it was in fact Europe that awakened him to his mission as a thinker, and it was his Muslim heritage that gave his thinking its characteristic trend. His influence as a thinker had been greatly reinforced by his poetry and in that lay the secret of his hold over the Muslim world. Besides his great philosophical contributions, the author argued, he indicated the political goal for his community by advocating the formation of a separate Muslim state and also found the leader in Quaid-i-Azam Muhammad Ali Jinnah to salvage his co-religionists, thus commending the goal to the leader and the leader to the community.⁹

A. Majid has accurately pointed out Iqbal's influence on the Quaid-i-Azam which has been detected by other scholars too. Describing their common features, Maqbool Ellahi observes that both Jinnah and Iqbal grew up to be foremost illuminations within their own communities and among the leadership of the populace inhabiting the enormous and diverse Indian land. Both were completely accomplished in the paramount tradition of the synthesized culture of the Indo-Muslim-British tradition. They had much in common, including their aspiration to rid their country of the British repression.¹⁰ Muhammad Munawwar points out that Iqbal preferred Quaid-i-Azam to all other Muslim leaders although amongst them were giants of politics who had lot of political skill and visualization. He had found his *Khizr-i-Rah*, the veiled guide in the Quaid-i-Azam who was destined to escort the Indian segment of Muslim *Ummah* to their goal of liberty.¹¹ In

⁸ A. Majid, "Iqbal: The poet and philosopher," *The Pakistan Times*, February 28, 1948.

⁹ *Ibid.*

¹⁰ Maqbool Ellahi, *Iqbal as a Futurist*, Islamabad, The Pakistan Futurist Foundation and Institute, 1997, p.17.

¹¹ Muhammad Munawwar, *Dimensions of Iqbal*, Lahore, Iqbal Academy, 1996, p.16.

fact, the most important quality of the Quaid-i-Azam, as observed by Allama Iqbal, was the reality that he was 'incorruptible and unpurchaseable'.¹²

On March 26, 1948, *The Pakistan Times* reported that brisk preparations were being made for celebrating Iqbal Day on April 21 by the Allama Iqbal Association, D. I. Khan. The paper further described that Kaif Banarsi, President of the Association had issued an appeal to the public to subscribe liberally to make the occasion a great success. According to the programme, lectures on Iqbal's life and achievements were to be delivered and leading Frontier and Punjab poets had been invited to participate in the function.¹³

On April 6, 1948, *The Pakistan Times* informed that on the evening of April 22, Central Minister for Communication, Sardar Abdul Rab Nishtar (1899-1958)¹⁴ would preside over an Urdu *mushaira* at Lahore.¹⁵ In another report which appeared on the same day, the paper revealed that the first Iqbal week in Pakistan would be celebrated in Karachi from April 21 to 24 under the auspices of the Bazm-i-Iqbal. Papers on the poetry, philosophical treatise and the life of Allama Iqbal would be read on April 22. On April 23, there would be a *qawwali* function in which leading *qawwals* Mubarak Ali and Fateh Ali would take part. On April 24, a *mushaira* would be held in which well known Urdu poets from India and Pakistan were expected to participate.¹⁶

The Pakistan Times in its issue of April 9, 1948 told that preparations in connection with Iqbal Day, to be celebrated by the Punjab Muslim Students' Federation, (PMSF) on the April 21, 1948, were in full swing. The paper informed that there were

¹² Quoted in Ahmed Saeed, *Iqbal aur Quaid-i-Azam*, Lahore, Iqbal Academy, 1977, p.983.

¹³ "Brisk preparation for Iqbal Day in D. I. Khan", *The Pakistan Times*, March 26, 1948.

¹⁴ Sardar Abdul Rab Nishtar (1899-1958); lawyer, poet, politician, orator, a close associate of Quaid-i-Azam; enrolled as a pleader, 1925; was associated with local bodies of Peshawar in various capacities, 1929-38, member, AIML Council, 1936; NWFP Legislative Assembly, 1937-45; Finance Minister, 1943-45; member, AIML Working Committee, 1944-47; and Action Committee, 1946; one of the four League representatives at Simla tripartite conference, 1946; represented League on Partition Committee of Cabinet and Partition Council; Minister of Communications, Interim Government; Pakistan Government, 1947-49; Governor Punjab, 1949-51; Central Minister, 1951-53; President Pakistan Muslim League, 1956-58.

¹⁵ "Iqbal Day commemoration on April 21 and 22," *The Pakistan Times*, April 6, 1948.

¹⁶ "Karachi to celebrate Iqbal week," *The Pakistan Times*, April 6, 1948.

going to be three sittings which would be presided over by the Egyptian, Burmese and Afghan ambassadors respectively. An Iqbal Day procession would reach at Iqbal's grave and wreaths would be placed at the poet's *mazar* by the three ambassadors. The paper further informed that Iftikhar Hussain Mamdot, who was the Chairman of the Reception Committee, would also place a wreath on behalf of the West Punjab Government at the grave.¹⁷ In its issue of April 15, 1948, *The Pakistan Times* communicated that Lahore College for Women was celebrating Iqbal Day under the auspices of Bazm-i-Sukhan on April 20.¹⁸

On April 18, 1948, *The Civil and Military Gazette* published an article written by Afzal Iqbal (1919-1994)¹⁹ under the caption, "If Iqbal had been here today...". In this contribution the writer endeavoured to depict Iqbal's possible reactions to the current situations, had he been alive on eve of Independence. The author believed that after achieving freedom for the Indian Muslims, Iqbal would certainly have led a movement for the establishment of a world federation of Muslim states as a preliminary step to the setting up of a one-world government. The contributor further argued that to achieve that goal, Iqbal would have propagated the creation of an Islamic society in Pakistan, which in turn would have assumed the leadership, on her own merits, of the entire Muslim world. To achieve that goal, Iqbal would have initiated a campaign in favour of *Ijtihad*;²⁰ written extensively on the principle of movement in Islam and exhorted the Muslims of Pakistan to desist from blindly following the legal schools.²¹

¹⁷ "Preparations for 'Iqbal Day' in full swing," *The Pakistan Times*, April 9, 1948.

¹⁸ "Iqbal Day in Lahore College for Women," *The Pakistan Times*, April 15, 1948.

¹⁹ Afzal Iqbal (1919-1994); renowned writer of Urdu and English, poet, historian, intellectual, diplomat, researcher and broadcaster; joined Ministry of Foreign Affairs, Pakistan, 1950; remained Pakistan Ambassador to Switzerland, 1969-71; Brazil and Bolivia, 1971-73; Norway and Sweden, 1973-76; Canada, 1977-79; Pubs. *Selected Writings & Speeches of Maulana Muhammad Ali*, 1941; *My Life: A Fragment*, 1942; *Life and Works of Muhammad Jalal-ud-Din Rumi*, 1956; *Diplomacy in Islam*, 1961; *The Culture of Islam*, 1967; *Life and Times of Muhammad Ali*, 1974; *Circumstances Leading to the First Anglo-Afghan War*, 1975; *A Diary of a Diplomat*; *Islam Main Siasat*, *Pakistan Main Islam*; *Islamization in Pakistan*.

²⁰ For a study of Iqbal's views about necessity of *Ijtihad* and reconstruction of Islamic laws, see Khurshid Ahmed, "Iqbal and the Reconstruction of Islamic Law," *Iqbal Review*, Vol.1, No.1, April, 1960, pp.63-90; Shafiq Ajami, "*Fikr-i-Iqbal Main Ijtihad ki Ahmiyat*," *Iqbaliat*, Vol.33, No.4, January-March, 1993, pp.47-62.

²¹ Afzal Iqbal, "If Iqbal had been here today...." *The Civil and Military Gazette*, April 18, 1948.

Although this article is based on hypothetical thinking, but it unmistakably reflects two major issues which were confronting the Pakistani Muslims at that time. One was their immense desire to see political pan-Islamism in action and other was the dilemma being faced by them in reconstructing their society on Islamic ideals.

On April 21, 1948 the tenth death anniversary of Allama Iqbal was observed through out Pakistan and abroad with special fervour and enthusiasm. Indeed it became the first national event to be celebrated in newly born nation-state of Pakistan and immense participation of its citizens in it made it another centre of unity to be rallied around. The English newspapers of Pakistan also reflected the sentiments of their countrymen in form of news-items, editorials, articles and issuance of special numbers to celebrate the first death anniversary of Allama Iqbal since the establishment of Pakistan. In the following pages, a survey of Iqbal Day celebrations appeared in the English dailies has been conducted.

On April 18, 1948, *The Daily Gazette*, Karachi informed that U. Pe. Khin, Burmese ambassador to Pakistan had flown to Lahore to preside over one of the sessions of Iqbal Day celebrations at the invitation of Iqbal Society.²² The paper also revealed that Social Reconstruction Society was holding a special meeting to commemorate Iqbal's death at Karachi on April 22, 1948 with the object to introduce Iqbal to the Americans in Pakistan. It was stated that the American ambassador and other members of the American Embassy in Pakistan had agreed to attend.²³ It was also notified that under the Negotiable Instruments Act, the Government of Sindh had declared April 21, 1948 to be a public holiday, in honour of the memory of Allama Iqbal and on that day, all banks and public offices would remain closed.²⁴ Next day through a press communiqué, issued by the Ministry of the Interior (Home Division), Government of Pakistan announced that in

²² "Burmese Ambassador flies to Lahore: Attending Iqbal Day celebrations, *The Daily Gazette*, Karachi, April 18, 1948.

²³ "Meeting to commemorate Iqbal's death: U.S. Ambassador to attend," *The Daily Gazette*, April 20, 1948; Also see "Iqbal Day commemoration", *Dawn*, Karachi, April 21, 1948.

²⁴ "Iqbal Day: A public holiday," *The Daily Gazette*, April 20, 1948.

remembrance of Allama Iqbal's unique contribution to the ideal of Pakistan, the Central Government had decided that their offices would also remain closed on April 21, 1948.²⁵

The Pakistan Times on April 20, 1948 gave the details of Iqbal Day programme being held under the auspices of the Central Iqbal Day Committee in the Habibia Hall, Islamia College at Lahore on April 21, 1948. It was informed that the morning session would be presided over by Iftikhar Hussain while the two afternoon sessions would be presided over by Chaudhry Ghulam Abbass (1904-1967)²⁶, President All Jammu and Kashmir Muslim Conference, and Justice S. A. Rahman (1903-1979)²⁷ respectively. The paper expressed the opinion that being the first Iqbal Day after the creation of Pakistan, well-known scholars would read papers throwing light on *Hakim-ul-Ummat's* views as expounded in his works on the constitutional and administrative form of the newly created largest Islamic state in the world whose creation he conceived eighteen years ago.²⁸

Through an advertisement which appeared in *Dawn*, Karachi, the Bazm-i-Iqbal announced its programme to commemorate Allama Iqbal's death anniversary at Karachi. It included *Khatm-i-Quran* and special prayers on April 21, 1948, speeches by eminent personalities on April 22, *qawwali* function on April 23 and a grand *mushaira* to be held on April 24, 1948. The prominent poets participating in the *mushaira* were

²⁵ "Death anniversary of Allama Iqbal: Government offices to observe holiday," *The Daily Gazette*, April 21, 1948; Also see "Pakistan offices to be closed today," *Dawn*, April 21, 1948. In reality the public holiday was so complete that *Dawn*, surprisingly noted that the Bombay Co. Ltd. Karachi and Standard Vacuum Oil Company Karachi was learnt not to fall in line with other important business concerns in observing April 21 as holiday on account of 'Iqbal Day'. "Standard, Vacuum not observing Iqbal Day," *Dawn*, April 21, 1948.

²⁶ Chaudhry Ghulam Abbass (1904-1967); prominent freedom fighter of Kashmir liberation movement; President, Young Men's Muslim Association, Jammu & Kashmir; founder-General Secretary, All Jammu & Kashmir Muslim Conference; elected eight times its president; Chief Advisor to AKJ Government, 1948; founder, Kashmir Liberation Movement, 1958; founder-Chairman Kashmir Committee, 1962. Pub. *Kashmakash* (autobiography).

²⁷ Sheikh Abdur Rahman (1903-1979); jurist, poet and translator; member, Bengal Boundary Commission, 1947; Vice Chancellor Punjab University, Lahore, 1950-52; Chief Justice Lahore High Court, 1954-55; Chief Justice West Pakistan High Court, 1955-63; Chief Justice of Pakistan, 1963-68. Also translated works of Allama Iqbal. Pubs. *Khiaban-i-Nuwa*, *Safar*, *Tarjuman-i-Asrar* (Urdu translation of *Asrar-i-Khudi* in verse).

²⁸ "Iqbal Day programme," *The Pakistan Times*, April 20, 1948. Also, see "Iqbal Day", *The Civil and Military Gazette*, April 21, 1948.

Hafeez Jallandhri (1900-1982)²⁹, Jigar Moradabadi, Ehsan Danish (1914-1982)³⁰, Faiz Ahmed Faiz (1911-1984)³¹, Qamar Jalalvi (1887-1968)³², Asad Multani (1902-1959)³³ and Jameel-ud-Din Aali (b.1926).³⁴ Another advertisement informed about publication of S.A. Vahid's book, *Iqbal: His Art and Thought* that was announced to be available from all leading booksellers.³⁵ Iqbal Ladies Industrial Home, Karachi also arranged special women Iqbal Day programme on April 26 to be presided over by Begum Fazlur Rahman and attended by well-known literary figures and poets from all over Pakistan.³⁶

Iqbal Day was also announced to be celebrated in East Pakistan. *The Daily Gazette* reported that in Dacca a public meeting would be held on night of April 21 at the Curzon Hall, Dacca that would be presided over by Khawaja Nazim-ud-Din (1894-1964)³⁷ Premier of East Bengal and addressed by eminent lecturers who would deliver speeches and read papers on life and teachings of Allama Iqbal.³⁸ Dr. M. Hasan, Vice Chancellor of Dacca University was announced to preside over the musical soiree to be held on April 22, 1948 at Dacca.³⁹

²⁹ Hafeez Jallundhari (1900-1982); famous poet, short story writer and worker of Pakistan movement; wrote national anthem of Pakistan. Pubs. *Haft Paikar* (short stories), *Naghmah Zar*; *Talkhaba-i-Shereen*; *Sauz-o-Saz*, *Shah-Nama-i-Islam* (4 Vols.).

³⁰ Qazi Ehsanul Haq (Ehsan Danish) (1914-1982); renowned poet, writer and linguistic. Pubs. *Jahan-i-Danish*; *Atish-i-Khamush*; *Charaghan*, *Lughat-ul-Islah*; *Hadith-i-Adab*; *Dard-i-Zindagi*, *Khidr-i-Uruz*, *Shirazah*, *Fasl-i-Salasil*, *Nawa-i-Kargar*.

³¹ Faiz Ahmed Faiz (1911-1984); renowned Urdu poet, journalist and educationist; founder-member, Anjuman-i-Taraqqi Pasand Musanifeen, 1936; editor, monthly *Adab-i-Lateef*, Lahore, 1938; chief editor, weekly *Lail-o-Nahar*; daily *Imroze*; *The Pakistan Times*, 1947-58; President Trade Union Federation Pakistan, 1950; editor, *Lotus*, Beirut, 1983; Pubs.: *Naqsh-i-Fariadi*, *Dast-i-Saba*; *Zindan Namah*; *Mairy Dil Mairy Musafir*; *Dast-i-Tah-i-Sang*, *Sar-i-Wadi-i-Sina*, *Mizan* (critical essays); *Saleebain Mairay Darichy Main*, (letters), *Mata-i-Loh-o-Qalam*, *Hamari Qaumi Thaqafat*.

³² Syed Muhammad Hussain Abidi (Qamar Jalalvi) (1887-1968); famous lyric poet of Urdu. Pubs. *Auj-i-Qamar*, *Rashk-i-Qamar*, *Gham-i-Javidan*, *Aqidat-i-Javidan*.

³³ Muhammad Asad Khan (Asad Multani) (1902-1959); well known poet of Urdu and Persian; retired as Deputy Secretary, Ministry of Foreign Affairs: Allama Iqbal liked his poetry; participated in Pakistan movement through his poetry. Pub. *Toufan-i-Haram* (Poetry). For details of Asad Multani's relations with Iqbal and his works on him, see Jafar Balouch, *Iqbaliat-i-Asad Multani*, Lahore, Iqbal Academy, 1991.

³⁴ "An Urdu advertisement issued by Bazm-i-Iqbal Karachi," *Dawn*, April 20, 1948. Also see "Iqbal week programme in Karachi," *Dawn*, April 21, 1948.

³⁵ "Just Out..." *Dawn*, April 20, 1948.

³⁶ "Ladies arrange special 'Iqbal Day' programme," *Dawn*, April 21, 1948.

³⁷ Khawaja Nazimuddin (1894-1964); politician and worker of Pakistan movement; remained Education Minister of United Bengal, 1929-34; Interior Minister, 1943-45; Governor-General of Pakistan, 1948-51; Prime Minister of Pakistan, 1951-53; President, Council Muslim League, 1962.

³⁸ "Iqbal Day at Dacca," *The Daily Gazette*, April 21, 1948.

The Civil and Military Gazette revealed that Radio Pakistan, Lahore would broadcast a special programme in which various people who knew Allama Iqbal intimately would revive memories of the great man. According to details his sister, aged 70, would be interviewed by Allama's son and daughter, Javid and Muneera. They would chat about his childhood—a subject little known by his biographers. Sir Abdul Qadir (1874-1950)⁴⁰ would talk of the days he spent with Iqbal in England. Mirza Jalaluddin, a Lahore barrister and a close friend of Allama Iqbal would recount memories of pleasant evenings he shared with Iqbal and his friends. Abdul Majid Salik (1894-1959)⁴¹ would describe Iqbal's rare gift of conversation while Ghulam Rasul Mehr (1895-1971)⁴², who accompanied Iqbal to Round Table Conference would give his reminiscences of their travel and political mission.⁴³

Giving further details the paper stated that in the same broadcast Syed Nazir Niazi (1900-1981)⁴⁴ would outline the development of Iqbal's thought while Mian

³⁹ *Ibid.*

⁴⁰ Sheikh Abdul Qadir (1874-1950); lawyer; jurist, writer; practiced at Punjab Chief Court, 1907; Public Prosecutor, Lyallpur; member, Punjab Legislative Council, 1923; Revenue Excise Council Punjab, 1927; Public Service Commission, 1927, Council Secretary of State for India, 1934-37; Law, Government of India, 1939; Deputy President, Punjab Legislative Council, 1924; President Punjab Legislative Council, 1925; Anjuman-i-Himayat-i-Islam, Lahore, 1932-34, 1937; Chief Justice Bahawalpur High Court, 1942; President Anjuman-i-Taraqqi-i-Urdu, 1949; editor, *Makhzan*, Lahore; *The Observer*, Lahore; Pub. *Muqam-i-Khilafat*; *Iqbal: The Great Poet of Islam*.

⁴¹ Abdul Majid Salik (1894-1959); prominent journalist; writer; poet; translator; short story and sketch writer; entered journalism with the launching of literary magazine, monthly *Fanoos-i-Khayal*, 1914; later became associated with various journals viz., *Phool*, *Tehzib-i-Niswan* and *Kehkashan* devoted to children, women and literature respectively; joined daily *Zamindar* Lahore, 1920-27; started daily *Inqilab* with Ghulam Rasul Mehr, Lahore, 1927-49; Pubs. *Sarguzasht* (an autobiography); *Zikr-i-Iqbal*; *Fanus-i-Khial*; *Rah-o-Rasm*; *Manzillain* (Poetry); *Yaran-i-Kuhan*; *Champa*.

⁴² Ghulam Rasul Mehr (1895-1971); famous journalist, writer, historian, researcher, interpreter of Iqbal and Ghalib; remained associated with daily *Zamindar*, 1922-27; founder editor of daily *Inqilab*, 1927-49. A partisan exponent of the Unionist Party till the creation of Pakistan; member, Working Committee, All India Muslim Conference, 1932; Private Secretary to Allama Iqbal during the RTC, 1931; Pubs. *Sharh-i-Diwan-i-Ghalib*; *Sharh-i-Bal-i-Jibrail*; *Sharh-i-Bang-i-Dara*; *Sharh-i-Zirb-i-Kalim*; *Rasul-i-Rahmat (SAW)*; *Tarkih-i-Sindh*; *Sirat-i-Ibn-i-Tamiah*; *Sayyid Ahmed Shahid*; *Encyclopedia Tarikh-i-Alam*; *Khatut-i-Ghalib*; *1857 kay Mujahid*; *Surguzasht-i-Mujahaideen*; *General Sir Umar Hayat Tiwana*.

⁴³ "Eight of Iqbal's associates in today's special programme," *The Civil and Military Gazette*, April 21, 1948.

⁴⁴ Syed Nazir Niazi (1900-1981); educationist, writer, researcher, translator, worker of Pakistan movement; remained lecturer in History and Islamiyat, Jamia Millia Delhi, 1922-35; editor *Tuloo-i-Islam* Delhi; In charge Publicity, Punjab Muslim League; lecturer in History, Engineering University, Lahore; Civil Services Academy; Finance Academy; member, editorial board, Urdu Encyclopaedia of Islam. Pubs. *Iqbal kai Huzur*; *Dana'i-i-Raz*, Vol I; *Tashkeel-i-Jadid Illahiyat-i-Islamia* (Translation), *Muqaddama-i-Tarikh-i-Sciencne*.

Abdul Aziz Falak Paima (1879-1951)⁴⁵ would discuss Iqbal as the 'Life and soul of a social gathering'. Mian Abdul Aziz (1872-1971)⁴⁶, an 'old boy' of Government College, Lahore would recall his college days when he was living in a dormitory next to Iqbal's in the Quadrangle Hostel. Hakeem Muhammad Hasan Qarshi (1896-1974)⁴⁷, who attended Iqbal during his last illness would talk about Iqbal's reactions to 'diet'. In the last, Iqbal's trusted servant and companion Ali Bakhsh (1884-1969)⁴⁸, who spent nearly 40 years in his service would be interviewed.⁴⁹

Dawn received several messages in honour of Allama Iqbal on eve of Iqbal Day. They included, Liaquat Ali Khan (1895-1951)⁵⁰, the Prime Minister of Pakistan, Sheikh Ghulam Hussain Hidayatullah (1879-1948)⁵¹, Governor of Sindh, I.I.

⁴⁵ Mian Abdul Aziz Falak Paima (1879-1951); civil servant, parliamentarian, writer; lecturer, Islamia College, Lahore; Govt. College, 1901; joined the Punjab Provincial Service, 1903; services lent to the NWFP, 1907; Magistrate, Sialkot, 1915; Commissioner, Ambala Division, 1930-35; Revenue Minister, Jaipur State, 1936-39; Chief Minister, Kapurthala State, 1940-45; Refugee Evacuation & Rehabilitation Officer, 1949; Financial Commissioner, Punjab, 1950; nominated member, Indian Legislative Assembly, 1927-31; 1933-35; Secretary RTC, 1930; member, Iqbal Academy, Anjuman-i-Taraqqi-i-Urdu; Pubs. *Mazameen-i-Falak Paima; Falak Paimaiyan*.

⁴⁶ Mian Abdul Aziz Malvadah (1872-1971); politician, lawyer and worker of Pakistan movement; earlier practiced at Hoshiarpur; shifted to Lahore High Court, 1919, member, Municipal Committee, Hoshiarpur, 1890, Lahore Municipal Committee, 1920; AIML, 1921-24; Punjab Legislative Council, 1924-26; Punjab Assembly, 1937-47; President Muslim Insurance Company, Pub. *For the Parliamentary Delegation*.

⁴⁷ Hakeem Muhammad Hasan Qarshi (1896-1974); title *Shifaul Mulk*, renowned *Tabib*; a close friend of Allama Iqbal; writer of many books on medicine; worker of Khilafat, Kashmir and Pakistan movements; Vice President, Lahore Khilafat Committee; Anjuman-i-Himayat-i-Islam, Lahore; Professor Tibbia College, Delhi, Lahore; Principal, Tibbia College, Bombay, Lahore; member, Tibbi Committee, Hyderabad Deccan, 1936; founder-President Punjab Tibbi Conference; Pakistan Tibbi Conference; President Tibbi Board, Government of Pakistan, 1958.

⁴⁸ Ali Baksh (1884-1969); remained trusted personal servant of Allama Iqbal for more than 40 years.

⁴⁹ "Eight of Iqbal's associates in today's special programme," *The Civil and Military Gazette*, April 21, 1948.

⁵⁰ Liaquat Ali Khan (1895-1951); lawyer, politician, foremost League leader after Quaid-i-Azam and the first Prime Minister of Pakistan; called to Bar, 1922; joined Muslim League, 1923; Hon. Secretary, AIML, 1936-47; Member, U. P. Legislative Council, 1926-40; Deputy President, 1931-38; elected to Central Assembly, 1940; Deputy Leader of League party in Assembly, 1942-46; Chairman, Muslim League Central Parliamentary Board, 1945; invited to the Simla Conference, 1945, 1946; Finance member in Interim Government, 1946-47, presented the famous 'Poor Man's Budget,' 1947; went to England along with Quaid-i-Azam, 1946; Prime Minister of Pakistan, 1947-51; President, Pakistan Muslim League, 1950-51. Pub. *Muslim Educational Problems; Heart of Asia*.

⁵¹ Ghulam Hussain Hidayatullah (1879-1948); lawyer, politician; practiced law, 1904-20; associated with local bodies of Hyderabad Sindh; member, Bombay Government, 1921-28; Bombay Executive Council, 1928-34; leader, Bombay Legislative Council, and Vice President, Governor's Executive Council; delegate RTC, 1930-32; member, Council of State; President, Sindh Advisory Council on the Separation of Sindh, 1936; member, Sindh Legislative Assembly, 1937-47; Chief Minister, Sindh, 1937, 1942-47; Governor of Sindh, 1947-48.

Chundrigar (1897-1960)⁵², Central Minister for Commerce, Industries and Works, Sardar Abdur Rab Nishtar, Paul H. Alling, Yehya Kemal Beyatli, Leon Marchal, American, Turkish and French ambassadors to Pakistan, Laurence Grafftey Smith, High Commissioner for the UK in Pakistan, M. Foroobar, *charge d'affaires*, Imperial Iranian Embassy; V. Vishvanathan; Deputy High Commissioner for India in Pakistan, U. Zaw Win, Burmese First Secretary and Idham, Representative, Republic of Indonesia in Pakistan.⁵³

In his message, Liaquat Ali Khan called Allama Iqbal the greatest poet, Islam had produced and admitted that to a whole generation of Muslims he showed most vividly, what the real Islamic principles were. He urged his fellow citizens that at a time when they were trying to build a new state they must ever keep before them the inspiring message of Iqbal.⁵⁴ Yehya Kamal Beyatli, in his communication observed that Turks admired Iqbal because he was a disciple of Rumi (1207-1273)⁵⁵. In his view, Iqbal's real glory came when he addressed himself to the Muslims and opened before them a glorious vision worthy of their ideals.⁵⁶ Laurence Grafftey Smith in his memo said that Iqbal as a poet, philosopher and man had and would always have many devoted admirers and friends in the United Kingdom.⁵⁷

The English newspapers of April 22, 1948 were full of details of observance of Iqbal Day through out Pakistan and abroad. *The Pakistan Times* reported that Iqbal Day was celebrated in Lahore with unbound enthusiasm and eclat. Papers on

⁵² Ismail Ibrahim Chundrigar (1897-1960); prominent freedom fighter; member, Ahmedabad Municipal Corporation 1924-27; Bombay Legislative Assembly 1937; elected Deputy Leader Muslim League Party in Bombay Assembly, 1938; President, Bombay Provincial Muslim League, 1940-45; member, AIML Working Committee, 1943-47; Commerce Minister, Interim Government, 1946-1947; Central Minister of Commerce, Industries and Works of Pakistan, 1947-1948; Ambassador to Afghanistan, 1948; Governor NWFP, 1950-51; Punjab, 1951-53; Central Minister, 1955-56; leader of Opposition in National Assembly, 1956-57; Prime Minister of Pakistan, October 18 – December 11, 1957.

⁵³ For full text of these messages, see "Iqbal Day messages", *Dawn*, April 21, 1948.

⁵⁴ "Not only a great poet but also...: Liaquat's 'Iqbal Day' message," *The Civil and Military Gazette*, April 21, 1948.

⁵⁵ Jalaludin Rumi (1207-73); renowned sufi, thinker and poet. Among those earlier Islamic philosophers who established the superiority of intuition over intellect. Allama Iqbal is one of the most ardent believers in and followers of Rumi and has accepted him as his spiritual preceptor.

⁵⁶ "Iqbal Day messages", *Dawn*, April 21, 1948.

⁵⁷ *Ibid.*

various aspects of the poet's message, processions and *fatiha* recitation formed part of the programmes in this connection. The Iqbal Day celebrations started by laying of floral wreaths at the grave of Allama Iqbal by West Punjab Premier accompanied by Burmese Ambassador, the Egyptian *charge d'affaires* and thousands of Iqbal's admirers. Aircrafts of Pakistan Air Force and Lahore Flying Club showered flowers from the air over the grave during the ceremony.⁵⁸ The Central Iqbal Committee and the PMSF vied with one another in celebrating the occasion in a manner befitting the memory of the greatest Muslim thinker of his age: The festivities concluded on April 22 with a grand *mushaira* held in the University Hall, under the presidentship of Sardar Abdul Rab Nishtar.⁵⁹

The Central Iqbal Committee consisting of sincere and devoted friends and admirers of Iqbal, organized three sessions in the Habibia Hall presided over by Iftikhar Hussain Mamdot, Chaudhry Ghulam Abbas and Justice S. A. Rahman respectively. The speakers included Raja Hasan Akhter (1901-1964)⁶⁰, Abid Ali Abid (1906-1971)⁶¹, Yusuf Salim Chishti (1896-1984)⁶², Ala-ud-Din Siddiqui (1907-1977)⁶³,

⁵⁸ "Showers and wreaths on Allama's grave: 'Iqbal Day' in Lahore", *The Civil and Military Gazette*, April 22, 1948; "Burmese and Egyptian envoys place wreaths on Iqbal's mausoleum," *Dawn*, April 22, 1948; "Iqbal Day observed in city: Great enthusiasm in Lahore," *The Daily Gazette*, April 22, 1948; "Lahore celebrates Iqbal Day with unbounded enthusiasm: Burmese Ambassador's tribute to poet of Islam", *The Pakistan Times*, April 23, 1948; "Nishtar to preside at Lahore Allama Iqbal symposium," *Dawn*, April 22, 1948.

⁵⁹ *Ibid.*

⁶⁰ Raja Hasan Akhtar (1901-1964); civil servant, politician, a close associate of Allama Iqbal, worker of Pakistan movement; member, National Assembly of Pakistan, President, West Pakistan Convention Muslim League, 1963-64; President, Central Iqbal Committee, 1950-64. For details of works of Raja Hasan Akhtar on Allama Iqbal, see Syed Talib Hussain Bukhari, "*Raja Hasan Akhtar Bahasiat Iqbal Shanas*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001.

⁶¹ Syed Abid Ali Abid (1906-1971); famous poet, writer, critic, drama/short story/novel writer; educationist; Principal Dyal Singh College Lahore, 1947-54; founder-editor quarterly, *Sahifah Lahore*, 1957-67; Pubs. *Shi'r-i-Iqbal*, *Talmihat-i-Iqbal*, *Usul-i-Intiqad-i-Adbiat*, *Shab-i-Nigar-i-Bandan*.

⁶² Yusuf Saleem Chishti (1896-1984); poet, critic, writer, famous interpreter of Allama Iqbal; expert in comparative religions and history of mysticism. Pubs. *Sharh-i-Bal-i-Jibrail*; *Sharh-i-Asrar-i-Khudi*; *Sharh-i-Arghuman-i-Hijaz*; *Sharh-i-Bang-i-Dara*; *Sharh-i-Pas Cheh Bayad Kard Aqwan-i-Sharq*; *Musafir*; *Sharh-i-Piam-i-Mushriq*; *Sharh-i-Javid Namah*; *Sharh-i-Rumooz Bekhudi*; *Tarikh-i-Tasawwuf*.

⁶³ Ala-ud-Din Siddiqui (1907-1977); educationist, theologian, worker of Pakistan movement, remained Principal Darul Uloom al-Sana-i-Sharqiyya, Lahore, 1928-36; Jamia Islamia, Lahore, 1938-47; General Secretary, Young Men Muslim Association, Lahore, 1928; General Secretary, Punjab Muslim League, 1945; Chairman, Islamic Studies Department, Islamia College, Lahore, 1944-57; founding President Islamic Studies Department, P U, Lahore, 1950-69; Vice- Chancellor, P U, 1969-73; Chairman, Islamic Ideology Council, 1964.

Shaikh Muhammad Iqbal, Sheikh Abdul Qadir, A. D. Azhar, Abdul Hamid and the poet's son, Javid Iqbal.⁶⁴

Giving Iqbal's conception of an Islamic state, Raja Hasan Akhtar said that Iqbal visualized a society, which would be free from economic exploitation by one man of the other. Islam, according to him, guaranteed peace through deracialization and economic security.⁶⁵ Sheikh Abdul Qadir, in his speech, said that Iqbal wanted the reconstruction of all aspects of life based on Quranic teachings.⁶⁶ Other speakers spoke about the poet's life and philosophy and some of Allama Iqbal's very close associates gave an account of his private life.⁶⁷

The PMSF observed 'Iqbal Day' at University Hall. The first of the three sittings was inaugurated by Iftikhar Hussain Mamdot and presided over by the Burmese Ambassador to Pakistan. Replaying to the address of welcome, the Burmese Ambassador paid a brilliant tribute to Allama's poetry which, he said, served as a torch-light to persons of all walks of life, politicians, social and religious workers and others. Sheikh Abdul Qadir and Muhammad Asad (1900-1992)⁶⁸ were also among those who addressed the crowded hall on several aspects of the poet's philosophy.⁶⁹

⁶⁴ "Showers and wreaths on Allama's grave: 'Iqbal Day' in Lahore", *The Civil and Military Gazette*, April 22, 1948; "Burmese and Egyptian envoys place wreaths on Iqbal's mausoleum," *Dawn*, April 22, 1948; "Iqbal Day observed in city: Great enthusiasm in Lahore," *The Daily Gazette*, April 22, 1948; "Lahore celebrates Iqbal Day with unbounded enthusiasm: Burmese Ambassador's tribute to poet of Islam", *The Pakistan Times*, April 23, 1948; "Nishtar to preside at Lahore Allama Iqbal symposium," *Dawn*, April 22, 1948. Since its establishment the Central Iqbal Committee has played a leading role in celebrating Iqbal Day every year and transmitting ideas and thought of Allama Iqbal to general public. For a detailed study of services of the Committee, see Masood Ahmed Khan, "*Markazia Majlis-i-Iqbal: Tarikh aur Iqbal Shanasi ki Khidmat*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994.

⁶⁵ For a review of Iqbal's economic ideas, see Khawaja Amjad Saeed, "Economic Philosophy of Iqbal," *Iqbal Review*, Vol. XXIII, No.3, October 1982, pp.73-83.

⁶⁶ For further elucidation of this point, see Israr Ahmed, "*Allama Iqbal aur Quran*," in Waheed Ishrat, ed, *Iqbal, 1984*, Lahore, Iqbal Academy, 1986, pp. 506-516.

⁶⁷ "Showers and wreaths on Allama's grave: 'Iqbal Day' in Lahore", *The Civil and Military Gazette*, April 22, 1948; "Burmese and Egyptian envoys place wreaths on Iqbal's mausoleum," *Dawn*, April 22, 1948; "Iqbal Day observed in city: Great enthusiasm in Lahore," *The Daily Gazette*, April 22, 1948; "Lahore celebrates Iqbal Day with unbounded enthusiasm: Burmese Ambassador's tribute to poet of Islam", *The Pakistan Times*, April 23, 1948; "Nishtar to preside at Lahore Allama Iqbal symposium," *Dawn*, April 22, 1948.

⁶⁸ Muhammad Asad (Leopold Weiss) (1900-1992); intellectual, writer, preacher, translator, journalist, multi-linguist, converted to Islam in 1926, friend of Allama Iqbal, drafted first sketch of the constitution of

At the second sitting of the meeting, a resolution was passed, calling upon the government to introduce a select course of Iqbal's works in the schools; to establish an 'Iqbal Academy' with a view to render his works into foreign languages, and to contribute handsomely to a 'Iqbal Memorial Fund'. Speaking on the occasion Hussain-el-Khatib the Egyptian *charge d'affaires* paid glowing tributes to the Allama Iqbal and characterized him as the 'Poet of Islam' whose works, would serve as a torch for the people of the Islamic countries for all time to come. Earlier the goodwill messages, received from the Turkish and the Afghan Ambassadors in Pakistan, were also read before the crowded gathering.⁷⁰

Iqbal Day was also celebrated under the Forman Christian College Union in Lahore which was presided over by Sheikh Kiramat Ali (1893-1951)⁷¹, the West Punjab Minister for Education. Papers on different aspects of Iqbal's poetry and life were read by various members of Bazm-i-Adab of the College followed by recitation of his poems.⁷² Another function was held under the auspices of Bata Sports Club, Batapur, Lahore. Mian Bashir Ahmed (1893-1971)⁷³ presided over the function which included

Pakistan; also worked in Foreign Ministry of Pakistan; translated the Quran in English, Pub. *Islam at Cross Roads, The Road to Makkah*.

⁶⁹ "Showers and wreaths on Allama's grave: 'Iqbal Day' in Lahore", *The Civil and Military Gazette*, April 22, 1948; "Burmese and Egyptian envoys place wreaths on Iqbal's mausoleum," *Dawn*, April 22, 1948; "Iqbal Day observed in city: Great enthusiasm in Lahore," *The Daily Gazette*, April 22, 1948; "Lahore celebrates Iqbal Day with unbounded enthusiasm: Burmese Ambassador's tribute to poet of Islam", *The Pakistan Times*, April 23, 1948; "Nishtar to preside at Lahore Allama Iqbal symposium," *Dawn*, April 22, 1948.

⁷⁰ "Proposal to establish 'Iqbal Academy': Tribute to Allama by Egyptian *charge d'affaires*," *The Civil and Military Gazette*, April 24, 1948.

⁷¹ Kiramat Ali Shiekh (1893-1951); lawyer, politician and worker of Pakistan movement; member, Municipal Committee, Sheikhpura for 26 years; President Sheikhpura Municipality 1938-42; member, Punjab Legislative Assembly, 1937, 1946; Working Committee, Punjab Muslim League, 1942; Working Committee, AIML, 1942-47; Constituent Assembly, 1947; first Education and Local Bodies Minister of Punjab.

⁷² "Iqbal Day celebrations in F.C. College," *The Pakistan Times*, April 23, 1948.

⁷³ Mian Bashir Ahmed (1893-1971); journalist, diplomat, writer and worker of Pakistan movement; practiced at Lahore for few years; Hon. Professor of History, Islamia College Lahore, 1917; founder-editor, *Humayun*, 1922; founder, Anjuman-i-Urdu; Punjab, 1936; Fellow, Punjab University, 1936-40; Joint Secretary, PPML, 1937-38; Secretary, Reception Committee, AIMS, 1942; President Punjab Muslim Students Federation, 1941-42; member Working Committee, PPML, 1942; Working Committee, AIML, 1942-47, Punjab Legislative Assembly, 1946-49; Council, Pakistan Muslim League, 1949; Ambassador in Turkey, 1951-53; Pubs. *Tilism-i-Zindagi; Musalmanun ka Mazi, Hal aur Mustaqbil; A Short History of Muslim League, Karnamah-i-Islam*.

speeches on the life and works of Allama Iqbal and ended with a 'qawwali' and 'mushaira' which was attended by Sheikh Abdul Qadir, Alla-ud-Din Siddiqi, Hafeez Jallundari, Shakil Badayuni, Israr-ul-Haq Majaz and Ehsan Danish.⁷⁴

Reporting about Iqbal Day celebrations at Karachi, *The Daily Gazette*, reported that the Central and Sind Government offices, important business and education institutions observed a holiday on Iqbal Day. Philanthropists in the city fed the poor and the aged, and several people sent donations to orphan institutions and refugee camps in memory of Allama Iqbal.⁷⁵ Several functions were held in the city to celebrate the occasion. According to a report which appeared in *Dawn*, an Iqbal Day meeting was held at headquarters of the Pakistan Islamic Council which was addressed by Yusuf Ismail, President Pakistan Islamic Council, Abdul Qadir of Aligarh, Sheikh Muhammad Rizvi and others. Addressing the gathering, Yusuf Ismail said that Allama Iqbal could rightly be called the father of our nation for it was he who had first dreamt of Pakistan. He observed that Allama Iqbal was a great source of inspiration to youth. While addressing the gathering Abdul Qadir said that Iqbal taught the principles of Islam in an easier language for the benefit of layman and emphasized that his teachings should be put into practice.⁷⁶

In one more gathering at Karachi, the Social Reconstruction Society celebrated Iqbal Day with full enthusiasm. The main speech on the philosophy of Allama Iqbal was delivered by M. A. Khawaja, Vice President of the Society. English translations of Allama Iqbal's poetry were also read.⁷⁷ The students of the Karachi Academy observed 'Iqbal Day' under the auspices of the Bazm-i-Adab of the Academy during which high tributes were paid to Allama Iqbal by the students and teachers of the Academy.⁷⁸

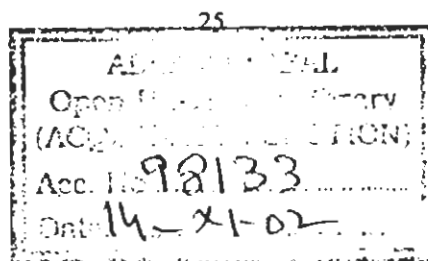
⁷⁴ "Batapur 'Iqbal Day' on Friday." *The Civil and Military Gazette*, April 22, 1948.

⁷⁵ "Iqbal Day observed in city: Great enthusiasm in Lahore," *The Daily Gazette*, April 22, 1948.

⁷⁶ "Karachi celebrates Iqbal Day," *Dawn*, April 22, 1948.

⁷⁷ "Allama Iqbal." *The Daily Gazette*, April 23, 1948.

⁷⁸ "Students observed Iqbal Day," *Dawn*, April 23, 1948.



The major gathering assembled under the auspices of Bazm-i-Iqbal at which various scholars paid tributes to Allama Iqbal. *Dawn* and *The Pakistan Times* reported that speaking on the occasion Mahr-ul-Qadri, a famous Urdu poet, called Allama Iqbal a 'Poet of Islam' and said that his whole work was devoted to the cause of Islam and humanity. Abdul Waheed in his presidential address said that Iqbal's compositions clearly revealed that he wanted equality and cordial relations amongst all ranks of Muslims of the world and hence every Muslim must keep his head above the petty issues of provincialism and other evil factors. A.D. Azhar said that Iqbal came with a programme of Islamic conception of life and it enlightened Muslim India to a great extent. The speeches were followed by playing of tunes by police and military bands. Bazm-i-Iqbal also arranged a *qawwali* function in which Mubarak Ali Fateh Ali and party, rendered into *qawwali* some of the verses of Iqbal including *Shikwah*, for nearly three hours.⁷⁹ Moreover, a grand *mushaira* was also arranged by the Bazm-i-Iqbal. Nearly 30 poets participated in the function, which was presided over by Syed Raza Ali for some time and later on conducted by Syed Ali Raza, a reputed Urdu poet.⁸⁰ The women of Karachi also celebrated Iqbal Day by arranging a function under the presidentship of Begum Fazlur Rahman.⁸¹

Iqbal Day was also celebrated in other parts of Pakistan. *The Pakistan Times* reported that in Multan, two *mushairas* were held in connection with the celebration of 'Iqbal Day' one at Emerson College and other in Multan Cantonment.⁸² *The Daily Gazette* also reported about an Iqbal Day meeting which was held at Hyderabad to celebrate Iqbal Day. Speaking on various aspects of Allama Iqbal's teachings all the orators urged the Muslims to be united and throw away un-Islamic narrow provincial spirit.⁸³

⁷⁹ "Bazm-i-Iqbal organize *qawwali*," *Dawn*, April 24, 1948.

⁸⁰ "Iqbal Day *mushaira*," *Dawn*, April 25, 1948.

⁸¹ "Women celebrate Iqbal Day: Begum Fazlur Rahman delivers Presidential address," *The Daily Gazette*, April 27, 1948.

⁸² "Iqbal Day celebrated in Multan," *The Pakistan Times*, April 30, 1948. Multan always remained an important centre of Iqbal studies and its scholars had played a leading role in understanding and interpreting the message of Iqbal especially in Southern Punjab. For details, see Asad Fiaz, "*Multan Main Iqbal Shanasi*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

Dawn reported that a grand Iqbal Day function was arranged by the Muslims based at London at the Islamic Culture Centre, London on April 21, 1948. Speaking on the occasion on behalf of Arab Community, Emir Abdul Mejid Haider, Transjordan Minister, linked Iqbal with Shakespeare and reminded that his country was deeply loved by Iqbal and one of his most beautiful poems was in praise of it.⁸⁴ Speaking on the occasion, Habib Ibrahim Rahimtoola (1912-1991)⁸⁵, the High Commissioner for Pakistan, said that Iqbal stood for certain values in human conduct and outlook which transcended all racial distinctions. His mind ranged extensively over a realm of ideas, which did not recognize any territorial or racial frontiers.⁸⁶

Besides these news-items, special articles and editorials also appeared on the occasion. *The Pakistan Times* in its editorial entitled, "Iqbal" regretted that beside the fact that Iqbal had been acclaimed as one of greatest national heroes and yet there was hardly a monument to his name apart from an unfinished tomb. The paper complained that Iqbal Day was still being celebrated under the auspices of not too resourceful private organizations and they did not know to what extent either the state or the nation was officially participating in the various Iqbal Day ceremonies. The newspaper believed that homage could be paid to his memory by providing facilities for his cultural and social values to flourish.⁸⁷

In another editorial entitled "Poet of Islam", *Dawn* reviewed the philosophical and poetic contributions of Allama Iqbal and suggested that on that occasion the people of Pakistan must reaffirm their faith in the principles that the great

⁸³ "Glowing tributes to Iqbal: Hyderabad meeting," *The Daily Gazette*, April 24, 1948

⁸⁴ "Homage paid to Dr. Iqbal at London meeting," *Dawn*, April 22, 1948. Also see, "Iqbal linked with Shakespeare: Trans Jordan Minister's homage," *The Daily Gazette*, April 23, 1948.

⁸⁵ Habib Ibrahim Rahimtoola (1912-1991); politician, industrialist, trader, diplomat, leader of Pakistan movement and a close associate of the Quaid-i-Azam; member, Food delegation, Govt. of India to UK and USA, 1946; Indian delegation, International Trade and Employment Conference, Geneva, 1947; Vice-President, Federation of Muslim Chamber of Commerce and Industry; President Young Men's Muslim Association; Bombay Muslim Students' Union 1946-47; Chairman, Bombay Provincial Muslim League Parliamentary Board for Local Bodies; Pakistan's High Commissioner in UK; Governor of Sindh, 1953-54; Governor Punjab, June-November 1954; Central Minister for Industries, 1955; Chairman Karachi Development Authority; Chairman Pakistan Red Cross Society, 1969-72.

⁸⁶ Iqbal did not recognize any racial frontiers, Rahimtoola" *Dawn*, April 23, 1948. Also see "London tributes to Iqbal," *The Daily Gazette*, April 23, 1948.

philosopher held so dear to his heart. The paper argued that his teachings would unmistakably prove a great source of strength and inspiration to all those who were engaged in the work of consolidating the political foundations of Pakistan. The paper further opined that Allama Iqbal's invaluable legacy, in the form of his dynamic and inspiring message, would always remain with the Pakistani nation in its struggle for greater achievements and for the revival of the glory of Islam.⁸⁸

Dawn published two wonderful English translations of Allama Iqbal's poems on the eve of Iqbal Day. The first was Altaf Husain's (1900-1968)⁸⁹ translation of *Jawab-i-Shikwah*, which appeared as 'The message of Iqbal'.⁹⁰ The other transliteration was Ahmed Ali's (1910-1994)⁹¹ adaptation of '*Shama-o-Shair*' under the caption 'The poet and the candle'.⁹² *The Pakistan Times* also published two English translations. The first was Victor Kieranan's 'A Mullah and Heaven' and the other was 'To the *Saqi*' by an unnamed translator.⁹³

On the eve of Iqbal Day, a couple of articles appeared in the national English dailies on the life and thought of Allama Iqbal. An interesting article contributed by

⁸⁷ Editorial, "Iqbal," *The Pakistan Times*, April 21, 1948.

⁸⁸ Editorial, "Poet of Islam" *Dawn*, April 21, 1948.

⁸⁹ Altaf Husain (1900-1968); the foremost Muslim English journalist who contributed significantly in the last phase of the Pakistan movement: joined the Bengal Education Service, 1926; Lecturer, Islamia College, Calcutta, 1926; Professor of English, Intermediate College, Chittagong, 1927; Professor & Head of English Department; Islamia College Chittagong, 1934; Principal Dhaka College, 1937-38; Director Public Information Bengal, 1943; Press Advisor, Government of India, 1943; contributed several articles on Muslim politics which appeared in *The Statesman*, *The Mussalman* and *The Star of India* under pseudonyms *Shaheed*, *Ainul Mulk* and *Archer*; Editor, *Dawn*, Delhi/Karachi, 1945-65; Central Minister for Industries and Natural Resources, 1965-68. Pubs. *India- Last Ten Year*; *And So to Pakistan*.

⁹⁰ Altaf Hussain, "The Message of Iqbal (In *Jawab-i-Shikwah*)", *Dawn*, April 21, 1948. As early as 1934, Altaf Hussain published his versified English rendering of *Shikwah and Jawab-i-Shikwah* (Altaf Hussain, *Iqbal's Complaint and Answer*, Lahore, Orientalia, 1934) which went into several editions mainly due to its quality of translation. These poems were also later translated by A.J. Arberry, Nawab S. Mahmood Ali Khan, Khushwant Singh and Raja Sultan Zahur Akhtar. The later along with English rendering, gave transliteration with comparative Urdu text. For the text, see Raja Sultan Zahur Akhtar, *Shikwah, Jawab-i-Shikwah (Representation and Reply)*, Lahore, Iqbal Academy, 1998.

⁹¹ Ahmed Ali (1910-1994); prominent essayist and novelist of Urdu and English; critic, journalist, intellectual, diplomat and English translator of the Quran. Pubs. *Muslim China: Ocean of Night*; *The Golden Tradition*; *Hamari Gali*; *Sholay*; *Qiad Khanah*; *Dilli ki Sham* (novel); co-author *Angaray*.

⁹² Ahmed Ali "The poet and the candle (*Sham-o-Shair*)", *Dawn*, April 21, 1948.

⁹³ Victor Kiernan, "A Mullah and Heaven," *The Pakistan Times*, April 21, 1948; "To the *Saqi*," *The Pakistan Times*, April 21, 1948.

Muhammad Shafi, (1911-1993)⁹⁴ entitled "Iqbal through his valet's eyes" appeared in *The Pakistan Times* containing memories of Ali Bakhsh, the faithful servant of the poet. This lengthy article throws light on different aspects of Iqbal's life. For illustration, Ali Bakhsh's joining of his service, the days when Iqbal was a lecturer, his visitors, his departure to Europe and other salient features of Iqbal's towering personality. According to Ali Bakhsh, "Iqbal was a jewel of a man. He was extremely considerate towards us who were in his entourage. We ate the food that he ate. In his house never separate meals were prepared for the servants."⁹⁵ This article is indeed a great source of first hand information about private and public life of Allama Iqbal.⁹⁶

Mumtaz Hasan's (1907-1974)⁹⁷ article, 'Iqbal: A biographical sketch,' appeared in *Dawn* gives a brief but comprehensive account of major phases of Allama Iqbal's life. The author gives vital information about his ancestors,⁹⁸ his training at *maktab*, his love of knowledge, and his career as a poet. According to author, throughout

⁹⁴ Mian Muhammad Shafi (Meem Sheen) (1911-1993); journalist, writer, politician, worker of Pakistan movement; Private Secretary to Allama Muhammad Iqbal, 1936-38; founder, Inter-Collegiate Muslim Brotherhood, 1936-38; founder-member Muslim Students Federation; reporter, *The Civil and Military Gazette*, *Dawn*, *Nawa-i-Waqt*, *The Pakistan Times*; chief reporter, *The Pakistan Times*, Lahore, 1947-50; editor, weekly *Iqdam*, Lahore; member, Punjab Legislative Assembly, 1951-55; Secretary General Muslim League Assembly Party; member, West Pakistan Assembly, 1955-58; *Majlis-i-Shoor*a, 1982. For details of other works of Muhammad Shafi on Allama Iqbal, see Muhammad Yousaf, "Iqbaliat-i-Mian Muhammad Shafi: *Tadveen wa Tahqeeq*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001.

⁹⁵ Muhammad Shafi, "Iqbal through his valet's eyes," *The Pakistan Times*, April 21, 1948. At another place Ali Bakhsh has narrated that once when the servants were served with inferior meal, Iqbal became very angry with his family and said that he could not tolerate that separate meals were served to the servants. Quoted in Muhammad Abdullah Chughtai, *Rivayaat-i-Iqbal*, Lahore, Iqbal Academy, 1989, p.74.

⁹⁶ In the later years very valuable material about Allama Iqbal appeared in the personal memoirs of renowned persons of Indo-Pakistan sub-continent. For details, see Muhammad Arshad Chudhry, "*Ap Bitiun Main Zikr-i-Iqbal (Tahqeeq, Hawashi wa Taleqat)*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000.

⁹⁷ Mumtaz Hasan (1907-1974); poet, writer, economist, banker, civil servant and Iqbalist; joined Indian Audit and Accounts Service; remained Under Secretary Government of India, 1930; Private Secretary to the Finance Minister in Viceroy's Executive Council, 1939-42; Officiating Governor, State Bank of Pakistan, 1952; Secretary Finance, 1952-59; Deputy Chairman, Planning Commission, 1959-63; Chairman Security Printing Corporation, 1955-59; National Pay Commission, 1969-72; Vice President, Iqbal Academy, 1962-70; President, Pakistan-Iran Cultural Association, 1965-70; Urdu Development Board, 1958-74; Managing Director, National Bank of Pakistan, 1962-67; Pub. *Justaju: Tribute to Iqbal*. For details of Mumtaz Hasan's services for the cause of Iqbal studies and his perception about life and works of Allama Iqbal, see Intiaz Hussain, "*Dr. Mumtaz Hasan Bahesiat Iqbal Shanas*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001.

⁹⁸ For a comprehensive review of Allama Iqbal's ancestral and family background, see Rasheedha Aftab, *Allama Iqbal aur Unkay Farzand-i-Akbar*, *Aftab Iqbal*, Karachi, Ferozsons, 1999.

his life Iqbal was a man of immense sincerity of feeling and character and in his house, every one who wanted to see him was welcome.⁹⁹

Parwaz in his article, "Iqbal: The interpreter of Islamic ideals," appeared in *Dawn* has reviewed Islamic sources of Allama Iqbal's thought and pointed out that Iqbal was a keen student of the Quran and he drank deep from that fountain. He took upon himself the Herculean task of rediscovering the Quran and to review his pristine simplicity. The writer argued that Iqbal's poetry was born of lifetime serious thinking and study of the Quranic laws and concluded that no true understanding of Iqbal was possible without understanding the Quran.¹⁰⁰

M. D. Taseer in his article "Iqbal and modern problems," appeared in *The Pakistan Times* surveyed Allama Iqbal's ideas on all major issues of his times viz., Islamic socialism, status of women and relations between East and West. According to the author, it is true that Iqbal's verses were steeped in Islamic symbols and cultural traditions, but like Islam, his message was universal. He progressed from narrow nationalism to Islamic unity, which led him to the unification and unity of humanity. He declared western knowledge to be a heritage of Muslims and himself acted as a bridge between the East and the West.¹⁰¹

M. D. Taseer seems to be justified in his assessment of Iqbal. One of the greatest Islamic scholars of recent times, Abul Hasan Ali Nadvi observes that Iqbal was the most gifted philosopher of modern East. Among the oriental intellectuals, no one could be said to have possessed the profundity of Iqbal's thoughtful of the West. He had understood unmistakably inbuilt flaws of western ideas and traditions, its imperfect, and wanting features, and the fundamental perversity of its design. He had comprehended that how contemptuously the western intellect deals with transcendental truths and felt that its decadence was primarily the outcome of the un-cleanliness of the spirit of the

⁹⁹ Mumtaz Hasan, "Iqbal: A biographical sketch," *Dawn*, April 21, 1948.

¹⁰⁰ Parwaz, "Iqbal: The interpreter of Islamic ideals," *Dawn*, April 21, 1948.

¹⁰¹ M. D. Taseer, "Iqbal and modern problems," *The Pakistan Times*, April 21, 1948.

civilization it represented.¹⁰² However, it might be pointed out, as indicated by Muhammad Usman, that besides his criticism of western society, Iqbal gave due importance to western knowledge and their academic achievements. For instance, in his *Reconstruction*, Iqbal though at some occasions criticized judgments of the western scholars, but at the same time at some places, he appreciated and seconded them and used them in illumination of his own ideas.¹⁰³ Therefore, Taseer seems quite reasonable when he observes that Iqbal declared western knowledge to be an inheritance of the Muslims.

Another important article was contributed by Javid Iqbal on "Iqbal's' conception of *Ijtihad*" which was published in *The Pakistan Times*. In this contribution, the author surveyed the problems of newly established state of Pakistan in light of Allama Iqbal's ideas and stressed about new interpretation of Islamic ideals. The author expressed his surprise that why intelligentsia felt shy to give exposition to their thought. Unconsciously, they all felt the necessity of some change, but consciously they were afraid to take it up. The author stressed that renaissance in Islam and Pakistan, must come, and if it was arrested, gagged or crushed, then we would be far doomed to remain like a stagnant pool, till the mud completely occupies its depths and water evaporates by the heat of the sun.¹⁰⁴

Although it is not possible to agree with all ideas of the author, but this writing definitely provides an interesting and thought provoking reading. In fact, by *Ijtihad*, Iqbal did not mean a total repudiation of Islamic principles but it was an endeavor within the limit of the Islamic injunctions and not against the spirit of Islam. Therefore, Iqbal adopted a balanced view. On the one hand, he did not favour the blind following and on the other hand, he refrained from supporting such type of *Ijtihad* that could lead to mere pandemonium.¹⁰⁵ Nevertheless, some scholars share several ideas of Javid Iqbal.

¹⁰² Syed Abul Hasan Ali Nadvi, *Glory of Iqbal*, translated from Urdu by Muhammad Asif Kidwai, Lahore, Progressive Books, 1977, p.46. Also see M. Riaz, "Violent Protests Against the West in Iqbal's Lyrical Poetry," *Iqbal Review*, Vol.30-31, no.3, 1, October 1989-April 1990, pp.105-128.

¹⁰³ Muhammad Usman, *Fikar-i-Islami ki Tashkeel*, Lahore Sang-i-Meel Publications, 1987, p.12.

¹⁰⁴ Javid Iqbal, "Iqbal's conception of *Ijtihad*," *The Pakistan Times*, April 21, 1948. Javid's ideas remained focused on the same line of argument in the following years too. For instance, see Javid Iqbal, "The Problem of Implementing Iqbal's Ideas in Pakistan," *Iqbal's Review*, Vol.40, No.1, April 1999, pp.11-20.

¹⁰⁵ Syed Assad Gillani, *Tasavvurat-i-Iqbal*, Lahore, Ferozsons, Ltd., 1991, p.111.

For instance, Muhammad Yousaf Ghoraya believes that a major portion of Iqbal's contributions deals with *Ijtihad* related with construction of a modern Islamic state and establishment of its institutions. Ghoraya argues that now a parliament has the right to exercise *Ijtihad* and maintains that *Reconstruction* is the biggest collection of Iqbal's *Ijtihad*.¹⁰⁶ Inam-ul-Haq Kasur has very appropriately concluded that by *Ijtihad* Iqbal meant an attempt to live according to the teachings of the Quran and *Sunnah*.¹⁰⁷ It may also be pointed out that Allama Iqbal not only presented mere ideas on *Ijtihad* but also tried to establish an academy of Ulema at Darul Islam, Pathankot to codify Islamic *Fiqh* according to modern needs that could be enforced in an ideal Islamic state.¹⁰⁸

Aziz Ahmed's (1913-1978)¹⁰⁹ article entitled "Iqbal: Philosopher and politician" which appeared in *Dawn* dealt with all major aspects of Allama Iqbal's thinking and political views. Presenting his main theme, the author states that, to Iqbal the true religion is Islam, the best organization is the universal Islamic polity and structure, and the fittest leader of humanity is the Muslim *millat*. The author believes that Iqbal was thus inspired by a world-wide Islamic state of a unified Muslim *millat* no longer divided by racist or territorial considerations. The writer explained that the *millat* is a free and solid brotherhood, with *Ka'ba* as its centre, knit together by the love of Allah and the doctrine of the Holy Prophet (SAW). The author stressed that Iqbal lamented the separatist tendencies and had Iqbal been alive, he would have been ashamed of a Pakistan torn between Bengalis, Punjabis, Baluchis, Sarhadis, Sindhi, and Kashmiris.¹¹⁰

¹⁰⁶ For details, see Muhammad Yousuf Ghoraya, *Iqbal Aur Ijtihad*, Lahore, Ferozesons, 1989.

¹⁰⁷ Inamul Haq Kasur, *Iqbaliyat Kay Chand Khushay*, Quetta, Qureshi Publications, 1988, pp.162-163.

¹⁰⁸ For details, see Assad Gillani, *Iqbal, Darul Islam aur Pathankot*, Lahore, Islami Academy, 1978.

¹⁰⁹ Aziz Ahmed (1913-1978); novelist; short story writer; historian; critic; translator; researcher; poet, educationist; and civil servant; remained associated with Usmania University, Hyderabad Daccan, Central Information Department, Karachi and Oriental School at London. Pubs. *Studies in Islamic Culture in Indian Environment; Intellectual History of Islam in India; Aisi Bulandi Aisi Pasti; Iqbal aur Pakistani Adab; Raqs-i-Natamam; Bikar Din Bikar Ratin, Iqbal N'ai Tashkil*.

¹¹⁰ Aziz Ahmed, "Iqbal: Philosopher and politician," *Dawn*, April 21, 1948. For a detailed survey of Allama Iqbal's concept of *millat*, see Muhammad Munawwar, *Iqan-i-Iqbal*. Lahore, Iqbal Academy, 1996, pp.122-168.

Other Iqbal scholars also support the author's views. A. F. M. Abdul Haq maintains that according to Iqbal, the paramount social order is the Muslim *millat*, based on the unity of God and sameness of human beings. He further mentions that Iqbal was motivated by the visualization of a worldwide Islamic state, not alienated by territorial or racial considerations. The *millat* is free and rock-solid Muslim unity, with *Ka'ba* as its spiritual centre, bound together by the affection of Allah and loyalty to the Holy Prophet (SAW).¹¹¹

F. A. Siddiqi (d.1978)¹¹² discussed in detail the verse of Allama Iqbal in his article, "Poetic art of Allama Iqbal" appeared in *Dawn*. In this attempt, the writer mainly dealt with mood of his age, forces of revivalism, poetry with a purpose, his conception of art, his imagination, his expression and place of nature in his poetry. According to author, Iqbal was miles ahead of his fore runners in devising novel models or expressions. Even the most intricate and esoteric ideas had been given by him a lucid apparel of words like a master milliner. His command over the language covering his compressed thought and his cryptic symbolism were without a parallel in the history of Urdu literature.¹¹³ Siddiqi concluded by stating that Iqbal had introduced the Urdu language with the smiles and metaphors, which never struck any other mind.¹¹⁴

As a matter of fact, in the midst of his diverse pursuits, poetry was Iqbal's life time passion. There is no doubt that he disliked to be known as a mere poet but at the same time he used the poetic art bestowed to him by the Creator, to communicate his fiery ideas to his countrymen. Hadi Hasan has rightly observed that "no poet, not even Milton, ever took his art more seriously than Iqbal did none, not even Shelley.... claimed for it a service of a more far reaching purpose."¹¹⁵ According to Mateen-ur-Rahman, Iqbal was in fact not satisfied with the prevalent poetic trends, ideas, and practices of his

¹¹¹ A.F.M. Abdul Haq, "Iqbal and Internationalism," *Iqbal Review*, Vol.III, No.1, April, 1962, p.2.

¹¹² Fazal Ahmad Siddiqi (d.1978); journalist; remained editor of *Dawn* (Urdu) Karachi and Information officer of Karachi municipality.

¹¹³ For a study of Iqbal's symbolism, see Abdul Mughni, *Tanveer-i-Iqbal*, Lahore, Maktabah-i-Tameer-i-Insaniyat, 1990, pp.113-128.

¹¹⁴ F. A. Siddiqi, "Poetic art of Allama Iqbal," *Dawn*, April 21, 1948.

¹¹⁵ Hadi Hussain, "Conception of poetry and the poet," in Hafeez Malik, ed., *Iqbal: Poet-Philosopher of Pakistan*. New York, Columbia University press, 1997, p.327.

age and he did not want to be associated with them. In reality, when Iqbal used to deny being a versificer, actually he desired to emphasize that he had nothing in common with that dead verse of East, which led to pessimistic attitude.¹¹⁶

Abdullah Anwar Beg (1907-1996)¹¹⁷, in his article "Iqbal: The poet of the East" appeared in *The Civil and Military Gazette* examined the major contributions of Allama Iqbal. He maintained that the real object of Iqbal's poetic works was the internal re-generacy of Muslims as a self-respecting independent people. As a rhymester, Iqbal served Muslim India with his life-giving message, and as a theorist, he helped to interpret the Islamic system of thought as it worked through out the centuries. Beg highlighted that the whole range of poetry covered by Iqbal in his works of high value, fundamentally dealt with such important principles and aspects of human life as the doctrine of the self-struggle for existence, and the influence of environment, life in danger, the immortality of the soul, individual freedom and society, the new social and political problems of the Muslim world and the international federation and security of the Muslim nations. The author pointed out that Iqbal had judiciously dealt with all those problems in his highly impressive poetic style, which while closely followed the best models set by the masters of Urdu poetry. He also brought into light all that was good and beautiful in the poetry of the Persian masters of verse- from Saadi and Hafiz to Qaani, as one can see from his inspiring poems such as *Naghma-i-Anjum* and *Naqai-Sayyar-i-Man*, which were modern in spirit and style.¹¹⁸

Beg has correctly highlighted poetic genius of Iqbal. Describing Iqbal as a poet, Faiz Ahmed Faiz once observed that even though Iqbal was a theorist, a sage, an

¹¹⁶ Mateen-ur-Rahman Murtaza, *Iqbal ka Nazria-i-Fun aur Dusaray Mazameen*, Lahore, Universal Books, 1989, pp.13-30. For an excellent review of poetic artistry of Iqbal, see M. A. Farooqi, "The Poetic Art of Iqbal," *Iqbal Review*, Vol.II, No.3, October 1961, pp.24-50. For a good selection of verses of Iqbal establishing his status as a poet with comprehensive explanation; see Sufi Ghulam Mustafa Tabassum, *Sharah Sad Shair-e-Iqbal*, Lahore, Markazi Urdu Board, 1977.

¹¹⁷ Mirza Abdullah Anwar Beg (1907-1996); journalist, writer, lawyer, worker of Pakistan movement; founder-President of Majlis-i-Kabeer Pakistan, 1938; General Secretary City Muslim League, Lahore; remained associated with *The Muslim Outlook*, *The Tribune* and *The Eastern Times*; later practiced at High Court and Supreme Court. Pubs. *The Passing Caravan*; 1937; *The Poet of the East*, 1939; *An Introduction to Persian Literature*, 1942; *Since Our Fall: Tameer-i-Nau..*

¹¹⁸ Abdullah Anwar Beg, "Iqbal: The poet of the East," *The Civil and Military Gazette*, April 21, 1948.

evangelist and even a preacher but what gave genuine strength and expressiveness to his message was his poetry. Faiz pointed out that the ultimate theme that Iqbal arrived at was the world of man- man and universe, man in opposition to the universe, man in the universe or man in relation to the universe. "In this great theme which elevates the verse of Iqbal, towards the end of his days, from the beautiful to the sublime," Faiz concluded.¹¹⁹

A survey of the articles appeared in the English dailies on eve of Iqbal Day in 1948 reveals that they were mainly focused on exploring lyrical talents of Iqbal, reviewing his philosophical inspirations and providing some biographical information about him. Comparatively speaking, the attempts made by Muhammad Shafi and Abdullah Anwar Beg excels from others and could be termed as genuine additions to Iqbal studies. Surprisingly, no other article on life and work of Iqbal appeared in rest of the year, a trend which remained in vogue in the following years too. However, some Iqbal related news items continued to appear in different papers at various intervals, which are described below.

On May 4, 1948, *The Pakistan Times* published a delayed report sent by Victor Gordon from London regarding inaugural meeting of the Majlis-i-Iqbal on Iqbal Day. The correspondent reported that it took the form of an 'at home' at the Islamic Cultural Centre in London on April 21, when Habib Ibrahim Rahimtoola, the society's patron, presided over a distinguished gathering of nearly three hundred persons which included representatives of all the Muslim countries as well as many British scholars, writers and critics.¹²⁰ In his inaugural speech, Rahimtoola said that Iqbal's works bore ample signs of his vast mental horizon as his mind ranged extensively over a realm of ideas which did not recognize any territorial frontiers. He also referred to the English translations of the poet's works and observed that Iqbal's students and admirers felt

¹¹⁹ Faiz Ahmed Faiz, "Iqbal: The Poet" in *Speeches & Articles: Iqbal Day, 1956, Karachi*, Karachi, Old Ravians Association, 1967, pp.23-29.

¹²⁰ "Iqbal Day in London: Many tributes to Pakistan's poet." *The Pakistan Times*, May 4, 1948.

deeply grateful to their translators for enabling others to share the joy, stimulation and the inspiration, which they had found in Iqbal's works.¹²¹

It was followed by recitations from Iqbal's works and short speeches paying tributes to the poet and his works were made by several scholars and diplomats. The evening concluded with a speech of thanks by Abdullah Yousaf Ali, president of Majlis-i-Iqbal, for the honour that had been accorded to the society by such distinguished support at its inaugural meeting.¹²² Another report, which appeared in *The Pakistan Times* on May 11, 1948, supplemented that the BBC recorded the proceedings of the meeting and extracts from them were put out in their eastern service in a half-hour magazine programme that was broadcasted on the next day.¹²³

On May 21, 1948 a news item appeared in *The Pakistan Times* which stated that under the auspices of the Literary Circle of Royal Pakistan Air Force College, Risalpur, Iqbal Day was celebrated with Flight Lieutenant M. I. Malik in chair. The proceedings were opened with a recitation from the Quran followed by an address by the President. A number of papers were read on the different aspects of Iqbal's message. The meeting was well attended and ended after prayers for Allama Iqbal.¹²⁴

One more news was published on May 25, 1948 in *The Pakistan Times* stated that at a gathering in the Dhaka Secretariat held on May 18 with Choudhry Habibullah Bahar, Public Health Minister in the chair, Iqbal Committee appointed a sub-committee consisting of Dr. Hasan, Vice-Chancellor, Dhaka University, Prof. Kasir and five other members. The sub-committee had been authorized to frame rules and regulations for the smooth working of East Pakistan branch of Iqbal Academy and select suitable site for opening its office in Dhaka.¹²⁵ On June 9, 1948, a report appeared in *The Pakistan Times*, which stated that under the auspices of Majlis-i-Iqbal, a meeting would

¹²¹ *Ibid.*

¹²² *Ibid.*

¹²³ "Iqbal Day celebrations in London," *The Pakistan Times*, May 11, 1948.

¹²⁴ "Risalpur celebrates Iqbal Day," *The Pakistan Times*, May 21, 1948.

¹²⁵ "Iqbal Academy in Eastern Pakistan," *The Pakistan Times*, May 25, 1948.

be held on June 10 in the staff room of the Government College, Lahore under the presidentship of Hasan Askari, in which Akhtar Razi would read a short story.¹²⁶

On June 27, 1948 a letter written by Ishtiaq Ahmad Lari was printed in *The Pakistan Times* in which he felicitated the Government of Pakistan on its happy decision to establish an 'Iqbal Academy' in Lahore. He observed that with the advent of Pakistan, it was indeed our first duty to pay our grateful homage to that great seer who had first conceived a separate and sovereign homeland for Muslims, and which, it was his faith, could alone ensure the preservation and growth of Islamic thought and culture. The writer viewed that the scheme of proposed Academy was laudable indeed, and had enormous possibilities as it could provide a unique opportunity for a systematic and constructive study of Iqbal. The author stressed that we had inherited from Iqbal a code of conduct and a way of life, and it should now be our proud privilege to live up to his cherished ideals. A continued interest in his writings and speeches would ever lead to the discovery of newer meanings with fresh vigour and greater vitality. The writer concluded that a nobler monument, therefore, to perpetuate and illuminate the various facets of his genius could hardly be built.¹²⁷

The ideas of Allama Iqbal were also referred in course of internal politics of Punjab when *The Civil and Military Gazette* on July 17, 1948 published a press statement issued by Sardar Rashid Ahmed, President and Sardar Muhammad Zafrullah, Secretary of the Lahore Muslim League Workers Board, in which they appealed to Muslim Leaguers to assist them in forming a group within the League which would work for the establishment in Pakistan of the type of state as envisaged by Allama Iqbal.¹²⁸

The Pakistan Times informed on September 26, 1948 that Iqbal Memorial Football Tournament would be held during the first week of October.¹²⁹ On October 6,

¹²⁶ "Majlis-i-Iqbal," *The Pakistan Times*, June 9, 1948.

¹²⁷ "Ishtiaq Ahmed Lari, "Letter to editor: Iqbal Academy," *The Pakistan Times*, June 27, 1948.

¹²⁸ "Pakistan as envisaged by Iqbal: New League group's aim," *The Civil and Military Gazette*, July 17, 1948.

¹²⁹ "Iqbal Memorial Football Tournament," *The Pakistan Times*, September 26, 1948.

1948, the paper notified that the Iqbal Memorial Football Tournament, which was to be held during the first week of October had been postponed till October 20.¹³⁰

On November 3, 1948 *The Pakistan Times* published a very interesting and exclusive interview of one of Allama Iqbal's old associates, Shiekh Abdul Qadir. In the course of his dialogue, he described the double storeyed small house inside Bhatti Gate, Lahore, where Iqbal spent his early youth, as a place of historical and national importance and suggested that some Iqbalites should come forward and buy the place to preserve it for posterity as a national asset. With scintillation in his eyes, Abdul Qadir recalled that several poems of *Bang-i-Dara* were intimately connected with this place. For instance he added, the poem *Zahid aur Rindi* which begins with '*Ik Maulvi Sahib Ki Sunata Hun Kahani*' is a true portrayal of Iqbal's neighbour, Moulvi Baqir Ali, who was highly critical of his views on Islam.¹³¹

Recalling the early days of Iqbal's youth, Abdul Qadir told that the poet used to sit for long hours in a room on the upper storey of this house on a *durie*, reclining against a back-pillow. Ali Bakhsh used to cook his food and serve him with *hookah* at frequent intervals. He proposed that it would be good if it could be arranged for Ali Bakhsh to stay there so that he could tell visitors how the great poet-philosopher lived his early life in that house. The *hookah* that he used to smoke, perhaps, could also be kept there. Concluding, he said "Let us not forget our duty to posterity regarding Iqbal who has so much inspired the modern youth of Islam."¹³²

On December 17, 1948, *The Pakistan Times* published a sports report, which stated that Muslim Sports Reds trounced Universal Club 'B' by five goals to nil in the Iqbal Memorial Football Tournament, which commenced in the University Ground at Lahore before a large crowd.¹³³ Continuing the coverage of the tournament, *The Pakistan Times* informed on December 21, 1948 that the Universal Football Club, Lahore, were

¹³⁰ "Iqbal Memorial Football Tournament," *The Pakistan Times*, October 6, 1948.

¹³¹ "Abdul Qadir appeals for preservation of Iqbal's house," *The Pakistan Times*, November 3, 1948.

¹³² *Ibid.*

¹³³ "Iqbal Memorial Football Tournament," *The Pakistan Times*, December 17, 1948.

awarded a walk-over in the tournament as Muslim Sports 'Reds', failed to turn up.¹³⁴ On December 27, 1948, the paper communicated that Bata Sports Club qualified for the semi final of the tournament when they defeated Mughal Club by three goals to one and with that report, the press coverage of Iqbal related activities for the year 1948 ended.¹³⁵

¹³⁴ "Iqbal Memorial Football Tournament," *The Pakistan Times*, December 21, 1948.

¹³⁵ "Bata qualified for Iqbal Memorial Soccer Semi Final," *The Pakistan Times*, December 27, 1948.

In order to encourage 'research work on the teachings and philosophy' of Allama Iqbal, the Punjab Government established an Iqbal Academy in May 1950. With the passage of 'Iqbal Academy Act' by the Constituent Assembly of Pakistan aiming at establishment of an Iqbal Academy at federal level, the earlier organization was renamed as Bazm-i-Iqbal. Since then both institutions are working separately at federal and provincial levels.¹ However, a survey of the English dailies has revealed that a private society under the name of 'Iqbal Academy' was founded much earlier at Lyallpur (now Faisalabad). Reporting of its proceedings begins the press coverage of Iqbal related activities for the year 1949. On January 16, 1949, *The Pakistan Times* informed that a meeting of the 'Iqbal Academy' was held in the Town Hall, Lyallpur with Mir Abdul Qaiyum in chair. Addressing the gathering, Malik Faizullah Khan gave a demonstration of ancient coins and briefed the audience of the part played by coins in history. Ch. Manzoor Ahmed Manzoor and Khaleeq Qureshi read poems while Ghulam Rasul Tanveer read out a 'one act play'.²

On February 5, 1949 reporting about weekly gathering of the Iqbal Academy, Lyallpur, *The Pakistan Times* informed that the meeting was held in the Municipal Hall under the presidentship of Shaikh Abdur Rauf. According to the report, Malik Faizullah Khan gave a brief sketch of the history of coins and Ahsan Ismail Siddiqui, Manzoor and Khalid recited their poems. Then the audience participated in a discussion on the subject of History.³ On February 19, 1949 another description of the weekly meeting of Iqbal Academy held in the Town Hall, Lyallpur appeared in *The Pakistan Times* which told that Prof. Hamid read a paper on 'Brief History of the Fire-arms' while Ch. Manzoor Ahmed Manzoor and Malik Abdul Haq Kamil recited their poems.⁴

¹ For details, see Ghulam Hussain Zulfiqar, *Tarikh Bazm-i-Iqbal: 1950 ta 2000*, Lahore, Bazm-i-Iqbal, 2000.

² "Iqbal Academy meeting at Lyallpur," *The Pakistan Times*, January 16, 1949.

³ "Iqbal Academy meeting," *The Pakistan Times* February 5, 1949.

On February 22, 1949 an interesting proposal regarding renaming of West Punjab as 'Iqbalistan' appeared in *The Civil and Military Gazette*. One, Muhammad Muslim of Lahore, in his letter to the editor, observed that with the division of the country, the province of Punjab was also partitioned, and the East Punjab of India and the West Punjab of Pakistan had no inter-relation, as each was an independent region of a separate state. Again, the writer continued, the name of Punjab was given to the province because of the *Punj Ab* (Five Rivers) flowing in the land. Now the position was different as at best only three rivers flow in the province. Therefore, the province ought now be given a suitable name. In this regard, the writer pointed out that it was Allama Iqbal, a distinguished native of the Punjab, who first conceived Pakistan and set the ball rolling for its realization. He, therefore, suggested that as a very humble contribution to his memory 'West Punjab' might be renamed as 'Iqbalistan'.⁵

On March 1, 1949, a report appeared in the *The Civil and Military Gazette*, Karachi that revealed that Fatimah Jinnah (1893-1967)⁶ would perform the opening ceremony of the Iqbal Day celebrations to be held at Lahore on April 21. It was further stated that Muhammad Allouba Pasha, the Egyptian Ambassador in Pakistan, would preside over the first sitting and Marshal Shah Wali Khan, the Afghanistan's Ambassador in Pakistan would preside over the second sitting. Moreover, a '*mushaira*' would also be held in which prominent Urdu poets would take part.⁷

The Pakistan Times informed on March 17, 1949 that arrangements were being made in Lahore to celebrate 'Iqbal Day' on April 20 and 21 in a befitting manner.

⁴ "Iqbal Academy meeting," *The Pakistan Times*, February 19, 1949.

⁵ Muhammad Muslim, "Letter to editor: 'Iqbalistan'," *The Civil and Military Gazette*, February 22, 1949.

⁶ Fatimah Jinnah (1893-1967); sister of Quaid-i-Azam known as *Madar-i-Millat* (Mother of the Nation); politician, social worker and leader of Pakistan movement, born at Karachi and educated at Bombay and Calcutta; started practice as a dentist, 1923; abandoned practice and lived with Quaid-i-Azam after his wife's death, 1929; participated in League Lucknow session, 1937; supported Quaid-i-Azam in his political activities; member, Council AIML, 1939-47; Bombay Provincial Muslim League, Women's sub-committee, AIML, 1938; attended League annual session from 1940 onwards; organized women in favour of Muslim League; arrived at Karachi with Quaid-i-Azam, August 7, 1947; visited East Pakistan, 1948; looked after Quaid-i-Azam during his last illness; toured East Pakistan to popularize Muslim League, 1954; became a symbol of democracy; Presidential candidate of Combined Opposition Parties against Ayub Khan, 1964-65; campaigned for restoration of democracy, for direct polls and for a parliamentary system; died at Karachi, buried within the precinct of Quaid-i-Azam's mausoleum. Pub. *My Brother*.

According to the paper, a grand symposium would be held on the occasion to which famous poets from Pakistan and India had been invited. It was added that plans were being made for seating accommodation of 100,000 people and the main gate of the Lahore Fort, facing the Badshahi Mosque, would form picturesque background for the dias.⁸

On April 7, 1949, *The Pakistan Times* informed that a meeting of the Foundation Committee of the Iqbal Academy would be held at Karachi on April 15, to finalize the scheme for the establishment of the Academy. Giving the background, the paper disclosed that the Committee, which was appointed following the provision in 1948's budget of one lac rupees for that purpose, drew up a scheme under the belief that the Government would pay to the Academy an annually-recurring grant of one lac rupees. But the Government could not agree to that proposal. Apart from one lac rupees provided for in last year's budget, the Government had agreed to pay annually Rs.25,000/- and that had necessitated a radical change in the scheme prepared by the Foundation Committee. Therefore, the meeting would now re-examine the scheme in the light of limited financial resources available and consider the question of raising funds by public appeals.⁹

The Civil and Military Gazette, Karachi and *The Pakistan Times* gave additional information about preparations going on in Lahore for Iqbal Day in their issue of April 10, 1949. They stated that the arrangements were in full swing and *pindals* and *shamianas* to accommodate about a hundred thousands of people were being erected at the Gol Bagh. The papers further informed that the Iqbal Day which was being celebrated under the auspices of the PMSF, among others would be attended by Khawaja Shahabuddin (1898-1977)¹⁰, Central Minister for Interior, Information and Broadcasting

⁷ "Iqbal Day celebration in Lahore," *The Civil and Military Gazette*, Karachi, March 1, 1949.

⁸ "Iqbal Day in Lahore", *The Pakistan Times*, March 17, 1949.

⁹ "Establishment of Iqbal Academy: Committee meeting on April 15," *The Pakistan Times*, April 7, 1949.

¹⁰ Khawaja Shahabuddin (1898-1977); politician, diplomat, worker of Pakistan movement; Central Minister for Information, Refugees and Rehabilitation, 1948-51; Governor NWFP, 1951-54; Pakistan envoy to Saudi Arabia, 1955; to Egypt 1958; to Nigeria, 1960-62; Central Minister for Information and Broadcasting, 1965-69.

and Khan Abdul Qaiyum Khan(1901-1981)¹¹, Premier of the Frontier Province. It was further revealed that there would be two open sittings of Iqbal Day. Special sessions for reading of papers on various aspects of Iqbal's poetry by eminent scholars would also be held. A *mushaira* was also being arranged on April 22 in which renowned poets were expected to attend.¹²

News about Iqbal Day meeting arranged at Lahore continued to appear in the following days. *The Pakistan Times* informed on April 12, 1949 that Fatimah Jinnah would leave for Lahore on April 18 by the Pakistan Mail, arriving there on the evening of April 19, to inaugurate the Iqbal Day celebrations to be held in Lahore on April 21.¹³ On April 14, 1949, the paper disclosed that Khawaja Shahabuddin would preside over one session of the Iqbal Day celebrations on April 21 arranged by the Central Iqbal Committee. It was further informed that the two sittings of the meeting would be presided over by Chaudhry Ghulam Abbass and Sardar Muhammad Ibrahim Khan, President Azad Jammu and Kashmir (AJK) Government respectively.¹⁴

Report about meeting of the Foundation Committee of Iqbal Academy which was held on April 16, 1949 under the chairmanship of Fazlur Rahman (1905-1966)¹⁵, the Central Education Minister and attended by Malik Feroze Khan Noon (1893-1970)¹⁶, I. H. Qureshi (1903-1981)¹⁷, Maulvi Abdul Huq (1870-1961)¹⁸, Dr. M. Hasan

¹¹ Khan Abdul Qaiyum Khan (1901-1981); lawyer and politician; member Indian Legislative Assembly, 1937-46; Chief Minister NWFP, 1947-53; Central Minister for Food and Agriculture, 1953-54; President, Pakistan Muslim League, 1957-58; member National Assembly, 1972-77; Interior Minister 1972-77; Pub. *Gold & Guns on the Pathan Frontier*.

¹² "Preparations for 'Iqbal Day'," *The Civil and Military Gazette*, Karachi, April 10, 1949; "Iqbal Day preparations in full swing," *The Pakistan Times*, April 10, 1949.

¹³ "Miss Fatima Jinnah to inaugurate Iqbal Day," *The Pakistan Times*, April 12, 1949.

¹⁴ "Shahabuddin to preside at Iqbal Day meeting," *The Pakistan Times*, April 14, 1949.

¹⁵ Fazlur Rahman (1905-1966); politician, writer and worker of Pakistan movement; Advocate Dhaka High Court, 1934-37; Fellow Calcutta University, 1938-47; member Bengal Legislative Assembly, 1937-46; Council AIML; Working Committee, Bengal Provincial Muslim League, 1944; Chief Whip Government of Bengal 1943; Revenue Minister of United Bengal in Suharwardy Cabinet, 1946; First Central Minister of Education, Interior, Information and Broadcasting, 1947-53; convener, All Pakistan Educational Conference, 1947; President, Pakistan Historical Society, Karachi, 1950-66; Pubs. *New Education in the Making of Pakistan*, 1953; *Pakistan One & Invisible*, 1960; Also rendered into English Shibli Noumani's *Seeratul Nabi* (SAW).

¹⁶ Malik Feroze Khan Noon (1893-1970); lawyer, politician and worker of Pakistan movement; Health Minister Punjab 1926; member, Viceroy's Executive Council 1941-45; Minister for Defence 1942-45; member, Pakistan Legislative Assembly 1947-50; Governor, East Pakistan 1950-53; Chief Minister Punjab

and M. A. Latif appeared in all major newspapers. *The Civil and Military Gazette*, Karachi, *The Pakistan Times* and *The Civil and Military Gazette*, Lahore reported that the Committee decided that the sum of one lac rupees made available by government for the establishment of Iqbal Academy should be invested and the income from the investment along with a recurring grant of Rs.25, 000/- made by the government should be utilized for the object of popularizing the philosophy and poetry of Iqbal in and outside Pakistan.¹⁹ The Committee also approved the suggestions of institution of two fellowships for research on Iqbal- at Punjab and Dhaka Universities each; institution of Iqbal Memorial Lectures at the Pakistan Universities to be delivered by outstanding scholars on various aspects of Iqbal's works; and translation of Iqbal's works into Bengali, English and Arabic and of his Persian poetry into Urdu.²⁰

The Committee also decided that a prize of Rs.1,000/- should be awarded on all Pakistan basis to an outstanding literary contribution on Iqbal. Similarly, an annual prize of Rs.200/- should be awarded to the best input on Iqbal from students in Pakistani colleges and Rs.100/- to the best effort from students in Pakistani schools; and to facilitate research on Iqbal, a nucleus of a library on Islamic literature should be set up at

1953-55; Foreign Minister of Pakistan, 1957-58; Pubs. *Canada and India; Wisdom From Fools; Scanted Dust; From Memory*.

¹⁷ Ishtiaq Hussain Qureshi (1903-1981); historian, educationist, intellectual, writer, politician; Professor of History, Delhi University, 1943-47; Punjab University, 1948-49; member, Pakistan Constituent Assembly, 1947-54; Deputy Minister of Interior, Information, Rehabilitation, 1949-51; State Minister of Education and Rehabilitation 1951-54; visiting Professor Columbia University, 1955-60; Vice Chancellor, Karachi University, 1961-71; Chairman, Pakistan Institute of International Affairs, 1947-71; President, Pakistan Political Science Association, 1951-72; President Pakistan Historical Society, 1967-76; founder-Chairman, Pakistan Academy of Letters, 1979; Pubs., *The Development of Islamic Culture in India; The Pakistani Way of life; The Administration of the Sultanate of Delhi; The Muslims Community of the India & Pakistan sub-continent: A Brief Historical Analysis, The Administration of the Mughul Empire; Ulema in Politics; The Struggle for Pakistan; Akbar: The Founder of the Mughal Empire*.

¹⁸ Abdul Haq (Baba-i-Urdu) (1870-1961); writer, researcher, critic, sketch writer, linguistic; headmaster, Asfia School, Hyderabad Deccan; joined Bureau of Translation, Hyderabad; Principal, Osmania College Aurangabad; head, Department of Urdu, Osmania University, 1930; founder, Urdu College, Karachi, 1949; founder-President, Anjuman-i-Taraqqi-Urdu, Pakistan, 1950-61. Pubs. *Marhum Dilli College; Chand Ham Asr; Muqadmat-i-Abdul Haq; Muqalat-i-Abdul Haq*.

¹⁹ "Iqbal's philosophy to be popularized: Academy's decision," *The Civil and Military Gazette*, Karachi, April 17, 1949; "Iqbal Academy Committee meets: Programme approved," *The Pakistan Times*, April 19, 1949; and "Foundation Committee of Iqbal Academy passes 8 [Eight] resolutions," *The Civil and Military Gazette*, Lahore, April 19, 1949.

²⁰ *Ibid.*

Karachi.²¹ The Committee also resolved that Radio Pakistan should be requested to give prominence to Iqbal's poetry and philosophy in its broadcast programmes; Provincial and Central Text Books Committees should be requested to include adequate selections from Iqbal's works in all Urdu and Persian textbooks; and Iqbal's grave should be declared a protected monument.²²

The Pakistan Times informed on April 19, 1949 that preparations were in progress to celebrate 'Iqbal Day' on April 21 at Railway Institute, Sukkur under the auspices of Anjuman Farogh-i-Adub, Sukkur. Distinguished poets from various parts of Sind were expected to participate.²³ To commemorate the seventeenth death anniversary of Allama Iqbal, several programmes were arranged through out Pakistan and abroad whose proceedings were prominently carried in the English newspapers.²⁴ The biggest function, which was given wide coverage in national dailies, was arranged at Lahore under the auspices of PMSF where Fatimah Jinnah was the chief guest. She left Karachi on April 18, 1949 by Pakistan Mail for Lahore to inaugurate the Iqbal Day celebrations.²⁵ *Dawn* and *The Civil and Military Gazette*, Lahore reported that on her way to Lahore, she was given big ovations at various railway stations. Addressing a big gathering at Hyderabad railway station, she appealed for unity and solidarity among the people to make Pakistan a strong and a prosperous country.²⁶ Similarly, at Cantonment railway station, Multan a number of people received her including prominent women of the area.²⁷

Lahore accorded a rousing reception to Fatimah Jinnah on her arrival. The PMSF had already planned to give a warm reception on her arrival at Lahore railway station.²⁸ Long before the arrival of train, a huge crowd gathered at the platform. The

²¹ *Ibid.*

²² *Ibid.*

²³ "Iqbal Day preparations in Sukkur," *The Pakistan Times*, April 19, 1949.

²⁴ For details, see "Iqbal Day celebration in Pakistan," *Dawn*, April 21, 1949.

²⁵ "Miss Jinnah leaves for Lahore," *The Civil and Military Gazette*, Karachi, April 19, 1949.

²⁶ "Miss Jinnah given ovation at Hyderabad," *The Civil and Military Gazette*, Lahore, April 19, 1949; and "Rousing reception of Miss Fatima Jinnah at Hyderabad station," *Dawn*, April 20, 1949.

²⁷ "Reception to Miss Jinnah," *Dawn*, April 23, 1949.

²⁸ "Miss Jinnah arriving in Lahore today," *The Pakistan Times*, April 19, 1949; "Miss Jinnah to open Lahore Iqbal Day," *The Civil and Military Gazette*, Karachi, April 19, 1949; "Miss Fatimah Jinnah to

enthusiasm was heightening because it was her first visit to Punjab capital after the death of her brother, the Quaid-i-Azam. As the train steamed in, more than 10,000, persons greeted their guest with the slogans of '*Khatoon-i-Pakistan Zindabad*' and '*Quaid-i-Azam Zindabad*'.²⁹ Apart from the representative of the PMSF, several provincial League leaders and delegates of the various women organizations were present at the reception. Present on the occasion were Mumtaz Daultana (1916-1995)³⁰, Abdul Bari (1895-1968)³¹, newly elected President of the West Punjab Muslim League, Syed Maratib Ali (1883-1961)³², Wilayat Ali Khan (1919-1981)³³, General Secretary, West Punjab Muslim League; Daood Ghaznavi (1895-1963)³⁴, Mubarik Ali Shah, Zia-ul-Islam (1911-1971)³⁵,

inaugurate Iqbal Day meeting in Lahore", *The Civil and Military Gazette*, Lahore, April 19, 1949; and "Fatimah Jinnah to inaugurate Iqbal Day in Lahore," *Dawn*, April 19, 1949.

²⁹ "Miss Fatimah Jinnah arrives in Lahore," *The Pakistan Times*, April 20, 1949.

³⁰ Mian Mumtaz Muhammad Khan Daultana (1916-1995); lawyer, politician, worker of Pakistan movement; member, Punjab Legislative Assembly, 1943-45; General Secretary, Punjab Muslim League, 1944-47; President, Punjab Muslim League, 1948; Finance Minister, Punjab, 1947; Chief Minister, Punjab, 1951-53; Defence Minister Pakistan, 1957; President, Council Muslim League, 1966-72; member, National Assembly, 1970; Pakistan Ambassador in England, 1972-78.

³¹ Mian Abdul Bari (1895-1968); politician and prominent worker of Pakistan movement; participated in the *Hijrat* movement; Foreign Minister, Exile Government of Raja Mehendra Pratap; President Lyallpur District Muslim League, 1942-46; Chairman, Reception Committee Lyallpur Muslim League Conference, April 1942; President, West Punjab Muslim League, 1949; member, Punjab Legislative Assembly, 1951; member, National Assembly, 1962.

³² Syed Maratab Ali (1883-1961); businessman, social activist, contractor, industrialist; member, Amir of Kabul's Entertainment Committee, 1906; Secretary, All India Army Canteen Contractor's Association, 1926-33; trade delegation to Afghanistan, 1934; President, Punjab Muslim Chamber of Commerce, 1943; Indian Chamber of Commerce, 1944; Vice-Chairman, All-India Muslim Chamber of Commerce and Industries; Director, Reserve Bank of India; 1935-47.

³³ Nawabzada Wilayat Ali Khan (1919-1981); politician and worker of Pakistan movement; President, City Muslim League Karnal, 1937-43; President District Muslim League Karnal, 1938-47; member Punjab Provincial Muslim League Council, 1938-52; AIML Council, 1939-47; took active part in the anti-Khizr agitation, 1947; member, Pakistan Muslim League Council, 1947-55; General Secretary, Punjab Provincial Muslim League, 1948; Chairman, Punjab Muslim League Election Tribunal, 1950.

³⁴ Syed Dawood Ghaznavi (1895-1963); theologian, politician, journalist, worker of Pakistan movement; taught at Madrasah-i-Ghaznavia, Amritsar; member, Khilafat Committee; Punjab Congress Committee, Punjab; President, Punjab Congress 1945; founder, Jamiatul Ulama-i-Hind, Punjab; first General Secretary of Majlis-i-Ahrar; resigned from Congress on August 17 1946 and joined the AIML; editor, weekly *Tauheed* Amritsar, Amir Jamiyat Ahle Hadith, West Pakistan.

³⁵ Muhammad Zia-ul-Islam (1911-1971); journalist and writer; used to write on Urdu literature, history and politics; remained associated with *The Eastern Times*, Lahore; *Star of India*, Calcutta, 1932-34; *Statesman*, 1935-45; Secretary, Publicity, Planning and Coordination Board, Government of Pakistan, 1947-48; Advisor, Pakistan Delegation to the UN, Security Council, 1949-50; editor, *Pakistan*, 1948; deputy editor, *The Daily Gazette*, 1948-49; associate editor, *The Civil and Military Gazette*, Karachi 1949-50; Publs. *Side Lights on Muslim Politics*; *East Punjab's Blood Bath*; *The Revolution in Kashmir*; *Glimps of Modern Urdu Literature*.

President of the PMSF and Colonel Dara,³⁶ head of the West Punjab National Guards. Among the women who received her were Begum Bashir, Begum Aziz, Begum Shah Nawaz (1869-1979)³⁷, Almas Daultana (1927-1992)³⁸; Begum G. A. Khan (1910-1991)³⁹, Salma Tasadaq (1908-1995)⁴⁰, Lady Maratib Ali and Begum Fatimah (1890-1958)⁴¹.⁴² She was also presented a guard of honour by the Women National Guards and Girl Guide Scouts.⁴³

On April 21, 1949 several Iqbal Day functions were arranged at Lahore. According to details, Fatimah Jinnah was to deliver her inaugural address at the first sitting of the Iqbal Day public meeting arranged by PMSF at Gol Bagh while at the second sitting Allouba Pasha, was to deliver his presidential address. The other important speakers included Khawaja Shahabuddin, Abdul Qaiyum Khan, Ch. Ghulam Abbass. Firoz Khan Noon, Begum Shahnawaz and Mumtaz Daultana. The Central Iqbal Committee, also announced to celebrate the occasion at the Islamia College, Lahore in three sittings, which were to be presided over by Khawaja Shahabuddin, Sardar

³⁶ Syed Ali Iqtadar Shah Dara (d.1981); worker of Pakistan movement; remained *Salar-i-Aala* of Provincial Muslim League National Guards; renowned player of Hockey, Olympian; first captain of Pakistan Hockey team; Captain 1948 Olympics; Coach 1956 Olympics; Manager 1960, 1964 Olympics.

³⁷ Jahanara Shanawaz (1869-1979); daughter of Mian Muhammad Shafi; politician, writer, active member of Pakistan movement; Vice-President, Social Reform Conference Lahore, 1929; Secretary to her father at Imperial Conference, London, 1930, delegate RTC, 1933; International Labour Conference, Geneva, 1935; member Punjab Legislative Assembly, 1937; Parliamentary Secretary, Unionist Party, 1937-43; member National Defence Council, 1941; Expelled from the AIML for five years in 1943. member Pakistan Constituent Assembly, 1953; Pub. *Father and Daughter*.

³⁸ Almas Daultana (1927-1992); worker of Pakistan movement; wife of Mumtaz Daultana.

³⁹ Khadeja Begum (Begum G.A. Khan) (1910-1991); social activist and politician; member, Punjab Assembly 1951-55; West Pakistan Assembly, 1956; Deputy Minister of Social Welfare, 1956; member, National Assembly 1962, 1965; founder-Chief Commissioner Girls Guide Pakistan.

⁴⁰ Salma Tassadaq Hussain (1908-1995); poetess, politician and worker of Pakistan movement; member, Punjab Assembly, 1946, 1954; West Pakistan Assembly, 1956; also remained Deputy Minister for Labour West Pakistan, Pub. *Gul Hay Ranga Rang*.

⁴¹ Fatima Begum (1890-1958); educationist, journalist, worker of Pakistan movement; Secretary, Anjuman-i-Khatoonan-i-Islam, teacher, Lady MacLagan School, Lahore; Inspector of Urdu Schools for Girls, Bombay Municipal Corporation, 1930; Lahore, 1908; founder Principal, Jinnah Girls College, Lahore, 1938; President Punjab Women Muslim Workers; toured Bihar to help the Bihari Muslims, 1946; editor, *Sharif Bibi*, Lahore, 1913-19; *Khatoon*, Lahore, 1940

⁴² "Iqbal Day' ccelebration: Miss Fatimah Jinnah arrives in Lahore." *The Civil and Military Gazette*, Lahore, April 20, 1949.

⁴³ "Crowd cheers Miss Jinnah at Lahore station," *The Civil and Military Gazette*, Lahore, April 20, 1949; and "Miss Jinnah arrives in Lahore", *Dawn*, April 20, 1949.

Muhammad Ibrahim and Chaudhry Ghulam Abbasss respectively. The Bazm-i-Adab, Batapur also planned to hold an Iqbal Day *mushaira* at Batapur in the evening.⁴⁴

Earlier in the morning, thousands of people gathered outside the Badshahi Mosque and paid their homage by placing wreaths on Allama Iqbal's tomb and offering *fatiha*. Among those who placed wreaths, were Fatimah Jinnah, Francis Mudie, Governor of West Punjab; Khawaja Shahabuddin, Allouba Pasha, Mian Abdul Bari, Chaudhry Ghulam Abbasss, Mian Mumtaz Daultana and Zia-ul-Islam.⁴⁵ Later at a ceremony organized at the burial place, Chaudhry Ghulam Abbass said that it was Iqbal who gave Indian Muslims the conception of Pakistan and proclaimed that his message of hope, courage, and action would always live in the memory of his people. At the function, the students pledged themselves to do their utmost to reach the goal inspired by Allama Iqbal.⁴⁶

Later in the morning, Fatimah Jinnah performed the opening ceremony of the Iqbal Day celebrations held under the auspices of the PMSF at Gol Bagh, Lahore before a huge public gathering including a large number of women. In her inaugural speech, she paid glowing tributes to the memory of Allama Iqbal. She said that he was a versatile genius who touched everything with success. His gifted genius had successfully adapted itself to his various interests and left a deep impression on human minds. His poetic gifts had been of such high order that his place in literature was certainly amongst the greatest in the world.⁴⁷

⁴⁴ "Iqbal Day in Lahore," *The Pakistan Times*, April 21, 1949.

⁴⁵ "Homage to dreamer of Pakistan: Inauguration of anniversary by Miss Jinnah: Iqbal Day", *The Civil and Military Gazette*, Lahore, April 22, 1949.

⁴⁶ *Ibid.* Also see "Lahore people offer 'fatiha' and place wreaths on Iqbal's grave," *Dawn*, April 22, 1949.

⁴⁷ "Miss Jinnah inaugurates Iqbal Day: Tributes to the poet," *The Civil and Military Gazette*, Karachi, April 22, 1949; "Khatoon-i-Pakistan speaking today," *The Civil and Military Gazette*, Lahore, April 21, 1949; "Miss Jinnah urges nation to cling to message of action given by Dr. Iqbal," *Dawn*, April 22, 1949; "Lahore pays homage to poet Iqbal: Miss Jinnah's address: Allama's philosophy sways hearts of multitudes," *The Pakistan Observer*, April 23, 1949; "Fatimah Jinnah's tribute to Poet of Pakistan: Address at Iqbal Day celebration: People urged to follow philosopher's message," *The Pakistan Times*, April 23, 1949; and "Greatest philosopher-poet of Pakistan: Miss Jinnah's tribute to Allama Iqbal," *The Pakistan Observer*, April 28, 1949.

She expressed the view that the poetry of Iqbal was a contribution to the human thought and an embodiment of a definite mission and a message that was at once noble and invigorating. According to her, Iqbal described the past, contrasted it with the present, and casted a glance towards the future. His message of action was a very kernel of the philosophy, which his dynamic poetry had left behind. She stressed that discipline and organization as preached by Iqbal should be the key words of our public life.⁴⁸

Various messages wishing success were received by the PMSF which were read at the meeting. In his message, Khawaja Nazimuddin, the Governor General of Pakistan stressed that there was a lot in Iqbal's philosophy of action and revolt against western materialism that would repay close study by our young men. Shah Wali Khan, Afghan Ambassador to Pakistan in his message from Afghanistan, expressed highest appreciation of the great poet.⁴⁹ In his message, Liaquat Ali Khan said that Pakistan owed a great debt of gratitude to Iqbal not only for his immortal poetry but also for his most inspiring message.⁵⁰

While presiding over the night session at the Iqbal Day celebrations at Gol Bagh, Allouba Pasha, observed in his speech that Iqbal's poetry transcended time, space and geographical boundaries and was a message and philosophy of life. He argued that Iqbal was not only a great poet of Islam but also a great and valuable heritage of the Muslim world. He dwelt at length on the various aspects of Iqbal's poetry quoting exhaustively from his works and observed that he preached nothing else but true Islam. He said that Iqbal revolutionized Muslim thought, which had degenerated into inaction by centuries of lethargic and foreign influences. Allouba continued that Iqbal declared war against the present ethical and moral values and standards as they had come to us from the West and brought home to us that path of safety lay only in following Islam. He proposed that the people of Arab countries should make an intensive study of Iqbal's

⁴⁸ *Ibid.*

⁴⁹ *Ibid.* Also see 'Iqbal Day message: Governor General's good wishes to students,' *The Pakistan Observer*, April 27, 1949; "Nazimuddin's Iqbal Day message," *The Civil and Military Gazette*, Karachi, April 23, 1949; and "Khawaja Nazimuddin's 'Iqbal Day' message," *Dawn*, April 23, 1949.

⁵⁰ "Creation of 'Iqbalics' in Arab Universities," *The Civil and Military Gazette*, Karachi, April 23, 1949.

literature, try to understand and grasp his high thought and his philosophy of life and create a separate department of 'Iqbalics' in all the Arab Universities.⁵¹

Speaking next, Sayyid Abdul Hamid Al-Khatib, Minister Plenipotentiary of Saudi Arabia in Pakistan, paid warm tribute to Iqbal who, he said, was as much a poet of Arabs as of the Pakistanis. Iqbal, he added, preached universal unity of Islam, its superiority over all other philosophies- of life and strove tirelessly for its revival. He also recited an ode on Iqbal presenting a lovely bouquet of tribute.⁵² Shaikh Syed Abdur Rahman Baz Muhammad al-Gilani of Baghdad, Begum Shah Nawaz and Chaudhry Ghulam Abbass also spoke on the occasion. Among those present were Fatimah Jinnah, Madame Allouba Pasha, Khawaja Shahabuddin, Muslim League leaders, and high government officials. A very large number of ladies also attended. The proceedings of the meeting were broadcasted by Radio Pakistan.⁵³

The Civil and Military Gazette, Lahore reported about another Iqbal Day meeting which was also held in the morning at University Senate Hall, Lahore under the presidentship of Begum Shah Nawaz. At the gathering, papers on various aspects of Iqbal's poetry were read by Mian Bashir Ahmed, Pakistan's Ambassador designate to Turkey, A. D. Azhar, Salim Tahir and Ashiq Hussain Batalvi (d.1989)⁵⁴. Mian Bashir Ahmed in a short speech assured that he would carry the message, philosophy, and

⁵¹ *Ibid.* Also see "Egyptian Ambassador's tribute to Iqbal," *The Civil and Military Gazette*, Lahore, April 23, 1949; "Iqbal Day at Lahore," *The Pakistan Observer*, April 25, 1949; and "Iqbal not only great poet of Islam but also valuable heritage, Allouba Pasha", *Dawn*, April 23, 1949. Iqbal himself was a serious student of Arabic literature and was greatly inspired by its literatures. Muhammad Munawwar has pointed out that "while studying Iqbal's poetry, we find verses, lines or part of lines taken from al Mutanabbi, 'Amr ibn Khulthum, Busiri, Ka'b ibn Zuhair, Zuhair ibn Abi Salma, Imra'al Qais, al-Ma'arri and others." Quoted in "Impact of Arabic literature on Iqbal's poetry" in Muhammad Munawwar, *Iqbal: Poet-philosopher of Islam*, Lahore, Iqbal Academy, 1985. For a comprehensive survey of Iqbal studies in Arab world see Khurshid Rizvi, "Iqbal, Arabi aur Dunya-e-Arab," *Iqbaliat*, Vol.34, No.4, January-March, 1994, pp.25-50.

⁵² *Ibid.* Also see "Saudi Arabian Minister's ode to Iqbal: Country of your heart's desire one of greatest," *The Civil and Military Gazette*, Lahore, April 24, 1949.

⁵³ *Ibid.*

⁵⁴ Ashiq Hussain Batalvi (d.1989); writer, historian; researcher; poet; intellectual and worker of Pakistan movement; Secretary, Punjab Urdu Conference, Lahore, 1935; joint Secretary, PPML, 1936-38; founder, Punjab League Radical Party; Pubs. *Iqbal kai Akhri Do Saal*; *Hamari Quomi Jidd-o-Juhd*; *Chand Yadain*, *Chand Taasurat*; *Soze Na Tamam*; *Tarikh aur Afsanah*.

teachings of Iqbal to the Turkish people.⁵⁵ The Iqbal Committee also observed Iqbal Day and met in three sessions at the Habibia Hall of Islamia College, Lahore whose proceedings were prominently published by *The Civil and Military Gazette*, Lahore. Presiding over first session of the meeting, Khawaja Shahabuddin, declared that the future constitution of Pakistan and its social structure would be based on the teachings of Allama Iqbal.⁵⁶

Iqbal Day was also celebrated at Karachi with great enthusiasm, which was prominently covered by all leading English newspapers. According to reports, the Central Government Employees Association celebrated the Day at Karachi on April 23 and 24. On April 23, a 'qawwali' was organized at Polo Ground where huge *pandal* was filled to capacity and the parties of Fateh Ali and Mubarak Ali treated the audience. Besides Khawaja Nazimuddin, about 10,000 persons including high Government officials and prominent citizens of Karachi, attended the function. On April 24, a grand *mushaira* was arranged at Polo Ground attended by prominent poets including Jigar. Hafeez and Mirza Yagana.⁵⁷

Dawn and *The Civil and Military Gazette*, Karachi reported that the Ladies of Karachi also observed Iqbal Day under the auspices of the Iqbal Industrial Home at Khaliqdina Hall Karachi on April 21, 22 and 23, 1949. Begum Sharif, who presided over the function on April 21 in place of Begum Nazimuddin, gave a short life sketch of Iqbal stating that he had awakened in the sleeping Muslims a 'spirit of national consciousness' and brought to their minds the right of an existing nation of which the

⁵⁵ "Homage to dreamer of Pakistan: Inauguration of anniversary by Miss Jinnah: 'Iqbal Day'," *The Civil and Military Gazette*, April 22, 1949. In reality during his tenure as Ambassador of Pakistan in Turkey, Mian Bashir Ahmad contributed a lot in propagating Iqbal's message among the Turkish people.

⁵⁶ *Ibid.*

⁵⁷ "Iqbal Day in Karachi," *The Pakistan Times*, April 23, 1949; "Nazimuddin attends Iqbal Day *qawwali*," *The Civil and Military Gazette*, Karachi, April 24, 1949; "Iqbal Day: Nazimuddin attends *qawwali*: *Mushaira* in Polo Ground today: Iqbal Day in Karachi," *The Civil and Military Gazette*, Lahore, April 26, 1949; "Governor General attend 'Iqbal Day' *mushaira* in Karachi," *Dawn*, April 25, 1949.

Muslims were unaware. Other speeches concerning the life of the 'great national poet' were also delivered at the occasion and the girls of the institute staged a drama.⁵⁸

Besides Lahore and Karachi, Iqbal Day was celebrated in all major cities of then West Pakistan. *The Civil and Military Gazette*, Karachi, and *Dawn* reported that at Hyderabad glowing tributes were paid to the memory of Pakistan's national poet at a public meeting held in the Sindh University premises under the auspices of the Sindh Students Federation. Several Students delivered speeches in English, Urdu, Persian, and Sindhi languages.⁵⁹ *Dawn* and *The Pakistan Times* stated that at Multan, the local poets held a public meeting in connection with the 'Iqbal Day' celebrations on April 24. Many officials and distinguished persons were also present at the function at which poems and articles on the wisdom of Allama Iqbal were read out.⁶⁰

The Pakistan Times reported that at Sialkot, a literary symposium and a *mushaira* were the highlights of the Iqbal Day festivities organized by the City Muslim League. Papers on various aspects of Allama Iqbal's life and thought were read at the literary seminar. Among the poets who participated in the *mushaira* were Faiz Ahmed Faiz, Saqib Zeervi, Khalil Qureshi, Qateel Shifai (1914-2001)⁶¹, Saghar Siddiqui (1928-1974)⁶², Shaif Jallandari and Hasrat Qureshi.⁶³ *The Civil and Military Gazette*, Lahore reported that at Pakpattan, Iqbal Day was celebrated on April 21 and 22 under the auspices of the Islam Movement. Processions were taken out and public meetings were held at which speeches were delivered on various features of Iqbal's message and astuteness. Addressing two largely- attended public meetings, Ghazi Sirajud-Din Munir,

⁵⁸ "Begum Nazimuddin to preside over 'Iqbal Day' function," *Dawn*, April 21, 1949; "Ladies observe Iqbal Day," *The Civil and Military Gazette*, Karachi, April 22, 1949, and "Karachi women observe Iqbal Day," *Dawn*, April 22, 1949.

⁵⁹ "Tributes to memory of Iqbal," *The Civil and Military Gazette*, Karachi, April 27, 1949 and "Iqbal Day celebrated in Hyderabad (Sindh)," *Dawn*, April 24, 1949.

⁶⁰ "Iqbal Day in Multan," *Dawn*, April 27, 1949; "Multan's tribute to Allama Iqbal," *The Pakistan Times*, April 27, 1949; and "Iqbal Day functions in Multan," *The Pakistan Times*, April 27, 1949.

⁶¹ Aurang Zeb Khan (Qateel Shifai) (1914-2001); famous poet; remained editor *Sang-i-Meel*, Peshawar; and Secretary Writers' Guild West Pakistan. Pubs. *Hariali; Gujar; Jal Tarang; Ruzan; Jhumar; Mutribah Chutnar; Pairahan; Amikhatah; Bargadh; Guftagu; Ghungharu; Samunder main Sirihi; Kullyyat*.

⁶² Muhammad Akhtar (Saghar Siddiqui) (1928-1974); well known poet of Urdu. Pubs. *Loh-i-Janun, Shab-i-Agahy; Shishah-i-Dil; Gham-i-Bahar*.

⁶³ "Iqbal Day at Sialkot," *The Pakistan Times*, April 27, 1949.

founder and head of the Islam Movement claimed to receive his inspiration from the insight of Iqbal and declared that the Islam Movement would fulfill and complete the mission of Iqbal and the Quaid-i-Azam.⁶⁴

The Pakistan Times reported that at Rawalpindi, the final day of Battalion Commanders Conference held at the 16 Punjab Regiment Centre coincided with 'Iqbal Day'. To celebrate the occasion a comprehensive programme was drawn up and the day commenced with a drill displayed given by the Ex-Boy group of the Centre. In the morning, a simple but touching ceremony was staged to inaugurate a new platoon of the Boy's Company, which was named as the 'Iqbal Platoon' after the greatest poet of the East. The ceremony commenced with a brief account of the poet's life by the Commander of the Boy's Company and after that, the Boys recited Iqbal's '*Tariq Ki Dua*', which was very well received and appreciated. With the Boys Company in hollow square, Lt. Col. S. W. Pokeweed presented a picture of Allama Iqbal to the Commander of the new platoon and expressed his hopes that they would all live up to the ideals set forth by him.⁶⁵

The NWFP did no lag behind in paying tributes to the inspirer of the idea of Pakistan and the provincial government honoured the occasion by declaring public holiday throughout the province. *The Civil & Military Gazette*, Lahore reported that a mammoth public meeting was held in Peshawar, which was addressed among others by Sardar Aurangzeb Khan (1892-1950)⁶⁶, Pakistan Ambassador designate to Burma. Radio Pakistan, Peshawar relayed special Iqbal Day programmes in Urdu, Pushto, and Persian languages for about five hours. They included the Frontier Premier's broadcast speech,

⁶⁴ "Islam only way to world peace: Iqbal Day celebration at Pakpattan," *The Civil and Military Gazette*, Lahore, April 26, 1949.

⁶⁵ "16 Punjab Regt. celebrates Iqbal Day," *The Pakistan Times*, April 29, 1949.

⁶⁶ Sardar Muhammad Aurangzeb Khan (1892-1950); lawyer and leader of Pakistan movement; practiced at Peshawar, 1927; Personal Secretary to Sahibzada Abdul Qaiyum Khan during the RTC; remained President District Bar Association Peshawar; member, Court, AMU; Executive Committee, Islamia College, Peshawar, 1930; Fund Committee AIML, 1938; Council AIML, 1939; Vice-President, NWFP Muslim League; member, NWFP Legislative Assembly; 1937, 1942; Opposition leader in Assembly; first Muslim League Chief Minister of NWFP, 1943-45; Ambassador to Burma, 1949.

recitation of selected excerpts from Iqbal's poetry and lyrical tributes paid to him by the two greatest living Pushto poets of the NWFP.⁶⁷

The Khyber Mail, Peshawar reported that at Peshawar, a joint meeting of the staff and students of the Islamia Collegiate School was held where speeches on the life and mission of the poet were made. The students were exhorted to carry on the mission of Allama Iqbal and do every thing to establish Pakistan on a firm footing.⁶⁸ *The Civil & Military Gazette*, Lahore and *The Pakistan Observer* informed that Abdul Qaiyum Khan in a talk, broadcasted from Radio Pakistan Peshawar on Iqbal Day, urged the people of the Frontier province to follow the path of life shown by Allama Iqbal, which was of Islam and the Quran, because Iqbal derived his philosophy from the Quran. He elaborated that Iqbal's poetry could be divided into three phases. The first phase dealt with the development of self; the second explained the way to destroy the wrong order of life; and the third emphasized the task of reconstruction.⁶⁹

The Civil and Military Gazette, Karachi, *Dawn* and *The Civil and Military Gazette*, Lahore reported about Iqbal Day celebrations at Quetta, where an elaborated two day programme had been drawn up by 'Bazm-i-Iqbal' to be celebrated on April 21 and 22 in the city. According to details, a women get together was arranged and the Baluchistan Muslim Students Federation took out a procession on April 21, which was followed by a special public meeting on April 22, presided over by the Iranian Consul at Quetta, Aqai Qadeemi and attended by a large gathering.⁷⁰

⁶⁷ "One of world's greatest poet thinkers: Afghan Radio's homage to Iqbal," *The Civil and Military Gazette*, Lahore, April 23, 1949.

⁶⁸ "Iqbal Day in Peshawar," *The Khyber Mail*, Peshawar, April 22, 1949.

⁶⁹ "Three phases of Iqbal's poetry: NWFP Premier explains," *The Civil and Military Gazette*, Lahore, April 22, 1949 and "Three phases of 'Iqbal's poetry': Abdul Qaiyum Khan's broadcast," *The Pakistan Observer*, April 28, 1949. The people of NWFP always remained in forefront in recognition of services of Allama Iqbal. For details, see Munsif Khan Sahab, "*Suba-e-Sarhad Main Iqbal Shanasi: Urdu Matubaat*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995; Adam Khan Marwat, "*Allama Iqbal Ke Farsi Kalam ke Pushto Tarajim ka Tanqeedi Jayzah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994; and Zeenut-ur-Rahman, "*Pushto Zuban Main Iqbal Shanasi: Tehqeeq wa Tajziah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

⁷⁰ "Iqbal Day programme in Quetta," *The Civil and Military Gazette*, Karachi, April 21, 1949; "Elaborate programme for 'Iqbal Day' in Quetta," *The Civil and Military Gazette*, Lahore, April 21, 1949; and "Iqbal belongs to entire Muslim world," *Dawn*, April 23, 1949. The writers and researchers of Baluchistan had played a leading role in growth of Iqbal Studies and Baluchi literature itself has been greatly influenced by

The Iqbal Day was also celebrated in East Pakistan with great pomp and show. *The Pakistan Observer* and *The Civil and Military Gazette*, Karachi reported that the biggest meeting was organized by Dhaka City Muslim League at Coronation Park, Dacca to celebrate the occasion which was largely attended by general public. Various speakers spoke on the occasion. Abu Ghulam Mustafa, discussed the 'unique value' of Iqbal's poetical works and declared that, "so long as the literature of the world remains, the memory of Iqbal will not die. He will live through his works, which will inspire the hearts of all admirers of literature and poetry for all times to come."⁷¹ Moulvi Sirajuddin while paying tributes to the poet assumed that the poems of Allama Iqbal were not merely full of emotion or sentiments but were strong founded on the stark realistics of life. Moulvi Abdul Hakim's recitation from *Shikwah* was highly appreciated by the audience. The Nawab of Dacca, paying tribute to Iqbal observed that the full significance of his works could not be understood except by men of deep vision and understanding.⁷²

In his presidential speech, Akram Khan (1869-1968)⁷³, President of the Provincial Muslim League, dwelt on the various characteristics of Iqbal's verse and beliefs. He said that the history of Iqbal's achievements was the account of Muslim renaissance and his works should be viewed in the light of that awakening among the Indian Muslims. He pointed out that Iqbal was the first to visualize Pakistan as a concrete reality with all its implications. Referring to the dynamic trait of Iqbal's poetry,

Allama Iqbal's thought. For details, see Ameen-ul-Haq, "*Baluchistan Main Iqbaliyat ka Jaiyzah*," Unpublished M. Phil Iqbaliyat thesis, Allama Iqbal Open University, 1998. Also see Atta Shad, "*Iqbal aur Baluchistan*," *Iqbal Review*, Vol.22, No.2, July, 1981; Nadir Qambarani, "*Allama Iqbal aur Baluchi Adab*," *Iqbal Review*, Vol.24, No.4, January, 1984, pp.123-132; Ghulam Qasim Mujahid, "*Baluchi Adab par Iqbal kay Athrat*," Unpublished M. Phil Iqbaliyat thesis, Allama Iqbal Open University, 1996.

⁷¹ "Glowing tributes to Allama Iqbal: Mammoth meeting at Coronation Park: People urged to make poet's dream a reality," *The Pakistan Observer*, April 22, 1949.

⁷² *Ibid.*

⁷³ Muhammad Akram Khan (1869-1968); pan-Islamist, historian, theologian, journalist, writer and politician; pioneer of Muslim journalism in Bengal; played a significant role in popularizing the League during 1936-37; editor, and later proprietor, *Muhammadi* (Calcutta), a pan-Islamist Bengali paper; Secretary Anjuman-i-Ulama-i-Islam, Bengal, 1913; started monthly *Islam*, 1916; established some fifty *maktabs*; published dailies *Savik* (Bengali) and *Zamana* (Urdu), from the office of *Muhammadi* during non-cooperation movement; started daily *Azad* (Calcutta), 1936 which became the premier Bengali daily of East Pakistan after his migration from Calcutta to Dhaka; member, Pakistan Constituent Assembly, 1947-54; also remained President, East Pakistan Muslim League and Vice President, Pakistan Muslim League. Pub. *Mustafah Chartar* (Bengali).

Akram Khan said that *Shikwah* and *Jawab-i-Shikwah* made us feel after centuries the great traditions we inherited and affirmed that those two works of outstanding eminence would continue to inspire the Muslim nation for all times to come.”⁷⁴

Anjuman-i-Taraqqi-i-Urdu, East Pakistan arranged another meeting at Dhaka under the presidentship of Abdur Rahman Siddiqui (1887-53)⁷⁵ which was duly reported by *The Civil and Military Gazette*, Karachi, *Dawn*, and *The Pakistan Observer*. Delivering the opening speech, the Education Minister declared that the writings of Iqbal would remain, so long as the literature of the world remains and would continue to influence the thought and ideas of the Muslim world. He said that in a period when the Indian Muslims were in slumber, Iqbal came and brought about the culmination of a process, which created regeneration in Muslim cultural life and gave a new message to them. Muhammad Shahidullah (1885-1969)⁷⁶ read out some Bengali renderings of Iqbal’s poems done by him and explained the poet’s attitude to various problems and argued that Iqbal did not believe in parochial nationalism or territorial patriotism. Abdur Rahman Siddiqui, delivering his presidential address paid glowing tributes to the memory of the poet and said that it was Iqbal’s poetry, which made the Muslims of India conscious of their traditions and responsibilities as a nation after a lapse of about two centuries.⁷⁷

Dawn and *The Pakistan Observer* further communicated that under the auspices of the Anjuman-i-Khawatin-i-Islam, East Pakistan, the women of Dacca

⁷⁴ “Dacca League’s tributes to Doctor Iqbal,” *The Civil and Military Gazette*, Karachi, April 22, 1949; “Today’s public meeting at Maya Cinema,” *The Pakistan Observer*, April 21, 1949.

⁷⁵ Abdur Rahman Siddiqui (1887-53); journalist, politician, writer and active member of Khilafat and Pakistan movements; League’s founder member; member AIML Working Committee, 1906; President, Aligarh Students’ Union; worked in *Comrade*, 1911; member, medical mission to Turkey, 1912-13; much involved with the agitation for Muhammad Ali’s release, 1917-18; supported Sultaniah College Scheme, 1919; member Central Parliamentary Board, Working Committee, 1938; delegate, Palestine Fund Committee, AIML, 1939; editor, *The Morning News*, Dhaka, 1942-48; member Bengal Assembly, 1937-46; Mayor Calcutta, 1940; member, Central Legislative Assembly, 1946; also remained acting Governor of East Pakistan. Pub. *Speeches of Sir Ali Muhammad Khan Dehlvi*.

⁷⁶ Muhammad Shahidullah (1885-1969); educationist, writer, poet and expert of Bengali, Arabic, Persian and Sanskrit. Also translated *Shikwah* and *Jawab-i-Shikwah* in Bengali verse.

⁷⁷ “Iqbal is the Goethe of Muslim India: City pays homage to nation’s poet-philosopher,” *The Pakistan Observer*, April 22, 1949; “East Pakistan tribute to Allama Iqbal,” *Dawn*, April 23, 1949; and “Iqbal to Muslims what...”, *The Civil and Military Gazette*, Karachi, April 23, 1949.

gathered at the Fazlul Haque Assembly Hall on April 21, to celebrate the death anniversary of Allama Iqbal with Begum Khurshed Jahan in chair. A resolution was passed at the meeting, which while paying glowing tributes to Allama Iqbal, called upon the Pakistani womanhood to be up, and doing to make his dream of Pakistan a strong and powerful reality. Moving the resolution, Begum Shamsun Nahar Mahmud (1908-1964)⁷⁸ said that Iqbal's message conveyed through his famous national song was that the Muslims were not to be subdued by falsehood, and that it was not an easy task to efface the names and deeds of Muslim, had once again been proved beyond count by the achievement of Pakistan. Jahanara Begum, Begum Zubeda Rahim, Begum Anwari and Begum Ali Raza too spoke on different phases of the life and accomplishments of the great departed. Munawara Begum and Shamsunnahar, a Radio artist, sang the opening and the concluding songs. The meeting dispersed after prayers were offered for the peace of the deceased soul.⁷⁹

The Iqbal Day festivities continued even after the April 21 and *The Pakistan Observer* related that on April 25, 1949, an interesting literary symposium was held at the Jaganath College Hall, Dhaka under the auspices of the Pak Shilpee Majlis memorializing the death of Allama Iqbal under the presidentship of Ahsanullah. Recitation of Bengali renderings of some of Iqbal's pregnant verses were followed by enlightening vocalizations on the lessons of great poet-philosopher, from the chair and from Muhammad Shahidullah, the President of the Majlis. Iqbal's verses were sung to music by Mahitul Haq and Phul Muhammad. Poets Farruk Ahmed and Shahadat Hussain also paid high tributes to the poet.⁸⁰

⁷⁸ Shamsun Nahar Mahmood (1908-1964); educationist, journalist, writer, social activist and politician; First Muslim Woman graduate of Bengal; Professor at Lady Brabourne College, Calcutta; member, Central Executive Committee All India Women Council; Secretary, All India Women's Conference, Calcutta branch; represented Muslim women of Bengal in International Women's Conference, 1936, President APWA East Pakistan; member National Assembly, 1962; Provincial Advisory Board for Women's Education; Pakistan Advisory Board of Education; Council BPML, All Pakistan Muslim League; Court, Dhaka University.

⁷⁹ "Woman observe Iqbal Day: Celebration at Dacca Fazlul Haq Hall," *The Pakistan Observer*, April 23, 1949, and "Dacca Ladies celebrate 'Iqbal Day'," *Dawn*, April 24, 1949.

⁸⁰ "Iqbal anniversary: Symposium at Jagannath College today," *The Pakistan Observer*, April 24, 1949; and "Iqbal Day at Shilpee Majlis," *The Pakistan Observer*, April 26, 1949.

Besides Dhaka, Iqbal Day was also observed at different places of East Pakistan which was reported by *The Pakistan Observer* in its different issues. The paper described that at Sylhet, a public meeting was held at the Govinda Park on April 22, 1949 where shimmering tributes were paid to the reminiscence of the national versifier. The Director of Public Instruction, East Bengal had already directed that the educational institutions should be closed on that day and death anniversary should be celebrated in a befitting manner.⁸¹

At Comilla, as per reports appeared in *The Pakistan Observer*, lustrous compliments were paid to remembrance of Allama Iqbal at a community reunion held under the patronage of the District Muslim League at the Comilla Town Hall on April 20, 1949 while Fariduddin Ahmed presided over the function. Several speakers including Dr. Riazul Hassan, Prof. Ajit Nandy and Ikram Ahmed Khan addressed the meeting. Paying homage to the great poet, Prof. Nandy observed that Iqbal through his works sought to inspire men towards self-development without which, as he showed, no one could aspire after God. Ikram Ahmed Khan, in his speech regretted that Rabindra Nath Tagore had the advantage of translators of his works that Iqbal lacked and thus his Persian and Urdu works could not be widely known, as he deserved.⁸² At Chittagong, the Iqbal Day was observed at the Government College of Commerce. Four students read essays on the multifarious aspects of the life and teachings of the great visionary. An aptly-composed poem on Iqbal was recited by Prof. Ghulam Sarwar and highly moving

⁸¹ "Sylhet celebrates Iqbal death anniversary," *The Pakistan Observer*, April 25, 1949.

⁸² "Comilla celebrates Iqbal death anniversary," *The Pakistan Observer*, April 26, 1949. Besides giving lesser international recognition, as observed by Rafiq Zakria, "it is unfortunate that most of his countrymen have not shown the same appreciation for Iqbal as Tagore. Iqbal has remained the subject of much controversy in India, both with respect to his poetry and even more [to] his politics..." Rafiq Zakria: *Iqbal: The Poet and the Politician*, New Delhi, Viking Books Ltd., 1993, p.3. However, Tagore himself always remained praiseful about Allama Iqbal. For instance, see his condolence message issued on death of Allama Iqbal. In Muhammad Hayat Khan Siyal and Shamim Hayat Siyal, *Iqbal Ghair Muslimon ki Nazar Main*, Lahore, Maktabah-i-Shahkar, 1977, p.132. However, there is marked difference between the poetry of Iqbal and Tagore. Tagore's poetry stemmed from folk culture and present a geographical concept of nationalism. On the other hand, Iqbal's poetry though bear strong references to Indian soil, but present the concept of a homelands stemming from the historical background. Quoted in Gilani Kamran, *Iqbal aur Hamara Eahd*, Lahore, Maktabah Aaliya, 1977, p.46. For a comparative study of some of their ideas, see Kavi Ghulam Mustafa, "The Idea of God and Universe in Tagore and Iqbal," *Iqbal Review*, Vol.1, No.3, October 1960, pp.26-34.

speeches were made by Prof. Azizur Rahman, Prof. Sharafuddin, Prof. M. Raihan Sharif and Principal, Abdus Samad.⁸³

All the stations of Radio Pakistan broadcasted special Iqbal Day programmes that were prominently displayed by the national dailies. For instance, *The Civil and Military Gazette*, Lahore gave an account of the activities of Radio Pakistan Lahore which stated that besides relaying proceedings of Iqbal Day meetings arranged by the Central Iqbal Committee and PMSF respectively, also broadcasted a documentary based on recordings of 'fatiha khawani' and wreath laying ceremony at Allama Iqbal's last resting place. It also transmitted special features programme, including 'Tairak-i-Buland Bal' based on Iqbal's philosophy, a talk by Muneera Begum, Allama Iqbal's daughter, who described the loving qualities she personally experienced in her father; a feature programme in which Javid Iqbal portrayed the personality of his father as revealed by his letters; Abdul Majeed Salik's discussion on Iqbal's role in the achievement of Pakistan and a talk by Salahuddin Ahmed (1902-1964)⁸⁴ entitled 'Shair-i-Mashriq'.⁸⁵

Commenting on Radio coverage of Iqbal Day, 'Raz' the radio commentator of *The Civil and Military Gazette* observed that of all public institutions Radio Pakistan was deriving the greatest benefit from Iqbal's writings. It was also the most vociferous in its profession of devotion to Iqbal. Therefore, three of its stations, Karachi, Lahore and Peshawar, devoted Iqbal Day's major portion to Iqbal. Except for news and a few routine items, all programmes were about Iqbal.⁸⁶ Analyzing broadcasted programmes, Raz observed that Iqbal Day programmes opened with a musical rendering of Iqbal's inspiring poem, 'Az khwab-i-giran khez' composed by Peshawar artists and orchestra in a rousing tune beating the urgency of the message. 'Fakr-i-baland bal' a

⁸³ "Chittagong News: Iqbal death anniversary celebrated," *The Pakistan Observer*, April 26, 1949.

⁸⁴ Salahuddin Ahmed (1902-1964): journalist, writer, researcher, publisher, translator, founder-editor, monthly *Adabi Dunya*, Lahore. Pubs. *Madah Sa'ay*; *Tasawwurat-i-Iqbal*; *Urdu main Afsanwi Adab*; *Iqbal kay Das Sha'r: Amrikah ka Siyasi Nizam*.

⁸⁵ "Iqbal Day: Special Radio Lahore programme today," *The Civil and Military Gazette*, Lahore, April 21, 1949.

⁸⁶ " 'Raz' reviews radio coverage of Iqbal Day," *The Civil and Military Gazette*, Lahore, April 27, 1949. Also reproduced in *The Civil and Military Gazette*, Karachi, April 29, 1949.

feature programme from Lahore was designed to set forth Iqbal's message of faith and hope when all around was doubt, despair and confusion. He observed that it was a well-written script, amply illustrated but marred in the presentation by a too obvious mannerism.^{86A}

Raz observed that in the women's programmes from Peshawar, Waheeda Mushtaq's talk entitled '*Aurat: Iqbal ki Nazar Main.*' was poor and the script was mediocre, since the author had not used all relevant material available in different books of Iqbal. He argued that in any paper on Iqbal it was a grave mistake to confine only to his Urdu writings as it presented only a partial picture of his ideas. Commenting on Punjabi programme '*Sada Shair*' (Our poet), Raz called it the first attempt at tracing local influences on Iqbal. Calling it an extremely poor attempt, Raz argued that Iqbal had many typical Punjabi traits, which could endear him to the robust imagination of villagers.⁸⁷ However, Raz praised Peshawar Radio's presentation on Iqbal's *Shikwah* under the caption '*Bargah-i-Khudawandi main*' written by Yusuf Zafar,^{87A} calling it 'a beautiful feature.'⁸⁸

Raz complained that poems of Iqbal broadcasted by Radio Pakistan were often inappropriate to the mood and with mispronunciation of simple words. He pointed out that a few of Iqbal's concepts had been selected for turning into feature programme viz; *mard-i-momin*, *azadi*, *khudi* and *Bargah-i-Khudawandi*. It never ventured to touch the rest of the rich variety of themes viz., Iqbal's revolt against reactionary forces, his advocacy for *ijtihad*, his criticism of the present social set up and exploitation of all kinds and his crusade against *mullah* and mystic.⁸⁹

^{86A} *Ibid.*

⁸⁷ It may be pointed out that Punjabi culture and traditions had great impact on Iqbal. He preferred to speak Punjabi in Sialkoti accent and wear clothes prevalent in Punjab during those days. He put Punjabi poetry in high esteem and often used to listen it with great interest. For details, see Noor Ahmed Saqib, "*Punjabi Zuban wa Saqafat aur Iqbal,*" in Tasleem Ahmed Tasawar, *Iqbaliat-e-Naqoosh*, Lahore, Bazmi-i-Iqbal, 1993, pp.51-90.

^{87A} Muhammad Yusuf (Yusuf Zafar), prominent Urdu poet of modern tradition. Pubs. *Nawa-i-Saz; Ishq Pichan; Harim-i-Waten; Sadu Basahra, Zahr Khund; Zindan.*

⁸⁸ "Raz' reviews radio coverage of Iqbal Day," *The Civil and Military Gazette*, Lahore, April 27, 1949.

⁸⁹ *Ibid.*

Raz blamed that Radio Pakistan scatters the gem of Iqbal's deep philosophical thought to the winds on the wings of music with the result that listeners were charmed by the delicacy of the tunes and voluptuousness of the voices and rest content that they knew their Iqbal. He believed with the vast resources at his command, Radio Pakistan could do much to propagate the teachings of Iqbal but it had not done much in right earnest. He argued that there should be many more critical talks on Iqbal and his philosophical, social and political ideas should be presented in an 'easy to grasp' manner so that his work found the widest possible publicity.^{89A}

Iqbal Day was also celebrated outside Pakistan with great enthusiasm, which was reported by all major dailies in their various issues. *Dawn* reported that at Cairo, the Pakistan Embassy celebrated Iqbal Day in the Oriental Hall of the American University. The Pakistan Ambassador Haji Muhammad Ishaq Saith welcomed the guests. Speaking on the occasion, M. Dissouki Abaza Pasha, Communication Minister of the Egyptian government, said that Iqbal was not only a poet of Islam and Arabs but of the whole humanity. Osman Amin spoke about the philosophy of Iqbal and recited from memory some of the verses of the great poet. M. Anwar Mansy, an Egyptian musician played a piece dedicated to Iqbal's spirit.⁹⁰ *The Civil and Military Gazette*, Lahore revealed that the Kabul Radio paid homage to Allama Iqbal by broadcasting special programme devoted to his life and message. The Afghan radio described him as one of the greatest poet thinkers the world had ever produced and took particular notice of the pan-Islamic message of his poetry.⁹¹

The Civil and Military Gazette, Lahore, *Dawn*, *The Pakistan Times*, and *The Pakistan Observer* stated that Iqbal Day was observed with great fervor at Rangoon. A *majlis-i-maqalat* (meeting of literaries), a public meeting and a *mushaira* in the city hall were the highlights of the Day's celebrations organized by the Iqbal Academy,

^{89A} *Ibid.*

⁹⁰ "Iqbal Day celebrated in Cairo," *Dawn*, April 23, 1949.

⁹¹ "One of world's greatest poet thinkers: Afghan Radio's homage to Iqbal," *The Civil and Military Gazette*, Lahore, April 23, 1949. For Allama Iqbal's relations with Afghanistan and its inhabitants, see Ikramullah Shahid. "*Iqbal aur Afghanistan*," Unpublished M. Phil Iqbalia thesis, Allama Iqbal Open University, 1998.

Rangoon. Presiding over the public gathering in the City Hall, which was filled to capacity, Muhammad Ali, Ambassador for Pakistan in Burma, said that the dream of an independent Muslim state that Iqbal had seen in his poetic vision had come true in the shape of the biggest Muslim state of Pakistan. Dwelling on the many aspects of his genius, he observed that Iqbal by his writings and speeches had laid the ideological background of political struggle for national liberation that culminated in the achievement of Pakistan.⁹²

Anwar Elahi, Secretary of the Iqbal Academy read messages received from Thakin Nu, Prime Minister of Burma, Pandit Jawahar Lal Nehru (1889-1964)⁹³, Prime Minister of India, Abdur Rahman Azzam Pasha,⁹⁴ Secretary General of the Arab League, Ghulam Muhammad (1895-1956)⁹⁵, Finance Minister of Pakistan, and Abdul Qaiyum Khan. Thakin Nu, in his message, said that throughout his life, devoted to the cause of political advancement in the Indian sub-continent, as seen in his poems, Iqbal not only provided a guiding light of nationalism both to Hindus and Muslims, but influenced political and sociological thought far beyond the sub-continent.⁹⁶

⁹² "Thakin Nu's tribute to Iqbal," *Dawn*, April 25, 1949, and 'Iqbal Day celebration in Rangoon,' *Dawn*, April 25, 1949 "Iqbal has influenced thought far beyond the sub-continent, Thakin Nu," *The Pakistan Times*, April 26, 1949; "Iqbal's influence reached far beyond Indian subcontinent, Thakin Nu: 'Iqbal Day' celebrations in Rangoon," *The Civil and Military Gazette*, Lahore, April 26, 1949; "Iqbal Day in Rangoon: Thakin Nu's tribute: Influence of political thought beyond India," *The Pakistan Observer*, April 30, 1949.

⁹³ Pandit Jawaharlal Nehru (1889-1964); lawyer, politician, parliamentarian, prominent Congress leader and first Prime Minister of India; practiced law at Allahabad; Secretary Home Rule League, Allahabad, 1918; member, AICC, 1918; General Secretary, Congress, 1928; President, 1929-30, 1936-37, 1946; member for External Affairs, Interim Government of India, 1946-47; Prime Minister of India, 1947-64; Pubs. *Discovery of India; An Autobiography*.

⁹⁴ Abdur Rahman Azzam Pasha; Egyptian statesman and diplomat; member of Egyptian parliament, 1924-36; Minister Plenipotentiary to several countries; commander of the territorial forces; Minister in Foreign Office, Cairo, 1939-45; First-Secretary General Arab League, 1945; Pubs. *Hero of Heroes* (1938), *The Eternal Message of Muhammad* (SAW).

⁹⁵ Malik Ghulam Muhammad (1895-1956); economist, civil servant, third Governor General of Pakistan who initiated the trends leading to authoritarianism; joined Indian Accounts Service, 1920; attended RTC, London, 1931; joined Bhopal State Service, 1932-34; served in high offices in Finance and Supply Department, Government of India, 1934; nominated as official member, Legislative Assembly, July 1938; Finance Minister, Hyderabad Deccan, 1942-46; Finance Minister, Pakistan, 1947-51; Governor General of Pakistan, 1951-55.

⁹⁶ "Thakin Nu's tribute to Iqbal," *Dawn*, April 25, 1949, and 'Iqbal Day celebration in Rangoon,' *Dawn*, April 25, 1949 "Iqbal has influenced thought far beyond the sub-continent, Thakin Nu," *The Pakistan Times*, April 26, 1949; "Iqbal's influence reached far beyond Indian subcontinent, Thakin Nu: 'Iqbal Day'

Speeches on the life and teachings of Iqbal were delivered in English, Burmese and Urdu. Earlier in the day, *majlis-e-maqalat* was held under the presidentship of Dr. M. A. Rauf, the Indian Ambassador in Burma. A number of papers on Iqbal were read at the meeting. Dr. Rauf, in his concluding remarks said that Iqbal was a great Asiatic poet and philosopher who had resisted the blind imitation of western education and culture and thus contributed towards Asian renaissance. The meeting was also attended by U Tun Pe, Burmese Minister for Information, and Dr. Tean Van Yuan, representative of the Viet-Nam in Burma. A *mushaira* was held under the presidentship of Dr. C.S. Duval, a well-known Urdu poet in Rangoon. Poems especially composed for the occasion by local poets, were recited in Urdu and recitations continued late in the night.⁹⁷

Dawn as usual, published a selection of English translation of Allama Iqbal's works on eve of Iqbal Day. They included Ahmed Ali's transformation of *Rubiyat* and a *ghazal* under the caption, "And other worlds beyond"; Altaf Hussain's rendition of *Shikwah* and *Jawab-i-Shikwah* Iqbal's last verses; and an English translation by Iqbal himself of his own dedication of *Piam-i-Mashriq* to Amir Amanullah Khan in which he drew a comparison between Goethe (1749-1832)⁹⁸ himself.⁹⁹

All the leading English newspapers paid glowing tributes to Allama Iqbal in their editorial columns on Iqbal Day. *The Civil and Military Gazette*, Karachi, in its editorial, "Iqbal" wrote that possessed of one of the keenest intellects in the modern Islamic world, Iqbal visualized the forces at work in the Muslim countries and, with the

celebrations in Rangoon," *The Civil and Military Gazette*, Lahore, April 26, 1949; "Iqbal Day in Rangoon: Tahkin Nu's tribute: Influence of political thought beyond India," *The Pakistan Observer*, April 30, 1949

⁹⁷ *Ibid.*

⁹⁸ Johann Wolfgang von Goethe (1749-1832); famous German poet, dramatist and novelist. He had great command over arts, literature, science and philosophy and much improved the German language and freed it from all foreign influences. Pubs. *Faust*, *West-Oesstlicher Divan*, etc.

⁹⁹ "Rubiyat", *Dawn*, April 21, 1949; "Complaint and Answer," *Dawn*, April 21, 1949; "And other worlds beyond: A *ghazal* of Iqbal translated by Ahmed Ali," *Dawn*, April 21, 1949; "For never more", *Dawn*, April 21, 1949; and "Goethe and Iqbal," *Dawn*, April 21, 1949. Iqbal was a great admirer of Goethe and was deeply influenced by his writings. According to Iqbal, the *Piam-I-Mashriq* owes its inspiration to Goethe's *West-Ostlicher Divan* and in the introduction to the *Piam-I-Mashriq*, Iqbal has discussed the *Divan* at some length. For details of Iqbal's appreciation of Goethe, see Mumtaz Hasan, "Iqbal's tribute to

zeal of the missionary and imagination of the inspired person, undertook to bring light to the Muslims the world over. The daily observed that in an age confronted by the diametrically opposed ideologies of capitalism and communism, Iqbal advocated the social and economic codes of Islam as the sheet anchor of humanity. The paper argued that Iqbal's poetry is stirred by humanism on which he would lay the foundations of a new world order in which the Islamic way of life would flourish for the good of all, in which social justice would be the order of the day irrespective of colour and creed and the clash between communism and capitalism would be subdued by harmonious adjustment of the rights of capital and labour. The paper concluded that Iqbal's thought, if properly assimilated, might bring about a regeneration of the basic unity of Islam under all claims and the resurgence of the East.¹⁰⁰

The Pakistan Times in its editorial entitled "Iqbal" complained that every year on Iqbal Day, the people of Pakistan had been paying homage to the great Iqbal ever since he died, but for rest of the year most of us rarely thought about him. The paper grieved that there was still no Iqbal museum to house his valuable manuscripts and earthly remains; there was no institution, academy or association to stimulate the study of his work; there was neither a chair nor a scholarship in any national university dedicated to his memory, and there was not an important street; let alone an important town bearing his name. The paper believed that Iqbal could fitly be commemorated as a poet only if endeavours were made to preserve, study, interpret and recreate in criticism the products of his genius but also conserve, stimulate and promote the best traditions of our literary and artistic culture.¹⁰¹

The Pakistan Observer in its editorial "Our poet-philosopher" observed that beaten in every sphere of life, the Muslim nation before the advent of Iqbal believed more or less that every thing was practically lost. It was Iqbal who revived the down cast

Goethe," *Iqbal*, Lahore, Vol.XXX, No.1, January-March, 1974, pp.13-40. Also see Hamid Ahmed Khan, "How Iqbal composed the Message of the East," *Iqbal*, Lahore, Vol.XXXI, No.1, January, 1974, pp.1-12.

¹⁰⁰ Editorial, "Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1949.

¹⁰¹ Editorial, "Iqbal," *The Pakistan Times*, April 21, 1949.

nation with a new hope and firm faith in its destiny.¹⁰² in its well written editorial, "Allama Iqbal" undertook a comprehensive review of ideas of Allama Iqbal. The paper observed that his poetical works, public addresses, and occasional writings were all directed to the central task of inculcating in the Muslims some of their historic mission. His inspiring and eloquent lyric not only refrained its former charm but also had positively gained in effectiveness and utility because his attempt to create a better individual and a better social order.¹⁰³

A number of articles discussing different aspects of life and thought of Allama Iqbal were published in all leading English newspapers of Pakistan during 1949.¹⁰⁴ Like previous year, except one, all of them appeared on eve of Iqbal Day and rest of year no other contribution came into view. In the following pages, all of these attempts have been analyzed thoroughly. The most important writings were perhaps the memoirs of various individuals which provide ample material for understanding life of Allama Iqbal. F.A. Anvery in his article, "Iqbal through the eyes of a child," appeared in *The Civil and Military Gazette*, Karachi, recalled his meeting with Iqbal in a literary meeting accompanied by his father, when he was just a boy of eight years old. The author recollected that he could feel the greatness about him though he was not very big in physique. He was different from others as he did not look drowsy at all, his teeth shone like ivory and there was no trace of betel leaves on them.¹⁰⁵ Javid Iqbal wrote an account about the towering personality of his father under the caption "He was my father," published in *Dawn* which gave a deep insight about Iqbal's personal and family life. The article is full of small incidents that provide sufficient information about his simple living.¹⁰⁶

¹⁰² Editorial, "Our poet- philosopher," *The Pakistan Observer*, April 21, 1949.

¹⁰³ Editorial, "Allama Iqbal", *Dawn*, April 21, 1949.

¹⁰⁴ Besides articles all major English dailies published extracts from the original writings of Allama Iqbal. For instance, see "Islam comes above all else: Iqbal's letter to Altaf Husain," *Dawn*, April 21, 1949; "In defence of *Asrar-i-Khudi*: Iqbal's letter to Dr. Nicholson," *Dawn*, April 21, 1949; and "Glimpses into Iqbal's philosophy: Extracts from Allama Muhammad Iqbal's well known lectures entitled *Reconstruction of Religious Thought in Islam*, *Dawn*, April 21, 1949.

¹⁰⁵ F..A. Anvery, "Iqbal through the eyes of child," *The Civil and Military Gazette*, Karachi, April 23, 1949.

¹⁰⁶ Javid Iqbal, "He was my father," *Dawn*, April 21, 1949. Doris Ahmed remembers that Iqbal used to take keen interest in Javid's studies and regularly discussed and inquired about his school activities from him. For details, see Doris Ahmed, *Iqbal as I knew him*, Lahore. Iqbal Academy, 1986, pp.28-31.

Muhammad Shafi through his article "Iqbal's childhood," published in *The Pakistan Times* narrated the recollections of Syed Taqi Shah (1872-1952), son of Syed Mir Hasan (1844-1929)¹⁰⁷ about his childhood spent in the company of Allama Iqbal in the streets of Sialkot. He recalled that his elder sister was superb in Arabic and Persian grammar. Iqbal used to learn conjugations with her help and after a very short time, he surpassed her in the knowledge of Arabic and Persian grammar.¹⁰⁸

In another article, entitled "The book that Iqbal planned to write," appeared in *The Pakistan Times*, Muhammad Shafi, reproduced the synopsis of a book that Iqbal contemplated to be an *Introduction to the Study of Islam*. Iqbal himself handed over the synopsis to Shafi in 1933 when he was performing the duty of his scribe. The synopsis mainly dealt with Islamic polity and jurisprudence. In it *inter alia*, Iqbal had stressed that Islam, is not the foe or even rival of Christianity but in the work of civilization, it is a co-worker.¹⁰⁹ Shafi recalled that when he brought the existence of those notes to the notice of the Quaid-i-Azam, he desired to see them and then suggest name of a competent person who could pursue the matter further.¹¹⁰

Several articles also appeared in the English dailies on different aspects of Allama Iqbal's philosophical ideas. Shaukat Ali in his attempt "Iqbal's crusade" published by *The Civil and Military Gazette*, Lahore discussed in detail his ideas about womanhood. The author believes that from the beginning of his poetic career, until the

¹⁰⁷ Syed Mir Hasan (1844-1929); A great scholar of Islam, Arabic and Persian literatures and early tutor of Allama Iqbal.

¹⁰⁸ Muhammad Shafi, "Iqbal's childhood," *The Pakistan Times*, April 21, 1949. Syed Taqi Shah was one of the close and earlier friends of Iqbal. He was a government servant and remained in Lahore through out his service until his retirement in 1937. During his stay at London, Iqbal used to write letters to him regularly. Quoted in Syed Sultan Mahmood Hussain, *Iqbal ki Ibtadai Zindagi*, Lahore, Iqbal Academy, 1996, p.227. For a study of Iqbal as a student during his youth, see Malik Hasan Akhtar, *Iqbal: Aik Tahqeeqi Mutalah*, Lahore, Iqbal Academy, 1996, pp.17-52.

¹⁰⁹ For a survey of Allama Iqbal's study of Christianity, see Nazir Yousuf, *Allama Iqbal aur Masihi Istalaha'at*, Lahore, Masihi Isha'at Khana, 1987.

¹¹⁰ Muhammad Shafi, "The book that Iqbal planned to write," *The Pakistan Times*, April 21, 1949. During his stay in Bhopal in 1935 for medical treatment, Allama Iqbal was requested by Nawab Hamidullah, ruler of Bhopal, to write comprehensive and authentic notes on the Quran. Iqbal agreed to that and started his work which could not be completed due to his ill health. For details, see Sahba Lukhnavi, *Iqbal aur Bhopal*, Lahore, Iqbal Academy, 2000, pp.341-355.

last moment of his life, Iqbal struggled to rescue Muslim womankind from the trammels of superstitions and hackneyed conservatism. He wished to restore the dignity of Muslim women that was so glorious a feature of early Muslim society. Iqbal wanted religious education to be made an integral part of female education because he believed that the present day subjects, instead of refurbishing feminine intellect and helping in the moral uplift of womenfolk, breed immorality and indolence.¹¹¹

Among one of the earliest writings on Iqbal's concept of ideal womanhood, Mumtaz Hasan in his essay entitled "Iqbal and Feminism" which appeared in 1933, observed that Iqbal does not support the contemporary women's movement because it tends to push away them from their biological duty. Commenting on western inclinations, Mumtaz observed that the highest role of women, according to Iqbal, is as a mother of the race. He concluded, "The modern woman, however is developing an alarming individualism and is protesting against her biological functions. Those who are gifted with any insight are beginning to recognize this tendency as a suicidal one. And among these men is Iqbal."¹¹² Allama Iqbal himself, in an article contributed to *The Liverpool Post* in 1932, while discussing the position of Muslim women in the eastern countries, observed that "European woman, according to her own wish, has descended from the pedestal on which she stood, but the eastern, the Muslim woman has remained the recipient of the same honour as before."¹¹³

However, it must be noted that welfare of females remained always cherished to Iqbal's heart and besides portraying their real role in his writings; he took practical steps to advance their lot. For example, while delivering his speech as member of the Punjab Legislative Council on the annual Budget of Punjab for 1927-28 on March 5, 1927, Iqbal urged that some provision ought to have been made in the Budget at least for rural hygiene as well as for medical assistance for ladies. Drawing attention of the

¹¹¹ Shawkat Ali, "Iqbal's crusade," *The Civil and Military Gazette*, Lahore, April 21, 1949. For a detailed discussion on the subject, see Sughra Bibi, "*Islami Maushray Main Aurat ki Hasiat Allama Iqbal ki Nazar Main*." Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

¹¹² Mumtaz Hasan, *Tribute to Iqbal*, edited by M. Moizuddin, Lahore, Iqbal Academy, 1982, p.5.

¹¹³ Muhammad Iqbal, "Position of women in the East," in Latif Ahmed Sherwani ed., *Speeches, Writings and Statements of Iqbal*, Lahore, Iqbal Academy, 1995, p.192.

members to 'this very important consideration', he observed, "medical relief for women is badly needed in this province and no provision seems to have been made for this in the Budget."¹¹⁴

Mumtaz Hasan in his article, "Reconstruction of Islamic thought: Iqbal on *Ijtihad*," appeared in *Dawn* had reviewed Iqbal's famous seven lectures with special reference to his views on the subject of *Ijtihad*. The author believes that these talks present a most searching and profound analysis of religious and mystic experience, and deal with a number of subjects such as the spirit of Islamic culture, the human ego, his freedom and mortality and the subject of '*Ijtihad*' or as Iqbal termed it 'the principle of movement in the structure of Islam'.¹¹⁵ According to author, Iqbal had stressed repeatedly on intellectual independence and such a reorientation was the only means that would enable us to achieve Islam as an institution and as a social order that would have a message of hope and salvation for humanity.¹¹⁶

Several scholars have studied Allama Iqbal's concept of *Ijtihad* in detail. It has been argued that Iqbal's study was a part of the ongoing practice of Muslim thinkers' anxiety over the real problems being faced by the Muslim civilization. Muhammad Khalid Masud observes that in actuality Iqbal studied the issue of *Ijtihad* not only as illustrated in the works of *usul al fiqh*, but also its history and existing debates. In his quest of reality, Iqbal had consulted even those volumes of *usul* that were not yet accessible to the majority of the *ulema* in India. Iqbal spoke on the problem of *Ijtihad* at such occasion when the traditional academics believed *Ijtihad* forbidden as well as impracticable. His study is not simply hypothetical, as he examined a variety of practical

¹¹⁴ For the complete text of the said speech, see Sherwani, *op.cit.*, pp.50-52.

¹¹⁵ For a comprehensive review of the most important ideas discussed in these lectures, see Syed Abdullah, ed., *Muta'alliqat-i-Khutbat-i-Iqbal*, Lahore, Iqbal Academy, 1977.

¹¹⁶ Mumtaz Hasan, "Reconstruction of Islamic thought: Iqbal on *Ijtihad*," *Dawn*, April 21, 1949. For first Urdu translation of *Reconstruction* see Syed Nazir Niazi, *Tashkeel-i-Jadid Ilahiyat-i-Islamia*, Lahore, Bazm-i-Iqbal, 1986,. For an easier Urdu translation of these lectures, see Sharif Khunjali, *Mazhabi Afkar ki Taumir-e-Nau*, Lahore, Bazm-i-Iqbal, 1992. For a comprehensive review and elucidation of these lectures, see Ghulam Rasul Muhammad, "*Iqbal aur Imkunan-e-Mazhab: Akhri Khutbay ka Tanqeedi aur Touzeehi Mutala*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1992; Muhammad Sharif Baqa, *Khutabat-e-Iqbal: Ik Jaiyza*, Lahore, Iqbal Academy, 1991; Syed Waheeduddin, *Falsafa-e-Iqbal: Khutbat ki Raushni Main*, Lahore, Nazir Sons Publications, 1989.

complexities in its application, and recommended that it must be institutionalized. Moreover, Iqbal united *Ijtihad* and *Ijma* as one tradition. To him, in the modern political configuration, the legislative assembly of elected representatives as an organ of Islamic state was the body that should undertake this responsibility.¹¹⁷

Javid Iqbal in another article, "The place of morality in Iqbal's metaphysics" printed by *The Pakistan Times* presented a comprehensive appraisal of diverse features of Allama Iqbal's philosophy. According to author, the ideal man of Iqbal was he who was free and who could fortify his personality. That ideal man is 'momin' who was the ideal to which all life aspired. Servitude distorts character and weakens the human ego. The author concluded that Iqbal's *momin* could only be brought up in a spirit of freedom.¹¹⁸

In fact, moral values held a prominent place in the life and thought of Allama Iqbal. He was brought up in a family that was highly God-fearing and kept ethical principles high from all worldly belongings. Iqbal himself had stressed upon the importance of morality in his writings and verses at several places. The opening sentences of Allahabad Address reveal the significance of morality in his eyes. Moreover, he wanted that moral doctrines should be observed in individual as well as in collective life. Therefore, Iqbal emphasized the importance of morality in living and tried to generate a moral awareness among his readers.¹¹⁹ N. Prigarina, a celebrated Russian Iqbal researcher, believes that Iqbal's prominence lies mainly in the greatness of his poetry that entirely symbolizes his ethical standards. Ethics is a leading constituent of all his works. It also determined the character of Iqbal's theoretical ideas that owing to their spiritual orientation could be explained as principally an ethical organization. Nonetheless, it is Iqbal's poetry only with its faction of love, gentleness, and consideration that is morally fulfilled. In it is mirrored the poet's notion of the ultimate,

¹¹⁷ Muhammad Khalid Masud, *Iqbal's Reconstruction of Ijtihad*, Lahore, Iqbal Academy, 1995, p.209.

¹¹⁸ Javid Iqbal, "The place of morality in Iqbal's metaphysics," *The Pakistan Times*, April 21, 1949.

¹¹⁹ Saeed Ahmed Rafiq, *Iqbal Ka Nazariah Akhlaq*, Lahore, Idara-e-Saqafat-Islamia, 1977, pp.10-23.

of prettiness and of human race, and it admires the triumph of virtue over the forces of evil.¹²⁰

Besides publishing an extract from S. A. Vahid's book, *Iqbal: His Art and Thought* under the caption "Iqbal: The Satirist," *Dawn* published another article contributed by him entitled "Development of Iqbal genius" which presented a brief but compact examination of the growth of his literary intellect and ideas.¹²¹ The author believes that the most remarkable fact about Iqbal was the resourcefulness of his intelligence. For illustration, he was a poet, philosopher, prose writer, linguist, jurist, lawyer, politician, educationist, teacher, and art critic. The writer was of the view that while Iqbal's place in literature was certainly amongst the greatest in the world that was not his only value as his contribution to human thought was equally enormous.¹²²

Other reviewers also share S. A. Vahid's observations. Discussing the multi-dimensional personality of Allama Iqbal, a well-known Urdu critic and scholar Syed Viqar Azeem observes that Iqbal is a theorist in the sense that he presents to his readers a consistent and entire way of life. It embraces among other things, the illumination of the connotation of the idea of 'self' or 'individuality', the procedure of its expansion through continual endeavor, man's relation with the material values of life which regularly face up to and confront him, his association with the social surroundings and the final truth and the position of intelligence and perception as the guiding forces in the diverse phases of the human ego's development.¹²³

¹²⁰ N. Prigarina "The ethic and the poetic in Iqbal" in Abdur Rauf Malik, ed., *The Work of Muhammad Iqbal: A Collection of Articles by Soviet Scholars*, Lahore, People's Publishing House, 1983, p.2.

¹²¹ There is a marked gradual development in the ideas of Iqbal which he himself wanted to write down for the benefit of others. A good attempt to explain this intellectual development is found in Ghulam Hussain Zulfiqar, *Iqbal ka Zehni Irtiqa*, Lahore, Maktabah-i-Khyaban-i-Adab, 1978. Also see Abu Zafar Abdul Wahid, "Iqbal ka Zehni Irtiqa", in quarterly *Urdu*, reprint, 1977, Karachi, Anjnuman-i-Taraqi-i-Urdu, 1977, pp.223-247.

¹²² S. A. Vahid, "Iqbal: The satirist," *Dawn*, April 21, 1949, —, and "Development of Iqbal's genius," *Dawn*, April 21, 1949.

¹²³ Syed Viqar Azeem, "Iqbal: The poet and philosopher," *The Civil and Military Gazette*, Lahore, May 27, 1962, in Syed Maureen-ur-Rahman, *Iqbaliat ka Mutalah*, Lahore, Iqbal Academy, 1995, pp.381-382.

The *Civil and Military Gazette*, Karachi, published another article by S. A. Vahid entitled, "Iqbal: An estimate of his work," in his Iqbal Day edition. The author confessed that his versatility made it very difficult for a student of Iqbal to get an overall picture of his achievements in the various domains of activity. Discussing his role in the fields of art, philosophy and politics, Vahid wrote that the motive behind all that Iqbal did in those fields was a burning zeal to ensure the dignity of man. Iqbal wanted to see human life took a stand on its own and human dignity untrammelled by narrow considerations of race, class or colour. It was that emphasis on human dignity that gave a universal and permanent value to Iqbal's art and thought, philosophical, as well as political, the writer concluded.¹²⁴

S. A. Vahid has fittingly pointed out the significance of human personality in the thought of Allama Iqbal. B.C. Nandy has observed that in the judgment of Iqbal, man is the centre of imaginative and energetic vigor. He can beat the inaction of matter and cause alterations in the present status of things. Nandy has further maintained that Iqbal underlined the character of man and argued that in a social surrounding individual personality found enhanced capacity to expand and chances for growth of life. Iqbal envisaged a perfect social order where the spirit of friendliness and love, social service and spiritual tenderness would pervade every heart.¹²⁵

Besides these articles, *Dawn* and *The Pakistan Times* published the main events of Allama Iqbal's life in the chronological order.¹²⁶ An analysis of the contents of above-mentioned articles would reveal that they were mainly focused on exploring various philosophical trends of Allama Iqbal's ideas. However, some of the contributions provided some significant biographical information, but no attempt was made to examine the poetic artistry of Iqbal. In rest of year 1949, an article, few news items, and some

¹²⁴ S. A. Vahid, "Iqbal: An estimate of his work," *The Civil and Military Gazette*, Karachi, April 21, 1949.

¹²⁵ B.C. Nandy, "Iqbal's Humanism," *Iqbal Review*, Vol. IV, No.1, April, 1963, p.33.

¹²⁶ "From School boy poet to world famed philosopher", *Dawn*, April 21, 1949; and "Milestones in 'Iqbal's life," *The Pakistan Times*, April 21, 1949. For a detailed chronological study of major events of life of Allama Iqbal, see Farukh Tahira, "*Iqbal ka Swanihi Isharia*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999. Besides, *Dawn* published the original and transcript of Iqbal's letters written to Altaf Hussain and Dr. Nicholson. It also published extracts from Iqbal's book *Reconstruction of Religious Thought in Islam*.

pieces of translations of Iqbal's verses appeared in different months that are narrated below.

On May 1, 1949, *The Pakistan Times* reported that the Iqbal Memorial Football Tournament would commence at Jinnah Park, Sialkot in the first week of May in which prominent provincial clubs were taking part in it.¹²⁷ On May 28, 1949, *The Pakistan Times* published a report about a function held at Murray College Sialkot, in which A. D. Azhar addressed the students. In course of his speech, Azhar declared Iqbal as the real founder of Pakistan and observed that he was not only a poet, but a political thinker and an economist too. He advised the students to read Iqbal extensively and try to act upon his ideas.¹²⁸

The Pakistan Times in its issue of June 24, 1949 informed that translation of Iqbal's works into English, Arabic, Bengali and Urdu languages and memorial lectures on the life and works of Iqbal would shortly be undertaken by the Iqbal Academy.¹²⁹ On August 7, 1949, *The Pakistan Times* informed that the City Muslim League, Sialkot had opened a public library in its office buildings in honour of Allama Iqbal for which about 1,000 English and about 600 Urdu books had been collected.¹³⁰

On August 14, 1949 a special article written by renowned scholar A. J. Arberry (1905-1969) entitled, "On translating Iqbal" appeared in *Dawn*. The author admitted that as Iqbal is the philosophical-poet par excellence; therefore he belonged to that category of writers whose translation is supremely difficult and unsatisfactory. He, however, communicated his commitment that arrangements were being expedited for the issuing of a definitive edition of Iqbal's all poetry accompanied by a plain English translation incorporating the various interpretations of difficult passages as offered by the poet's accredited friends.¹³¹

¹²⁷ "Iqbal Memorial Football Tournament," *The Pakistan Times*, May 1, 1949.

¹²⁸ "Iqbal was the creator of Pakistan," *The Pakistan Times*, May 28, 1949.

¹²⁹ "Translations of Iqbal's works to be taken up," *The Pakistan Times*, June 24, 1949.

¹³⁰ "Iqbal Library for Sialkot," *The Pakistan Times*, August 7, 1949.

On August 24, 1949, *The Civil and Military Gazette*, Karachi reported that a meeting of the Iqbal Academy Committee was held in Karachi to consider the various proposals to propagate the philosophy of Iqbal with Fazlur Rahman, who was also the Chairman of the Committee, in chair.¹³² On October 2, 16 and 30, 1949, some parts of Mahmud Ahmed's translation of *Javid Namah* were published in *The Pakistan Times*. Besides presenting an eloquent translation, the translator also gave the explanatory notes at the end where appropriate.¹³³

On November 1, 1949, *The Pakistan Times* informed about 'Iqbal Memorial Football Tournament' being played at University Ground, Lahore by stating that the Rangers Club qualified to meet Islamia College in the semi final beating N.W.R. Lahore Division by one goal to nothing.¹³⁴ On November 17, 1949, *The Pakistan Times* while giving details of activities of the Soviet cultural delegation at Lahore informed that *inter alia* they also visited tomb of Allama Iqbal.¹³⁵

¹³¹ A.J. Arberry, "On translating Iqbal," *Dawn*, August 14, 1949.

¹³² "Iqbal Academy Committee meeting," *The Civil and Military Gazette*, Karachi, August 24, 1949.

¹³³ Mahmud Ahmed, "*Javid Namah*," *The Pakistan Times*, October 2, 16 and 30, 1949; After several versions, the complete translation of *Javid Namah* by Mahmud Ahmed appeared in 1961. For the major portion of his work, Mahmud Ahmed has chosen blank verse as his medium though in places he has adhered to the rhymed form of the original text. See Shaikh Mahmud Ahmad, *The Pilgrimage of Eternity*. Lahore, Institute of Islamic Culture, 1961.

¹³⁴ "Rangers Club qualify for semi final: Iqbal Memorial Soccer", *The Pakistan Times*, November 1, 1949.

¹³⁵ "Soviet writers visit Iqbal's grave: Closer Pakistan- USSR cultural ties desired," *The Pakistan Times*, November 17, 1949.

During 1950, *Dawn* published the first article on Allama Iqbal on January 22 1950, which was a selection of well-known utterances of Allama Iqbal made by B.A. Siddiqi. It included his views on model society, dignity of man, immortal ego, ideal man, love and disdain, nationalism, the *millat*, faith, perfect submission, religion, prayer, conservatism, hell and heaven. For instance, Iqbal says that to a Muslim the entire world is his abode, for it has with in the sovereignty of Allah. However, Siddiqi did not indicate the source of his collection.¹

The Pakistan Times on January 22, 1950 published an English translation of Urdu address of Mian Bashir Ahmed, Pakistan's Ambassador to the Turkey, delivered at the Ankara University on December 17, 1949 on Maulana Rumi with special reference to his influence on Allama Iqbal. In his speech, Bashir argued that Iqbal was fundamentally inspired by Rumi and called him his leader and guide. He was probably the first thinker who firmly grasped Rumi's conception that life was a ceaseless activity. Rumi and Iqbal both wanted to strengthen the 'self'. According to them, there was no incompatibility between 'self' and 'selflessness'. The central idea of both is 'love' by means of which the self, successfully surmounting various difficulties, could reach very near to God. The fate, they believed, did not stand in the way of their will and effort. Bashir also pointed out that expressions of affectionate allegiance to Rumi could frequently be found in Iqbal's poetry.²

Mian Bashir Ahmed's assessment seems to be quite precise. Rumi is one of those scholars who inspired Iqbal the most. There are many common features in both of them. Malik Hasan Akhtar has pointed out that both are the most outstanding thinkers of Islamic world who interpreted Quranic teachings according to the necessities of their times and proved them life saving. Both of them adopted Persian as their medium of expression and their contributions attained world fame and later translated in different

¹ B. A. Siddiqi, "Famous words that will live for ever- Iqbal," *Dawn*, April 22, 1950.

² Mian Bashir Ahmed, "Rumi and Iqbal," *The Pakistan Times*, January 22, 1950.

languages. Likewise, both of them inspired intellectual thought of the coming generations.³

On January 29 and February 5, 1950, two more segments of Mahmud Ahmed's translation of *Javid Namah* accompanied by explanatory notes appeared in *The Pakistan Times*.⁴ On February 21, 1950, an article entitled "Sheikh Abdul Qadir and Allama Iqbal" contributed by M. A. Harris appeared in *The Civil and Military Gazette*, Lahore, which surveyed the close relationship existed between them. The author specially referred to Abdul Qadir's influence in shaping two momentous events of Iqbal's life which proved highly beneficial later on. One was to pursue Iqbal not to give up poetry and other was approval of adoption of Persian by Iqbal for conveying his thought. The author observed that the death of Abdul Qadir had removed one of the most luminous stars from the literary firmament of Pakistan and with his end, a bright chapter in the history of Urdu literature had come to a close.⁵

The Civil and Military Gazette, Lahore reported on February 27, 1950 that an 'Iqbal Day Committee' was formed in Karachi at a meeting of a large number of students and admirers of Allama Iqbal, held at the residence of S. A. Vahid with Central Minister for Industries, Chaudhry Nazir Ahmed Khan (1898-1980)⁶ in chair. The report informed that S. A. Vahid was elected the organizer of the Committee, which was

³ Malik Hasan Akhtar, *Iqbal aur Muslim Mufakkireen*, Lahore, Ferozsons, Lahore, 1992, p.132. Iqbal's devotion to Rumi is perhaps best exhibited in his poem, "Pir-i-Rumi, Murid-i-Hindi" included in *Bal-i-Jibril*. For a detailed study of the said poem, see Muhammad Sharif Baqa, *Pir-wa-Mureed*, Lahore, Maktabah-i-Tainir Insaniat, 1988. For a study of portions of Rumi's *muthnavi* which were used by Iqbal for explanation and formulation of philosophical ideas highlighted in his poetry, see Syed Wazir-ul-Hasan Abidi, *Iqbal Kay Sheiri Maakhiz, Muthnavi-i-Rumi Main*, Lahore, Majlis-i-Taraqq-i-Adab, 1977. Also see Erkan Turkmen, "Perfect man in the eyes of Rumi and Muhammad Iqbal," *Iqbal Review*, Vol. 40, No. 3-4, pp. 95-102.

⁴ Mahmud Ahmed, "Javid Namah: The Prologue on Earth," *The Pakistan Times*, January 29 and February 5, 1950.

⁵ M.A. Harris, "Sheikh Abdul Qadir and Allama Iqbal," *The Civil and Military Gazette*, Lahore, February 21, 1950.

⁶ Chaudhry Nazir Ahmed Khan (1898-1980); lawyer, politician, diplomat, worker of Pakistan movement, started practice at Montgomery, 1921; Secretary, Reception Committee, Punjab Educational Conference, 1923; member Constituent Assembly of Pakistan; Minister for Industries, 1949-51; Vice President International Jurists Conference, Oslo, 1956; President, Pakistan Legal Centre, 1957; International Commission of Jurists, Bangkok, 1962. Attorney General of Pakistan, 1959; Pakistan High Commissioner in Australia, 1952; founder-editor *Al-Ahlibba*; Pubs. *Kalam Narm-o-Nazuk*; *Husul-i-Pakistan*; *Dastan-i-Pakistan*.

authorized to make necessary arrangements for observing 'Iqbal Day'. It was tentatively decided to hold the celebrations on April 21 and 22 during which speeches on the life and philosophy of the poet and recitations from his works would be made. Amongst those present at the meeting were Ilmuddin, Ikram, Mumtaz Hasan, and Zia-ul-Islam.⁷

On March 3, 1950, news appeared in *The Civil and Military Gazette*, Lahore that stated that Anjuman-i-Taraqqi-i-Urdu of East Pakistan had chalked out a three-day programme for April 21, 22, and 23. The programme included among other items, lectures on the life and works of the poet, a debate in Urdu and a *mushaira*. Moulvi Abdul Haq, President of the Pakistan Anjuman-i-Taraqqi-i-Urdu was invited to inaugurate the Iqbal Day programmes.⁸ On March 4, 1950, *The Civil and Military Gazette*, Lahore informed that the Foundation Committee of the Iqbal Academy had decided to extend by one month, the last date for the submission of literary contributions on Iqbal for the prizes offered by the Academy. The paper pointed out that contributions were invited from the individuals, societies, and college and school students.⁹

A report appeared on March 10, 1950 in *Dawn*, which stated various activities of Foundation Committee of the Iqbal Academy. It was informed that pending the establishment of Iqbal Academy, the Constituent Assembly of Pakistan had formed a Foundation Committee, consisting of Fazlur Rahman, as Chairman, and I. H. Qureshi and Malik Feroz Khan Noon as members to enhance Iqbal studies in the country. Later, the committee co-opted Moulvi Abdul Haq and Sheikh Abdul Qadir as members and chalked out a comprehensive programme to implement its objectives. For instance, the Committee established branches of academy in the Universities of Sindh, Punjab, and Dacca. Eminent scholars had been invited to translate Iqbal's works into English, Arabic, and Bengali. A. J. Arberry of Cambridge University and Abdul Wahab Azzam (1894-

⁷ "Iqbal Day Committee formed," *The Civil and Military Gazette*, Lahore, February 27, 1950.

⁸ "Iqbal Day programme in Dacca," *The Civil and Military Gazette*, Lahore, March 3, 1950. The same news was repeated in *The Pakistan Times* under the caption "Dacca to celebrate Iqbal Day," on March 31, 1950.

⁹ "Literary contributions on Iqbal: Date extended," *The Civil and Military Gazette*, Lahore, March 4, 1950.

1959) were coordinator for taking up the translation of *Asrar-i-Khudi* and *Javid Namah* into English and Arabic respectively.¹⁰

The report further revealed that Iqbal memorial lectures had been instituted at the various Universities of Pakistan and well-known scholars had been invited to deliver those lectures. Moreover, three prizes of the value of Rs.1000/-, Rs.200/- and Rs.100/- for original contributions on Iqbal from scholars, learned societies, college and school students had also been introduced. These contributions, when received, would be assessed by a committee of experts and the names of prizewinners would be duly announced.¹¹

The Pakistan Times informed on March 22, 1950 that the Bazm-i-Iqbal, Rawalpindi had drawn up an ambitious programme to celebrate Iqbal Day on April 21 and 22. According to report, the first day's sitting would be devoted to discourses on his philosophy and contributions to Muslim India's political awakening and cultural uplift. Several writers of repute were expected to read papers. On the second day, a grand *mushaira* was being arranged in which many prominent poets were expected to participate. The report further informed that Fatimah Jinnah was being approached to preside over the first day's sittings, while Choudhry Ghulam Abbass was expected to chair the *mushaira*.¹²

On March 25, 1950, news appeared in *The Pakistan Times* that informed that City Muslim League, Sialkot would celebrate Iqbal Day on April 30. The programme included a *mushaira* and a symposium in which papers would be read on the life, art, and teachings of Allama Iqbal.¹³ A Reuter's report appeared in *The Pakistan Times* on March 31, 1950 revealed that A. J. Arberry would shortly translate into English Allama Iqbal's poems *Asrar-i-Khudi* and *Javid Namah* into Miltonic blank verse which

¹⁰ "Cambridge scholar to translate Iqbal's works," *Dawn*, March 10, 1950. Abdul Wahab contributed several works on Allama Iqbal in Arabic. For instance, see Abdul Wahab Azzam, *Muhammad Iqbal*, Lahore, Iqbal Academy, 1985.

¹¹ *Ibid.*

¹² "Iqbal Day celebrations: Pindi's ambitious programme," *The Pakistan Times*, March 22, 1950.

¹³ "Iqbal Day to be celebrated in Sialkot on April 30," *The Pakistan Times*, March 25, 1950.

would also be translated into Arabic by Abdul Wahab Azzam. The report further informed that the translations were being made at the instance of the Foundation Committee.¹⁴ A report filed by the correspondent of *The Pakistan Times*, which was printed on April 4, 1950, disclosed that preparations were going at Narowal to observe Iqbal Day in the Islamia High School. In that connection, a public meeting would be held in the town in which people would be introduced to the teachings of Iqbal. A *mushaira* would also be held in which students would participate.¹⁵

In a letter written to the editor, *The Pakistan Times*, one Mahmud Hasan Butt expressed his regrets that the Home Ministry of Pakistan had failed to appreciate the significance of the occasion of death anniversary of Allama Iqbal. He pointed out that while government had declared *Dulhandi*, *Dussehra*, *Janam Ashtami*, King's Birthday and Christmas Day as the closed holidays for the offices of the Central Government and the Armed Forces Headquarters all over Pakistan, its offices would remain open on Iqbal's anniversary. The writer stressed that it was hardly necessary to repeat what Iqbal did for Islam and Pakistan. The present state of the nation made ventilation of Iqbal's message over the land of his dreams all the more imperative. He expressed the hope that April 21, would be declared a closed holiday and the Central government servants be enabled to participate in Iqbal Day celebrations.¹⁶

A report which appeared in *The Civil and Military Gazette*, Lahore on April 9, 1950 informed that Majlis-i-Adab, Lahore would observe 'Iqbal Day' on April 20 by holding two sessions in the Town Hall, Lahore. The morning session would be presided over by Khawaja Dil Muhammad in which prominent writers and poets would read papers and recite poems on the ideology of Allama Iqbal.¹⁷ On April 11, 1950 *The Pakistan Times* communicated, that Khawaja Nazimuddin would preside over the inaugural session of Iqbal Day celebrations organized by Bazm-i-Iqbal on the afternoon of April 21 at the Governor General House, Karachi. It would be followed by a public

¹⁴ "Translation of Dr. Muhammad Iqbal's works," *The Pakistan Times*, March 31, 1950.

¹⁵ "Iqbal Day to be observed in Narowal," *The Pakistan Times*, April 4, 1950.

¹⁶ Mahmudul Hasan Butt, "Letter to editor: Iqbal's anniversary," *The Pakistan Times*, April 7, 1950.

¹⁷ "Lahore's 'Iqbal Day' programme," *The Civil and Military Gazette*, Lahore, April 9, 1950.

meeting on the evening of April 22, at the Jahangir Park, Karachi where eminent scholars were expected to speak on the life and works of Allama Iqbal.¹⁸

The correspondent of *The Pakistan Times* informed on April 13, 1950 that the District Football Association at a meeting held at Sialkot decided to arrange a tournament under the name Iqbal Memorial Football Tournament at Sialkot from May 10, 1950.¹⁹ The paper further told on the same day that Habib I. Rahimtoola, Pakistan's High Commissioner to Britain, would preside over a meeting in London on April 21 to commemorate the 12th death anniversary of Iqbal. The news further notified that the meeting would be held at the Islamic Culture Centre, London and would be addressed, among others, by Mohsin Rais, the Persian Ambassador to Britain.²⁰ On April 14, 1950, the paper gave details about the Iqbal Day celebrations being arranged by the Central Iqbal Committee at Lahore.²¹

Publishing two separate reports about Iqbal Day preparations at Rawalpindi on April 15, 1950, *The Pakistan Times* informed that the Rawalpindi branch of APWA was celebrating Iqbal Day on April 21, which would be followed by a *Meena Bazar* on the next day.²² The daily added that Anjuman-i-Taraqqi-i-Adab, Rawalpindi would celebrate Iqbal Day at a literary meeting on April 21 in the Gordon College Hall, Rawalpindi.²³ *The Pakistan Times* informed on April 16, 1950 that Ch. Nazir Ahmed would preside over the 'Iqbal Day meeting' in Jahangir Park, Karachi on April 22. Prominent speakers who would address the meeting included Abdul Haq, M.D. Taseer and Mumtaz Hasan.²⁴

On April 17, 1950 *The Pakistan Times* communicated that the Pakistan Art Council, Lahore would celebrate Iqbal Day on April 23 at a function to be presided

¹⁸ "Iqbal Day," *The Pakistan Times*, April 11, 1950.

¹⁹ "Iqbal Memorial Football Tournament: First match to start at Sialkot on May 10," *The Pakistan Times*, April 13, 1950.

²⁰ "Iqbal Day in London," *The Pakistan Times*, April 13, 1950.

²¹ "Lahore to celebrate Iqbal Day," *The Pakistan Times*, April 14, 1950.

²² "Pindi women to celebrate Iqbal Day," *The Pakistan Times*, April 15, 1950.

²³ "Iqbal Day in 'Pindi'," *The Pakistan Times*, April 15, 1950.

²⁴ "Iqbal Day programme for Karachi," *The Pakistan Times*, April 16, 1950.

over by Justice S. A. Rahman. The programme would include an exhibition of the manuscripts, letters, and some personal effects of Allama Iqbal, speeches on various aspects of his philosophy and recitation from his poetry.²⁵ Through another report published on the same day, the paper added that the Bazm-i-Iqbal would celebrate Iqbal Day at a literary meeting to be held on April 21 at the local Islamia High School. Sheikh Abdul Majid Asghar, Session Judge was to preside over the function to be attended by prominent poets and literary persons.²⁶

Dawn and *The Pakistan Times* reported on April 19, 1950 that Syed Ali Nassr, the Iranian Ambassador in Pakistan visited the tomb of Allama Iqbal and laid a wreath of flowers on the grave. He was accompanied by Madame Ali Nassr, Iranian Cultural Counselor, Dr. Farayadani and his wife.²⁷ On April 21, 1950, S. A. Vahid, Secretary of Bazm-i-Iqbal issued an appeal to the nation which appeared in *The Pakistan Times*, *The Morning News* and *The Khyber Mail*. He requested to offer *fatiha* to the memory of Allama Iqbal, "to whom we owe so much and who originally conceived the idea of Pakistan," after *Juma* prayers on Friday April 21, which incidentally happened to be the 12th death anniversary of 'the great sage'.²⁸

At Karachi, an impressive programme for celebration of Iqbal Day on April 21 and 22 was drawn up by the Bazm-i-Iqbal. According to reports appeared in *The Pakistan Times*, *The Civil and Military Gazette*, Lahore, *Dawn* and *The Civil and Military Gazette*, Karachi the first session was to be held at Governor General House on April 21 to be presided over by Khawaja Nazimuddin. It was notified that Dr. Raziuddin Siddiqi (1908-1998)²⁹ and S. A. Khalid would read papers on 'Iqbal and the problem of

²⁵ "Art Council to celebrate Iqbal Day," *The Pakistan Times*, April 17, 1950.

²⁶ "Iqbal Day," *The Pakistan Times*, April 17, 1950.

²⁷ "Ali Nassr lays wreaths on Iqbal's tomb," *Dawn*, April 19, 1950; "Iranian Ambassador lays wreath on Iqbal's grave," *The Pakistan Times*, April 19, 1950.

²⁸ "People asked to offer *fatiha* on Iqbal Day," *The Pakistan Times*, April 20, 1950, "*Fatiha* prayers for Dr. Iqbal," *The Khyber Mail*, April 22, 1955; "Offer *fatiha* to memory of Iqbal: Appeal to Pakistanis," *The Morning News*, April 22, 1950.

²⁹ Muhammad Raziuddin Siddiqi (1908-1998); scientist; mathematician; educationist; intellectual and Iqbalist; remained Vice Chancellor of Peshawar, Sindh and Islamabad Universities; Chairman, Pakistan Science Academy; member, Atomic Energy Commission. Wrote several books in English and Urdu on science and literature including *Iqbal ka Tasawwur-i-Zaman-o-Makan: Kalam-i-Iqbal Main Mut-o-Hayat: Ta'lim ka Masalah*.

free will' and 'Iqbal as lyric poet' respectively. The second session was to be held on April 22 in Jahangir Park under the presidentship of Ch. Nazir Ahmed. The speakers include Maulvi Abdul Haq, Aziz Ahmed, Mumtaz Hasan, M. D. Taseer and others. A number of poets including Nazar Hyderabad (1919-1963)³⁰ and Muhammad Jafari were also expected to participate in the evening's celebrations.³¹

Among other Iqbal Day functions arranged at Karachi, there was a public meeting organized by Anjuman-i-Taraqqi-i-Urdu at under the presidentship of Fatimah Jinnah and a function arranged at the Agha Khan Girls High School. Radio Pakistan, Karachi also planned to broadcast special feature programmes on the various aspects of Iqbal's life and works including a special talk of Mumtaz Hassan on 'Iqbal as a thinker'.³²

The Civil and Military Gazette, Karachi, *Dawn*, *The Civil and Military Gazette*, Lahore, *The Khyber Mail*, *The Pakistan Times* and *The Morning News* reported that the Iqbal Day meeting organized by the Bazm-i-Iqbal at the Governor General House, Karachi. It was attended by the Prime Minister and Begum Liaquat Ali Khan (1905-1990)³³, Ministers of the Pakistan Cabinet, members of the Diplomatic Corps besides over one thousand prominent citizens of the capital. Delivering his presidential address, Khawaja Nazimuddin, called upon every Pakistani to study the writings of Iqbal deeply and thoughtfully and to act on the precepts contained in them. He also urged various Iqbal societies and associations throughout Pakistan, as well as in other countries, to make a concerted effort at preparing and publishing authentic translations of Iqbal's works in other languages.³⁴

³⁰ Akhtar Hamid (Nazar Hyderabad) (1919-1963); poet, writer; Pubs. *Kharman*; *Silk-i-Guharain*; *Iqbal aur Hyderabad*.

³¹ "Iqbal Day in Karachi: Big programme drawn up," *The Pakistan Times*, April 19, 1950; "Celebrating Iqbal Day in Karachi: Impressive programme drawn up," *The Civil and Military Gazette*, Lahore, April 19, 1950; "Iqbal Day celebrations in Karachi," *The Civil and Military Gazette*, Karachi, April 19, 1950; "Bazm-i-Iqbal meeting today," *Dawn*, April 22, 1950.

³² "Nation to observe Iqbal Day today," *The Civil and Military Gazette*, Karachi, April 21, 1950.

³³ Rana Liaquat Ali Khan (1905-1990); social worker, feminist and diplomat; second wife of Liaquat Ali Khan, first Prime Minister of Pakistan; Founder President of APWA, Chairpersn Red Crescent Society; remained Ambassador of Pakistan in Holland, 1954-61; and in Italy, 1961-66; Governor Sind, 1973-76.

³⁴ "Karachi citizens' homage to Iqbal: Meeting at Govt. House," *The Civil and Military Gazette*, Karachi, April 22, 1950; "Iqbal was the voice of humanity", *Dawn*, April 22, 1950; "Translation of Iqbal's works

Paying glorious tributes to Iqbal, Nazimuddin said that his message was really meant for the whole humankind, its appeal was universal and was addressed to every seeker of truth. He exposed the shallowness and dangers of the western civilization and preached the subjugation of knowledge to faith, and the quest for those spiritual and moral values, which alone give a real meaning to life. "Iqbal's work was meant to be pondered over, and taken to heart. It awakened us to the consciousness of our own-self and of the world around us. It stimulated us to contemplation as well as action," he added.³⁵

Describing Iqbal's as the 'Poet of Islam', Umar Baha El-Amiri, Minister of Syria, in his speech delivered in Arabic on the occasion, said that the secret of Iqbal's poetry lay in the fact that he did not speak with his words but with fire of his soul and with throbbing of his heart, which created immortal pieces. He had given us a message of action and determination on the one hand and universal love and goodwill on the other, he supplemented.³⁶

Speaking next, Chaudhry Nazir Ahmed said that Iqbal was one of those mighty dreamers whose dreams did more for the progress of humanity than the action of many of the practical men in the world. Discussing the various aspects of Iqbal's poetry and philosophy, he remarked that life's justification through action was the sublime vision of Iqbal that had inspired the present generation of Muslims more than anything else had and had built a lasting monument to his memory in the creation of Pakistan.³⁷

Muhammad Asad, in course of his speech, observed that Iqbal believed with an intensity and clarity that Islam had an immortal mission to fulfill in the present

urged by G. G." *Dawn*, April 22, 1950; "Study Iqbal and act on his message, Nazimuddin: Authentic translations of poet's works urged," *The Civil and Military Gazette*, Lahore, April 22, 1950; "G. G's call to follow Iqbal," *The Khyber Mail*, April 23, 1950; "Study thoughtfully the teachings of Iqbal": Nazimuddin's call to Pakistan's youth," *The Pakistan Times*, April 23, 1950; "Study deeply and act on the teachings of Iqbal: G. G's clarion call to Pakistani youths," *The Morning News*, April 24, 1950.

³⁵ *Ibid.*

³⁶ *Ibid.*

³⁷ *Ibid.*

days no less than in the by-gone centuries; and that only by making it once again a practical proposition in the lives of men, could the world be saved from the dangers inherent in the disparity between our moral vision and our selfish action.³⁸ Besides recitations from his works, S. A. Vahid, read an essay on 'Iqbal as lyric poet.' Moreover, copies of *Iqbal Studies* edited by Ziaul Islam, which included articles on Iqbal by S. A. Vahid, Raziuddin Siddiqui and Mumtaz Hasan were also distributed at the gathering.³⁹

A. J. Arberry in a message, sent to the Bazm-i-Iqbal on the occasion of Iqbal Day which appeared in *The Civil and Military Gazette*, Lahore, said that Iqbal's doctrine of indestructible significance of the individual contained a message of hope and inspiration in those days when the rights and duties of individual men were so gravely threatened by materialistic conceptions of an all powerful state. His doctrine of the place of the individual in society with his interpretation of the term of right believing men and women was no less important as a corrective to nihilist tendencies in contemporary thought, he concluded.⁴⁰

On April 22, a mammoth meeting was held by Bazm-i-Iqbal at Jahangir Park, Karachi where over a dozen of speakers paid their tributes to Allama Iqbal in presence of over 10,000 citizens of Karachi. *The Civil and Military Gazette*, Karachi reported that while describing Iqbal as one of the greatest poets of his time, Maulvi Abdul Haq said that Iqbal was the man who had taken Urdu to great heights in his tumultuous times when it was passing through a very critical stage. He deplored that the speeches delivered in the meeting held at the Governor General House were all in foreign languages, while the function had been organized to remember the bereavement of the greatest poet of Urdu.⁴¹

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ "Iqbal's doctrine is corrective to nihilist tendencies, Prof. Arberry," *The Civil and Military Gazette*, Lahore, April 22, 1950.

⁴¹ "Message of Allama Iqbal recalled: Thought provoking speeches at Jahangir Park meeting," *The Civil and Military Gazette*, Karachi, April 23, 1950.

Speaking next, Nazir Ahmad described Iqbal's conception of leadership and argued that the leader, according to Iqbal, must set a certain goal before him and develop qualities of head and heart that could endear him to his people and win their respects.⁴² Mumtaz Hasan in his speech related anecdotes from the life of the great poet and dwelt at length on his personal qualities. He was of the view that it was impossible to relate briefly about one who was so amazingly many sided and filled such a large place in the sphere of poetry, philosophy and religious and national life. Describing Iqbal as 'Shaair-i-Azam', Hashim Raza, Administrator of Karachi, said that the salvation of the Muslims of the world lay following the precepts contained in the poetry of Iqbal.⁴³

Abdul Haq's criticism leveled against speeches made at the Governor General House being in English and Arabic did not go unnoticed. Next day through a statement appeared in *The Civil and Military Gazette*, Karachi, *Dawn* and *The Khyber Mail*. S. A. Vahid, who organized the Iqbal anniversary function in Karachi under the auspices of the Bazm-i-Iqbal, revealed the facts. He stated that the said meeting was arranged primarily for foreign diplomats and other foreigners residing in Karachi, and so it was necessary to deliver speeches in a language that the foreigners could understand. Similarly, the Arabic speeches were delivered for the benefit of those from Muslim countries, who could not understand English. He further argued that it would not be justifiable to call Arabic a foreign language, as the language of Quran, Arabic is the language of the Muslims all over the world and pointed out that even Iqbal himself chose Persian as a medium for the expression of his message. He said that the object of Bazm-i-Iqbal was to convey the message of Iqbal to the farthest corners of the world and for that purpose the Bazm was trying to have Iqbal's works translated in as many languages of the world as possible and questioned that whether it could be regarded as a disserve to Urdu.⁴⁴

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ "Iqbal Day speeches in foreign languages: Mr. S. A. Vahid replies to critics", *The Civil and Military Gazette*, Karachi, April 24, 1950; "Bazm-i-Iqbal Secretary answers criticism on language issue," *Dawn*, April 24, 1950; "Iqbal Day in Karachi," *The Khyber Mail*, April 24, 1950.

The Ladies of Karachi also paid glowing tributes to Allama Iqbal through a meeting arranged by the Anjuman-i-Taraqqi-i-Niswan, Pakistan at Khalikdina Hall, Karachi whose proceedings appeared in *Dawn*, *The Pakistan Times*, and *The Civil and Military Gazette*, Lahore. The meeting was opened by speeches of the two Secretaries of the Anjuman and was followed by recitations from Iqbal's works. Begum Fazlur Rahman in her discourse urged the meeting that the women of Pakistan should continue to have small gatherings where the works of the poet should be read.⁴⁵

In her presidential address, Fatimah Jinnah said that Iqbal ranked amongst the greatest of the world poets. His poetry was a great contribution to human thought as it embodied a definite mission and a noble message. He compared the past with the present and cast a glance towards the future. Seldom did he express despondency in life and its adversities, instead he found a way out through all the difficulties. To him life was the other name of struggle and action. He gave the message of awakening to his nation and inspired it for achieving higher ideals, she concluded.⁴⁶

Arrangements were also made at Lahore to celebrate Iqbal Day in a befitting manner. According to press reports which appeared in *The Khyber Mail*, *The Civil and Military Gazette*, Lahore and *The Pakistan Times*, *Khatum-ul-Quran* ceremony and placing of floral wreaths were to be conducted at the tomb of Allama Iqbal by the representatives of the Central Iqbal Committee. It was to be followed by a mock battle arranged at Ravi Park in which thousands of volunteers from all over the district would participate. Later a meeting was planned to be held at University Hall under the auspices of Central Iqbal Committee and PMSF. Its morning and evening sessions were scheduled to be presided over by Syed Ali Nassr, Iranian Ambassador in Pakistan and Chaudhry Ghulam Abbass, respectively. The provincial branch of Pakistan Boy Scouts Association also decided to celebrate Iqbal Day by arranging a ground campfire of the Railway

⁴⁵ "Miss Jinnah to preside over 'Iqbal Day' meeting," *The Civil and Military Gazette*, Karachi, April 21, 1950; "Character and service were inherent in Iqbal, Miss Jinnah", *Dawn*, April 22, 1950; "Attain dignity of Iqbal's *momin*, Miss Jinnah, *The Pakistan Times*, April 23, 1950; "Let us attain dignity of Iqbal's *momin*: Miss Fatimah Jinnah's tributes to poet of the East," *The Civil and Military Gazette*, Lahore, April 22, 1950.

⁴⁶ *Ibid.*

Rovers and College Crew to be held on evening of April 20 at Lahore. Pakistan Art Council, Lahore also planned to hold Iqbal Day programme that included an exhibition of letters, manuscripts, and personal effects of Allama Iqbal along with discussion on different aspects of his philosophy and recitation of his selected poems.⁴⁷

According to news item published in *Dawn*, *The Civil and Military Gazette*, Lahore, *The Pakistan Times* and *The Civil and Military Gazette*, Karachi the citizens of Lahore paid homage to the memory of Iqbal, on his 12th death anniversary by holding meetings, placing floral wreaths on the poet's grave and praying in the mosques for his soul. From the break of the dawn, thousands of Iqbal's admirers jammed the roads leading to the poet's last resting place and with moistened eyes people stood for hours around the poet's tomb and offered *fatiha*. As a plane of the RPAF dipped in salute and showered rose petals on the mausoleum, the Army band played a poem of Allama Iqbal. Besides thousands of his admirers and disciples with wreaths and bouquets in their hands, prominent amongst those who placed wreaths were Syed Ali Nassr, Mian Abdul Bari, Major General Azam Khan (1910-1994)⁴⁸ and the Advisors to the Punjab Governor. Ali Nassr after lying wreath said that since daybreak he had felt as if the entire atmosphere of Lahore was surcharged with the magnetism of Iqbal's over shadowing personality. Earlier the *Khatm-ul-Quran* ceremony was conducted at the tomb by the Central Iqbal Committee, which was attended by a large number of religions teachers and educationalists. To present gratitude to storming message of Allama Iqbal, a 60 minute air raid and mock battle was also staged near Ravi Bridge was witnessed by over 2,00,000 people. Malik Muhammad Anwer (1900-1965)⁴⁹, Punjab Government's Adviser for Law and Order, Major General Muhammad Azam Khan, Syed Fida Hasan

⁴⁷ "Iqbal Day", *The Khyber Mail*, April 18, 1950; "Iqbal Day celebrations in Lahore: Ali Nassr to preside over morning session," *The Civil and Military Gazette*, Lahore, April 19, 1950; "Scouts to celebrate Iqbal Day," *The Pakistan Times*, April 19, 1950; "Iqbal Day mock battle," *The Civil and Military Gazette*, Lahore, April 20, 1950; "Lahore to pay homage to Iqbal today," *The Civil and Military Gazette*, Lahore, April 21, 1950; "Abbass to attend Iqbal Day celebrations", *The Khyber Mail*, April 22, 1950; "Pakistan Art Council to celebrate Iqbal Day today," *The Civil and Military Gazette*, Lahore, April 23, 1950.

⁴⁸ Azam Khan (1910-1994); army officer; politician; remained Federal Minister for Rehabilitation & Refugees during Ayub regime; Governor, East Pakistan 1960-62.

⁴⁹ Muhammad Anwar Malik (1900-1965); lawyer, politician, worker of Pakistan movement; founder-President Sheikhpura Muslim League, 1938-51; Chief Adviser to Sardar Abdur Rab Nishtar, Governor Punjab; Relief Commissioner, West Pakistan, 1965.

(1908-1977)⁵⁰, high government officials, and prominent citizens of the provincial metropolis witnessed the mock battle.⁵¹

The main function of the day was a public meeting held in the University Hall under the auspices of the Central Iqbal Committee. Syed Ali Nassr and Chaudhry Ghulam Abbass presided over the morning and evening sessions respectively. During the sittings, papers were read on various aspects of Iqbal's philosophy and his selected poems were recited. Those who paid tributes to the poet-philosopher included Allauddin Siddiqi, Syed Nazir Niazi, Dr. Muhammad Baqir (1909-1993)⁵², Aqai Bedar Bakht (1903-1981)⁵³ and Khadija Ferozeuddin (1895-1969)⁵⁴.⁵⁵

Syed Ali Nassr in course of his presidential speech said that through his mental and emotional force, Allama Iqbal changed the outlook and conception of values of the Muslims of the sub-continent as Quaid-i-Azam later on altered its geography and politics. While expressing satisfaction over the manner in which the memory of Iqbal

⁵⁰ Syed Fida Hasan (1908-1977); civil servant, diplomat; remained Secretary Defence, 1959; Chief Secretary Punjab, Secretary, Cabinet Division; Principal Private Secretary to President Ayub Khan; first Ambassador of Pakistan in Bangladesh; Pakistan's envoy in India.

⁵¹ "Thousands attend public meeting and 'Mock Battle' in Ravi Park," *The Civil and Military Gazette*, Lahore, April 22, 1950; "Iqbal Day in Lahore thousands pay floral tributes," *The Civil and Military Gazette*, Karachi, April 22, 1950; "Shower floral tributes at Lahore," *Dawn*, April 22, 1950; "Lahore citizens pay homage to Iqbal: 12th death anniversary celebration," *The Pakistan Times*, April 23, 1950.

⁵² Muhammad Baqir (1909-1993); historian, educationist, researcher, critic and teacher of Urdu and Persian languages; remained Principal Oriental College Lahore, 1965-70; Pubs. *Lahore: Past & Present*; *Shurah-i-Bang-i-Daru*; *Landani Dost Kay Nam Khuut*; *Khudi ki Lathi*; *Ahwal-o-Athar-i-Iqbal*; *London Say Khuut*; *Sialh Kar*; *Hath*; *Tahdhib-i-Amal*; *Aibrat Numah*; *Ahwal-o-Talimat-i-Shiekh Abu al Hassan Hajvari Data Ganj Baksh* (RA).

⁵³ Agha Baidar Bakht (1903-1981); poet of Urdu and Persian, writer, educationist, lawyer, Iqbalist, politician; remained Councilor of Lahore Corporation for 27 years. Pub. *Mawaray-i-Majaz* (Commentary on *Arghuman-i-Hijaz*).

⁵⁴ Khadija Ferozeuddin (1895-1969); educationist and prominent worker of Pakistan movement, first Muslim woman to get M.A. Degree; lecturer, Lahore College for Women, 1924; Inspector of Schools (Women), Lahore, 1933; founder, Anjuman-i-Tahaffuz-i-Khawateen-i-Islami, Lahore, 1929; Principal Stanford Girls College Amritsar, 1932; President, Anjuman-i-Itehad-ul-Khawateen, Amritsar, 1933; organized Muslim Women Conference; Ph.d in Literature, 1941.

⁵⁵ "Thousands attend public meeting and 'Mock Battle' in Ravi Park," *The Civil and Military Gazette*, Lahore, April 22, 1950; "Iqbal Day in Lahore thousands pay floral tributes," *The Civil and Military Gazette*, Karachi, April 22, 1950; "Shower floral tributes at Lahore," *Dawn*, April 22, 1950; "Lahore citizens pay homage to Iqbal: 12th death anniversary celebration," *The Pakistan Times*, April 23, 1950.

was being perpetuated he called for greater and all-embracing effort to familiarize the masses here and in other Muslim countries with his message.^{55A}

Another Iqbal Day meeting was held in the YMCA hall under the auspices of the City Muslim League, where *inter alia*, Fatimah Jinnah's Iqbal Day message was also read. In her message which was published in *The Civil and Military Gazette*, Lahore, *Dawn*, *The Civil and Military Gazette*, Karachi, *The Pakistan Times*, *The Khyber Mail* and *The Morning News*, she impressed on participants the great lessons taught by Allama Iqbal. She said that he had firm and un-flinching faith in the glorious part Muslims were expected to play in the building up of human happiness and this faith must help us on one and all to do our duty and prepare us for the destiny that was ours.⁵⁶

In a statement, issued by Sardar Muhammad Zafurullah, President of the Civil Area Muslim League and appeared in *The Civil and Military Gazette*, Lahore it was regretted that even after three years of establishment of Pakistan, no step had been taken so far by the government to commemorate Iqbal in a manner befitting his greatness. He urged the Punjab Government to implement its oft-repeated promises of erecting some memorial to Iqbal commensurate with his contributions to the making of the new state.⁵⁷

The women of Lahore also celebrated Iqbal Day by holding a largely attended women's meeting at the Ladies Club, Lahore whose proceedings were printed in *The Civil and Military Gazette*, Lahore, and *The Khyber Mail*. Begum Fida Hasan, President of the Punjab branch of the All Pakistan Women's Association, (APWA) while delivering her presidential address, emphasized the need for closely following the teachings of Allama Iqbal, both by men and women for creating the glorious and impressible spirit of true Muslims. Iqbal, she said, dreamt Pakistan, the Quaid-i-Azam

^{55A} *Ibid.*

⁵⁶ "Khatoon-e-Pakistan's 'Iqbal Day' message," *The Civil and Military Gazette*, Lahore, 21 April, 1950; "Iqbal's poetry a contribution to human thought, Miss Fatimah Jinnah," *The Civil and Military Gazette*, Karachi, 21 April, 1950; "Iqbal's poetry is invigorating, Miss Fatimah Jinnah," *Dawn*, 21 April, 1950; "Miss Jinnah's Iqbal day message," *The Pakistan Times*, 21 April, 1950; "Miss Jinnah's tribute to Iqbal," *The Khyber Mail*, 22 April, 1950; "Amongst the greatest the world, Miss Jinnah," *The Morning News*, 23 April, 1950.

carved it out, and now 'we along with the men have to build it up to the best of our genius'. The meeting which was arranged by Begum Irfanullah, was also addressed by Fatima Begum, Begum Tasadduq Hussain, Begum Abid Ahmed (1903-1982)⁵⁸ and Begum Hamid Nizami. Young girls at the meeting recited selected poems of Iqbal.⁵⁹

The Civil and Military Gazette, Lahore reported that in the evening of April 21, 1950 three *mushairas* were held in connection with Iqbal Day celebrations. Allauddin Siddiqi presided over at Y.M.C.A. Hall *mushaira*, organized by the Lahore Civilians Area Muslim League, in which prominent participants were M.D. Taseer, Tassaduq Hussain Khalid (1901-1971)⁶⁰, Abdul Majid Bhatti (1902-1976)⁶¹, Saqib Zirvi, Azim Murtaza, Rabia Fakhri (1917-1998)⁶² and Muhammad Hayat. At the University Hall *mushaira* where Chaudhry Ghulam Abbass presided, Raja Hasan Akhtar read an article on Allama Iqbal and various poets recited their verses. The Batapur *mushaira* was attended by Abdul Majid Salik, Chiragh Hassan Hasrat and Abid Ali Abid.⁶³

The Khyber Mail, *The Pakistan Times* and *The Civil and Military Gazette*, Lahore revealed that on April 23, 1950, interesting anecdotes of Iqbal's life were related at a gathering at Alhamra Lahore held under the auspices of the Pakistan Art Council with Justice S. A. Rahman in chair. Friends and associates of Allama Iqbal viz., Mirza Jalalud-Din, Abdul Majid Salik, Nazir Niazi, M. D. Taseer, Khalifa Abdul Hakim, Hakim Muhammad Hasan Qarshi threw light on poetic, domestic and political aspects of the

⁵⁷ "Punjab Government urged to erect memorial to Iqbal," *The Civil and Military Gazette*, Lahore, April 21, 1950.

⁵⁸ Begum Abid Ahmed Khan (Amatul Hameed Khanum) (1903-1982); social activist; poetess; worker of Pakistan movement; member Punjab Assembly.

⁵⁹ "Let Iqbal's message serve as line of action for Pakistani women, Begum Fida Hasan," *The Civil and Military Gazette*, Lahore, April 21, 1950; "Women urged to follow Iqbal's philosophy", *The Khyber Mail*, April 22, 1950.

⁶⁰ Tassadaq Hussain Khalid (1901-1971); lawyer, poet, worker of Pakistan movement; Publicity Secretary Punjab Muslim League, 1935-37; Pubs.: *Makan ta LaMakan*; *Srud-i-Nou*.

⁶¹ Abdul Majeed Bhatti (1902-1976); well known poet of Urdu and Punjabi, writer, journalist, novelist, translator; founder-editor, children magazine *Hunahar*, Lahore; Pubs. *Aiktara*; *Jhula*; *Nam-o-Nang*; *Bulti Taswiran*; *Dil Daria*; *Thaida*; *Dil Dian Barian*.

⁶² Rabia Fakhri (1917-1998); poetess, critic; Deputy Director, PID; Chairperson Writer's Club, Rawalpindi; Secretary Halqa-i-Arbab-i-Zouq (for eight years). Pubs. *Barish-i-Sang*; *Nuk-i-Khar*; *Takhliqat*; *Ham Sukhan Faham Hain*.

⁶³ "Thousands attended public meeting and 'Mock Battle.' in Ravi Park." *The Civil and Military Gazette*, Lahore, April 22, 1950.

great poet's life. Hafeez Jallundari recited his composition, which was greatly appreciated. Moreover, about 100 letters written by Allama Iqbal to his friend Khan Niaz-ud-Din Ahmed Khan (1859-1939)⁶⁴, were also put up for exhibition by the organizers.⁶⁵

Besides Karachi and Lahore, Iqbal Day was observed in rest of West Pakistan with unbounded zeal, which was effectively displayed by the English dailies of the country. At Peshawar, as communicated by *Dawn*, *The Khyber Mail*, *The Pakistan Times* and *The Civil and Military Gazette*, Karachi, symposiums, lectures and commemorative public meetings organized by several literary societies and provincial Muslim League marked the celebrations of Iqbal Day. Among them, the lecture organized by NWFP Christian League on 'Iqbal's philosophy' created great enthusiasm. Radio Pakistan, Peshawar also broadcasted a variety of special programmes dealing with life and works of Allama Iqbal. Some of the important items included feature programmes 'Iqbal before God'; 'Iqbal as seen by himself' and 'Iqbal's poetical interpretation of music'; a poetical symposium in Pashto; Pashto translation of Iqbal's *Shikwah* and a conversation on Iqbal's philosophy of *Ijtihad*.⁶⁶

The biggest Iqbal Day event in Peshawar was the mammoth public meeting organized by the City Muslim League and addressed by Abdul Qaiyum Khan, and Chaudhry Khaliq-uz-Zaman (1889-1973)⁶⁷, President of the Pakistan Muslim

⁶⁴ Niazuddin Khan (1859-1939); lawyer, jurist; a friend of Allama Iqbal; practiced at Jalandhar, remained Naib Tehsildar; senior Sub Judge; active member of the AIMEC.

⁶⁵ "Iqbal's letters exhibited at Al-Hamra," *The Pakistan Times*, April 24, 1950; "Iqbal Day celebrated by Art Council", *The Civil and Military Gazette*, Lahore, April 24, 1950; "Reminiscence of Iqbal's life at Lahore", *The Khyber Mail*, April 25, 1950. For a detailed study of Allama Iqbal's letters to Khan Niazuddin Khan, see Abdullah Shah, "*Makateeb-i-Iqbal Banam Khan Niazuddin Khan: Hawashi wa Taleeqat*" Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993. For text of these letters, see *Makateeb-e-Iqbal banam Khan Niazuddin Ahmed Khan*, Lahore, Iqbal Academy, 1986.

⁶⁶ "Iqbal Day celebrations in Peshawar," *The Pakistan Times*, April 21, 1950; "Peshawar Radio: Iqbal Day," *The Khyber Mail*, April 21, 1950; "Iqbal Day celebration in Peshawar," *The Civil and Military Gazette*, Karachi, April 23, 1950; "Iqbal Day celebrations in Peshawar," *The Khyber Mail*, April 23, 1950; "Iqbal Day in Peshawar," *The Pakistan Times*, April 23, 1950; "Iqbal Day in Peshawar," *The Civil and Military Gazette*, Lahore, April 23, 1950; "Christians join in Peshawar," *Dawn*, April 24, 1950.

⁶⁷ Chaudhry Khaliq-uz-Zaman (1889-1973); pan-Islamist, politician and prominent leader of Pakistan movement; member, medical mission to Turkey under Dr. Ansari during the Balkan war, 1912-13; Joint Secretary, AIML, 1919-26; one of the organizers of All India Khilafat Conference, Lucknow, 1919; participated actively in Home Rule Movement, 1917-18; and Khilafat and Non-Cooperation Movements,

League. In his speech, reported in *The Pakistan Times* and *The Civil and Military Gazette*, Karachi, Khaliq-uz-Zaman urged that according to Iqbal the establishment of Pakistan did not mean the consummation of their struggle. They must make it strong and help create unity in the Muslim world.⁶⁸

The Civil and Military Gazette, Karachi reported that Hyderabad's intelligentsia observed Iqbal's death anniversary in a befitting way at the Besant Hall on April 21, 1950 under the joint auspices of the Theosophical Society and the Pakistan Muslim Youth League. Several speakers paid glowing tributes to the poet's life and works. Ijaz Hussain Agha, in his summing up remarks, dwelt exhaustively on the silent features of poet's philosophy and message and exhorted Pakistanis to understand both and utilize them for the glory of Islam and the welfare of Pakistan.⁶⁹ Likewise, *The Pakistan Times* informed that Iqbal Day *mushairas* were planned to be held by, Iqbal Association, D. I. Khan, and Iqbal Academy, Lyallpur on April 21 and 30 respectively.⁷⁰

The East Pakistan also celebrated Iqbal Day with great fervour, which was duly covered by the national dailies. *The Morning News* revealed that besides the three day programme for the observance of Iqbal Day chalked out by the Anjuman-i-Taraqqi-i-Urdu, East Pakistan at Dhaka, Iqbal Day meetings were scheduled to be held in all schools and colleges through out the province. Moreover, several literary societies and associations also planned to observe Iqbal Day.⁷¹

1920; Chairman Lucknow Municipal Board, 1923-26, 1929-31, 1936-46; member, Muslim League Parliamentary Board, 1936, 1943; U. P. Assembly, 1937, 1946; League working committee, 1938, appointed organizer, All Pakistan Muslim League in 1947; Governor, East Pakistan, 1953-54; appointed Ambassador to Indonesia and the Philippines, 1954; President Convention Muslim League, 1962-63; Pub. *Pathway to Pakistan*.

⁶⁸ "League President's call for unity: Iqbal Day meeting in Peshawar," *The Pakistan Times*, April 23, 1950: "Pakistan should create unity in Muslim world: Khaliq's Iqbal Day speech," *The Civil and Military Gazette*, Karachi, April 23, 1950.

⁶⁹ "Iqbal Day in Hyderabad," *The Civil and Military Gazette*, Karachi, April 24, 1950.

⁷⁰ "Iqbal Day in D. I. Khan," *The Pakistan Times*, April 19, 1950; "Iqbal Day in Lyallpur," *The Pakistan Times*, April 29, 1950.

⁷¹ "12 death anniversary of Dr. Iqbal: Functions in Dacca and province," *The Morning News*, April 22, 1950.

The Morning News, Dawn and *The Pakistan Times* reported that the Iqbal Day meeting organized by the Anjuman-i-Taraqqi-i-Urdu was the biggest Iqbal Day event at Dhaka. It began with a recitation from the Quran followed by reading of Iqbal's poem and concluded with a *fatihah* offered by the huge congregation for the repose of the soul of the great poet. Discussing Iqbal as the herald of the Muslim renaissance in India, F. A. Karim (1906-1981)⁷², Secretary Education Department said that in his poems, Iqbal urged Muslims to eschew nationalism and develop instead an internationalism, a Muslim outlook. Majid Farooqi said that Iqbal wanted to reform the individual, humanity and the world. According to Iqbal, no man could reform the world unless first he reformed himself. Shaukat Sabzwari (1908-1973)⁷³ of the view that Iqbal's poetry was a clarion call to the nation to rouse itself from its torpor and march steadily ahead. Abdul Hamid, East Pakistan Education Minister in his presidential speech observed that Iqbal infused life, vigor, and activity into a nearly dead people. He pointed out that Iqbal's message, however, was not for the Muslims alone but for the whole world.⁷⁴

The Khulna people living in Dhaka held a general meeting in commemoration of the death anniversary of Allama Iqbal under the presidency of Qari Abdur Razzaque. Different speakers dwelt on his achievements and contribution to the idea of Pakistan.⁷⁵ Students of Narayanganj College also arranged an Iqbal Day function with R. K. Das in the chair. The lecturers of the College paid glowing tributes to the poet.⁷⁶ At Chittagong, the opening ceremony of Iqbal Reading Room and Library established by the Chittagong branch of All East Pakistan Muslim Students League was performed on Iqbal Day. M. Abdul Quddus Chaudhry inaugurated and Abdul Jalil Chaudhry, Treasurer Students League presided over the function.⁷⁷

⁷² Fazl Ahmad Karim Fazli (1906-1981); civil servant, writer, poet, film maker, novelist, intellectual; Pubs. *Khun-i-Jigar Hunay Tak; Sahar Hunay Tak; Sahar Hunay kay Baid; Chashm-i-Ghazal; Naghma'h-i-Zindagi.*

⁷³ Syed Shukat Sabzwari (1908-1973); writer, educationist, translator, critic, researeher. renowned linguist of Urdu language. Pubs. *Nai' Purani Qadrain; Dastan-i-Zuban-i-Urdu; Ma'iar-i-Adab; Ghalib Fikr-o-Fan; Lisani Masail; Urdu Qawaid; Falsafah Kalam-i-Ghalib; Urdu Lisaniat; Urdu Zuban ka Irtaqa.*

⁷⁴ "East Pakistan pays homage to memory of Dr. Iqbal: Solemn and impressive function at Dacca", *The Morning News*, April 23, 1950; Also see "Dacca observance: Pakistan can never forget Allama Iqbal," *Dawn*, April 24, 1950, and "Iqbal Day in Dacca," *The Pakistan Times*, April 24, 1950.

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*

The Morning News informed that on April 22, 1950 a *mushaira* in observance of Allama Iqbal's 12th death anniversary organized by the Anjuman-i-Taraqqi-i-Urdu, was held at the Maya Cinema Hall, Dhaka. A large number of poets from different parts of East Pakistan took part in the *mushaira*, which was relayed by Radio Pakistan, Dhaka. Poems written by a number of women were also read out.⁷⁸ At Chittagong, on April 22, 1950, the students and teachers of the Islamia School, Sadarghat, celebrated the Iqbal Day under the presidentship of Islam Khan. After the recitation of Quran and Iqbal's national anthem, students of various classes recited poems of Iqbal.⁷⁹

Dawn and *The Morning News* reported that the three day programme organized by Anjuman-i-Taraqqi-i-Urdu was rounded off by holding a debate at Rupmahal Cinema, Sadarghat, Dhaka under the presidentship of the Governor of East Pakistan, Feroze Khan Noon. The subject of the debate was 'Iqbal and democracy' and was debated by a number of speakers. In his presidential address, Malik Feroze Khan Noon, made a strong plea to make a thorough study of the works of Allama Iqbal. He was of the view that the study of the poet's contributions should not be done piecemeal. In order to get a correct view of the political philosophy of Iqbal, his writings and utterances should be considered in their entirety.⁸⁰ East Pakistan Progressive Writers Association also planned to hold a meeting at its Dhaka branch on April 23 in which S. Y. Hasan, the General Secretary of the Association was scheduled to read out his article, entitled "Is Iqbal a progressive poet?"⁸¹

⁷⁸ "Mushaira in observance of Iqbal Day," *The Morning News*, April 24, 1950.

⁷⁹ "Iqbal Day at Chittagong Islamia School", *The Morning News*, April 24, 1950.

⁸⁰ "Iqbal was an enemy of democracy: Subject for discussion. Lively debate in Dhaka", *The Morning News*, April 25, 1950; "Noon calls for detailed study of Iqbal's works," *Dawn*, April 25, 1950.

⁸¹ "East Pakistan pays homage to memory of Dr. Iqbal: Solemn and impressive function at Dacca." *The Morning News*, April 23, 1950. For details of Allama Iqbal's impact on progressive movement of India, see Hamid Iqbal Butt, "*Iqbal aur Taraqqi Pasand Tahrreek*," Unpublished M. Phil Iqbalist thesis, Allama Iqbal Open University, 1999. As a matter of fact some researchers tried to portray Iqbal as a progressive poet who preached a total revolution in the society. (For instance, see Tufail Arshi, *Iqbal: Inkilabi Shair*, Lahore, Adabi Sangat, 1977). On the other hand, there are some Iqbalists who believe that Iqbal was a strong opponent of Marxism and Socialism. For details, see S. A. Rahman, *Iqbal aur Socialism*, Lahore, Idara Saqafat-i-Islamia, 1978.

Besides different areas of Pakistan, Iqbal Day was also celebrated throughout the world, which was highlighted by the English dailies of Pakistan in their various issues that are narrated accordingly. *The Pakistan Times*, *Dawn*, *The Khyber Mail*, *The Civil and Military Gazette*, Karachi, *The Morning News* and *The Civil and Military Gazette*, Lahore reported that Iqbal Day was celebrated in London at the Islamic Culture Centre where a reception was held jointly by Majlis-i-Iqbal and the Royal India and Pakistan Society under the presidentship of Habib Rahimatoola, Pakistan High Commissioner to Britain and was attended by a large number of Pakistani, Persian, Arab and British audience. Alan Wheatley, a well-known British stage actor, recited two English translations of Iqbal's works while Masood Farzaad, a Persian poet, dedicated *ghazal* sequence in Persian to the memory of Iqbal.⁸²

Speaking on the occasion, Ibrahim Rahimatoola said that Iqbal stirred the nation into activity and gave them the restlessness they needed. He rebelled against contentment, and taught us to look much beyond what ordinarily might be seen by the naked eyes. He gave a message of the glorious past and of the still glorious future that lay ahead. Mohsin Rais, Persian Ambassador to Britain observed that Iqbal was held in great esteem in Persia and hoped that Iqbal's thought would influence in developing a synthesis of European and Muslim countries. A. J. Arberry spoke on Iqbal's doctrine of the individual and community and concluded that Islam to Iqbal was the absolute answers to all questions.⁸³

The Civil and Military Gazette, Karachi, *The Khyber Mail* and *The Civil and Military Gazette*, Lahore communicated that two days later, Allama Iqbal was again mentioned at a high level meeting when Habib Rahimtoola quoted a verse of Iqbal in praise of Shakespeare while attending Shakespeare's birthday celebrations held at

⁸² "Iqbal Day in London," *The Pakistan Times*, April 19, 1950; "Programme for London 'Iqbal Day' celebrations", *Dawn*, April 19, 1950; 'Iqbal Anniversary in London,' *The Khyber Mail*, April 20, 1950; "Iqbal Day to be celebrated in London: Majlis-i-Iqbal & India and Pakistan Society meeting", *The Civil and Military Gazette*, Lahore, April 20, 1950; 'Iqbal's mission has not ended with Pakistan's creation, Rahimtoola," *Dawn*, April 23, 1950; "London celebrates 'Iqbal Day'," *The Pakistan Times*, April 23, 1950; "Iqbal Day celebrations in London," *The Civil and Military Gazette*, Karachi, April 23, 1950; "Iqbal Day celebrated in London," *The Pakistan Times*, April 24, 1950; "London commemoration: Islam to Iqbal, answer to all questions, Prof. Arberry," *The Morning News*, April 24, 1950.

Stratford-on-Avon. Speaking on the occasion, he said that as a proof of the high esteem and regard in which Shakespeare was held in his country, he could do no better than to quote the greatest national poet, Iqbal. He then quoted a verse from Iqbal's poem on Shakespeare.⁸⁴

The Pakistan Embassy at Tehran arranged a grand Iqbal Day function in which famous Iranian poets, literatures, members of Iranian Cabinet, representatives of Senate, Majlis, and the Diplomatic Corps attended, and Radio Tehran relayed its proceedings. Reporting the event, *The Civil and Military Gazette*, Karachi, *The Khyber Mail* and *The Civil and Military Gazette*, Lahore narrated that Ghazanfar Ali Khan (1895-1963)⁸⁵, Pakistan Ambassador to Iran, in a short speech requesting Malikul Shoara Bahar to take the chair, referred to Iqbal's greatness and emphasized the fact that it was Iqbal who enabled the Indian Muslims to throw off foreign yoke. Bahar, in a scholarly speech referred to Iqbal's contribution to poetry and called the present age as 'Age of Iqbal'. He maintained that Iqbal's poetry was the quintessence of nine hundred years' cultural relations between Iran and Pakistan. Sarmad and Shakaiba recited later poems in praise of Iqbal.⁸⁶

Dawn reported that the Pakistan Association observed the Iqbal Day on April 21, 1950, at Abadan by holding a meeting which was attended by a large number of Pakistanis, Indians and Iranians. The Governor of Abadan was also present at the

⁸³ *Ibid.*

⁸⁴ "Rahimtoola quotes Iqbal's poem on Shakespeare: Stratford-on-Avon banquet," *The Civil and Military Gazette*, Karachi, April 24, 1950; "Iqbal's praise of Shakespeare: Birthday celebrations at Stratford-on-Avon", *The Civil and Military Gazette*, Lahore, April 24, 1950; "Iqbal's verse about Shakespeare," *The Khyber Mail*, April 25, 1950.

⁸⁵ Raja Ghazanfar Ali Khan (1895-1963); politician, parliamentarian, diplomat and worker of Pakistan movement; member, Indian Legislative Assembly, 1923; Council of State, 1933-37; Punjab Legislative Assembly, 1937, 1946; Minister, Alwar States, 1927; elected to Punjab Assembly on League ticket in 1937 but joined Unionist Party after election; Parliamentary Secretary, Revenue and Irrigation, Punjab, 1937-44; member, Health, Food and Agriculture, Interim Government of India, 1946-47; Minister, Agriculture, Food and Health, Government of Pakistan, 1947-48; Minister Refugees, Relief and Rehabilitation, 1948; Ambassador to Iran, 1948-52; to Turkey, 1952-53; High Commissioner to India, 1955-56, envoy to Italy, 1956-57; First President of Pakistan Hockey Federation.

⁸⁶ "Iqbal Day to be celebrated in Tehran & Ceylon," *The Civil and Military Gazette*, Karachi, April 21, 1950; "Iqbal anniversary at Tehran: Function addressed by Malikul-Shoara," *The Civil and Military Gazette*, Lahore, April 24, 1950; "Iranian scholar's tribute to Iqbal," *The Khyber Mail*, April 26, 1950;

meeting. Speeches on the life and poetry of Iqbal were delivered in Persian, Urdu, and English.⁸⁷ Khorramshar also observed the Iqbal Day by holding a meeting at which speakers reminded the audience of the great services of Iqbal to Islam rendered through his poetry.⁸⁸ On April 24, another Iqbal Day meeting was held at Farhangistan (the Iranian Academy) Tehran where Ali Asghar Hikmet delivered a most learned address and reviewed Iqbal's Persian works with extensive quotations.⁸⁹

The Pakistan Times and *The Civil and Military Gazette*, Lahore reported that at Cairo, Pakistani students of Cairo's Faud-el-Awal University observed Iqbal's death anniversary on April 19, 1950 among scenes of great enthusiasm. More than 500 Arab students participated in the celebrations. Professors of the University delivered several interesting and illuminating speeches on Iqbal and his philosophy and spoke admiringly of him.⁹⁰ Moreover, Jeddah Radio relayed a special programme on eve of Iqbal Day.⁹¹

The Pakistan Times reported that Iqbal Day was also celebrated in Ankara on April 21, 1950 with immense passion. Members of the diplomatic corps, including British, Canadian, and Norwegian Ambassadors, University professors and students, prominent citizens, and high government officials, participated in a largely attended meeting, held in Ankara University Hall.⁹²

At Colombo, the Iqbal Society of Ceylon celebrated the Iqbal Day on April 21, 1950. *The Pakistan Times* reported that the day's programme started with a lecture at Memon Mosque where hundreds of Pakistani and Ceylon Muslims had

"Anniversary in Tehran," *The Civil and Military Gazette*, Karachi, April 23, 1950; "Iranians pay homage to Iqbal," *The Pakistan Times*, April 24, 1950.

⁸⁷ "Abadan observers Iqbal Day," *Dawn*, April 26, 1950.

⁸⁸ *Ibid.*

⁸⁹ "Ali Asghar Hikmat addresses Iqbal Day meeting in Tehran," *Dawn*, April 30, 1950.

⁹⁰ "Iqbal Day' observed in Cairo," *The Pakistan Times*, April 21, 1950; "Iqbal's death anniversary observed in Cairo," *The Civil and Military Gazette*, Lahore, April 21, 1950.

⁹¹ "Iqbal Day in Jeddah," *The Pakistan Times*, April 24, 1950; "Iqbal Day at Jeddah," *The Khyber Mail*, April 25, 1950.

⁹² "Iqbal Day in Ankara," *The Pakistan Times*, April 24, 1950.

gathered for Friday prayer.⁹³ In the evening a public meeting was held under the auspices of the Iqbal Society at Zahira College, Colombo, presided over by A. M. A. Azeez, Principal of the College, and President of the Society. During his presidential speech, Azeez discussed the life and works of Allama Iqbal and said that Iqbal had played a great part in bringing back to the Muslims all over the world.⁹⁴ During the meeting, a student from Zahira College recited verses from Iqbal's poetry. Later in the evening, the Iqbal Society arranged a one-hour radio programme. There were broadcasts in English, Urdu, and Tamil that were preceded by recitals from the Quran.⁹⁵

The Civil and Military Gazette, Karachi, and *Dawn* informed that Iqbal Day was also observed in Rangoon. A community gathering, a *mushaira* and broadcasts from the Rangoon Radio were some of the highlights of Iqbal Day programme. The public meeting in the city hall was presided over by U Tun Pe, Information Minister, Government of Burma. M.A. Rauf, Indian Ambassador, and Sardar Muhammad Aurangzeb Khan, Pakistan Ambassador made speeches on the life and teachings of Iqbal. In his presidential speech, U Tun Pe said that Iqbal was one of the most illustrious sons of Asia. His rare qualities were in evidence in the sphere of literature, religion, social sciences, politics, and economics. In a special Iqbal Day message sent on the occasion, Thakin Nu, Premier of Burma observed that the patriotic favour in Iqbal's writings had inspired millions of inhabitants of the Indian sub-continent and encouraged them in the struggle for freedom. He concluded that the message of Iqbal would live and inspire freedom-loving people for centuries.⁹⁶

Besides the above stated press coverage, all leading newspapers wrote special editorials on the eve of Iqbal Day. *Dawn* in its editorial entitled 'Iqbal' commented that Iqbal stands unique among his class for having conceived, preached and

⁹³ "Iqbal Day in Colombo," *The Pakistan Times*, April 28, 1950.

⁹⁴ *Ibid.* Among the Muslim intellectuals of Ceylon who were attracted to the vision of Iqbal, A. M.A. Azeez was the most prominent. He remained a member of Ceylon Civil Service, Principal of Zahira College. (the premier Muslim educational institution in Ceylon) and a Senator. For details, see M. M. M. Maroof, "Sir Syed Ahmad Khan and Iqbal in Sri Lanka," *Iqbal Review*, Vol. 34, No. 1, April 1993, pp. 1-20.

⁹⁵ *Ibid.*

heralded a revolutionary development that came upon history with a stunning impact, years after his death and whose promise was greater than its achievements so far. Referring to the correspondence that passed between Allama Iqbal and Quaid-i-Azam in the closing years of Iqbal's life, the paper wrote that on his deathbed, the poet did yet another service that was no less momentous than his earlier one of having specified the political goal for his people; he indicated the leader who could achieve that goal. In his letters, which had the force of a last will and testament, Iqbal commended the goal to the leader and leader to the community.⁹⁷ Seldom had an individual been so prophetic in his judgment. In the last, the paper urged that his anniversary would be ill celebrated if it occasioned all speech and no action. A philosophy of action is betrayed if it was treated merely as an intellectual and emotional luxury.⁹⁸

The Morning News in its editorial, 'Poet, philosopher & guide,' wrote that Iqbal was not only a poet and philosopher, but he was also a front rank politician, a deep thinker and a seer, who made a positive and major contribution towards the creation of the state of Pakistan. He was also solely responsible for shaping and moulding the thought and destiny of the present generation of English speaking Muslims of Indo-Pak sub-continent.⁹⁹ The paper further observed that the quintessence of Iqbal's message was, 'Back to the Quran'.¹⁰⁰ Iqbal regarded Islamic society as the ideal conforming to his poetic and philosophical standard. He did not reserve the benefits of that ideal society for Muslims alone but he invited others too equally and generously to share. His philosophy of self and selflessness were not for Muslims alone but for the whole world.¹⁰¹

⁹⁶ "Iqbal Day in Rangoon: Thakin Nu's message," *The Civil and Military Gazette*, Karachi, April 24, 1950; "Iqbal gave message of spirituality, peace & love, Thakin Nu," *Dawn*, April 24, 1950.

⁹⁷ Commenting on Allama Iqbal's ideas on leadership Muhammad Baqar has pointed out that Iqbal was much pained at paucity of genuine and sincere leadership among the Muslims and he referred to this dilemma in his historic Allahabad Address of 1930. According to Iqbal, a true Muslim leader should have a deep rooted knowledge of spirit of Islam and he should be well conversant with the requirements of modern age. He also referred to such type of leadership in his poetry and used to call it by different names viz., *Mard-i-Kamil*, *Mard-i-Haq*, *Agah*, *Mard-i-Hur* and *Bandah-i-Momin*. That was why when he found those qualities in Quaid-i-Azam, he not only whole heartedly supported him but also urged others to follow him. Muhammad Baqir, *Ahwal wa Asrar-i-Iqbal*, Lahore, Iqbal Academy, 1981, pp.44-51.

⁹⁸ Editorial, "Iqbal," *Dawn*, April 21, 1950

⁹⁹ Editorial, "Poet, philosopher and guide," *The Morning News*, April 22, 1950.

¹⁰⁰ For a further explanation of the idea, see Muhammad Munawar, "*Maqam-i-Quran*, Allama Iqbal ki *Nazar Main*" in Rafiuddin Hashmi, ed., *Iqbal Shunasi Aur Mihwer*, Lahore, Bazm-i-Iqbal, 1989, pp. 65-76.

¹⁰¹ *Ibid.*

In its editorial entitled "Iqbal", *The Civil and Military Gazette*, Karachi observed that it was not enough to go into ecstasies over the beauties of form and expression in the poems of Iqbal and stressed that his concepts had to be assimilated by the nation and transmuted into every day life so that energies were directed to the attainment of that perfection of conduct which would make the individual an embodiment of the virtues of a man of faith with absolute confidence in himself as the arbiter of human destiny. The paper further argued that a dynamic nation must have a dynamic philosophy of life and we owed a debt of gratitude to Iqbal to have done so much pioneer work in giving us a code of conduct which offers endless scope for personal and therefore, national perfection.¹⁰²

The Civil and Military Gazette, Lahore in its editorial, "Iqbal" wrote that when the history of Pakistan would be written, prominent in its pages would be the name of Iqbal whose intellectual and emotional force paved the way for the revolution in the destinies of Indian Muslims. Explaining Iqbal's message, the paper observed that though addressed primarily to Muslims, it was meant for the whole of humankind. In his glimpses of the human ego with its unbounded grandeur and expanse, his genius embraced humanity, knowing no geographical limitations. The paper pointed out that in stemming the tide of atheistic materialism and narrow nationalism, Iqbal rendered a great service to the onward march for humanity especially to the Muslim youth of the sub-continent who were cutting a drift from their spiritual, moral, and cultural moving. In the midst of the storm of doubt and despondency that swept that realm because of the spread of western sciences, Iqbal stood as a beacon of the higher spiritual values of life.¹⁰³

During 1950, a number of articles appeared in the national dailies on living and deeds of Allama Iqbal along with extracts of some of his original writings. Like previous years, except one or two attempts, all of them were printed on eve of Iqbal

¹⁰² Editorial, "Iqbal," *The Civil and Military Gazette*, Karachi, April 22, 1950.

¹⁰³ Editorial, "Iqbal," *The Civil and Military Gazette*, Lahore, April 21, 1950.

Day. In the following pages, an effort has been made to analyze them in depth to highlight their leading traits.

Focusing on original texts, *The Civil and Military Gazette*, Lahore published an extract from the Presidential address of Allama Iqbal delivered at the All India Muslim Conference in Lahore on March 21, 1932.¹⁰⁴ Likewise, *Dawn* reproduced facsimile of a letter written by Allama Iqbal to Atiya Fayzee (1877-1967)¹⁰⁵ through courtesy of Shafiq Barelvi (1920-1981)^{106, 107} A number of reminiscences about Allama Iqbal also appeared in the English newspapers. *Dawn* published segments of Jawaharlal Nehru's book *Discovery of India* relating his recollections about Allama Iqbal. He *inter alia* observed that "his popularity was no doubt due to the quality of his poetry, but even more so it was due to his having fulfilled a need when the Muslim mind was searching for some anchor to hold on to".¹⁰⁸

Z. A. Barni (1890-1969)¹⁰⁹, in his article "A few moments with Iqbal," appearing in *Dawn* described his memoirs about a tea party arranged by Atiya Begum in honour of Allama Iqbal on his return from second Round Table Conference at her residence, Aiwan-Rifa'at at Bombay on September 10, 1931.¹¹⁰ Barni recalled that there were several distinguished guests at the gathering who had specially been invited to meet the learned bard of Islam. Those present insisted that he should give some message and so Iqbal stood up and with a short introduction by way of a speech, read one of his

¹⁰⁴ "The message of Iqbal," *The Civil and Military Gazette*, Lahore, April 21, 1950. For the full text of the said presidential address, see Shahid Hussain Razaqi, ed., *Discourses of Iqbal*, Lahore, Sh. Ghulam Ali and Sons, 1979, pp. 83-102.

¹⁰⁵ Atiya Faizi (1877-1967); expert in Indian music and fine arts; remained in close contact with Allama Iqbal, besides two works on Indian music, wrote a book on Allama Iqbal entitled *Iqbal*.

¹⁰⁶ Shafiq Barelvi (1920-1981); poet, journalist, biographer, historian, worker of Pakistan movement; President of Delhi Muslim League; chief editor, *Khatoon-i-Pakistan*, Karachi. Pubs. *Pak Bibian* (RA), *Shan-i-Mustafa* (SAW), *Shan-i-Hussain*; *Tadhkira-i-Sha'irat-i-Pakistan*; *Muhammad bin Qasim say Muhammad Ali Jinnah Tak*; *Armaghan-i-Nu'at*.

¹⁰⁷ "A letter of Atiya Fyzee," *Dawn*, April 21, 1950.

¹⁰⁸ "From 'Discovery of India'," *Dawn*, April 26, 1950. For an analysis of Nehru's observations about Allama Iqbal made in his book, see Riaz Hussain, "Iqbal and Jawaharlal Nehru," *Iqbal Review*, Vol. XXIII, No. 4, January, 1978, pp. 143-148.

¹⁰⁹ Zia-ud-Din Ahmed Burni (1890-1969); writer, translator, theologian; founder-editor, *Kitabi Dunya*. Pubs. *Jamal-ud-Din Afghani*; *Azmat-i-Raftah*, *Je'han' Ara Begum*.

Persian couplets insisting to live a purposeful life. Barni recalled that Iqbal both before and after the function, freely mixed with those present and indulged in all sorts of jokes and repartees.¹¹¹

Atiya Begum in his article "Iqbal as I knew him," published in *The Pakistan Times* recalled his memoirs about Allama Iqbal's stay in Europe. She remembered that he was a scholar with fine social manners, was keenly alive to all intellectual and social pursuits of the western world, and even acquired a sense of service, a sense of give and take.¹¹²

Atiya's recollections about Iqbal's stay in Europe from 1905 to 1908 are quite important, as that era has played a vital role in formulation of his ideas and thought. Mumtaz Hasan points out that if Iqbal had not gone to Europe, not only his poetry but course of his life would have also been different. During that period, Iqbal got a first hand opportunity to scrutinize the western civilization. Moreover, for his Ph. D thesis he deeply studied Islam, philosophy and other branches of knowledge, which provided him with an opportunity to compare them with European culture. It was that evaluation, which in Mumtaz Hasan's view, made the cause of upholding of Islamic principles as an aim in Iqbal's life and his imagination and sentiments discovered a goal for them.¹¹³

Muhammad Shafī wrote an excellent article entitled "Iqbal as a tenant for 34 years," appeared in *The Pakistan Times* giving a thirty-four years struggle of Allama Iqbal to get a house of his own. Shafī gave a detailed account of every place where Iqbal lived during that period and the important events that took place at different vicinities.

¹¹⁰ For an account of some engagements of Allama Iqbal at Bombay, see Mohyuddin Ghazi Ajmairi, "Allama Iqbal Bombay Main" in Rahim Baksh Saheeh, *Auraq-i-Gumgushta* Lahore, Islamic Publications, 1979, pp. 231-238.

¹¹¹ "Z.A. Barni, "A few moments with Iqbal," *Dawn*, April 21, 1950.

¹¹² Atiya Begum, "Iqbal as I knew him," *The Pakistan Times*, April 21, 1950.

¹¹³ Muhammad Moizuddin, *Allama Iqbal, Mumtaz Hasan ki Nazar Main*, Lahore, Iqbal Academy, 1981, p.8. For an indication of formulation of Allama Iqbal's ideas developed during his stay in Europe, see Muhammad Sharif Baqa, *Falsafi-i-Iran Iqbal Ki Nazar Main*, Lahore, Iqbal Academy, 1996, which is a simple translation and explanation of Iqbal's Ph.D thesis.

He also narrated accounts of different persons who met Iqbal at those areas. In the end, Shafi suggested that those places should be acquired and preserved as national assets.¹¹⁴

Muhammad Yakub Khan, in his article "Iqbal as I knew him," narrated his recollections of his meetings with Allama Iqbal. He recalled that Iqbal was the most accessible man. One had only to step aside from McLeod Road and walk in to find a ready welcome. At the appearance of even the humblest, he would descend from the clouds where he usually dwelt and talked for hours on end on the most matter-of-fact things of life. Clad in an ordinary *dhoti* and a half steered jacket, reclining against a pillow on his *charpai*, with a *huqqa* as his unfailing companion by his bed side, a visitor or two dropping in every now and then and quickly taking the chairs that Ali Bakhsh always had ready for them by the poet's side, such was a common sight on summer evenings which he spent on the small terrace by the side of his drawing room. After narrating several interesting incidents of his sittings with Iqbal, the author concluded that never would those who were proud to call friend, forget the intellectual pleasure and the soothing charm of his intimate conversations. Moreover, even now, by browsing through his verses, they could relive that pleasure and recapture that charm.¹¹⁵

Sheikh Ataullah (1896-1968)¹¹⁶ in his article, "A lesson still to be learned," appeared in *The Civil and Military Gazette*, Lahore presented the major characteristics of his thought as reflected in his correspondence addressed to his contemporaries viz., Syed Sulaiman Nadvi (1884-1953)¹¹⁷, Ghulam Bhik Nairang (1876-

¹¹⁴ Muhammad Shafi, "Iqbal as a tenant for 34 years," *The Pakistan Times*, April 21, 1950.

¹¹⁵ Muhammad Yakub Khan, "Iqbal as I knew him," *The Civil and Military Gazette*, Lahore, April 21, 1950.

¹¹⁶ Sheikh Ataullah (1896-1968); educationist, economist, writer, translator and collector of letters of Allama Iqbal; lecturer in Economics, AMU, 1929-48; founder-Principal Islamia College, Chiniot. Pubs. *The Cooperative Movement in the Punjab; Iqbal Aur Shahan-i-Islam; Iqbal Namah* Vol. I, - II; *Intakhab Makatib-i-Sir Syed, Shibli, Iqbal*.

¹¹⁷ Syed Sulaiman Nadvi (1884-1953); renowned theologian, historian, writer, journalist; leader of Khilafat movement; sub-editor, *An-Nadwa*, Lucknow, 1907; joined the staff of Nadvatul Ulama; worked on the editorial of *al-Hilal*, 1914; Assistant Professor of Persian, Deccan College, Poona, 1914-15; Director, Darul Musannefeen, Azamgarh; founder-editor, *Ma'arif*, Azamgarh; member Khilafat Delegation, London, 1920; working committee, Central Khilafat Committee, Jamiatul Ulema-i-Hind, 1923; Court AMU, 1927; education delegation to Afghanistan, 1933; Hijaz delegation, 1924; Chief Justice and President, Jamia Ahmedia Bhopal; Pakistan Historical Society. Pubs. *Arzul Quran; Seerat-i-Aisha* (RA); *Arb-o-Hind kai*

1952)¹¹⁸, Munshi Saleh Muhammad, Makhdoom-ul-Mulk (1905-1986)¹¹⁹, Abdul Haq, Abdul Rab Nishtar, Kishen Prasad and others. Ataullah believed that Allama Iqbal had intense love for his people, who were styled a 'community' and a 'minority' in his day but whom he lived to weld, through the intense fire of his songs, into a nation. He dedicated his life to the service of the Muslims of India because their sad plight melted his heart and consumed his being. The outpourings of his soul captivated the present generation, which had gone astray under the impact of western thought and the soulless glamour of modern development. As a thinker, he moulded the destinies of Muslims by infusing them with his dream of a sovereign Muslim state in the sub-continent.¹²⁰

The poetic genius of Iqbal also attained attraction of couple of authors during the year 1950. *The Civil and Military Gazette*, Karachi, published extracts of Nicholson's translation of Iqbal on nature and function of literature.¹²¹ *The Pakistan Times* published a first and exclusive extract of A. J. Arberry's translation of *Rumuz-i-Bekhuri* that he was at that time undertaking on invitation of the Foundation Committee of Iqbal Academy.¹²²

Taalukat; Hayat-i-Shibli; Umar Khayyam; Hayat-i-Malik; Naqoosh-i-Sulemani; Khutbat-i-Madras; Rahmat-i-Alam (SAW); Sirat-un-Nabi (SAW).

¹¹⁸ Mir Ghulam Bhik Nairang (1876-1952); politician, parliamentarian; preacher; writer; poet; lawyer; and active worker of Pakistan movement; practiced law at Ambala, 1900; Municipal Commissioner, Ambala, 1901; Public Prosecuting Inspector, 1909-20; participated in the Khilafat & Non-cooperation movements; joined the *Tanzim* movement of Saifuddin Kitchlew; founder Jamiat Markazia Tableeghul Islam, 1923; participated in the Anti-Sharda Bill movement; took a leading part in the Alwar movement; member, Court, AMU; Delhi University, Nadvatul Ulama, Lucknow; Working Committee, All India Muslim Conference, 1934; General Council, Anjuman-i-Himayat-i-Islam, Lahore, AIMEC; Indian Legislative Assembly, 1934-47; Pakistan Constituent Assembly; Secretary, Central Jamiat Tableeghul Islam, 1923; All India Muslim Parties Conference, Amritsar, 1925; President Ambala Congress Committee, Anjuman-i-Islamia, Ambala, 1914-43; Anjuman-i-Khuddam-i-Muhajreen-i-Alwar, 1933; Khuddamul Haramain; Deputy Leader, Muslim League Parliamentary Party, 1938-42; Pubs. *Mukhtasar Rudad All Parties Muslim Conference, Amritsar; Jamiat Markazia Tableeghul Islam ki Satra Sala Khidmat ka Khulasa; Kalam-i-Niarang; Ghubar-i-Ufuq.*

¹¹⁹ Syed Ghulam Miran Shah (1905-1986); renowned spiritual leader, politician, and worker of Pakistan movement; *Sajjadahnisheen Uch Gillani Darbar*, 1923-86; first President Muslim League Bahawalpur and Minister for Refugees.

¹²⁰ Sheikh Ataullah, "A lesson still to be learned: Unity is the only solution to all our problems... said Iqbal 18 years ago," *The Civil and Military Gazette*, Lahore, April 21, 1950.

¹²¹ N. A. Nicholason, "Iqbal on nature and function of literature," *The Civil and Military Gazette*, Karachi, April 22, 1950.

S. A. Vahid in his article "Iqbal as a lyric poet" appeared in *The Civil and Military Gazette*, Lahore undertook different phases of Iqbal's lyric poetry. He was of the view that the first poems to show Iqbal's genius were the lyrics he wrote when he was a student in Lahore. Even at that early age, Iqbal showed a complete mastery of artistic lyric writing. Some of his famous and bewitching lyrics were composed during that period.¹²³

After Iqbal's return from England, Vahid explains, lyric writing took second place to other kinds and Iqbal turned to philosophic and metaphysical poetry like *Asrar* and *Rumuz*. After he finished them, he reverted to lyric composition again but that time in Persian which was later published in *Paim-i-Mashriq*. In his last days, Iqbal again wrote Urdu lyrics that were published in *Bal-i-Jibril*. Those lyrics were philosophical in nature, all containing a statement of thought suffused with lyric emotion. As a whole, a divine levity flourished in conjunction between Iqbal's philosophic culture, his humanity, and the facility of his poetic inspiration.¹²⁴

Concluding, S. A. Vahid observed that Iqbal managed to introduce and propagate his philosophy of action and self-development through rhymes and meters inherited from Hafiz, Naziri and Meer. It was the equipoise of thought and emotion, the strong sense latent and pervading the melody that placed Iqbal's 'ghazals' amongst the finest the world had known. They not only revealed a perfect union of soul and form but also showed that while Iqbal retained the old instrument in his hands, the old soft melodies faded and the same chords began to resound with quite different notes inspiring struggle and stress.¹²⁵

The lyrical poetry of Iqbal has attracted many researchers to brood over its themes and styles. A renowned critic Anwar Sadid maintains that in earlier lyrics of

¹²² A. J. Arberry, "Freedom of man," *The Pakistan Times*, April 21, 1950, Also see "Cambridge scholar to translate Iqbal's work," *Dawn*, March 10, 1950 for back ground. For an explanatory Urdu translation of *Rumuz-i-Bekhud*, see Khawaja Hameed Yazdani, *Mathnawi Rumuz-i-Bekhud*, Lahore, Bazm-i-Iqbal, 1994.

¹²³ S. A. Vahid, "Iqbal as a lyric poet," *The Civil and Military Gazette*, Karachi April 21, 1950.

¹²⁴ *Ibid.* For a study of lyrics of 'Bal-i-Jibril', see Siddique Javid, "Bal-i-Jibril ki Ghazalian," *Iqbal Review*, Vol. 24, No. 2, July 1983, pp. 63-118.

Iqbal, pursuing of traditional school of thought is relatively apparent which was reflected in selection of topics, style, imagination, and expressive inclinations. From 1905 to 1907, though Iqbal continued to follow the conventional approach but he expressed more independence in choice of themes. From 1908 onwards, Iqbal's lyrics still followed established techniques but his imagination found new dimensions. He did not go after the usual issues and diction of his lyrics was changed.¹²⁶

Discussing Iqbal's Urdu *ghazals*, written in 1924 and afterwards, Jaber Ali Syed argues that they exhibit artistic leisure and boundless imagination. In these *ghazals*, sixty-one in number, an attempt has been made to discard established styles and to explore new frontiers of thoughts. For that reason, Iqbal had experienced diverse language and approach skills in them with extensive use of symbols.¹²⁷ Commenting on Iqbal's *ghazals* of *Bal-i-Jibril*, Saleem Akhtar observes that they have a deep-rooted influence of his poems. Almost all of them are *ghazal-i-musalsal* and only seven of them contain his *takhullus*. Besides presence of recurring Arabic and Persian words, references to the Quran and Muslim personalities are found in them in abundance. Their intellectual superiority distinguishes them from the contributions of other poets and they possess such subject matters that were never addressed in Urdu lyrical poetry before.¹²⁸

Mian Bashir Ahmed in his article "Rumi and Iqbal" which appeared in *The Civil and Military Gazette*, Karachi has traced Rumi's influence on Iqbal. According to the author, Iqbal was largely inspired by Rumi and called him his leader and guide. He revived the interest of his people in Rumi's poetry by showing his special spiritual regard for him and declaring himself as the disciple of that great Islamic saint and poet.¹²⁹

Bashir Ahmed further argued that Iqbal was probably the first thinker who firmly grasped Rumi's conception that life was a ceaseless activity. The perfect man

¹²⁵ *Ibid.*

¹²⁶ Anwar Sadid, "Iqbal kay Akhri Dour ki Ghazal," in Rafiuddin Hashmi, *Iqbal Bahasiat-i-Sha'air*, Lahore, Majlis-i-Taraqq-i-Adab, 1977, pp. 192-202.

¹²⁷ Jaber Ali Syed, *Iqbal ka Fanni Irtiqa*, Lahore, Bazm-i-Iqbal, 1978, p. 33.

¹²⁸ Saleem Akhtar, *Iqbal ka Nafsiati Mutalah*, Lahore, Maktaba-i-Aaliya, 1977, pp. 185-217.

¹²⁹ Mian Bashir Ahmad, "Rumi and Iqbal" *The Civil and Military Gazette*, Karachi, April 22, 1950.

could approach his creator without the help of any intermediary and every human being could aspire to perfect manhood. Similarly, Rumi and Iqbal both wanted to strengthen the self 'Khudi'. According to them there was no incompatibility between 'self' and selflessness as the central idea of both is love. Concluding, the writer observed that the spiritual torch, which Rumi had lighted in the 7th century Hijrah in Rum, was re-lit, with a greater glow, by Iqbal, seven centuries later in Punjab.¹³⁰

Although Iqbal had cited several sages in his poetry, but time and again he refers to Rumi with such fondness and reverence which is exceptional. Perhaps the main reason of Iqbal's lure for Rumi was the fact that later had explained the Quranic commands in an easy and striking style in his poetry. Moreover, *Khudi* and *Ishq* are two such thoughts, which are regular in both of them. Repeatedly Iqbal had used Rumi's rhymes in elucidation and verification of his ideas. Besides, Iqbal has expressed his gratitude to Rumi at numerous places. Irfani, has accurately pointed out that Iqbal has frequently quoted, interpreted, paraphrased and epitomized Rumi from his first *mathnavi*, *Asrar-o-Ramuz* to his last compilation of poems, *Armughan-i-Hijaz* published posthumously.¹³¹

M.D. Taseer in his article, "Iqbal, the poet of Islam: Basic concept of great man's writings," gave an analysis of the main ideas presented in Iqbal's poetry. The author believes that he is an Islamic poet and it is only by coordinating those two concepts i.e. 'Islamic' and 'poet', that one could fully understand his writings. He argued that in our cultural history, no other poet had ever such a hold on his readers, and outside the mystical field, there ever had been an Islamic poet of such a caliber. It was because of his coordination of the Islamic vision with poetry that made Iqbal such a potent force.¹³²

¹³⁰ *Ibid.* Almost similar ideas were expressed by Mian Bashir Ahmed in his speech discussed at the beginning of this chapter.

¹³¹ Khawaja Abdul Hamid Irfani, *The Sayings of Rumi and Iqbal*, Lahore, Research Society of Pakistan, 1976, p.45. Also see Hameed Yazdani, *Bayaba Majlis-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1987, pp. 13-163.

¹³² M.D. Taseer, "Iqbal: The poet of Islam: Basic concept of great man's writings," *The Civil and Military Gazette*, Lahore, April 21, 1950.

Describing various qualities of Iqbal's verses, Taseer observed that concept of 'love' in Iqbal's poetry was a sort of a 'hold-all' or a connotative portmanteau. It covered the Platonic sense, the triple function of Beauty, Truth and Goodness as well as Rumi's ecstatic experience and its motivating quality was Islam, which in Iqbal's view is a dynamic force. Its basic principles were innovative but its interpretations are adjustable. Likewise, Iqbal's message is the message of hope for all humankind, which in turn is the message of Islam.¹³³

Taseer's ideas have been endorsed by S. G. Abbass, who observes that like the recognition of 'self', love is the overriding topic in Iqbal's poetry. 'Love', Abbass argues, in fact surpasses all hurdles and, as a sentiment, its' the noblest and the purest, making an ever-lasting bondage not only amid God and man but between man and man too.¹³⁴

Allama Iqbal's philosophy and political contributions also came under discussion by various authors, which appeared in various national dailies. Raziuddin Siddiqi, in his article, "Iqbal's critique of nationalism" published in *The Pakistan Times* narrated Iqbal's views about nationalism. He wrote that for over thirty years Iqbal was crusading against the narrow and petty minded nationalism of the western people who were obsessed with the idea of regional units and geographical barriers. He had warned the people of Europe long before the First World War that their national (geographical) jealousies and rivalries were full of explosive possibilities and would lead them to a catastrophe and even extinction. Subsequent events had justified him and shown that his diagnosis was quite correct.¹³⁵

The author argued that Iqbal believed that the whole of humanity should be but one nation bound by the ties of an ideological principle. Iqbal has explained this

¹³³ *Ibid.*

¹³⁴ S. G. Abbass, *Dr. Muhammad Iqbal: The Humanist: A Reassessment of the Poetry and Personality of the Poet-Philosopher of the East*, Lahore, Iqbal Academy, 1997, p. VIII. Also see Muhammad Suheyl Umar, "Iqbal's concept of Love: Preliminary observations", *Iqbal Review*, Vol. 40, No .3, October 1998, pp. 59-74.

¹³⁵ Raziuddin Siddiqi, "Iqbal's critique of nationalism." *The Pakistan Times*, April 21, 1950.

fundamental difference between the concepts of nationalism, one on conception of geography and race, and other founded on the Islamic principle of *Tauheed* repeatedly in his poetical and prose writings. He was always preaching for human unity, equality, and freedom. He saw the failure of the League of Nations, and was not surprised because it was based on the wrong principle of geographical nationalism.¹³⁶

Ziauddin Ahmad, in his article "The poet as a political thinker," published in *Dawn* has discussed the political ideas of Iqbal by giving extensive quotations from his prose and poetical writings. He observed that Iqbal was not only a theorist but also a practical politician. He was one of the first to conceive of the feasibility of the division of the sub-continent on national lines as the only solution of its political problems. He was one of the most powerful thinkers, tacit precursors, and heralds of modern political evolution of Muslim India. The author stated that Iqbal had filled the minds of the Muslims of the sub-continent by his powerful and penetrating politico-spiritual poetry and reawakened the lifeless and slumbering soul of Muslim India. He was the Mazzini (1805-1872)¹³⁷ and Rousseau of his nation to inspire confidence to carve out their own state- Pakistan.¹³⁸

Mumtaz Hasan in his article "The poet as a world citizen," appeared in *The Pakistan Times*, dwelt on different aspects of Iqbal's philosophy- and inner unity of his thought. The author pointed out that on his return back to India, Iqbal evolved new principles of self-hood, which are different from the codes of *sufi* self-hood. For a *sufi* of the decadent period, the principle of self-hood had become a process of self-abnegation. In opposition to that, Iqbal restated it on a principle of self-realization, by making it an ever-refreshing source of virility because of its impact with the divinity.¹³⁹

¹³⁶ *Ibid.* In fact in Iqbal's view, as explained by Muhammad Ayub Shahid, *Tauheed* is the source of energy of the universe and it reveals the individuality and uniqueness of an individual on him. For details, see Muhammad Ayub Shahid, *Iqbal ka Tasawwur-i-Tawanaai*, Sargodha, al-Madinah Publishers, 1982. Also see Muhammad Yousuf Goraya, *Islami Tasawurat, Iqbal aur Asr-e-Hazir*, Lahore, Bazm-i-Iqbal, 1989, pp. 23-28.

¹³⁷ Giuseppe Mazzini (1805-1872); Italian revolutionary, political thinker and writer who fought for Italian unity and independence; lived most of his life in exile, founded the patriotic Young Italy movement, 1831.

¹³⁸ Ziauddin Ahmed, "The poet as a political thinker," *Dawn*, April 21, 1950.

Describing Iqbal's views about his Creator, the author said that Iqbal was definitely for the transcendental concepts of God. This partisanship in Iqbal affected his catholicity that was the heritage of the pantheistic *sufi* thinkers. The reason why Iqbal championed this concept of God was for his love of action. As the pantheistic doctrine was contemplative and pacifist, Iqbal was in search of an active principle of strife and action, and he could not get that in the *sufi* doctrine. Because of that, he detected sufism from its ethics and kept intact the psychological experiences of the mystics only.¹⁴⁰

The conception of God forms the nucleus of Iqbal's philosophy, discussed by various academics. Jamila Khatoon argues that it governs his entire thought and pervades his whole system. Iqbal describes God as the most real, the final, and the ultimate being, as the self-subsisting, primordial, and necessary existence. His God is the foundation of all existence, diverse and colorful as it is. He is the origin of matter, space, and time, of the complexities of life and mind of system organization and harmony. In short, the panorama of truth as unrolled by Iqbal, are comprehended in the ultimate Divine Existence or Godhead.¹⁴¹ Likewise, Riaz Hussain has argued that Iqbal dreamt of a God inspired revolution in the world. It would not be completely materialistic like the Marxist nor very mystic like the eastern philosophy, but strictly Islamic in nature merging both material and spiritual progress.¹⁴²

The Pakistan Times, republished S. A. Vahid's article "Development of genius" which was earlier appeared in *Dawn*, on April 21, 1949.¹⁴³ *The Pakistan Times* also published last article contributed by Sheikh Abdul Qadir before his death, entitled "The seer and the mystic," in which he surveyed Iqbal's various outstanding qualities.

¹³⁹ Mumtaz Hasan, "The poet as a world citizen," *The Pakistan Times*, April 21, 1950.

¹⁴⁰ *Ibid.* For a balanced study of Allama Iqbal's views on Sufism, see Muhammad Farman, *Iqbal aur Tasavvuf*, Lahore, Bazm-i-Iqbal, 1984; For a brief review of Iqbal's concept about his Creator, see Riffat Hassan, "God and the Universe in Iqbal's Philosophy," *Iqbal Review*, Vol. 28, No. 1, April-June, 1987, pp. 9-26.

¹⁴¹ Jamila Khatoon, *The Place of God, Man and Universe in the Philosophic System of Iqbal*, Lahore, Iqbal Academy, 1977, p.74.

¹⁴² Riaz Hussain, *Iqbal: An International Missionary of Islam*, Lahore, Iqbal Academy, 1983, p.21.

¹⁴³ Syed Abdul Vahid, "Development of Iqbal's genius," *The Pakistan Times*, April 21, 1954. Also see S. A. Vahid, "Iqbal: The satirist," *Dawn*, April 21, 1949, and -----, "Development of Iqbal's genius," *Dawn*, April 21, 1949.

Describing Iqbal as a seer, the author said that the most marked proof of the inward light which guided him and which grew stronger and stronger as he advanced in life, is furnished by many of his remarkable verses which illustrate the role of a seer. It is noteworthy that he professed to see things far ahead of the time and wrote about them. Even in his earlier Urdu poems written before 1908, there was a reference to the hopeful future of Arabia, made at a time when it was very bold to predict a recumbence of its greatness.¹⁴⁴

Abdul Qadir further points out that again in his poems written during his first stay in Europe in 1907, he addressed western civilization in the following strain, 'Your civilization will commit suicide with the help of its own dagger'. This was seven years before the beginning of the First Great War and was fully applicable to it. His references to the coming of the Second World War have been even more significant and pointed. In lines, which were written some years before the actual beginning of the war, he looked at the skies and red glow of the evening and cried out: 'This is not the redness of the evening but a steam of blood.' In the same poem, there is another line far-seeing disaster in Europe in spite of the rulership of the West over winds and waves. He wrote: 'They dominate the air and the winds, they rule the waves of the ocean and they own the ships, but the whirlpool surrounding them is as knotty as ever, it is really a pretext of what is destined for them'.¹⁴⁵ Abdul Qadir has rightly pointed out the futuristic aspects of Iqbal's poetry that has proved his exceptional abilities and farsightedness.

S. N. Bakar in his article, "Man's place in the universe according to Iqbal," appeared in *Dawn* argued that Iqbal heralded the dawn of the twentieth century with a completely different angle on that issue in spite of his educational background being heavily loaded in favour of the western outlook. Whereas the western philosophic *summum bonum* tried to wake out man as the creature enchained by factors biological, psychological or economic and hence subject to determinism, behaviorism and historical

¹⁴⁴ Sheikh Abdul Qadir, "The seer and the mystic," *The Pakistan Times*, April 21, 1950. For a detailed study of futuristic approach of Allama Iqbal, see Ghulam Yasin, "Iqbal Ki Mustaqbil Shanasi." Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1997.

¹⁴⁵ *Ibid.*

necessity, Iqbal rejected that idea and declared unequivocally that man determines his own destiny as well as destiny of all that exists in the universe and urged the man to find his true place in that universe.¹⁴⁶

In fact, Iqbal has repeatedly highlighted glory of humankind in his poetry. Though some Persian, Arabic and Urdu poets had written some rhymes on man and mystics poets stressed to respect humanity, but Iqbal was the first poet who talked about dignity, superiority, and unique position of man in the universe. Muhammad Riaz has referred to several points raised by Iqbal in that connection. He pointed out that in Iqbal's poetry the Creator himself appreciates human activities and wants to see persons having elevated *khudi*. Likewise, at several places, Iqbal has urged to honour human race. As a practical step, he had mentioned non-Muslim personalities with great reverence.¹⁴⁷ Another psychologist, Tauqeer Saleem Khan who has carried out psychoanalysis of Iqbal, endorses that Iqbal spent his entire life in the service of humanity. He loved common person and kept relations with people hailing from different cultures.¹⁴⁸ Likewise, Mark Jacobs has observed that Iqbal's firm pre-occupation with the social and domestic disparities and discriminations, whether urging the worker to do something for him, or criticizing the ruling class's apathy to poverty and destitution, gives his more mystical poems a down to earth value.¹⁴⁹

H. H. Bilgrami in his article "Iqbal: His theory of knowledge and its value", published in *Dawn*, discussed Iqbal's review of history of Muslim conception of knowledge and his own ideas about it. The author pointed out that leaving the early days of Islam, the mystics, rationalists, or theologians of Islam before Iqbal, never brought out the true significance of the word *alim* and its full connotation. Iqbal's study of various schools of scholastic theology that arose under the inspiration of Greek thought clearly

¹⁴⁶ S. N. Bakar, "Man's place in the universe according to Iqbal," *Dawn*, April 30, 1950.

¹⁴⁷ Muhammad Riaz, *Iqbal aur Ehtiram-i-Insaniyat*, Lahore, Nazir Sons Publishers, 1989, pp. 9-26.

¹⁴⁸ Tauqeer Saleem Khan, *Iqbal ki Sakhsiyat ka Nafsiati Jiyaza*, Famous Books, Lahore, 1991, pp. 112-114.

¹⁴⁹ Quoted in M. Yaqub Mirza, *Dr. Muhammad Iqbal: A Selection and Translation of Iqbuliat*, Lahore, Iqbal Academy, 1991, p.17.

disclosed to him that while Greek philosophy very much broadened the outlook of Muslim thinkers, overall, it obscured their vision of the Quran.¹⁵⁰

After describing Iqbal's comments on Greek views about knowledge and Ibn-i-Khuldun and Ghazzali's expositions, the author presented essence of Iqbal's theory of knowledge. He argued that Iqbal's conception of knowledge was the revolt against the spirit of false contentment and the lack of initiative that had taken hold of the Muslim nation under the influence of those who had neither the insight of Ghazzali nor the intellect of 'Rushd'. The theory of knowledge as understood by Iqbal is a progressive ideal starting from the knowledge provided by sense, perception and ending with the knowledge provided by heart. In fact, it never ends, for the self cannot grasp the ultimate reality in full.¹⁵¹

Bilgrami further elaborated that for the purpose of poetry this conception of knowledge is divided by Iqbal into two parts:- (a) The knowledge achieved by sense perception is called '*Ilm*'. (b) The knowledge gained by heart is called real knowledge, the knowledge of ultimate reality or '*Ishq*'. Iqbal has often shown his disgust at the present system of education, which fails to give the youth a vision of the ultimate reality and keeps him absorbed only in books. The significance of '*Ishq*' has often the theme of his poetry and Iqbal is not unhopeful of that state when the union of mind and heart would produce conditions of bliss for humanity.¹⁵²

¹⁵⁰ H. H. Bilgrami, "Iqbal: His theory of knowledge and its value," *Dawn*, April 21, 1950.

¹⁵¹ *Ibid.* For a study of Ibn-i-Khuldun's impact on Allama Iqbal, see Sirajuddin, "*Allama Iqbal Par Ibn-i-Khuldun kay Umrani wa Tarikhi Athraf*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995. Also, see Hasan Akhtar, "*Iqbal aur Ibn-i-Khuldun*," *Iqbal Review*, Vol. 24, No. 4, January 1984, pp. 189-206. Supporting Bilgrami's ideas Khurshid Anwar argues that like the Quran, Iqbal makes full allowance for all kinds of experience, such as sense-perception, reason, intuition (love), prophetic revelation—all these sources are various means to acquire knowledge. For Iqbal, 'knowledge' is not a deterministic or limited concept which would have had only one or two sources as he regards knowledge as a great boon. He starts from sense perception, passes through intellect, arrives at his destination, love. Khurshid Anwar, *The Epistemology of Iqbal*, Lahore, Iqbal Academy, 1996, p.56. Also see Jameela Khatoon, "Iqbal's theory of knowledge," *Iqbal Review*, Vol. 1, No. 1, April 1960, pp. 91-104.

¹⁵² *Ibid.* For a study of Iqbal's concept of *Ishq*, see Muhammad Tahir-ul-Qadri, *Iqbal aur Tasawur-i-Ishq*, Lahore, Markazi Idarah-i-Minhajul Quran, 1986.

A review of articles appeared on the eve of Iqbal Day in 1950 reveals that they touched all the major aspects of Iqbal's life and thought. Atiya, Barni, Shafi, Yakub and Ataullah provided interesting information about different phases of his living and overall impact of his personality. Vahid, Taseer and Bashir Ahmed's contributions highlighted his poetic genius and contribution made to Urdu literature. Riazuddin and Ziauddin have pointed out some of his main political ideas while Mumtaz, Bakar and Bilgrami have explored new vistas of Iqbal's philosophical heritage. Overall, the academic standard of these articles was quite high. Comments and news related with personality of Iqbal continued to appear in the English dailies even after the Iqbal Day celebrations, which are stated below.

On May 7, 1950, *Dawn*, published text of the speech of A. J. Arberry under the caption "Iqbal's doctrine of the individual and the community," delivered at Iqbal Day function held in London on April 21, 1950. Focusing on Iqbal's poem *Rumuz-i-Bekhudi* Arberry observed in his address that the images used by the poet in those verses were almost as ancient as Persian literature itself and his allusions were drawn from the orthodox doctrine of Islam. He pointed out that it was symptomatic of Iqbal's genius that he was able to give those images and allusions entirely new meanings, closely related to the very modern problems with which he was engaged. Iqbal's answer to the questions he had posed was similarly couched in traditional language, but the language was brilliantly reinterpreted to state a modern philosophy of the human self.¹⁵³

Arberry believed that the theme of the *Rumuz* was the bond between the 'individual and the community'. The individual could not realize fully his own personality and potentialities, except as an active member of the community; while the community itself cannot continue vital and created unless it is made up of vital and creative individual.¹⁵⁴ Concluding, Arberry argued that Iqbal was right in urging us to

¹⁵³ A. J. Arberry, "Iqbal Commemoration, 1950," *Dawn*, May 7, 1950.

¹⁵⁴ Tabassum Kashmiri believes that according to Iqbal an individual has no separate identity. Real life is national life made up of individuals. If the national life is strong, the individual is also strong and if collective national life is weak, its individual members are also weak. Iqbal believes in collective force, which comes into being with unity and cooperation of individuals, and this force in turn forms the national

build from the foundations and urged that let each individual seek to realize himself within the best traditions and according to the highest ideals of the community to which he belonged; and let each community strive earnestly to justify and achieve the purpose of its existence.¹⁵⁵

On May 14, 1950 an article of M. Khalique entitled 'Wordsworth and Iqbal' was published in *Dawn*, which presented a comprehensive review of poetry of these two giants. The author was of the view that they were so identical in their outlook towards nature and in their perception of life and its multifarious aspects that their comparative study is likely to prove illuminating and thought provoking. The writer pointed out that both were idealist but their keen eye never shirked to pierce through the heart of reality. They believed that all beauty draws itself from the ideal within the real. Both were great naturalists and sponsored the cause of humanism throughout their lives. Above all, both were supreme artists and their writings bear the stamp of perfection and originality. Besides being thinkers and philosophers of high order, they had a positive claim to immortality as poets of unique genius.¹⁵⁶

Khalique maintained that Wordsworth may well be placed high up over other English poets because he deals with more of life, and deals with it as a whole and more powerfully than his predecessors and his contemporaries did. This is also true of Iqbal in Urdu and Persian poetry. In common with Wordsworth, Iqbal was also an ardent lover of freedom- the higher and nobler freedom that is limited only by man's duty to his fellowmen.¹⁵⁷ Moreover, Iqbal like Wordsworth fully appreciated the smoothening effects of nature and this belief does find an echo in his poetical compositions like '*Insan aur Bazm-i-Qudrat*' and '*Ek Arzoo*'. However, he was equally aware of the dark and malicious side of nature of which Wordsworth seems to be quite ignorant. However, in

identity. Quoted in Tabassum Kashmiri, *Iqbal aur Nai Qaumi Saqafat*, Lahore, Maktabah-i-Aalyia, 1977, pp. 29-30.

¹⁵⁵ *Ibid.*

¹⁵⁶ M. Khalique, "Wordsworth and Iqbal," *Dawn*, May 14, 1950. For a comprehensive study on the subject see Shahida Yousuf, "*Iqbal aur Wordsworth*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999. Also see Aleem Siddiqi, "*Iqbal aur Wordsworth*," *Iqbal Review*, Vol. 21, No. 2, July, 1980, pp. 75-94; Sajjad Hussain, "Iqbal and Wordsworth," *Iqbal Review*, Vol. XXIV, No. 1, April, 1983, pp. 21-23.

spite of their idealism, both Iqbal and Wordsworth had a tender perception to see things objectively and realistically.¹⁵⁸

The Civil and Military Gazette, Lahore through its publication of June 18, 1950 communicated decisions taken by Iqbal Academy Board in a meeting held in Lahore under the chairmanship of the Education Advisor, Nasim Hasan. Members of the Board discussed the publication of popular books and critical studies of Iqbal, both in English and Urdu, the publication of a bilingual journal, translation of Iqbal's English writings and arrangements for extension lectures on Iqbal's works and philosophy in Pakistan, as well as abroad. Two members of the Board were asked to compile a comprehensive list of subjects for popular and critical books. The Board decided that a selected number of those books would then be translated into Middle Eastern languages also.¹⁵⁹

It was also decided that a prize of Rs.1000/- would be awarded for the best book of the year on Iqbal. It was resolved to request Pakistan diplomatic representatives in Egypt, Syria, Turkey, and Iran to get new books written in the languages of these countries by such scholars who were interested in Iqbal on the subjects selected by the Board. M. D. Taseer, a member of the Board, who was about to proceed to the United Kingdom, was requested to obtain copies of various articles of Iqbal published in English journals from time to time. He was also authorized to contact competent persons in Europe and to arrange a series of lectures on Iqbal in western countries.¹⁶⁰

On May 17, 1950, a piece of translation of *Javid Namah* appeared in *Dawn* under the caption of 'The Firmament of Mercury'.¹⁶¹ On July 10, 1950, *The Pakistan Times* reported that the Iqbal Academy had sanctioned the award of four scholarships, amounting to Rs. 200/- each p.m., tenable for two years, to students to do

¹⁵⁷ *Ibid.*

¹⁵⁸ *Ibid.*

¹⁵⁹ Rs.1000/- prize for best book of year on Iqbal," *The Civil and Military Gazette*, Lahore, June 18, 1950.

¹⁶⁰ *Ibid.*

¹⁶¹ Mahmud Ahmad, "The Firmament of Mercury: A rendering in English of Iqbal's *Javid Namah*," *Dawn*, May 17, 1950.

research on various aspects of Iqbal's life and works.¹⁶² On July 16, 1950, *The Pakistan Times* informed that as a token of the deep appreciation of the works of Iqbal the Shah of Iran had presented a gift of 974 books to the Iqbal Academy. Iranian Ambassador in Pakistan, Syed Ali Nassr, formally presented the neatly bound books in Persian language, covering a wide sphere of learning, to the Pakistan Education Minister Fazlur Rahman, who received the gift on behalf of the Academy. Making the presentation the Iranian Ambassador called Iqbal "the pride of world history" and said that it required deep insight to understand the underlying idea of the poet's thought provoking poetry.¹⁶³

On August 20, 1950, another piece of translation of '*Javid Namah*' by Mahmud Ahmed appeared in *Dawn*, under the title 'The Firmament of Mercury: A meeting with the spirits of Jamaluddin Afghani and Said Halim Pasha,' along with notes and references.¹⁶⁴ On September 10, 1950, *Dawn*, published another extract of Mahmud Ahmed's translation of the *Javid Namah*.¹⁶⁵ On 6 October, 1950, a report appeared in *The Pakistan Times*, Lahore which stated that Sardar Abdur Rab Nishtar, Governor of the Punjab, accompanied by the Director of Agriculture, Punjab, Dr. Khan A. Rahman visited the tomb of Allama Iqbal to discuss "on the spot" plans for the floral decoration of the small green lawns surrounding the red stone mausoleum. Sardar Abdur Rab Nishtar suggested that the scheme of flower to be grown around the tomb must provide blossoms all the year round and must include Allama Iqbal's favorites Tulip and Jasmine.¹⁶⁶

On October 10, 1950 through a statement appeared in *The Pakistan Times*, the Assistant Secretary of the Iqbal Academy informed that the Academy office had been shifted from the DPI's office to 2, Narsing Das Gardens, Club Road, Lahore.¹⁶⁷ On

¹⁶² "Scholarship for research on Iqbal," *The Pakistan Times*, May 10, 1950.

¹⁶³ Gift of Books to Iqbal Academy: Poet's appreciation by Shah of Iran," *The Pakistan Times*, July 16, 1950.

¹⁶⁴ Mahmud Ahmad, "The Firmament of Mercury: A meeting with the spirits of Jamaluddin Afghani and Said Halim Pasha," *Dawn*, August 20, 1950. For a study of Allama Iqbal's views about Jamal-ud-Din Afghani and Said Halim Pasha, see Muhammad Riaz, *Tafseer-i-Iqbal*, Lahore, Maqbool Academy, 1998, pp. 245-418.

¹⁶⁵ _____, "The Firmament of Mercury: A Rendering in English of Iqbal's *Javid Namah*," *Dawn*, September 10, 1950.

¹⁶⁶ "Floral decoration round Iqbal's tomb," *The Pakistan Times*, October 6, 1950.

¹⁶⁷ "New office of Iqbal Academy," *The Pakistan Times*, October 10, 1950.

October 20, 1950, *The Pakistan Times* published a condolence resolution on the death of Ch. Muhammad Hussain passed at a meeting of the Iqbal Academy held in Lahore under the presidentship of Justice S. A. Rahman. According to the resolution, the Iqbal Academy Board placed on record the meritorious and valuable services rendered by Ch. Muhammad Hussain, a member of the Board, to the cause of the Academy and expressed its heart felt sympathizes with the members of the bereaved family.¹⁶⁸

On October 21, 1950, the sports reporter of *The Pakistan Times* informed that Sir Muhammad Iqbal Memorial Football Tournament would start in Lahore on October 28 in which several prominent teams were expected to participate.¹⁶⁹ On November 3, 1950, the sports reporter of the daily informed that the tournament would start on November 4 with a match between Islamia College and M. A. O. College at the Government College ground.¹⁷⁰ On November 7, 1950 the sports reporter of the paper informed that Pakistan Mint had moved into the next round of the tournament when they eliminated Universal Heroes Club by two goals to nil.¹⁷¹

On December 2, 1950, Aziz Ahmed the well-known Urdu novelist in a statement published in *The Pakistan Times* disowned the earlier parts of his book *Iqbal: Nai Tashkeel* that was recently published. He said that the book was written early in 1947 and dealt with the pre-partition problems of the sub-continent. Due to unfortunate death of the publisher, it could not be printed earlier and no opportunity of revision was given by his successors who had now printed it. He argued that much of the book would now appear irrelevant today and he must disown its earlier parts that were written in the background of those days.¹⁷²

On December 3, 1950, the sports reporter of *The Pakistan Times* disclosed that the final between Raiders Club and Rangers Club in Sir Muhammad Iqbal Memorial

¹⁶⁸ "Iqbal Academy Board member's death mourned," *The Pakistan Times*, October 20, 1950.

¹⁶⁹ "Iqbal Memorial Soccer Tournament," *The Pakistan Times*, October 21, 1950.

¹⁷⁰ "Iqbal Memorial Soccer Tournament: Draws announced," *The Pakistan Times*, November 3, 1950.

¹⁷¹ "Pakistan Mint wins in Iqbal Soccer," *The Pakistan Times*, November 7, 1950.

Football Tournament, had been postponed for one day and would now be played on December 4, 1950 at the NWR Carson Institute Club ground.¹⁷³

The last news concerned with Allama Iqbal appeared on December 19, 1950, when *The Pakistan Times* informed that the Iqbal Academy at its meeting in Lahore passed a resolution expressing its profound grief over the sad and untimely death of M. D. Taseer, a member of the Academy Board. The Board placed on record 'the meritorious and valuable services rendered by the deceased to the cause and well being of the Board' and expressed its heart-felt sympathies with the members of the bereaved family.¹⁷⁴

¹⁷² "Iqbal Nai Tashkeel: Earlier parts disowned by author", *The Pakistan Times*, December 2, 1950. For a detailed analysis of the said book and other writings of Aziz Ahmed on Iqbal, see Hasan Akhtar, "Iqbal aur Aziz Ahmed," *Iqbal Review*, Vol. 25, No. 2, July 1984, pp. 31-74.

¹⁷³ "Iqbal Memorial Soccer Final," *The Pakistan Times*, December 3, 1950.

¹⁷⁴ "Iqbal Academy's tribute to Taseer," *The Pakistan Times*, December 19, 1950.

The Middle Years

1951

1952

1953

1954

During 1951, the first news concerned with Allama Iqbal appeared on January 24, 1951 in *The Pakistan Times*, which informed that at Karachi the Iqbal Society of Pakistan had been formed to promote the study and research on life and works of Allama Iqbal. The Society which planned to open branches all over Pakistan would *inter alia*, try to coordinate the work of associations, societies, institutions and other organizations working for the same purpose and publish such proceedings, journals, memories, translations, monographs and other publications as might be found necessary and desirable for the propagation and popularization of Iqbal's contributions. It also pledged to prepare and publish authoritative and standard translations and commentaries of Iqbal's attempts in the major languages of the world and to organize, establish and maintain libraries, reading rooms, study circles and research centers for the promotion of study and research on Iqbal's endeavors in Pakistan and other countries. Besides, it announced to award grants, scholarships, fellowships, prizes, and medals for any kind of work connected with the aims and objects of the society.¹

The report added that the following office-bearers were elected at the meeting: Chaudhry Nazir Ahmed, President, Mumtaz Hasan, Joint Secretary, Ministry of Finance, and Ilmuddin of the Pakistan Finance Department, Vice President. S. A. Vahid, Inspector General, Forests, General Secretary. The following were elected members of the four men Managing Committee of the Society. Dr. Nazir Ahmed, Chairman, Tariff Commission, Z.A. Bokhari, Controller Broadcasting, S. M. Ikram, Joint Secretary, Minister of Interior and Shaista Suhrawardy Ikramullah (1915-2000)², member Constituent Assembly of Pakistan.³

¹ "Iqbal Society inaugurated at Karachi: Aims and objects outlined," *The Pakistan Times*, January 24, 1951.

² Shaista Shuhrawardy Ikramullah (1915-2000); worker of Pakistan movement, writer, diplomat, first Muslim woman PhD from London University; founder, All India Women Student's Federation, 1934; member, Bengal Legislative Assembly, 1946; active member of Muslim League Women's sub-committee, member, Constituent Assembly of Pakistan, 1947-54; Pakistan delegations to UN, 1948; as leader and Deputy Leader, 1956; Pakistan's Ambassador to Morocco, 1964-67. Pubs. *Letters to Neena; From Purdah to Parliament; Kushish-i-Natawan* (Urdu short stories).

³ "Iqbal Society inaugurated at Karachi: Aims and objects outlined," *The Pakistan Times*, January 24, 1951.

During the month of April, all English dailies of Pakistan gave special coverage to Iqbal Day celebrations, observed on April 21, 1951, which are described here. *The Pakistan Times* communicated on April 8, 1951 that under the auspices of the All Pakistan Majlis-i-Iqbal, Karachi, a branch of the Majlis for East Pakistan had been established at Chittagong. The news revealed that the branch would start its life actively by celebrating the Iqbal Day on April 29.⁴ In its issue of April 10, 1951, *The Pakistan Times* disclosed that the working committee of the 'Writers- Artists' at a meeting held at Dhaka *inter alia* decided to hold a special literary meeting on the occasion of the ensuing 'Iqbal Day' on April 21.⁵ In further news appeared on April 13, 1951, *The Pakistan Times* stated that Iqbal Day would be observed at Montgomery on April 21 by holding a *mushaira* and reading of papers on the teachings of Allama Iqbal.⁶

On April 15, 1951, *The Pakistan Times* informed that the Anjuman-i-Himayat-i-Islam, Lahore would celebrate Iqbal Day by devoting full one sitting of its 58th annual session to '*Iqbaliyat*'. Hakim Ahmed Shuja, Dr. Inayatullah, Abid Ali Abid, Sufi Ghulam Mustafa Tabassum and Salahuddin Ahmed were among those who would read papers on various aspects of Iqbal.⁷ Next day, on April 16, 1951, *The Pakistan Times* carried information that Fatimah Jinnah would preside over the Iqbal Day meeting being organized by the Central Iqbal Committee in Lahore April on 21. The programme included *Quran Khawani* at the tomb of Allama Iqbal and wreath laying ceremony by representatives of various organizations in the morning and a public meeting at the Gol bagh in the evening.⁸

The biggest Iqbal Day programme, as reported by the national dailies, was scheduled at Lahore where Fatimah Jinnah was to be the chief guest. *The Pakistan Times* and *The Civil and Military Gazette*, Karachi informed that elaborate arrangements had been made to accord a befitting reception to Fatimah Jinnah on her arrival in Lahore from

⁴ "Majlis-i-Iqbal for Chittagong," *The Pakistan Times*, April 8, 1951.

⁵ "Iqbal Day programme for Dacca," *The Pakistan Times*, April 10, 1951.

⁶ "Iqbal Day at Montgomery on April 21," *The Pakistan Times*, April 13, 1951.

⁷ "Himayat-i-Islam to observe Iqbal Day," *The Pakistan Times*, April 15, 1951.

Karachi on April 20, 1951. Besides, the Central Iqbal Committee, appealed the people of Lahore to give her a befitting reception at the railway station.⁹ Brisk preparation were also reported to be made to celebrate Iqbal Day in Lahore cantonment on April 21 and Major General Muhammad Azam Khan, Commander, Lahore Division was also expected to preside over a meeting to be held in that connection.¹⁰

The Civil and Military Gazette, Karachi and *The Pakistan Times* reported that while going to Lahore from Karachi to participate in Iqbal Day celebrations, Fatimah Jinnah was accorded warm receptions by thousands of town and village people who swarmed at Sadiqabad, Rahimyar Khan, Samma Satta, Bahawalpur, Lodhran, Chichawatni, Montgomery, Okara and Multan stations. The people at several places profusely garlanded her and guards of honour by students and Pakistan National Guards were presented to her.¹¹

One of the biggest receptions ever accorded to any public figure since the establishment of Pakistan was given to Fatimah Jinnah at Lahore Railway station on her arrival for Karachi. *Dawn*, *The Civil and Military Gazette*, Karachi, *The Pakistan Times* and *The Civil and Military Gazette*, Lahore reported that long before the arrival of the train, the huge crowd numbering over 50,000 packed the entire platform, the spacious portico, the stairs and every inch of spare space in the vicinity. Thousands of people waited outside. The Punjab Governor, Sardar Abdur Rab Nishtar, members of the Punjab Cabinet including the Chief Minister, Mian Mumtaz Muhammad Khan Daultana, the Nawab of Mamdot and a large number of prominent leaders of the Jinnah Awami League and the Muslim League were present at the station to receive her.¹²

⁹ "Iqbal Day meeting: Miss Jinnah to preside," *The Pakistan Times*, April 16, 1951.

¹⁰ "Lahore arrangements for Miss Jinnah's reception," *The Pakistan Times*, April 19, 1951; "Miss Jinnah reach Lahore tomorrow," *The Civil and Military Gazette*, Karachi, April 19, 1951.

¹¹ "Iqbal Day in Lahore Cantonment," *The Civil and Military Gazette*, Lahore, April 20, 1951.

¹² "Khatoon-i-Pakistan hailed at every station up to Lahore," *The Civil and Military Gazette*, Karachi, April 21, 1951; "Grand reception at way side railway stations," *The Pakistan Times*, April 21, 1951.

¹³ "Miss Jinnah arrives in Lahore: Tumultuous reception at station," *The Pakistan Times*, April 21, 1951; "Over 50,000 persons welcome Miss Jinnah at Lahore: One of biggest ever receptions", *The Civil and Military Gazette*, Lahore, April 21, 1951; "Miss Jinnah gets great welcome at Lahore: Governor controls

The reception programme also became an opportunity for the rival political powers struggling in Punjab at that time to show their strength. The newspapers highlighted that as the train steamed in, the crowd rushed to Fatimah Jinnah's compartment which happened to be at the rear. For half an hour police officers and Muslim League workers struggled hard to make a way but without success. The supporters of the Jinnah Awami League who surrounded the compartment insisted that they should be given the privilege of conducting her to the portico where stood the Governor's car to carry her to Government House. The railway station rang with slogans of the supporters of the two parties as the tussle over that issue prolonged. The supporters of the Jinnah Awami League were at last prevailed upon and the crowd was pressed aside to make a passage along the train. Shouts of 'Jinnah League *Zindabad*' and 'Nawa-i-Waqt *Zindabad*' and counter shouts of 'Muslim League *Zindabad*' were also raised.¹³

On April 21, 1951 the Lahore citizens observed 13th death anniversary of Allama Iqbal with great zeal and reverence. Recitation of the Quran, offering of *fatiha*, lying of wreaths, and showering of flowers at Allama's grave; a full day session of the Anjnuman-i-Himayat-i-Islam and a gigantic public meeting presided over and addressed by Fatimah Jinnah on night, were the highlights of the Iqbal Day programme in Lahore. The Punjab Government declared April 21 as a public holiday and all the local dailies came out with special supplements containing articles on various aspects of the Allama's poetry and philosophy of Allama Iqbal.¹⁴

The Civil and Military Gazette, Karachi and *The Khyber Mail* reported that early rays of the sun saw thousands of Lahore citizens making their way towards Allama Iqbal's tomb where besides many prominent public men, Fatimah Jinnah, Abdur

crowds," *Dawn*, April 22, 1951; "Over 50,000 received Miss Jinnah at Lahore station," *The Civil and Military Gazette*, Karachi, April 23, 1951.

¹³ *Ibid.*

¹⁴ "Iqbal's 13th death anniversary: Glowing tributes paid to poet all over Pakistan: Floral tributes to the poet at Lahore", *The Civil and Military Gazette*, Karachi, April 22, 1951; "Floral Tribute to Iqbal," *The Khyber Mail*, April 22, 1951.

Rab Nishtar, Mumtaz Daultana, and members of his Cabinet also came to offer *fatiha* and lay wreaths on the grave. As the Government House car drove Fatimah Jinnah and Abdur Rab Nishtar to the tomb, a confetti of rose petals was showered by an aircraft on the mausoleum. After that, Fatimah Jinnah and Nishtar had laid their wreaths and garlands, which completely enveloped the grave. The Central Iqbal Committee represented by Khawaja Abdur Rahim (1908-1974)¹⁵ and Raja Hassan Akhtar had arranged for *Quran Khawani* at the tomb in which a large number of dignitaries participated.¹⁶

The Anjuman-i-Himayat-i-Islam held the Iqbal Day session of its 58th annual meeting in the Islamia College lawns, with Sardar Abdul Hamid Dasti (1892-1985)¹⁷, Minister for Education and Health, presiding.¹⁸ Salahuddin (1902-1964)¹⁹, editor '*Adabi-Dunya*', Ashiq Hussain Batalvi, Abid Ali Abid and Sheikh Akbar Ali (1894-1953)²⁰ spoke on different aspects of the poet's great message of hope and deliverance while Abdul Hamid Dasti traced Allama Iqbal's genius 'as a reaction against the degraded plight of the Indian Muslims whose past history Iqbal knew to be immensely

¹⁵ Khawaja Abdur Rahim (1908-1974); civil servant, writer, lawyer, worker of Pakistan movement; joined the ICS, 1932; Assistant Commissioner, Jalandhar; Deputy Commissioner, Gujrat, Lundhiana, Ferozepur, Lyallpur; Secretary, Punjab Boundary Commissioner, 1947; Chief Secretary, Government of the Punjab, President, Markazi Majlis-i-Iqbal.

¹⁶ "Iqbal's 13th death anniversary: Glowing tributes paid to poet all over Pakistan: Floral tributes to the poet at Lahore", *The Civil and Military Gazette*, Karachi, April 22, 1951; "Floral Tribute to Iqbal," *The Khyber Mail*, April 22, 1951.

¹⁷ Sardar Abdul Hameed Dasti (1892-1985); lawyer; politician; worker of Pakistan movement; practiced at Gurdaspur and Muzaffargarh, 1920; Public Prosecutor, 1938-45; member; Punjab Legislative Assembly, 1945-55; founder District Muslim League Muzaffargarh; Parliamentary Secretary and Food Minister, Mamdot Cabinet; Education Minister, Daultana Cabinet, Chief Minister, Punjab, 1955.

¹⁸ The annual meetings of the Anjuman-i-Himayat-i-Islam, founded in 1884, were a source of assemblage of renowned Muslims from all over India and Iqbal got his earlier fame by reading his well-received poems there. (Siddiq Javid, *Fikar-i-Iqbal ka Imrani Mutalah*, Lahore, Iqbal Academy, 1996, pp.35-38). *Nata-i-Yatim* was his first poem read at the annual meeting of the Anjuman. This poem on one hand provided Iqbal the first opportunity to recite his verses in front of thousands of listeners and on the other hand, it fetched considerable charity for the Anjuman. Quoted in Ahmed Din, *Iqbal*, edited by Mushfaq Khawaja, Karachi, Anjuman-i-Taraqqi-i-Urdu, 1979, p.113.

¹⁹ Salahuddin Ahmed (1902-1964); journalist, writer, researcher, publisher, translator, founder-editor, monthly *Adabi Dunya*, Lahore. Pubs. *Madah Saray; Tasawwur-i-Iqbal; Urdu Main Afsanwi Adab; Iqbal Kay Das Sha'r; Anrikah ka Siasi Nizam*.

²⁰ Shaikh Akbar Ali Arastu (1894-1953); lawyer; writer; social activist; politician; Secretary, Anjuman-i-Itthad-o-Taraqqi Musalmanan-i-Punjab, 1920; member General-Council, Anjuman-i-Himayat-i-Islam, Lahore, 1926; Council, AIML, 1930; Assistant Secretary PPML, 1934-36; Hon. Secretary Publication Committee, Anjuman-i-Himayat-i-Islam, 1927; School Committee; Anjuman-i-Himayat-i-Islam, Lahore, 1943-53. Pub. *Iqbal: His Poetry and Message*.

glorious.' He appealed to struggle for the realization of Iqbal's great ideal of an Islamic revival, which he observed that despite political liberation, was still unrealized.²¹ In a lengthy paper on Iqbal's conception of '*watan*' and '*millat*', Salahuddin described how his earlier ideas developed into a universal message for the entire Muslim world. He illustrated that fact quoting from Iqbal's poetry and highlighted how after his tour abroad, Iqbal rid himself of the narrow nationalism in favour of Pan-Islamism.²²

The Lahore branch of the Jammu and Kashmir Muslim Conference held a meeting of the Kashmiri refugees to celebrate the Iqbal Day, and various speakers threw light on the life and message of the great poet. They stated that Iqbal's message of an Islamic revival had greatly affected the liberation struggle of the Kashmiris against the tyrannical rule of the Maharaja.²³ In the afternoon, Fatimah Jinnah attended a tea party given in her honour by the Central Iqbal Committee in Gulistan-i-Fatimah attended by more than three hundred guests.²⁴

The biggest event of the Iqbal Day celebrations was a mammoth public meeting, having 80,000 participants, arranged by the Central Iqbal Committee at Gol Bagh Lahore. It was prominently carried by all major dailies viz., *The Pakistan Times*, *The Civil and Military Gazette*, Lahore, *The Morning News*, *The Civil and Military Gazette*, Karachi, *Dawn*, *The Khyber Mail*, and *The Pakistan Observer*. Fatimah Jinnah in her presidential speech paid glowing tributes to Allama Iqbal and observed that Iqbal possessed great virtues in such abundance as had made him immortal. The message that he had left for the coming generations and us would rise in value in every age. No doubt, Iqbal commanded international reputation in every department of knowledge but any poet

²¹ "Iqbal's 13th death anniversary: Glowing tributes paid to poet all over Pakistan: Floral tributes to the poet at Lahore", *The Civil and Military Gazette*, Karachi, April 22, 1951; "Floral Tribute to Iqbal," *The Khyber Mail*, April 22, 1951.

²² *Ibid.*

²³ *Ibid.*

²⁴ "Miss Jinnah visits medical institutions and girls hostels" *The Civil and Military Gazette*, Lahore, April 23, 1951.

in the East had not achieved the position, which he attained as a great poet and philosopher.²⁵

During the last years, Fatimah Jinnah continued, Iqbal ranked among the top most poets of the world; his poetry reflected the basic realities of human thought as, he tried to shape the future of humanity by comparing the past with the present. Iqbal, she pointed out, was never deterred or disappointed by the hardships of life. He found the path of salvation through those difficulties. Life with him was another name for unceasing struggle and action. He awakened his slumbering nation, and gave it the message of self-respect and lofty idealism. At the same time, he condemned the national leaders who did not grapple with the realities of life. That was why this essential for us to fully act upon his teachings, she concluded.

The Working Committee of the Punjab Muslim League also adopted a resolution on occasion of Iqbal Day which appeared in *Dawn*, *The Khyber Mail*, *The Civil and Military Gazette*, Karachi, *The Pakistan Observer* and *The Civil and Military Gazette*, Lahore. While paying tributes to the memory of Allama Iqbal, the committee appealed to the people of Pakistan and particularly the youth to imbibe the high ideals, which inspired the great philosopher so that this state could be turned into a land of his dreams.²⁶

²⁵ "Act honestly and fearlessly; Miss Jinnah's address on Iqbal Day: Country pays homage to poet of the East," *The Pakistan Times*, April 23, 1951; "Actively participate in construction of state: Miss Jinnah's clarion call to people," *The Morning News*, April 23, 1951; "Realize your responsibilities as a fearless nation: Miss Jinnah's clarion call at Lahore 'Iqbal Day' meeting", *The Civil and Military Gazette*, Karachi, April 23, 1951; "Follow path of truth, faith and justice, 80,000 people hear Miss Jinnah's consolidate Pakistan appeal," *The Civil and Military Gazette*, Lahore, April 23, 1951; "Miss Jinnah's call for unceasing effort," *Dawn*, April 24, 1951; "Miss Jinnah's call to Pakistanis," *The Pakistan Observer*, April 24, 1951; "Iqbal Day: Miss Jinnah's call to Nation," *The Khyber Mail*, April 24, 1951.

²⁶ "Punjab League's tribute to Iqbal", *Dawn*, April 24, 1951; "Punjab League's tribute," *The Khyber Mail*, April 24, 1951; "Punjab League homage to Iqbal," *The Civil and Military Gazette*, Karachi, April 23, 1951; "Punjab Muslim League's tributes to Dr. Iqbal," *The Civil and Military Gazette*, Lahore, April 23, 1951; "Punjab League pays tribute [to] Iqbal", *The Pakistan Observer*, April 24, 1951.

The political tension going on between Pakistan Muslim League and Jinnah Muslim League was again manifested when Ch. Rehmatullah (d.1988)²⁷, a member of the Working Committee of the Punjab Muslim League issued a statement, which appeared in *The Pakistan Times* and *The Khyber Mail*. He deplored the unsavory partisan spirit that pervaded the celebrations of the Iqbal Day under the auspices of the Central Iqbal Committee and criticized the attempt of the Committee to exploit a national institution for narrow factional ends, paying scant respect to the sanctity of the occasion.²⁸

On April 29, 1951 Iqbal Academy arranged a lecture of Abdul Wahab Azzam, Egyptian Ambassador to Pakistan on 'Iqbal' in the Punjab University Hall, Lahore under the presidentship of Sardar Abdul Hamid Khan Dasti. Addressing the distinguished gathering which was reported in *Dawn* and *The Pakistan Times*, Azzam said that Iqbal's message transcended geographical limits and was meant in fact for the whole Muslim world. He observed that if the present day world, with its ostensibly insoluble problems, wanted a way out it should listen to what this great poet-philosopher had said and they might find in his words the panacea for all their evils. Azzam also compared the message of Iqbal with a number of Arab poets and drew a similarity between them. He appealed to the people to follow what Iqbal had said and expressed his belief that if the message of Iqbal was translated into practice it would mean nothing short of permanent glory and prosperity for them.²⁹

Elaborate Iqbal Day celebrations were also planned at Karachi. Giving details of Iqbal Day programmes, *The Pakistan Times* and *The Civil and Military*

²⁷ Chaudhry Rahmatullah (d.1988); labour leader and worker of Pakistan movement; founder – member, Noujawan Bharat Sabha, 1928; Punjab Kisan Committee; member Executive Committee; All India Kisan Committee, AICC, joined the AIML, 1939; General Secretary, District Muslim League, Lahore; President, District Muslim League, Lahore; In charge Labour Wing, PPML; member, Council, Pakistan Muslim League; Secretary, PPML, 1952; member, Majlis-i-Shoora.

²⁸ "Partisan spirit in 'Iqbal Day' celebrations deplored," *The Pakistan Times*, April 24, 1951; "Exploiting Iqbal Committee" *The Khyber Mail*, April 25, 1951.

²⁹ "Azzam Bay on round of visits in Lahore," *Dawn*, April 26, 1951; "Lecture on Iqbal," *The Pakistan Times*, April 29, 1951; "Iqbal's message is meant for whole Muslim world, Egyptian envoy," *The Pakistan Times*, April 30, 1951. Azzam played a prominent role in promoting thought of Allama Iqbal in the Arab world. For details, see Munir Ahmed, "Abdul Wahab Azzam Ki Iqbal Shanasi," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993.

Gazette, Karachi informed that the Majlis-i-Iqbal would organize two sessions to pay homage to Allama Iqbal. At first session, a public meeting was planned to be held in evening at Jahangir Park, Karachi under the presidentship of Chaudhry Nazir Ahmed. The second session was intended to be held in Governor General's House on April 22 where Khawaja Nazimuddin and Dr. Mahmud Husain (1907-1975)³⁰, Minister for State and Frontier Regions were to address the audience.³¹

Among other functions, I.C.I Sports Club planned to observe Iqbal Day at K. G. A. Hall on April 21. Likewise, the Pakistan Amateur Music Society planned to hold a social gathering under the presidentship of Rev. Deniels. The Uqab Air Society also announced to observe Iqbal Day at the Provincial Scout Headquarters, under the presidentship of Dr. Mahmud Hussain. Radio Pakistan, Karachi also announced to broadcast special Iqbal Day programme including the feature programme '*Iqbal Barghah-i-Risalat [SAW] Main*' and '*Mard-i-Momin*', besides relaying eyewitness account of the various activities in the city in connection with Iqbal Day.³²

On April 20, 1951, a lively symposium on Iqbal was organized by Atiya Begum at the British Council under the joint auspices of British Council and Three Arts Circle, which was inaugurated by T. B. Jayah, High Commissioner for Ceylon in Pakistan. Jayah appraised the gathering about his personal contacts with the poet. He said that he met the poet in London and recalled that when he went to see him at his Hyde Park Hotel suite, he was so engrossed in reading that he did not notice that some one had entered his room and had taken seat besides him. He further remembered that he also had

³⁰ Mahmud Hussain Khan (1907-1975); educationist, parliamentarian, historian; Reader, Dhaka University, 1933-46; Professor of International Relations, Dhaka University, 1948; member, Pakistan Constituent Assembly, 1947-54; Deputy Minister, Government of Pakistan, 1949; Secretary, Muslim League Parliamentary Party, 1949; Minister for Kashmir Affairs, 1951; for Education, 1952; Professor & head of History Department, Karachi University, 1953; Vice Chancellor, Dhaka University, 1960; Head, Department of History, Karachi University, 1963; Visiting Professor Heidelberg, 1964-65; Vice Chancellor, Karachi University, 1971-75. Pubs. *Dreams of Tipu Sultan*; *Arab Dunya*; (Urdu translation of Nijla Izzuddin's *The Arab World*); *Mu'ahidah-i-Umrani*, *Badshah*, *Fath ul Mujahidin*.

³¹ "Observance of Iqbal Day in Karachi," *The Pakistan Times*, April 18, 1951; "Iqbal Day today programme," *The Civil and Military Gazette*, Karachi, April 21, 1951.

³² *Ibid.*

an occasion to hear Iqbal discussing politics with the leading politicians of the day and observed that he was a match for any gathering.³³

The High Commissioner observed that Iqbal considered French and Russian revolutions as wonderful changes but doubted how lasting those changes would be. For Iqbal, he continued, Islam was the charter of human rights and the spirit of Islam had given impetus to the spirit of culture and science. Speaking next, Prof. Wasti said that Iqbal did not belong to Pakistan alone but to the whole world and future generations. He said the poet had philosophical outlook, but he was not content with philosophy as a system of cold reasoning, but went beyond it. One can find mockery peeping through his verses when he refers to philosophy as was generally understood. At the end, Iqbal's 'ghazals' were recited with the help of musical instruments.³⁴

On April 21, 1951 meetings were held in Karachi by various organizations and institutions where lectures on the life and message of Allama Iqbal were delivered. The Karachi Stock Exchange, and Cotton, Bullion, Cloth, Grains, and Oilseed markets remained closed. In the evening, Mahmud Hussain, presiding over an Iqbal Day function organized by the Pakistan Boy Scouts Group, asked the youth of Pakistan to imbibe and follow the message of Iqbal.³⁵

A cosmopolitan gathering assembled at the K. G. A. Hall to observe 'Iqbal Day' under the auspices of the I. C. I. Sports Club. Addressing the gathering, Abdur Rahman Siddiqui, said that Iqbal showed the Muslims where they had descended, why they had fallen and how to rise again. He said that another great service of Iqbal was to warn his fellow religionists against priesthood that was responsible for the degeneration of Islam and had taken away the Muslims from their original path.³⁶

³³ "Iqbal's greatness is universal: Glowing tributes to poet at city's symposium," *The Civil and Military Gazette*, Karachi, April 21, 1951.

³⁴ *Ibid.*

³⁵ "In Iqbal throbbed a heart of 'mard-i-momin', Grand Mufti: National poet's anniversary observed," *The Civil and Military Gazette*, Karachi, April 22, 1951; "Karachi observes Iqbal Day: Poet's teaching to be Muslims recounted," *Dawn*, April 22, 1951.

The Iqbal Day was rounded off by a mass meeting held under the auspices of the Majlis-i-Iqbal at Jahangir Park under the presidentship of Chaudhri Nazir Ahmed. Delivering his presidential address, Nazir Ahmed observed that Iqbal taught three lessons to the Muslims; first, they must strengthen themselves by following Islam, secondly they should not avoid facing difficulties because beyond difficulties lay strength, and thirdly, they should endeavour to live practically as Muslims. He further said that Iqbal presented the Islamic concept of unity of Muslims in an age when western ideas of nationalism, racialism, etc had grown among Muslims resulting in their disintegration and weakness.³⁷

Speaking on the occasion, the Grand Mufti of Palestine, Amin El-Husseini, said that Iqbal who was a close friend of his,³⁸ was one of the few poets who inspired Muslims with a new life and told them of their past glory and present decline due to their leaving the path shown by Islam. He stressed that Iqbal taught the Muslims to forget nationalism, which they had taken from the West, and to be united as enjoined by Islam. He urged that the works of Iqbal, Ahmed Shawqi of Egypt,³⁹ Muhammad Aqif of Turkey, and other great poets of different Muslim countries be compiled together and translated into languages spoken in various Muslim countries.⁴⁰ Abdul Wahab Azzam speaking in Urdu said that Iqbal taught the Muslims, who were divided and enamoured by the western materialistic way of life to return to Islam. He also urged that Iqbal's works should be translated into all the languages used by Muslims.⁴¹

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ Iqbal was a close friend of Amin El-Husseini and on his invitation had also visited Palestine in 1932 to attend third World Muslim Congress. For details of Allama Iqbal's association with Amin El-Husseini and his support for the Palestine cause, see Maucen-ud-Din Aqeel, *Iqbal aur Jadid Dunay-i-Islam*, Lahore, Maktaba-i-Tameer-i-Insaniyat, 1986, pp.325-336. Also see Farman Fatchpuri, *Iqbal Sab Kay Liye*, Karachi, Urdu Academy, pp.173-177; Ghulam Ali Chaudhry, "Iqbal and Jinnah on Palestine," *Iqbal Review*, Vol.32, No.3, October, 1991, pp.87-104; Hamza Faruqi, "*Iqbal aur Masla-i-Filisteen*," *Iqbal Review*, Vol.10, No.2, pp.36-56.

³⁹ For a comparative analysis of life and thoughts of Allama Iqbal and Ahmad Shawqi, see Majeed Jami, "A comparative study of Iqbal and Shawqi," *Iqbal Review*, Vol.30-31, No.3, 1, October, 1989-April 1990, pp.151-158.

⁴⁰ "In Iqbal throbbed a heart of 'mard-e-momin', Grand Mufti: National poet's anniversary observed," *The Civil and Military Gazette*, Karachi, April 22, 1951; "Karachi observes Iqbal Day: Poet's teaching to be Muslims recounted," *Dawn*, April 22, 1951.

On April 22, 1951, a special meeting of the Majlis-i-Iqbal was held under the presidentship of Khawaja Nazimuddin, observing the 13th death anniversary of the Allama Iqbal whose proceedings appeared in *The Civil and Military Gazette*, Karachi, *The Pakistan Times*, *The Civil and Military Gazette*, Lahore, *The Morning News*, *The Khyber Mail* and *Dawn*. Nazimuddin in his speech declared that Iqbal was not only the greatest national poet of Pakistan but he was one of the foremost philosophers and poets of the Muslim world. He appealed to the Majlis-i-Iqbal to translate the works of the poet in various languages of Muslim countries so that his message could be broadcasted to every corner of the Muslims world.⁴² He added that the mastery with which Iqbal translated the greatest thought in simple verses had few rivals in the world. Concluding, Nazimuddin observed that the poetry of Iqbal was a message of action for the nation and to him the object of the man's life was to face and overcome the difficulties of life.⁴³

Chaudhry Nazir Ahmed, President of the Majlis-i-Iqbal said at the gathering that the message of Iqbal was nothing else but a true expression of the spirit of Islam and the unlimited field in which 'momin' could work and aspire. Iqbal was thus not only the poet of Pakistan nor of East, he was the Poet of Islam and therefore, the poet of humanity, he concluded.⁴⁴ Mahmud Hussain, in a discourse on Iqbal eulogized the great qualities of the poet and his poetry and said that Iqbal wrote immortal poetry, which embodied in itself all the qualities of the eastern poetry; in himself, he had been the poet of not only of the Islamic world but that of the humanity as a whole.⁴⁵

Speaking in Arabic Abdul Wahab Azzam said that Iqbal had studied all the poets and thinkers of Islam and the western philosophy and drew a conclusion that the

⁴¹ *Ibid.*

⁴² "Iqbal Day proceedings to be relayed", *The Civil and Military Gazette*, Karachi, April 22, 1951; "Iqbal's message is for whole of humanity, Nazimuddin: Translation of works in other languages urged: Glowing tributes," *The Civil and Military Gazette*, Karachi, April 23, 1951; "Iqbal's message is one of real and true Islam: Nazimuddin's speak at poet's death anniversary," *The Civil and Military Gazette*, Lahore, April 23, 1951; "Message of true Islam," *The Pakistan Times*, April 23, 1951; "Message of Iqbal is in fact message of Islam: Karachi homage to the great poet," *The Morning News*, April 23, 1951; "Governor General's appeal," *The Khyber Mail*, April 24, 1951; "Iqbal gave message of real Islam: Governor General's homage to the poet," *Dawn*, April 24, 1951.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

Muslims should revive their own culture instead of looking to the West for inspiration. Speaking in Persian on the occasion, M. Farydoni said that Iqbal who diagnosed the malady of the Muslim world and prescribed a remedy, deserved greater honour than were observance of anniversaries, and that could be done by imbibing the spirit of his message. Proceedings of the meetings were also relayed from the Radio Pakistan, Karachi.⁴⁶

At Rawalpindi, the Iqbal Day Committee of the Rawalpindi Division of Pakistan Army organized a literary function that was attended by a large mixed gathering. *Dawn* reported that the programme, which lasted for over 150 minutes, reflected on the various aspects of the poetry of the national poet. Among those who read papers covering almost all the phases and subjects of Iqbal's poetry, were Maj. General M. A. Faruqi (1892-1970)⁴⁷, Col. M. A. Jafri and Qazi Nazir Ahmed. A number of local poets recited verses in the memory of Iqbal.⁴⁸

The death anniversary of Allama Iqbal was observed at Sialkot in a befitting manner according to news item carried in *The Pakistan Times*. According to paper, in the morning a large number of citizens visited Allama Iqbal's ancestral house to pay their homage. A *mushaira* under the auspice of City Muslim League was held on night of April 22 under the presidentship of Abdul Haleem Awan.⁴⁹

At Mianwali, Bazm-i-Adab Government College organized an Iqbal Day conference, which was attended by a large number of students and other citizens. *The Pakistan Times* reported that Abdus Sattar Khan Niazi (1915-2001)⁵⁰ who was the

⁴⁶ *Ibid.*

⁴⁷ Muhammad Afzal Faruqi (1892-1970); renowned eye specialist having strong literary traits; remained Director-General Health Services Pakistan Army.

⁴⁸ "Pindi observance: Army takes the lead," *Dawn*, April 22, 1951.

⁴⁹ "Iqbal Day in Sialkot," *The Pakistan Times*, April 24, 1951.

⁵⁰ Muhammad Abdus Sattar Khan Niazi (1915-2001); orator, politician, theologian, worker of Pakistan movement; founder member and third President, Punjab Muslim Students' Federation, 1938-39; Secretary, PML Rural Propaganda Committee, 1941; President Mianwali District Muslim League; Secretary, Punjab Provincial Muslim League; member Punjab Assembly, 1946; one of the main leaders of anti-qadiani movement, 1952-53; sentenced to death but later released; played a prominent role in national politics as a front rank leader of the Jamiatul Ulama-i-Pakistan since 1970; main leader of Tahrik-i-Nizam-i-Mustafa, 1977; member National Assembly, 1988-90; Senator and Minister for Religious Affairs, 1997-99; Vice-

principal speaker spoke of the achievements of Iqbal in the fields of poetry and politics, with special reference to his contribution to the awakening of the Indian Muslims and to the movement for the establishment of Pakistan.⁵¹

At Quetta, the Iqbal Day was observed with great enthusiasm by holding a public meeting under the auspices of the Bazm-i-Iqbal of the Government College, Quetta, in the Town Hall. *Dawn* reported that speaking on the occasion, Syed Muhammad Maiqand, an Afghan leader who had recently migrated to Pakistan, said that the people of Afghanistan held Allama Iqbal and his teachings in great esteem. His message knew no barriers of political boundaries and was of universal character like that of Islam itself from which the great poet-philosopher took inspiration. Earlier, a number of speakers including students and teachers of the Government College spoke on the poetry, philosophy, and services of Allama Iqbal.⁵²

The Pakistan Times informed about various Iqbal Day functions held at Peshawar, Bannu and the AJK. According to reports, at Peshawar, an Iqbal Day *mushaira* was held in the RPAF Sergeant's Mess with Raja Hamdani in the chair. Poets of note from all over the provinces, including Nazir Birlas (1908-1978)⁵³, Khatir Agha, Mir A Mahmood, Khumar Naqvi, Khalish Hamdani (1921-1999)⁵⁴, Sadiq Bhatti, Muzmir Tatari, Majid Shahed, and Farid Arsh, recited their poems eulogizing the philosopher-poet.⁵⁵

Chairman World Islamic Mission. Pubs. *Khilafat-i-Pakistan; Main Abdus Sattar Niazi, Naraha-i-Haq; Nazria-i-Pakistan Aur Hum; Ithadul Bain-ul-Muslameen* (Part I and II).

⁵¹ "Iqbal Day at Mianwali," *The Pakistan Times*, April 24, 1951.

⁵² "Quetta observes Iqbal Day," *Dawn*, April 24, 1951. It may be pointed out that Allama Iqbal himself visited Baluchistan in 1903, 1927, 1929 and in 1933. For details, see Inam-ul-Haq Kusar, *Allama Iqbal aur Baluchistan*, Islamabad, Allama Iqbal Open University, 1986, pp.29-34.

⁵³ Nazir Mirza Barlas (1908-1978); poet of Urdu and Persian languages, educationist. Pub. *Tarh-i-Nau*.

⁵⁴ Ahmed Altaf (Khalish Hamdani) (1921-1999); writer, novelist, founder Secretary Halqa Arbab-i-Zauq, Peshawar. Pubs. *Khun Main Dubay Tu Sahr Daikhi; Tanvir Lahuki; Pajias ka Sahra; Sang-i-Malamat; Muhammad Khan Daku; Aik Abalah Pa Tanha* (autobiography), *Ruswai'an Kia Kia; Ru'ay Dukh ka Sagar; Bat Chupa'y Guri*.

⁵⁵ "Act honestly and fearlessly: Miss Jinnah's address on 'Iqbal Day': Country pays homage to poet of the East", *The Pakistan Times*, April 23, 1951.

At Bannu, Iqbal Day celebrations started in morning by taking out a procession which paraded in the streets reciting poems of Allama Iqbal. In the afternoon, a largely attended meeting was held to pay homage to Allama Iqbal.⁵⁶ The liberated areas of Kashmir State also paid homage to the memory of the great poet. At Mirpur, Syed Ali Ahmed Shah (1900-1990)⁵⁷, President of the Azad Kashmir Government, presided over a literary programme organized to observe Iqbal Day. Similar meetings were held at various other places in Azad Kashmir.⁵⁸

'Raz', the radio reviewer of *The Civil and Military Gazette*, Lahore, presented a review of the Iqbal Day programmes broadcasted by each Radio station of West Pakistan. He was particularly appreciative of regular features of Karachi Station, '*Iqbal ka ek sher*' with Ishaq Amritsari's commentary on it, which he called first serious effort to make Iqbal intelligible to the ordinary listener. He also praised a regular Lahore broadcast entitled '*Talimat-i-Iqbal*' in which various aspects of Allama's poetry and message had been discussed by eminent scholars. He pointed out that another series of talks in English based on Iqbal's lectures, arranged jointly by Lahore and Peshawar stations had a limited audience and it would be a positive service to listeners if the same might be arranged in Urdu.⁵⁹

Discussing special Iqbal Day programmes, 'Raz' observed that Syed Abid Ali Abid made a fine opera based on '*Javid Namah*' which was the most important contribution of Radio Pakistan to *Iqbaliyat* through its Peshawar station. The next best listening on Iqbal Day according to 'Raz' was '*Danaey Raz*' from Lahore presented by Raz Moradabadi (1916-1982)⁶⁰ discussing Iqbal's vision and imagination. Likewise, he

⁵⁶ *Ibid.*

⁵⁷ Syed Ali Ahmad Shah (1900-1990); worker of Kashmir liberation movement, a close associate of Ch. Ghulam Abbass, also remained President of AJK Government.

⁵⁸ "Act honestly and fearlessly: Miss Jinnah's address on 'Iqbal Day': Country pays homage to poet of the East", *The Pakistan Times*, April 23, 1951.

⁵⁹ 'Raz', "Radio Review: Iqbal Day features", *The Civil and Military Gazette*, Lahore, April 27, 1951.

⁶⁰ Sajjad Ali Khan (Raz Moradabadi) (1916-1982); prominent Urdu poet; writer and broadcaster; remained associated with Radio Pakistan Dhaka and BBC London; Pub. *Harf-i-Raz*, 1978.

called Mustafa Ali Hamdani's (1909-1980)⁶¹ feature '*Agar Khwahi Hayat Ander Khatarzee*' a spirited one but spoiled in production.⁶²

A pathetic state of affairs of Iqbal Academy also emerged through a letter published in *Dawn* on April 26, 1951 by one M. Afzal. The writer stated that in March 1950, Iqbal Academy invited articles on Iqbal's poetry and philosophy from various bodies, private individuals and students and offered to award prizes for the best contributions with the promise that the results would be declared by the end of May 1950. The author complained that more than a year had elapsed and the results were still not forthcoming and appealed to the Secretary of the Academy to look into that inordinate delay.⁶³

Iqbal Day was also celebrated in East Pakistan with great fervour. The first function in that connection was held at Jessore on April 20, 1951 where a meeting was held at the Town Hall under the auspices of Dar-ul-Adab. *Dawn* and *The Morning News* reported that the meeting was presided over by Riffat Shiekh, District Magistrate, Jessore, and was largely attended by all sections of people. After recitation of Quran, the *ghazals* were read by Munsur Ahmed and Waliul Hauqe. Moulvi Syed Laal Muhammad, Syed Abul Hussain, A. Gani, Raziuddin Ahmed, and Ashfaq Ahmed read articles on the life and poetry of Allama Iqbal. Discussing Iqbal's dream of Pakistan the speakers stressed that Iqbal thought of a state where the implementations of Islamic principles would be free from all obstacles.⁶⁴

The whole of East Pakistan paid its homage to the 'hallowed memory of the poet-philosopher' on April 21, 1951. Different organizations, institutions, and libraries chalked out their programmes to celebrate the occasion with all solemnity, which were prominently reported by *The Morning News* and *The Pakistan Observer*. At Dhaka, in the morning a large section of the young citizens turned up in the Muhul

⁶¹ Syed Mustafa Ali Hamdani (1909-1980); broadcaster, writer, poet; Pub. *Hum Safar* (autobiography).

⁶² 'Raz', "Radio Review: Iqbal Day features", *The Civil and Military Gazette*, Lahore, April 27, 1951.

⁶³ M. Afzal, "Letter to editor: Iqbal Academy," *Dawn*, April 26, 1951.

Cinema Hall to participate in a meeting held under the auspices of the East Pakistan Youth League, which was presided over by Shahidullah. Many young artists and literatures participated in the programme with their own items on the life and teachings of Iqbal.⁶⁵

Shahidullah in his address stated that the great poet did not believe in the dictum of art for art's sake, but was an ardent advocate of art for life's sake. He used his pen as medium of expressing his thought which always revolved round the problems of uplifting humanity. He was a believer in dynamic action and so was a robust optimist, seeing light amidst encircling darkness. It was because of his faith in his self and in the future, that Iqbal could visualize Pakistan, Shahidullah concluded.⁶⁶

Several educational institutions also observed Iqbal Day with great enthusiasm. The staff and students of the Dhaka Collegiate School held a meeting in the Assembly Hall to observe Iqbal Day under the presidentship of S.M. Sadruddin. Essays and poems on the life of Iqbal were read at the gathering.⁶⁷ Zafar Ahmed Usmani (1892-1974)⁶⁸ presided over at another Iqbal Day meeting organized by the staff and students of the Madrasah Alia, Dhaka. Several speakers, including Muhammad Shafi, Mustafizur Rahman, Syed Fazlul Haque, and Jalaluddin spoke on the works and teaching of the poet.⁶⁹

⁶⁴ "Jessore observes Iqbal Day," *Dawn*, April 20, 1951; "Iqbal Day at Jessore," *The Morning News*, April 20, 1951.

⁶⁵ "Iqbal death anniversary: Dacca's celebration programme," *The Morning News*, April 19, 1951; "Iqbal Day celebration programme," *The Pakistan Observer*, April 21, 1951; "Iqbal Day: today's functions," *The Morning News*, April 21, 1951; "Allama Iqbal wrought great change in Quaid's ideology: Dacca pays glowing tributes to memory of the poet," *The Morning News*, April 22, 1951; "Iqbal: A lover of life and believer in dynamic action: City pays homage to first dreamer of Pakistan," *The Pakistan Observer*, April 22, 1951; "Iqbal Day programme at Curzon Hall," *The Pakistan Observer*, April 22, 1951.

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*

⁶⁸ Zafar Ahmad Usmani (1892-1974); prominent theologian, poet, writer, active member of Pakistan movement; Unfurled Pakistani flag on August 19, 1947 at Dhaka; remained Shiekhul Hadith Dar ul Ulum Islamia Tando Allah Yar Khan. Pubs. *Anwar al Nazar fi Athar al Zafar*; *Fatawa Imdad ul Ahkam*; *Tehzir ul Muslimin min al Muamalat al Mushrikin*.

⁶⁹ "Iqbal death anniversary: Dacca's celebration programme," *The Morning News*, April 19, 1951; "Iqbal Day celebration programme," *The Pakistan Observer*, April 21, 1951; "Iqbal Day: today's functions," *The Morning News*, April 21, 1951; "Allama Iqbal wrought great change in Quaid's ideology: Dacca pays glowing tributes to memory of the poet," *The Morning News*, April 22, 1951; "Iqbal: A lover of life and

Iqbal Day was also observed at the Rahmatullah Model School, Dhaka under the auspices of Bazm-i-Adab. It was presided over by Tamanna Amadi (1888-1972)⁷⁰ and life and works of Allama Iqbal were discussed in detail.⁷¹ The Anjuman Boys School also held an Iqbal Day function under the presidentship of Fitrat Wasty.⁷² Moreover, Gandaria H. E. School, The Quaid-i-Azam Physical Training School, and Rifle Club, The Azimpura Colony Student Association, the Eden Girls College, Fazlul Haq Muslim Hall Union, also observed the day.⁷³ The Quaid-i-Azam Physical Training School of Dhaka held a rally of boys and girls and martial honour was paid to the memory of Iqbal by firing 101 rounds besides an exhibition of sword display.⁷⁴ A special literary meeting was held in observance of Iqbal Day under the auspices of the Lekhak Skilpee Majlis in Wari with Syed Nooruddin in the chair. The writers and artists, who attended the function, paid high tributes to the great poet of the East. Ajit Guha, Roquyya Anwar, Sarwar Murshed and Munir Chaudhry spoke in the meeting.⁷⁵

However, the principal center of interest was a crowded meeting organized by the 'Iqbal Day Celebration Committee' at the Curzon Hall, Dhaka under the presidentship of Provincial Health Minister, Habibullah Bahar (1906-1966)⁷⁶. Besides jam-packed audience including Governor, Malik Feroze Khan Noon and the Chief

believer in dynamic action: City pays homage to first dreamer of Pakistan," *The Pakistan Observer*, April 22, 1951; "Iqbal Day programme at Curzon Hall," *The Pakistan Observer*, April 22, 1951.

⁷⁰ Syed Hayatul Haq Muhammad Mohi-ud-Din (Tamana Amadi) (1888-1972); theologian, poet of Arabic and Persian, writer, researcher. Pubs. *al-Qasidal al-Zahra'*; *Intazar-i-Mehdi*; *Fan-i-Rijal ki Rusani Main*.

⁷¹ "Iqbal death anniversary: Dacca's celebration programme," *The Morning News*, April 19, 1951; "Iqbal Day celebration programme," *The Pakistan Observer*, April 21, 1951; "Iqbal Day: today's functions," *The Morning News*, April 21, 1951; "Allama Iqbal wrought great change in Quaid's ideology: Dacca pays glowing tributes to memory of the poet," *The Morning News*, April 22, 1951; "Iqbal: A lover of life and believer in dynamic action: City pays homage to first dreamer of Pakistan," *The Pakistan Observer*, April 22, 1951; "Iqbal Day programme at Curzon Hall," *The Pakistan Observer*, April 22, 1951.

⁷² *Ibid.*

⁷³ *Ibid.*

⁷⁴ *Ibid.*

⁷⁵ *Ibid.*

⁷⁶ Habibullah Bahar (1906-1966); politician, writer, worker of Pakistan movement, one of the leading post-Tagore Bengali literators who ushered in cultural renaissance among the Bengali Muslims; participated in the non-cooperation movement, 1921; Secretary, All Bengal Muslim Literary Association; member, working committee, AIML, 1937; working committee, BPML, 1944; Bengal Legislative Assembly, 1944; Pakistan Constituent Assembly, 1953; Minister, Health and Local Self Government East Bengal, 1947-54.

Minister, Nurul Amin (1897-1974)⁷⁷, prominent Bengali speaking poets, writers, artists and musicians attended the function which including recitation of songs, essays, poems and speeches. The top-notch poets of East Pakistan including the 98 years old poet Kaikobad recited their poems specially composed for the occasion. They included Shahadat Hussain, Jasimmuddin Ahmed, Ghulam Mustafa, Sufia Kamal, Ahsan Habib and others.⁷⁸

Delivering his presidential address in Bengali, Habibullah Bahar highlighted Allama Iqbal's role in bringing about a change in the Quaid-i-Azam's ideology. It was his views that finally led the Father of the Nation to accept the principle of Pakistan, he concluded. The function was followed by a '*mushaira*' under the presidentship of Raza Ali Wahshat (1881-1956)⁷⁹, the famous Urdu poet of Bengal.⁸⁰ Those who participated in the '*mushaira*' were Jigar Muradabadi, Mahirul Qadri, Adib Sharanpuri, Iqbal Safipuri (1916-1999)⁸¹, Altaf Mashhadi (1914-1981)⁸², Muhammad Jafri, Zareef Jabbalpuri (1913-1964)⁸³, Jagan Nath Azad and Pandit Hari Chand Akhtar.⁸⁴

⁷⁷ Nurul Amin (1897-1974); politician, lawyer, worker of Pakistan movement; practiced at Mymensingh, 1924; President, Mymensingh District Board, 1937-46; member, Council, AIML; Bengal Legislative Assembly, 1942; Working Committee, BPML, 1944; Speaker, Bengal Legislative Assembly, 1945-47; Minister for Civil Supplies, Bengal, 1947-48; Chief Minister, East Pakistan, 1948-54; member, Constituent Assembly of Pakistan, 1953; National Assembly of Pakistan, 1965, 1970; Opposition Leader, National Assembly of Pakistan, 1965; Chairman, National Democratic Front, 1964; Chief of the Pakistan Democratic Party, 1969; Vice-President of Pakistan, 1972-73.

⁷⁸ "Iqbal death anniversary: Dacca's celebration programme," *The Morning News*, April 19, 1951; "Iqbal Day celebration programme," *The Pakistan Observer*, April 21, 1951; "Iqbal Day: today's functions," *The Morning News*, April 21, 1951; "Allama Iqbal wrought great change in Quaid's ideology: Dacca pays glowing tributes to memory of the poet," *The Morning News*, April 22, 1951; "Iqbal: A lover of life and believer in dynamic action: City pays homage to first dreamer of Pakistan," *The Pakistan Observer*, April 22, 1951; "Iqbal Day programme at Curzon Hall," *The Pakistan Observer*, April 22, 1951.

⁷⁹ Syed Raza Ali Wahshat Calcuttvi (1881-1956); poet, educationist, expert of Urdu and Persian; Chairman Urdu and Persian, Islamia College, Calcutta. Pubs. *Diwan-i-Wahshat*; *Taranah-i-Wahshat*; *Naqush-o-Athar*.

⁸⁰ For a survey of Wahshat's relations with Allama Iqbal, see Wafa Rashdi, "Iqbal aur Wahshat," *Iqbal Review*, Vol.24, No.2, July, 1983, pp.35-47.

⁸¹ Iqbal Ahmed Khalili (Iqbal Safipuri) (1916-1999); famous poet. Pubs. *Rang-o-Nur*; *Rahmat Laqab* (SAW); *Shakh-i-Gul*.

⁸² Altaf Mushhadi (1914-1981); famous poet. Pubs. *Altaf kay Naghmay*; *Altaf kay Geet*; *Taswir-i-Ehsas*; *Dagh Bail*; *Dagar*; *Shakh-i-Gull*; *Last-i-Rang-o-Bau*; *Parit kay Geet*.

⁸³ Syed Hamid Raza Naqvi (Zareef Jabbalpuri) (1913-1964); humorous Urdu poet. Pubs. *Farman-i-Zarafat*; *Talafi-i-Mafaat*.

⁸⁴ "Iqbal death anniversary: Dacca's celebration programme," *The Morning News*, April 19, 1951; "Iqbal Day celebration programme," *The Pakistan Observer*, April 21, 1951; "Iqbal Day: today's functions," *The Morning News*, April 21, 1951; "Allama Iqbal wrought great change in Quaid's ideology: Dacca pays glowing tributes to memory of the poet," *The Morning News*, April 22, 1951; "Iqbal: A lover of life and

However, in a letter to editor published in *The Morning News*, on April 26, 1951 one M. A. Bari complained that the Urdu section of the Iqbal Day programmes at the Curzon Hall Dhaka, left in charge of the Anjuman-i-Traqqi-i-Urdu, were designed to exclude the general public from the functions as the invitations were extended to a select few. Those who sought entrance to attend the *mushaira* or the meeting on Sunday were turned away by the guards at the gates. The writer termed it a 'novel' way of paying homage to the memory of the great poet who, if anything was an enemy of privilege and of the 'chosen few' and sang of the glories of the common person and the poor.⁸⁵

Radio Pakistan Dhaka also broadcasted special programmes to commemorate the 13th death anniversary of Allama Iqbal. They included a *Naat* composed by Iqbal and recited by Begum Sakendra Azad and features in Bengali written by Khundahar Abdul Hamid based on excerpts from Allahabad Address and on the message of the poet for freedom and liberation written by Ghulam Mohinddin. Another feature in Bengali written by Sikandar Abu Jafar on the political ideals of the poet; a feature in Urdu written by Syed Iqbal Azeem (1913-2000)⁸⁶ on the message of Iqbal; and special features for the children in Bengali and Urdu carrying the message of Iqbal were also relayed.⁸⁷

Among other programmes, the prominent were discussion of Ibrahim Khan, President, Board of Secondary Education's discussion on 'Iqbal's ideas on education' in Bengali and Fazle Ahmed Karim Fazli, Secretary Education's talk in Urdu. Habibullah Bahar broadcasted a study in Bengali of Iqbal's correspondence with the Quaid-i-Azam while Syed Ali Ahsan broadcasted an analysis of *Reconstruction* in Bengali. Moreover, a musical sketch in Bengali written by Farrukh Ahmed based on the Bengali translations of Iqbal's poems besides a radio report of the celebrations held in

believer in dynamic action: City pays homage to first dreamer of Pakistan," *The Pakistan Observer*, April 22, 1951; "Iqbal Day programme at Curzon Hall," *The Pakistan Observer*, April 22, 1951.

⁸⁵ M.A. Bari, "Letter to editor: Iqbal Day at Dacca," *The Morning News*, April 26, 1951.

⁸⁶ Syed Iqbal Azeem (1913-2000); famous Urdu poet, writer, researcher, educationist. Pubs. *Mashriqi Bengal main Urdu; Sat Sitaray; Chiragh-i-Akhir-i-Shab; Midrab; Qaba Qausain; Lub Kusha; Mahasal.*

and around Dhaka were transmitted. Over and above these programmes, music artists broadcasted Iqbal's *ghazals* in all the three transmissions. (87 a *Ibid.*)

Iqbal Day celebrations continued in Dhaka on the next day which were given due coverage in the *The Morning News*, *The Pakistan Observer*, *Dawn*, *The Civil and Military Gazette*, Lahore, *The Pakistan Times* and *The Civil and Military Gazette*, Karachi. On April 22, 1951, the 'Iqbal Day Celebration Committee' held a symposium on life and works of Allama Iqbal under the presidentship of Malik Firoze Khan Noon. A large gathering turned up in the meeting and heard the deliberation with marked interest. Several essays were read and occasional songs provided a relief from monotony.⁸⁸

A number of other speakers addressed the meeting. Shaukat gave a little talk on 'Iqbal and his views on *'Tauheed'* and Ali Ahsan read a learned paper in Bengali entitled 'Iqbal among Bengali poets' dealing with Iqbal's translations in Bengali. Munir Choudhry and Karim Fazli both spoke on 'Iqbal and Socialism'.⁸⁹ Firoze Khan Noon, in his presidential speech, made a stirring call to the youth of East Pakistan to read Iqbal's works preferably in the original. He desired that all the college libraries of the province should have complete sets of Iqbal's works and offered to bear half of their costs. Describing his personal relations with Allama, he recalled that when he moved from his hometown Sargodha to Lahore in 1920 to practice at the Bar, he met Allama Iqbal often until 1936 when he sailed for England. All those years, he never missed an opportunity of seeing Iqbal, especially on Sundays. Personally, he gained a lot by his close

⁸⁷ "Iqbal Day special broadcasts", *The Pakistan Observer*, April 21, 1951; "Iqbal Day special broadcasts," *The Morning News*, April 21, 1951.

⁸⁸ "Read Iqbal's works: Noon's stirring call to East Pakistan youths," *The Morning News*, April 23, 1951; "People urged to read Iqbal: Malik Noon's assurance to patronize study of poet's works," *The Pakistan Observer*, April 23, 1951; "Noon urges people to read Iqbal's works in original," *Dawn*, April 24, 1951; "Noon urges Bengalis to read Iqbal," *The Civil and Military Gazette*, Lahore, April 24, 1951; "Firoz Khan Noon asks East Pakistan youth to study Iqbal in original," *The Civil and Military Gazette*, Karachi, April 24, 1951; "Read Iqbal in original: Noon's advice to Bengalis," *The Pakistan Times*, April 24, 1951.

⁸⁹ *Ibid.* For a brief survey of Iqbal's views on socialism, see S.A. Rahman, *Iqbal and Socialism*, Karachi, Hamdard Academy, 1974; Also see Fatih Aziz Ahmed, *Iqbal, Quaid-i-Azam aur Islami Socialism*, Gujrat, Maktabah-i-Zafar, 1970.

associations, whenever he met him either at his home or at the Bar library, Firoze Khan concluded.⁹⁰

The Bengali section of the Iqbal Day Celebration Committee held a programme under the presidentship of Habibullah Baharfunction, which was reported to be very well attended, lively and interesting. Papers were read by Ibrahim Khan, Syed Abdul Manan and Abdul Husain. K. R. Khadam, the Secretary of the Iqbal Day Celebration Committee read an interesting paper on 'Iqbal and Religion'. Among the poets who participated in the function were Moinuddin and Mufakirul Islam. Earlier the 'Iqbal Day Celebration Committee' threw a party to meet the poets, litterateurs, and artists in the lawns of the Curzon Hall. The Governor, the Chief Minister, a number of Cabinet Ministers and high officials attended the party.⁹¹

The East Bengal Literary Association organized another largely attended literary gathering in connection with Iqbal Day observance with Begum Mahmuda Khatoon Siddiqa in chair. Speaking on the occasion, Shahidullah called upon the writers and poets of East Bengal to assimilate and popularize Iqbal's poetry through their writings. The philosophy of Iqbal would create a new happy work based on Islamic principles, he concluded. Abdul Hasanat and Mustafiz-ur-Rahman discussed the various philosophical aspects of Iqbal's poems.⁹²

Iqbal Day was also observed at a meeting held by the staff and students of the Nawabour Government High School, Dhaka. Both Urdu and Bengali speaking boys read a number of essays and poems.⁹³ Iqbal Day was also observed at the Rahmatullah Academy, Narayangunj at a well-attended meeting.^{93A} Likewise, Iqbal Day was celebrated in a befitting manner at Quaid-i-Azam College Dhaka, on April 22 under the

⁹⁰ *Ibid.*

⁹¹ *Ibid.*

⁹² *Ibid.*

⁹³ *Ibid.*

^{93A} *Ibid.*

presidentship of Shahidullah. Speeches were delivered in Urdu, Bengali, and English followed by songs and musical plays.⁹⁴

The three day Iqbal Day programmes at the Curzon Hall, Dhaka, organized by the "Iqbal Day Celebration Committee" were brought to a close on April 23 with breezy debates in both Bengali and Urdu. *The Morning News* reported that the Bengali debate was held under the presidentship of Shahidullah at 06:00 p.m. The hall was packed to capacity. Two topics, which were debated, included (a) science vs religion and (b) Whether religion should be separated from the state.⁹⁵ The Urdu debate began at 10:00 p.m. and continued until mid-night. The subject for discussion was '*Juda ho deen siyosat se to rah jati hai changezi*'. Reza Ali Wahshat presided over the Urdu debate. The debates, both in Bengali and Urdu, were of a very high order marked by sparking bursts of wit and humour.⁹⁶

The S.M. Hall Union Dhaka celebrated Iqbal Day on April 25 in the Salimullah Muslim Hall, which was reported in *The Morning News* and *The Pakistan Observer*. M. O. Ghani, Provost, and President of the Union was in the chair. In a short speech he emphasized the need for a critical study of Iqbal and a profound realization of his messages by each and every educated man, so that the dream of the great poet-philosopher for establishing the permanent values of human life might be achieved in the life of mankind. The function was largely attended and prizes were awarded to some University students for speeches and recitations. Ustad Khasru and Abbasuddin charmed the gathering with their songs.⁹⁷

Besides Dhaka, Iqbal Day was also observed at other places of East Pakistan. *The Morning News* and *The Pakistan Observer* reported that at Khulna, the B. R. Singh Girls School also observed Iqbal Day on April 22, 1951. The girls read out poems and articles written on the life of Allama Iqbal. Speaking on the occasion, Mah-e-

⁹⁴ "Iqbal Day in Quaid-i-Azam College," *The Pakistan Observer*, April 24, 1951.

⁹⁵ "Iqbal Day functions end," *The Morning News*, April 23, 1951.

⁹⁶ *Ibid.*

Jebin appealed to all who were gathered there to follow the teachings of the poet-philosopher. "If you try the whole life to collect gems and jewels from the philosophical works of the great poet, you can hardly finish it to your satisfaction," continued the speaker comparing the great life to an ocean. The meeting ended with the prayer that the departed soul may rest in peace.⁹⁸

The Morning News reported that the students and staff of the Singair H.E. School, Singair in the district of Dhaka observed Iqbal Day on April 21 at a meeting in the school compound under the presidentship of the school headmaster.⁹⁹ At Gaffargaon, the student and professors of the Gaffargaon College, Mymensingh, gathered under the presidentship of Principal S. Shabbir Ahmed. *The Pakistan Observer* informed that S. M. Khurshid, A. Hamid, and A. Bari discussed different aspects of the poet's life. The President concluded the meeting by a call to the students to follow the path directed by the 'Dreamer of Pakistan'.¹⁰⁰

According to a press report appearing in *The Pakistan Observer*, Iqbal Day was observed at Narayanganj in a befitting manner under the auspices of the Narayanganj Sub Divisional College Muslim Students' Union. Early in the morning Prabhet Ferries were paraded and after morning prayers 'munajat' was offered for the peace of the soul of the poet. In the evening, a largely attended students' meeting was held at the Rahmatullah Muslim Institute under the presidentship of Fazlur Rahman. The meeting requested the government to declare Iqbal Day as an official holiday and to translate the works of Iqbal into different languages.¹⁰¹

At Rangpur, as per news item, which appeared in *The Pakistan Observer*, a mammoth public meeting was held under the auspices of Bazm-i-Adab on April 21 to celebrate Iqbal Day with Lutfur Rahman, District, and Session Judge in chair. Azhar, M.

⁹⁷ "Iqbal Day," *The Morning News*, April 25, 1951; "Iqbal Day observed in S. M. Hall," *The Pakistan Observer*, April 27, 1951; "Iqbal Day at S.M. Hall," *The Morning News*, April 28, 1951.

⁹⁸ "Iqbal Day at Khulna Girl's School," *The Morning News*, April 24, 1951; "Appeal on Iqbal Day," *The Pakistan Observer*, April 24, 1951.

⁹⁹ "Iqbal Day," *The Morning News*, April 26, 1951.

¹⁰⁰ "Homage paid to Iqbal," *The Pakistan Observer*, April 24, 1951.

Sirajuddin, Sami Ahmed, and Zahur delivered speeches on the life, teachings, and mission of Iqbal in both Bengali and Urdu. The president in his speech asked the Muslims of East Pakistan to treat the *Muhajireen* as their own kith and kin, if they wanted to be true to the teachings of Islam and Iqbal.¹⁰²

The Morning News informed that at Gaibandha, under the auspices of the Muslim League and the Students League 'Iqbal Day' was celebrated in a largely attended public meeting held in the Municipal Park with due solemnity. Khair-uz-Zaman Chaudhry, Vice President, District Muslim League presided over. Different speakers including students dealt with the various aspects of the great poet's life and his contribution to Pakistan. His poems and 'tarana' were also recited. All classes of people joined the ceremony in thousands and paid their tributes. Another function was also held in the high school premises under the presidency of Ahmed Hussain MLA, convened by the Chairman, Gaibandha Municipality.¹⁰³

According to report, which appeared in *The Pakistan Observer*, at Mymensingh, the students in a well-attended meeting observed Iqbal Day on April 22. Ashraf Ali, Professor of Arabic, Kumudini College, read an interesting paper on the life and works of Iqbal. Raoshan Ali recited a Bengali version of the poet's '*Khuda ka Farman*' and read out a poem of her own which was an extremely well written tribute to Iqbal. Amiyo Chakravarty read out extracts from Nicholson's translation of the *Asrar-i-Khudi* and from a Bengali version of *Shikwah*. The Principal, R. Ghosh Thakur ended the function by a discourse on Iqbal as a philosophical poet.¹⁰⁴

The Morning News communicated that an Iqbal Day meeting of the public and the members of the Banshgari Library was held at the Banshgari Riazul Islam Public Library on April 21 under the presidentship of R. Ahmed, Principal Nasirabad Islamic Intermediate College. The President spoke about message of Allama Iqbal and pointed

¹⁰¹ "Iqbal Day at Narayanganj," *The Pakistan Observer*, April 25, 1951.

¹⁰² "Iqbal Day at Rangpur," *The Morning News*, April 26, 1951.

¹⁰³ "Iqbal Day at Gaibandha", *The Morning News*, April 25, 1951.

¹⁰⁴ "Iqbal Day observed," *The Pakistan Observer*, April 24, 1951.

out his valuable services towards the realization of Pakistan. Later, the meeting prayed for the eternal rest of the noble soul.¹⁰⁵ The paper further stated that at Khulna, Iqbal Day was also celebrated by Bazm-i-Adab Khulna in co-operation with the Majlis Tamadun, Khulna on April 21 at the Municipal Hall. Abdul Karim presided over the function while Dr. M. Hussain Civil Surgeon, Khulna and J. A. Matin, delivered speeches in Urdu and Bengali.¹⁰⁶

According to a press report appeared in *The Morning News* at Karotia, Karotia Mahuna Majlis observed Iqbal Day on April 23 with Maulana Abdur Rahim of Dhaka University in chair. Papers on the life and works of the national poet were read and speeches delivered by the professors of the local college.¹⁰⁷ On April 25, the students of the Jinnah High School, Parbatipur celebrated the 13th death anniversary of Allama Iqbal in a befitting manner. Speeches in Urdu and English were delivered on the life and teachings of the great poet.¹⁰⁸

Dawn reported that at Sylhet, Iqbal Day was observed by the Anjuman-i-Taraqqi-i-Urdu, Sylhet, with much pomp and grandeur. The function was presided over by Shahabuddin Rahmutullah (1913-1991)¹⁰⁹, District Magistrate, who was known for his literary talent and had made a special study of Iqbal.¹¹⁰ Diwan Muhammad Abbas Choudhury, formerly fellow of the Calcutta University, delivered a speech dealing with the life and works of 'the greatest national poet of Pakistan'. Exhaustive recitations from the poetry of Iqbal were made during the meeting. The President in his speech discussed Iqbal as man, poet and politician. A *mushaira* was also planned to be followed by the meeting. The Sylhet Journalists Association also arranged a special function on the occasion.¹¹¹

¹⁰⁵ "Iqbal Day at Mymensingh," *The Morning News*, April 28, 1951.

¹⁰⁶ "Iqbal Day at Khulna," *The Morning News*, April 29, 1951.

¹⁰⁷ "Iqbal Day in Karotia," *The Morning News*, April 27, 1951.

¹⁰⁸ "Iqbal Day at Parbatipur," *The Morning News*, April 27, 1951.

¹⁰⁹ Shahabuddin Rahmatullah (1913-1991); civil servant, lawyer, poet, critic, writer and painter; translated works of Iqbal and Ghalib into English; retired as Secretary, Planning Commission of Pakistan. Pubs. *Art in Urdu Poetry; Hundred Gems From Ghalib; The Call of the Bell* (verse translation of *Bang-i-Dara*); *Shahab Biti; Yadain aur Riwa'itain, Muraqqa-i-Shahab, Safar-i-Jalal*.

¹¹⁰ "Sylhet observes Iqbal Day," *Dawn*, April 28, 1951.

¹¹¹ *Ibid.*

Iqbal Day was also observed at Chittagong under the auspices of Sanskriti Baithak with Khalilur Rahman, Manager State Bank of Pakistan in the chair. *The Pakistan Observer* informed that through a letter addressed to the organizers, N.M. Khan, Divisional Commissioner expressed the opinion that there was nothing, which would do more to develop interest in Pakistan ideology than a study of Iqbal's works. Later Shaukat Usman read his own translation from Iqbal's works and poet Mati-ul- Islam recited a poem of his own written on Iqbal.¹¹²

The members of the Iqbal Hall also announced to celebrate the 13th death anniversary of Allama Iqbal at the Iqbal Hall on April 27 under the presidentship of Principal Ibrahim Khan. Habibullah Bahar was invited as chief guest and Hamiduddin Ahmed was requested to open the function, which included songs, recitations, reading of essays and speeches.¹¹³ Likewise, students of the Imperial Salimullah Intermediate College also announced to celebrate Iqbal Day on April 27, 1951.¹¹⁴

Last Iqbal Day function held in East Pakistan and reported in *The Pakistan Observer* and *Dawn* was observed at Chittagong on April 28 under the auspices of the Railway Wajiullah Institute, Chittagong. Among those who spoke on the occasion were M.U. Ahmed, A.D. Azhar, President, Majlis-i-Iqbal, East Pakistan Branch and Muslimuddin Ahmed, the Secretary of the Railway Institute. The distinguished persons of the town attended the meeting.¹¹⁵

Iqbal Day was also observed outside Pakistan with great enthusiasm which was given due coverage in the national English dailies. One of the biggest events was held at Tehran, which was reported in *The Civil and Military Gazette*, Lahore, *The Pakistan Observer*, *The Civil and Military Gazette*, Karachi, *Dawn*, and *The Morning*

¹¹² "Iqbal Day in Chittagong," *The Pakistan Observer*, April 28, 1951.

¹¹³ "Iqbal Day to be observed at Iqbal Hall," *The Pakistan Observer*, April 23, 1951; "Iqbal Day", *The Morning News*, April 27, 1951; "Iqbal Day celebration," *The Pakistan Observer*, April 27, 1951.

¹¹⁴ "Salimullah College to observe Iqbal Day," *The Pakistan Observer*, April 25, 1951.

¹¹⁵ "Iqbal Day at Chittagong", *The Pakistan Observer*, April 30, 1951; "Iqbal Day in Chittagong", *Dawn*, April 30, 1951.

News. According to details, Iqbal Day was celebrated at Pakistan Embassy, which was presided over by Fayed Hassan Taqizadeh, President of the Iranian Senate and attended by over 400 guests. Guests included heads and members of Islamic diplomatic missions at Tehran, members of the Persian Parliament, Senate and the Government, men of letters and poets. The Pakistan Embassy was decorated with flags, buntings, and colour lights. Iqbal's verses written in beautiful Iranian *Nastaliq* mounted in red and green cloth were displayed around the lawn. In a special message read on the occasion, Hussain Ala, Prime Minister of Iran paid rich tributes to Allama Iqbal and observed that Iqbal combined materialistic science and philosophy of Europe with spiritual mysticism of the East and ever remained convinced of latter's ultimate greatness.¹¹⁶

Syed Ziauddin Tabatabai, a veteran politician and former Premier of Iran gave reminiscences of his associations with Iqbal in Palestine. He quoted instances of the poet's dynamic and life inspiring message, which in his view was imbibed from Quran. J. Genju of the Indian Embassy paying a tribute to Iqbal observed that he was a poet of humanity and belonged to all countries.¹¹⁷ Ali Asghar Hikmat, Nafisi, Lutf Suratgar, M. Moeen and Hussain Khatibi also spoke on various aspects of Iqbal. Sadiq Sarmad, the court poet, recited a *qasida* specially composed for the occasion. Iran's renowned encyclopaedist, Aghai Deh Khuda, despite old age and weak health, attended the function and composed few verses on the spot in memory of the great poet. Iran's famous musician Badi Zadem sang passages from Iqbal. Copies of Iqbal's photographs were presented to those present on behalf of the Pakistan Ambassador.¹¹⁸

Ghazanfar Ali Khan, Pakistan Ambassador to Iran, in a short speech in Persian, emphasized Iqbal's importance as a potent link between Pakistan and Iran and the entire Muslim world. He pointed out that Iqbal not only received inspiration from

¹¹⁶ "Iqbal Day celebrated in Tehran," *The Civil and Military Gazette*, Lahore, April 24, 1951; "Tehran's homage to Iqbal," *The Civil and Military Gazette*, Karachi, April 24, 1951; "Glowing tributes paid to Iqbal: Celebration in Pak Embassy in Tehran," *The Pakistan Observer*, April 24, 1951; "Iqbal Day celebration in Tehran," *Dawn*, April 24, 1951; "Homage to poet of the East," *Dawn*, April 26, 1951; "Iqbal's poetry inspired hope and courage: Celebration in Tehran", *The Morning News*, April 26, 1951; "Iqbal's immortal spirit pervades Iran, Hussain Ala," *The Morning News*, April 27, 1951.

¹¹⁷ *Ibid.*

¹¹⁸ *Ibid.*

great Persian poets, mystics, and sages but also used their language as a vehicle of expression and preferred it even to his mother tongue. Iqbal borrowed innumerable expressions and literary terms from Persian and thus brought the Urdu language nearer to Persian.¹¹⁹ Referring to Iqbal's line in *Zarb-i-Kalim*, the Pakistan Ambassador asked Iranians to keep in view the role they had to play for bringing about peace in Asia and world.¹²⁰ The Radio Tehran as a mark of goodwill placed their orchestra at the disposal of the Pakistan Embassy and the radio artists played specially prepared tunes on the occasion. The Radio Tehran relayed the entire programme and it was listened with great interest all over the country.¹²¹

Malikul Shuara of Iran Mirza Muhammad Taqi Bahar, who was a great admirer of Iqbal, died at the age of 70 on April 22, 1951. Ghazanfar Ali Khan, in a statement, which appeared in *The Civil and Military Gazette*, Karachi expressing profound grief at the sad demise, said that his admiration for Iqbal was so passionately sincere that he often gave vent to his longing for dying in Lahore where Iqbal lay buried in eternal peace. Referring to the coincidence that Bahar died the same day as Iqbal, Ghazanfar Ali Khan said, "when we come to think of the significant fact, that the Malikushuara passed away exactly on the day when Iqbal bade good bye to this world, we have reason to be proud of a meeting in a celestial sphere of these two sublime souls".¹²²

Iqbal Day was also celebrated in Ceylon on April 21, with great enthusiasm as per reports appeared in *Dawn*, *The Sind Observer*, Karachi, *The Morning*

¹¹⁹ Allama Iqbal's in depth study of Persian language and literature is exhibited by his reference to more than sixty Persian poets, renowned as well as less known, in his poetry and prose works. In addition, Iqbal has contributed about nine thousand couplets in Persian language. Quoted in Muhammad Riaz, "A comparative appraisal of Iqbal's Persian poetry," *Iqbal Review*, Vol. XX, No.1, April 1979, p.13.

¹²⁰ "Iqbal Day celebrated in Tehran," *The Civil and Military Gazette*, Lahore, April 24, 1951; "Tehran's homage to Iqbal," *The Civil and Military Gazette*, Karachi, April 24, 1951; "Glowing tributes paid to Iqbal: Celebration in Pak Embassy in Tehran," *The Pakistan Observer*, April 24, 1951; "Iqbal Day celebration in Tehran," *Dawn*, April 24, 1951; "Homage to poet of the East," *Dawn*, April 26, 1951; "Iqbal's poetry inspired hope and courage: Celebration in Tehran," *The Morning News*, April 26, 1951; "Iqbal's immortal spirit pervades Iran, Hussain Ala," *The Morning News*, April 27, 1951.

¹²¹ *Ibid.*

¹²² "Poet-laureate of Iran dead: Iqbal Day coincidence," *The Civil and Military Gazette*, Karachi, April 24, 1951.

News, The Pakistan Observer and The Civil and Military Gazette, Lahore. Radio Ceylon broadcasted half an hour programme conducted by Iqbal Society of Ceylon. Speaking on the occasion, A. M. A. Azeez, president of the Society said, "Iqbal belongs to our century and he has a message for our time. In these days of conflicting ideologies and an aggressive atheism, he is our guide, friend, and philosopher." Continuing he said, "Iqbal has given us a glimpse of Islam, which is unalloyed and unadulterated, pristine and pure and has exhorted us to go in quest of it, trusting in the Almighty and placing reliance in ourselves and without being us success here and solace in the hereafter. " Iqbal," he added, "thus becomes the modern guide of Islam, who has shown us the old path. Our debt to him is indeed immeasurable."¹²³ In the evening, a public meeting was held under the auspices of All Ceylon Young Men Muslim Association, at Kandy, in which speeches on the works and life of Allama Iqbal were made. *Fatiha* prayers were also offered in some of the mosques.¹²⁴

At Cairo, the Pakistan Embassy arranged a largely attended Iqbal Day gathering at the Press Syndicate headquarters, which was attended, by Egypt's leaders, scholars, philosophers, and poets. Abbass Mahmud Alaqqad, famous Arabic scholar and litterateur who gave a learned talk on 'Iqbal's mysticism and his conception of the ideal man' expressed the hope that the day would come when the great philosopher- poet's dream would be realized.¹²⁵

Dr. Rashid Albanavi speaking next hoped that the Muslims would translate into action, Iqbal's view on the unity of Islamic countries. Aziz Abaz Pasha and Muhammad Munif-el-Hussaini, son of the Grand Mufti of Palestine, read a poem in praise of Iqbal. Shaikh Savi Shaalan entertained the audience with his translations from Iqbal besides reciting verses in praise of poet. Among those present were Pakistan's

¹²³ "Ceylon Muslim leader's homage to Iqbal," *Dawn*, April 21, 1951; "Iqbal: Philosopher, guide and poet: A tribute," *The Sind Observer*, Karachi April 21, 1951; "In Ceylon," *Dawn*, April 22, 1951; "Our debt to Iqbal immeasurable: Ceylon Muslims' tributes," *The Morning News*, April 23, 1951; "Iqbal Day in Ceylon", *The Pakistan Observer*, April 24, 1951; "Iqbal, guide, friend and philosopher," *The Civil and Military Gazette*, Lahore, April 24, 1951.

¹²⁴ *Ibid.*

Ambassador, the Indonesian Minister, Under-Secretaries of the Egyptian Ministers of Social and Religious Affairs, Shaikh Abdul Latif Diraz, Rector of al-Azhar University, Allouba Pasha, Muhammad Zaki Ali Pasha, Mufti of Egypt and Kihir Abaz Pasha.¹²⁶

Another Iqbal Day function held in Egypt was arranged by the Philosophical Society of the Fuad I University which was attended by nearly one thousand students and reported in *The Sind Observer*. Present among the audience were Abdus Sattar Saith, Ambassador for Pakistan in Egypt, Muhammad Ali Allouba Pasha and Altaf Hussain, Editor-in-Chief, *Dawn* and Adviser to the Pakistan press delegation then visiting Egypt.¹²⁷

Proceedings of the meeting began with an illuminating and learned paper on the philosophy of Iqbal read by Dr. Uthman Amin. The speaker emphasized the great service Iqbal had rendered to Islam through his poetry and prose, which had produced awakening in the Indo-Pakistan sub-continent and eventually led to the establishment of the Islamic state of Pakistan.¹²⁸

The next speaker, Dr. Muhammad Mahmud delivered a thought provoking lecture on the poetry of Iqbal especially the Islamic interpretation of the political and economic theories underlying it. Dr. Mahmud held the audience spell bound by his profound presentation of Iqbal, interspersed with copious quotations from his poetry, rendered into chaste eloquent Arabic.¹²⁹ He was followed by Abdul Momin Assukrami and Abul Hasan Ali Nadvi who analyzed respectively Iqbal's prose writings and expounded his conception of superman. At the end, Altaf Hussain, editor *Dawn* speaking

¹²⁵ "Iqbal Day observed in Cairo & Ankara", *The Morning News*, April 27, 1951; "Iqbal's 13th death anniversary in Cairo," *The Civil and Military Gazette*, Lahore, April 25, 1951; "Egypt pays tributes to Iqbal," *The Civil and Military Gazette*, Karachi, April 25, 1951.

¹²⁶ *Ibid.*

¹²⁷ "Fuad I University observes Iqbal Day: Altaf describes Iqbal as poet of mankind", *The Sind Observer*, April 12, 1951.

¹²⁸ *Ibid.*

¹²⁹ *Ibid.*

extempore, paid befitting tribute to Iqbal whom he described as not only the poet of Pakistan and Muslim countries but also the poet of mankind.¹³⁰

The Civil and Military Gazette, Lahore, *The Morning News*, *The Civil and Military Gazette*, Karachi, *Dawn* and *The Sind Observer*, reported that Iqbal Day was also observed at the Ankara University under the auspices of the Turco-Pakistan Cultural Association with a large and distinguished gathering. Messages from the British, Canadian, and Iranian Ambassadors, heads of the Syrian, Jordan, Iraqi and Saudi Arabian missions, the Rector of Istanbul University and Yahya Kamal Betalvi were read. Mian Bashir Ahmed, Pakistan Ambassador to Turkey spoke on the life and works of Iqbal and described him as a really great man who wanted to create a revolution in thought, whom all enlightened men today, wherever they might be need to know and understand. He quoted many verses from Iqbal illustrating his message of human endeavour, struggle and dignity and his views on human rights, religion and the dynamic character of Islam.¹³¹

Omer Raza Doghri, President of the Turco-Pakistan Cultural Association and Aqai Gholi Hakimi Counsellor of the Iranian Embassy speaking on the occasion acclaimed Iqbal as the property not merely of Pakistan or of the Muslim world but of humanity. Begum Fahmida Bashir and Begum Zareen Musharrafuddin delighted the audience with recitations from Iqbal. The meeting ended with a Turkish poem on Iqbal recited by a student of the Ankara University.¹³²

At New Delhi, a large and distinguished gathering of members of the diplomatic corps, poets and litterateurs celebrated Iqbal Day in the Pakistan High Commissioner on April 21. *The Civil and Military Gazette*, Karachi, *Dawn*, *The Pakistan Observer* and *The Morning News* reported that the Ambassadors of Egypt and

¹³⁰ *Ibid.*

¹³¹ "Ankara Varsity observes 'Iqbal Day'," *The Civil and Military Gazette*, Lahore, April 25, 1951; "Ankara", *The Civil and Military Gazette*, Karachi, April 24, 1951; "Iqbal Day observed in Cairo and Ankara," *The Morning News*, April 27, 1951; "Ankara News: Foreign policy debate: Iqbal Day observed," *Dawn*, April 28, 1951; "Iqbal: poet of humanity," *The Sind Observer*, May 3, 1951; "Iqbal belongs to whole humanity: Ankara homage," *Dawn*, May 4, 1951; "Iqbal belong to whole humanity: Glowing tributes to poet at Ankara meeting," *The Civil and Military Gazette*, Karachi, May 4, 1951.

¹³² *Ibid.*

Iran and Ministers of Syria and Iraq were among those present. Khawaja Hasan Nizami (1878-1957)¹³³, who presided over the meeting, said that Iqbal was not only the poet of India and Pakistan, but of whole of Asia, for the awakening of the people of which he made great contributions. The meeting was followed by a *mushaira* in which a large number of well-known Indian poets including Bismil Shahjahanpuri, Pandit Zar Dehvi, Tilok Chand Mehroom, Anand Mohan Zutshi Gulzar and others participated. Several poets, including Hindus, recited poems on Iqbal and paid warm tributes to his memory.¹³⁴

Dawn and *The Pakistan Observer* reported that Iqbal Day was also celebrated at Calcutta by the office of Pakistan's Deputy High Commissioner in a simple yet dignified manner. Dr. Kailash Nath Katju¹³⁵, Governor of West Bengal, presided over. The function commenced with recitation from Iqbal. Makkan Lal Roy Chaudhry and Tripurari Chakravarty of Calcutta University and Hiralal Chopra of Punjab University spoke on the occasion. Dr. Katju in his speech dealt with the life and literary achievements of the poet. Distinguished gathering included ministers, litterateurs, and journalists.¹³⁶

Iqbal Day was also planned to be observed at London under the presidentship of Ali Sohaily, Iranian Ambassador in London, under the auspices of Iqbal Society in Britain. *Dawn* reported that the principal speakers at the meeting included Javid Iqbal, then studying at Cambridge. A number of British film and radio artists had agreed to recite English adaptations of some of Allama Iqbal's poems. The recitations in Persian were expected to be done by a member of the Iranian Embassy in London.¹³⁷ BBC also planned to broadcast a series of special programmes for the occasion in Urdu

¹³³ Khawaja Syed Ali Hasan (Hasan Nizami) (1878-1957); well known writer, scholar, mystic and journalist; editor, *Tauheed*, Merrut, 1913; launched weekly *Munadi* and *Nizamul Mashaikh*; Pubs. numerous writings.

¹³⁴ "New Delhi meeting," *Dawn*, April 22, 1951; "Poet of Asia," *The Civil and Military Gazette*, Karachi, April 22, 1951; "Delhi celebrates Iqbal Day," *The Pakistan Observer*, April 24, 1951; "Iqbal Day at Delhi," *The Morning News*, April 24, 1951.

¹³⁵ Kailash Nath Katju; Lawyer and politician, educated at Lahore and Allahabad; practiced Law at Cawnpur, 1908-14; and Allahabad; member UPCC, and AICC, 1921-46; Minister of Justice, Industries and Development, U.P., 1937-39; April 1946 – August 1947; Governor Orissa, August 1947 – June 1948 and West Bengal, June 1948.

¹³⁶ "In Calcutta," *Dawn*, April 22, 1951; "Iqbal Day in Calcutta," *The Pakistan Observer*, April 24, 1951.

¹³⁷ "Iqbal Day in London," *Dawn*, April 20, 1951.

and Bengali as well as in English. As per reports appearing in *The Pakistan Times* and *The Civil and Military Gazette*, Karachi, highlights of the Iqbal programme in English were a recording by Javid Iqbal, and a talk on Iqbal specially contributed for the occasion by a young Pakistani writer, Jalaluddin Ahmed. The Urdu programme included a contribution from Javid Iqbal. In the weekly Bengali programme for East Pakistan; Abdul Hai of Dhaka University was to give a talk on Iqbal and read Bengali translation of one of his poems.¹³⁸

The Civil and Military Gazette, Karachi, *The Khyber Mail* and *The Civil and Military Gazette*, Lahore informed that the Pakistan Legation at Jeddah also decided to observe Iqbal Day on April 21 in which a large number of Pakistanis, Indians and Saudi Arabians were expected to participate. Jeddah Radio also planned to broadcast talks in Urdu and in Arabic on Iqbal's life, message, and poetry.¹³⁹

Two of the leading scholars of the United States also extended greetings to the people of Pakistan on the observance of Iqbal Day, which was carried in *The Civil and Military Gazette*, Lahore. Dr. Luther Harris Evans, Librarian of Congress (National Library of the United States) said that to Pakistanis, Allama Iqbal was and would be, equally remembered for those prophetic utterances of social and political ideals which had touched the hearts of the people and confirmed their resolution. He argued that Iqbal's magnificent gifts and widening influence are a universal legacy, which betters the human lot in every place. Walter H. Maurer, head of the South Asian section of the Library of Congress resolved, "As time goes on, he will become increasingly known and appreciated by Americans."¹⁴⁰

The Morning News informed that the Iqbal Academy, Rangoon arranged an Iqbal Day meeting at Rangoon on April 21 presided over by U. Khin Maung Lat,

¹³⁸ "Iqbal's death anniversary: BBC programme," *The Pakistan Times*, April 14, 1951; "BBC programme for Iqbal Day," *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹³⁹ "Iqbal Day at Jeddah," *The Civil and Military Gazette*, Karachi, April 20, 1951; "Iqbal Day in Jeddah", *The Khyber Mail*, April 21, 1951; "Iqbal Day observed at Jeddah," *The Civil and Military Gazette*, Lahore, April 21, 1951.

¹⁴⁰ "Iqbal Day greetings from U.S.," *The Civil and Military Gazette*, Lahore, April 24, 1951.

Burmese Minister for Judicial Affairs. Speaking on the occasion, Maung said that Iqbal was a great pioneer of the renaissance in the East as his writings prevented the drift of blind imitation of western civilization by infusing new faith and pride in the heritage of the East. He said that as a poet, Iqbal ranked with the greatest poets of all ages and as a philosopher, his message to humanity was to establish the dignity and unity of man.¹⁴¹ R. S. Dugal, President of the All Burma Indian Congress in course of his speech observed that Iqbal's poetry and philosophy were so profound and universal in their significance, transcending limits of race, nationality and religion, that they would remain as a permanent treasure in the world heritage of literature and philosophy.¹⁴²

The meeting was followed by a *mushaira*, in which local poets recited poems composed specially for the occasion. Talks on the poet in Urdu and Burmese were broadcasted from the Rangoon Radio. Local daily papers of English and Burmese published his photograph and special articles on various aspects of his life and works. The leading English daily *Union Gazette* in an editorial "Poet of the East" paid rich tributes to him.¹⁴³

Dawn informed that the Pakistan Legation at Baghdad also observed Iqbal Day through a function held under the presidentship of Iraq's Education Minister and attended by a distinguished gathering. Several speakers including Pakistan's Ambassador Ghazanfar Ali Khan, who had specially flown there from Tehran for the meeting, discussed life and works of Allama Iqbal. Among those who attended were two members of the Pakistan Press delegation to Egypt, Umar Farooqi and Nasim Hijazi.¹⁴⁴

At Sydney, more than sixty persons including well known Australian poets attended a supper held at the Women's Club on April 20 at the invitation of the High Commissioner for Pakistan to commemorate the 13th death anniversary of Allama

¹⁴¹ "Great pioneer of Renaissance in East: Burma's tribute to Iqbal," *The Morning News*, April 27, 1951.

¹⁴² *Ibid.*

¹⁴³ *Ibid.*

¹⁴⁴ "Iqbal Day observed in Baghdad," *Dawn*, May 4, 1951. Nasim Hijazi, the well known Urdu novelist had a special devotion for Allama Iqbal. For detail, see Tahira Naz, "*Nasim Hijazi par Allama Iqbal kay Ashrat ka Jaiza*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001.

Iqbal. Specially prepared traditional Pakistani dishes as well as Australian dishes were served.¹⁴⁵ George Caiger, General Secretary of the Australian Institute of International Affairs addressed the gathering on the life and works of Allama Iqbal whom he called a man with a spirit like a flame. He observed that the sands of time were running out and nations and men did not remain stand still but were always changing. How they changed depended on men like Iqbal, he concluded. After Caiger's talk, M.A. Rafi, a Pakistani UNESCO scholar, read extracts from Iqbal's works in Urdu and then their translations in English.¹⁴⁶

Iqbal Day was also observed at Paris at a meeting held at Hotel Plaza Athena on April 21 under the presidentship of Prof. Massignon, France's foremost oriental authority. Among those who attended were Prof. Meile of *Ecole des Langues Orientales*, Prof. Granai of *Fa culte des lettres de Lyon*, Prof. Levi, *Directeur de l'Institut d'Etudes Islamiques*, members of the cultural section of the *Quaid'Orsay*, representatives of literary journals, diplomats and Pakistani nationals residing in Paris.¹⁴⁷ Presiding over the meeting, Massignon recounted his pleasant association with Iqbal and paid lavish tributes to his great contributions to world literature and thought. He said that Iqbal did not belong only to Pakistan but to the entire world.¹⁴⁸

Professor Meile discussed the close relationship, which existed between Iqbal and France. He said that Iqbal was fond of France and knew her thinkers and his keen sentiments regarding individuality brought him close to us. For it was the concept of individuality that lay behind all his thinking. The notion of *Khudi* which he thoroughly studied, was something very well known in France. In that way Iqbal was eminently in the French tradition of Encyclopaedists and of French philosophy of the 19th century. It was in that way that he gave a new stimulus to his country and contributed to the great

¹⁴⁵ "Australian tribute," *Dawn*, May 4, 1951.

¹⁴⁶ *Ibid.*

¹⁴⁷ "Iqbal's affinity with French tradition: Persian scholar's tribute," *Dawn*, April 29, 1951.

¹⁴⁸ *Ibid.* Allama Iqbal was very fond of Mansur Hallaj's book *Kitab al Tawasin* edited by Massignon in 1913. During his journey to London to participate in third RTC held in 1932, Iqbal stopped at Paris and especially went to Massignon's residence to meet him. For details, see Muhammad Siddique, *Allama Iqbal and Unkay B'az Ahbab*, Lahore, Bazm-i-Iqbal, 1988, pp.96-105. For an English translation of Massignon's

revival of the East, which was a landmark of our time, Prof. Meile, concluded. Earlier during the day, the French Radio broadcasted a talk on Iqbal.¹⁴⁹

Like previous years, all leading English newspapers wrote special editorials on Allama Iqbal. *The Pakistan Observer*, in its editorial, "The Dreamer of Pakistan" observed that Iqbal was a political seer and with a prophetic sight saw the problems of Indian Muslims in their stark reality. He suggested the creation of a separate homeland for the Indian Muslims where in lay the solution of the acute Hindu-Muslim problem. He assiduously worked for his political opinions, which eventually were given concrete shape in the historic Lahore resolution. The paper concluded that the best way we could pay homage to his sacred memory was to follow his message in the building of the state.¹⁵⁰

The Civil and Military Gazette, Lahore, in his editorial "Discoverer" which was also reproduced in *The Civil and Military Gazette*, Karachi, paid high tributes to Allama Iqbal. It observed that the Pakistani Muslims would only be satisfying their own hero-worshipping instinct in paying homage to Iqbal if at the same time they did nothing to implement his message which was reinterpretation of Islam as he understood it by the creation of a better type of humanity and social order. The paper urged that the nation must keep its gaze fixed on that high destiny of Iqbal's imagination, which put in plain language meant world leadership. The path of that destiny lay as blazed in those times by Iqbal in restoring many in Pakistan to the fullest human stature, which was the sum and substance of the Quranic message.¹⁵¹

The Khyber Mail, in its editorial, "Iqbal" observed that Iqbal reconstructed the entire fabric of Muslim religious thought and convinced us that not only our individual but also national existence depended upon imbibing the real spirit of Islam.

notes on *Tawasin*, see R. A. Butler, "Louis Massignon's Notes on *Kitab Al Tawasin*," *Iqbal Review*, Vol. XI, No. 3, October 1970, pp.28-57.

¹⁴⁹ *Ibid.*

¹⁵⁰ Editorial, "The Dreamer of Pakistan", *The Pakistan Observer*, April 22, 1951.

¹⁵¹ Editorial, "Discoverer", *The Civil and Military Gazette*, Lahore, April 21, 1951; Also reproduced in *The Civil and Military Gazette*, Karachi, April 21, 1951.

Having attained Pakistan in the name of Islam, the paper argued, it was imperative on us to take stock of our individual life and our relations to society and government. The greatest homage we could pay to Iqbal was to implement the teachings of Islam in every aspect of our individual and national existence, the paper concluded.¹⁵²

During the year 1951, all major English newspapers published a number of articles on life and works of Allama Iqbal, which are reviewed below. *The Civil and Military Gazette*, Karachi, published English translation by Ahmed Ali and A. J. Arberry of selected verses of Allama Iqbal.¹⁵³ *The Pakistan Times* published K. G. Saiyidain's translation of *Bal-i-Jibril's* poem "God's Command to the Angels."¹⁵⁴ *The Civil and Military Gazette*, Karachi published extract of Quaid-i-Azam's tributes to Allama Iqbal under the title "Builder's homage to Thinker," stating that Iqbal's ideal was life according to the teachings of Islam, with the motto 'Dare and Live'.¹⁵⁵ It also published an extract from the presidential address of Allama Iqbal delivered at the session of All India Muslim Conference held at Lahore on March 21, 1932 entitled "The message of Iqbal."¹⁵⁶ *The Civil and Military Gazette*, Lahore, published two hitherto unpublished letters of Allama Iqbal written to Miss Farquharson on July 20, 1937 (in English) and Saleh Muhammad on April 22, 1931 (in Urdu) with the facsimiles, text and translation.¹⁵⁷

The special representative of *The Pakistan Times* in his report 'The Incomplete Mausoleum' provided valuable information about the then under construction tomb of Allama Iqbal. According of author, the Iqbal Tomb Committee, presided over by Ch. Muhammad Hussain (1894-1950)¹⁵⁸ was set soon after the death of the poet with

¹⁵² Editorial, "Iqbal" *The Khyber Mail*, April 21, 1951.

¹⁵³ A.J. Arberry "Out of slumber deep arise," *The Civil and Military Gazette*, Karachi, April 21, 1951; Ahmed Ali, "Hurl into the ocean's flood, then come out free"; *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹⁵⁴ K.G. Saiyidain, "God's Command to the Angels: Iqbal in *Bal-i-Jibreel*," *The Pakistan Times*, April 21, 1951.

¹⁵⁵ "Builder's homage to thinker," *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹⁵⁶ "Message of Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹⁵⁷ Shiekh Ataulah, "A lesson still to be learned: Unity is the only solution to all our problems..., said Iqbal, 18 years ago," *The Civil and Military Gazette*, Lahore, April 21, 1951.

¹⁵⁸ Chaudhry Muhammad Hussain (1894-1950); civil servant, poet, a close friend of Allama Iqbal, guardian of his children and in charge of publication of his books; retired as superintendent Press Branch Civil Secretariat, Lahore.

Khawaja Abdur Rahim as its Secretary, and Mian Amiruddin (1889-1989)¹⁵⁹, Sheikh Mehbub Ilahi (1888-1968)¹⁶⁰, Raja Hasan Akhtar, Hamid Nizami (1915-1962)¹⁶¹ and Malik Lal Din Qaiser (1899-1956)¹⁶² as its members.¹⁶³ The Committee approached eminent architectural designers for preparation of blueprint of the tomb and finally it approved the present design, a mixture of Afghan and Moorish architecture, drawn by Zain Yar Jung of Hyderabad State.¹⁶⁴

The writer referred to many difficulties that had to be overcome before the actual construction was taken into hand. The unsympathetic attitude of non-Muslim Ministers in the then Punjab Cabinet led to a great deal of delay in getting the design approved by the government. The matter was ultimately referred to the Government of India, which after some time, however, gave its approval. Then there was the difficulty of procuring sufficient funds. The Committee had decided that no contributions either from the government of the day or a ruler of a State be accepted for the purpose. Instead, the funds were to be raised from contributions from the poet's friends, disciples, and admirers.¹⁶⁵

The author pointed out that for a long time after the partition, the construction remained suspended because of the stoppage of the import of red stone from

¹⁵⁹ Mian Amiruddin (1889-1989); politician, social activist, worker Pakistan movement; held various public offices, viz., Mayor Lahore; member, Punjab Legislative Assembly; Pakistan Constituent Assembly; President All India Kashmir Conference; Pakistan Muslim Conference, Anjuman Himayat-i-Islam; Anjuman-i-Islamia Punjab; Pub. *Yad-i-Ayyam* (autobiography).

¹⁶⁰ Sheikh Mahboob Elahi (1888-1968); politician, social worker; founder of Islamia College. Faisalabad; President Anjuman-i-Islamia Faisalabad; member, National Assembly of Pakistan.

¹⁶¹ Hameed Nizami (1915-1962); prominent journalist and a student leader in the Pakistan movement; highly regarded for his struggle for press freedom in Pakistan; founder-President, Punjab Muslim Students' Federation, 1937; launched League-oriented fortnightly *Nawa-i-Waqt* (Urdu) from Lahore on March 23, 1940; later converted into a weekly on November 15, 1942 and then into a daily on July 22, 1944; leader Pakistan delegation Commonwealth Press Union, Delhi. After partition, played a prominent role for democracy and civil liberties.

¹⁶² Malik Lal Din Qaiser (1899-1956); renowned Punjabi poet, worker of Khilafat and Pakistan movements; President Khilafat Committee, 1929; opposed Nehru report; took part in the *Chappan Fasad* (56%) movement; participated in the Mughalpura College agitation, 1931. Pubs. *Guldastah-i-Tauhid; Qaisir Day Naginay; Basray Dian Paingan; Jhuk Anwar Di; Gudian Patulay; Biwah ki 'id*.

¹⁶³ According to Fakir Syed Waheedudin, Iqbal Tomb Committee was formed at a meeting held at Javid Manzil in 1938. For an eyewitness account of the construction of the *mazar*, see Fakir Syed Waheedudin, *Roozgar-i-Fakir*, Vol. I, Karachi, Linc Art Press, 1996, pp.252-255.

¹⁶⁴ Special representative, "The incomplete mausoleum", *The Pakistan Times*, April 21, 1951.

¹⁶⁵ *Ibid*.

Jaipur used for the building. The marble was also to be imported from Makrana, a place in Rajputana. The work, which had to be suspended for considerable time, was nevertheless, re-started as soon as the store was available and the present phase of construction was under way.¹⁶⁶

The correspondent concluded that set in background dominated by the crowding glory of the white marble domes and the rising majesty of the red stone minarets, the mausoleum of Allama Iqbal, like the poetic beauty of his profound verses, stood overshadowed by an overwhelming grandeur. The tomb of the great poet-philosopher in the midst of the surrounding architectural excellence and grace, however, was well marked for its simplicity of design and powerful effect.¹⁶⁷

The exclusive representative of *The Civil and Military Gazette*, Lahore, also filed a report about Allama Iqbal's tomb entitled "Evening thoughts at Iqbal's tomb," and observed that lying alongside the largest mosque in the world, the marble-lined and pink stoned tomb of one of the greatest poets and thinkers of Islam had as embellishment, some verses of the Quran and his own immortal verses.¹⁶⁸ The reporter continued that with Aurangzeb's Shahi Mosque of soaring minarets on the one side and the majestic Lahore Fort with Pakistan's crescent and star-spangled white and green flag flying on the other, once mortal Iqbal gave meaning and immortality to his own verse. 'Be it the grandeur of sovereignty or democratic *Tamasha* / If politics is separated from religion, it is nothing but Changhizism'.¹⁶⁹

Attiya Begum in her article 'Iqbal' which appeared in *The Civil and Military Gazette*, Karachi, gave an account of presentation of a copy of *Reconstruction* to her by Allama Iqbal and her reaction towards the title of the said book.¹⁷⁰ M. D. Taseer's article "Iqbal had cosmopolitan callers" appeared in *The Civil and Military Gazette*,

¹⁶⁶ *Ibid.*

¹⁶⁷ *Ibid.* It may be pointed out that Allama Iqbal had deeply studied architectural heritage of the Muslims and there are several references to it in his writings. For details, see Aslam Ansari, *Iqbal Ahd Afrin*, Multan, Karwan-i-Adab, 1987, pp.209-225.

¹⁶⁸ "Evening thoughts at Iqbal's tomb," *The Civil and Military Gazette*, Lahore, April 21, 1951.

¹⁶⁹ *Ibid.*

Lahore was in fact text of a Radio broadcast describing different categories of visitors, which used to call on Allama Iqbal. The author referred to great human qualities of Iqbal and observed that his conversation was completely disarming and he talked to all of us as equals.¹⁷¹ Describing his conversationalist power, M. D. Taseer recalled that,

“Iqbal always talked to you directly, took your personal problems and opinions seriously and out of the material that he made you yield he built up a superstructure of thought which was very unlike your own and very much like Iqbal’s. And it was generally a remarkable super structure. And you, some how or other felt that you were a co-builder, a collaborator of Iqbal’s. You felt you had contributed some thing important to Iqbal’s conversation. It was an unusual degree of modesty which made his conversation so impressive.”¹⁷²

Taseer recalled that even when the discussion of a serious problem was at its highest and hottest, he had cool flashes of silence, which would always save the discussion from becoming too willful and wordy and so made it a serious search after truth. Taseer admitted that it was true that the people who went to visit him were generally so much full of hero-worship and consequently tongue-tied, that Iqbal had to talk on as if forever, “but when you heard him you wished him to talk on for ever. And yet he never went on in a monologue.”¹⁷³

Taseer further elaborated that Iqbal provoked both thought and talk. He did not stun his listeners with scholarship or dazzle them with brilliance. In addition, even when the conversation was about time, space, and relativity, he talked so interestingly that the heaviness of the subject did not weigh upon the audience. Taseer pointed out that he did not talk indiscriminately to everyone about abstruse subjects and

¹⁷⁰ Attiya Begum, “Iqbal,” *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹⁷¹ M. D. Taseer, “Iqbal had cosmopolitan callers,” *The Civil and Military Gazette*, Lahore, April 22, 1951.

¹⁷² *Ibid.*

¹⁷³ *Ibid.*

nothing else. He was a true democrat in social intercourse. Everyone was welcome to his house at anytime. Moreover, he would talk, not talk down, according to the interests and intelligence of the listeners.¹⁷⁴

Shaukat Ali in his article, "The letters of Allama" appeared in *The Pakistan Times* regretted that no systematic effort had been made by any of his great admirers to preserve letters of Allama Iqbal whom he called "one of the greatest Muslim thinkers of the modern age." He observed that stray efforts made by different persons at different times had resulted in the production of four books of various size and value. The first compilation consisted of letters of Iqbal to Kishen Prashad Shad, the second comprised letters written by Iqbal to the Quaid-i-Azam, the third was *Iqbal Namah* edited by Shiekh Ataullah, and the latest consisted of letters written by Iqbal to Atiya Faizi during the first decade of twentieth century.¹⁷⁵

The author observed that not all those compilations had been scientifically planned and even the authenticity of several of the letters included in them was doubtful. The author believed that hundreds of Iqbal's letters were still scattered in the dusty drawers of his correspondents, and urged that it was high time that that work of national importance be undertaken and that fruitful source of information of Iqbal's thought and philosophy be saved from oblivion.¹⁷⁶

Shaukat Ali also reviewed Iqbal's personality in light of his letters. He observed that his letters to Shad are full of spiritual fervor, broad humanity, and his innate respect and adoration for elders and noble seers of the past.¹⁷⁷ Likewise, sincerity,

¹⁷⁴ *Ibid.*

¹⁷⁵ Shaukat Ali, "The letters of Allama," *The Pakistan Times*, April 21, 1951. For an index of these compilations and other collections published uptill 1983, see Sabir Kaloorvi, *Isharia-i-Makateeb-i-Iqbal*, Lahore, Iqbal Academy, 1984. For a comprehensive compilation of letters of Iqbal, see Muzaffar Hussain Barni, ed., *Kulliyat Makateeb-i-Iqbal*, Delhi, Urdu Academy, Vol. I-IV, 1997.

¹⁷⁶ *Ibid.*

¹⁷⁷ This compilation was published by Mohyuddin Zur in 1942 and had forty-nine letters of Allama Iqbal and about fifty-two letters of Kishen Parshad who was popularly known by his poetic name 'Shad'. Later, fifty more letters of Iqbal addressed to Shad were edited by Abdullah Qureshi along with explanatory notes and introduction, and published in the quarterly *Sahifah* of October, 1973. Quoted in Bashir Ahmed Dar, ed., *Letters of Iqbal*, Lahore, Iqbal Academy, 1977, p.vi. For a brief survey of Allama Iqbal's relations with Shad, see Nazar Hyderabad, *Iqbal Aur Hyderabad*, Lahore, Iqbal Academy, 1981, pp.198-207.

depth, and prophetic reading of many political problems of the Indian Muslims form the keynote to his letters to Quaid-i-Azam. Commenting on Iqbal's letters written to Atiya Faizi in comparatively early period of his career as a poet and thinker, the author observed that even at that early stage of his career, Iqbal by his enticing intellect, depth and scholarship was mustering around himself a halo of greatness and winning respect and adulation from contemporary European scholars.¹⁷⁸

Commenting on *Iqbal Nama*, Shaukat maintained that it furnished a bigger field and provided a better scope to a student of Iqbal's art and thought, although variety of several letters contained in that book had been questioned by many close associates of Iqbal. Even then, he said, that book deserved serious attention, because majority of the letters were addressed to many eminent persons, and were hence meaty and thought provoking.¹⁷⁹

Shaukat pointed out that the book contained letters of fifty three addresses, the most important of them being Syed Sulaiman Nadvi, Maulana Abdul Majid Daryabadi (1892-1977)¹⁸⁰, Syed Ghulam Bhik Narang, Sirajuddin Paul (1893-1976)¹⁸¹ and Syed Ross Masood (1889-1937)¹⁸². In letters addressed to these persons, Iqbal had

¹⁷⁸ Shaukat Ali, "The letters of Allama," *The Pakistan Times*, April 21, 1951.

¹⁷⁹ *Ibid.*

¹⁸⁰ Abdul Majid Daryabadi (1892-1977); translator, pan-Islamist, writer, journalist; literary assistant, AIMEC; translator, Bureau of Translation, Usmania University, 1918; Chairman, Reception Committee, Khilafat Conference, Lucknow, 1927; board of editors, *Maarif*, Azamgarh, editor, *Sach*, Lucknow, 1925; *Sidq*, 1935; *Sidq-i-Jadeed*, 1950-77; fellow, Usmania University, 1919-23; member Central Khilafat Committee; Aristotelian Society, London, 1918-21; Royal Asiatic Society, 1916-24; Court, AMU, 1920-49; President Khilafat Committee, Awadh, 1925; Hindustani Academy, UP; Sahitaya Academy, Azamgarh; a close associate of Maulana Muhammad Ali; Pubs. *Muhammad Ali Zati Diary Chand Waraq*, *Taswwuf-i-Islam*, *Hakim-al-Ummat*, *Nuqoosh-u-Taaswrat*, *Falsaf-i-Jazbat*, *Falsafa-i-Ijtima*, *Tafsir-i-Majidi* etc. For a detailed account of his life and literary achievements, see Tehsin Firaqi, *Abdul Majid Daryabadi: Ahwaal-o-Aasar*, Lahore, Idara-i-Saqafat-i-Islamia, 1993.

¹⁸¹ Siraj-ud-Din Paul (1893-1976); prominent lawyer, scholar of Arabic and Persian; social activist and worker of Pakistan movement; remained senior Vice-President, Amratsar City Muslim League, 1940-47; editor, *al-Waqel*, Amritsar; member of Anjuman-i-Islamia, Amritsar and Anjuman Himayat-i-Islam, Lahore

¹⁸² Syed Ross Masud (1889-1937); grandson of Sir Syed Ahmed Khan; educationist; joined the Indian Educational Service; headmaster, Government Collegiate School, Patna, Professor of History, Government College, Katak, 1915; Director, Directorate of Education, Hyderabad, Deccan, 1916-28; Vice Chancellor, AMU, 1929-34; Director, Directorate of Education, Bhopal State, 1937-39; member, Education Delegation to Afghanistan, 1933; Court, AMU, Council Osmania University, Hyderabad, Trustee MAO College, Aligarh; fellow Calcutta University, Madras University. For detailed study of Allama Iqbal's relations with

dwelt in detail upon certain complicated problems of his thought and philosophy; but one thing which strike most was his unquenchable thirst for knowledge. Especially in letters written to Syed Sulaiman Nadvi, he repeatedly asked elucidation and explanations of many baffling points of Islamic *Fiqh*, historical references and other odd discussions of Muslim philosophy.¹⁸³ The author observed that in spite of the fact that by the close of thirties of twentieth century Iqbal had carved out for himself a high place among the great thinkers, he did not hesitate for a moment to seek knowledge, from whichever source he could possibly do. He remained a student throughout his life and many of the letters written in old age show the interest and inquisitiveness of a youthful research scholar.¹⁸⁴

The Iqbal scholars have conducted several studies of Iqbal's letters. In one of such attempts, Ghulam Hussain Zulfikar observes that the study of Iqbal's letters is essential for three reasons; for an understanding and explanation of his poetic ideas; for a comprehension of gradual evolution of his thought and elucidation of its background, and for a conception about his living, personality and character. He points out that Iqbal was quite efficient and brisk in writing and answering letters and up till now thousands of his letters have been published. Except for some letters, which were written to newspapers, all of them were private and not meant for publication. Therefore, Iqbal's letters are an important source of study of his thought and ideas.¹⁸⁵ Commenting on letters preserved in *Iqbal Namah*, Ebadat Bareilvi observes that they show that Iqbal had deep interest in even smallest things of life. Poetic and literary subjects remained under discussion by him and he always tried to learn more and more about them. An important quality of his prose, as observed by Ebadat, was simplicity and flow with which he presented academic and philosophic matters in an easy language.¹⁸⁶

Ross Masood, see Fateh Khan, "*Iqbal aur Ross Masood*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994.

¹⁸³ For the text of the letters, see *Iqbal Namah*, Vol.1, Lahore, Sheikh Muhammad Ashraf, 1945, pp.71-202. In 1951, the second volume of *Iqbal Namah* having 187 letters was also published.

¹⁸⁴ Shaikat Ali, "The letters of Allama," *The Pakistan Times*, April 21, 1951.

¹⁸⁵ Ghulam Hussain Zulfikar, *Iqbal: Aik Mutalah*, Lahore, Iqbal Academy, 1987, pp.245-266.

¹⁸⁶ Ebadat Bareilvi, *Iqbal ki Urdu Nasr*, Lahore, Iqbal Academy, 1977, p.117.

Several articles dealing with over all impact of personality of Allama Iqbal were also appeared in English dailies in 1951. Shareef-ul-Mujahid (1926-)¹⁸⁷ wrote an article 'Poet, patriot and philosopher' published in *The Civil and Military Gazette*, Karachi in which he observed that Iqbal was not only a poet, philosopher and prose writer but also a linguist, jurist and lawyer and what more a politician, teacher, educationist and art critic all in one and one in all.¹⁸⁸

Commenting on Iqbal's achievements, Shareef observed that as a keen student of Islamic history, law, and jurisprudence, he breathed Islamic philosophy and spirits in his poems. They were in fact intended to shake off the comma and toper in which unfortunately enough the Muslim nation was reveling since the last two centuries to elevate them to their former glory, grandeur and position. Besides poetry, he also brought to bear his personality through his prose writings and lectures all of which called on Muslims to do *Ijtihad* and act in the spirit of Islamic teaching rather than contenting themselves with observing them to the letter.¹⁸⁹

J. A. Meenai, in his article "Iqbal: The dreamer of Pakistan." appeared in *The Civil and Military Gazette*, Karachi presented a compact survey of life and works of Allama Iqbal. He observed that by his originality of thought and expression, his deep and systematic thinking, and his masterly dealing of the subjects, he had not only carved out a definite place for himself and his works in the annals of modern poetry, but had simultaneously succeeded in imbuing his countrymen with the spirit and urge of a great renaissance. In that respect, the author especially referred to *Bal-i-Jibril* and *Zarb-i-*

¹⁸⁷ Sharif-ul-Mujahid (1926-); historian, journalist, researcher and worker of Pakistan movement; took degrees in History, Journalism and Islamic Studies from the Universities of Madras, Stanford and McGill respectively and specialized in mass communications at Syracuse University; founding Chairman of Journalism Department in Karachi University, 1955-72, founder-Director, Quaid-i-Azam Academy, 1976. He is the author/editor of several monographs (including *Indian Secularism: A Case Study of the Muslim Minority* and *Ideological Orientation of Pakistan*) numerous articles in seven encyclopedias; 22 chapters in several books; 31 journal articles; 35 review articles and over 1,000 magazine and newspaper articles; major work is *Quaid-i-Azam Jinnah: Studies in Interpretation*.

¹⁸⁸ Sharif-ul-Mujahid, "Poet, philosopher and patriot," *The Civil and Military Gazette*, Karachi, April 22, 1951.

¹⁸⁹ *Ibid.* For a comprehensive survey of Allama Iqbal's views on *Ijtihad* and its place in an ideal Islamic society, see Syed Hussain Muhammad Jafri, ed., *Fikr-i-Islami ki Tashkeel-i-Jadid*, Karachi, University of Karachi, 1988.

Kalim bringing with them a definite message of hope for the doubly downtrodden Muslims of India.¹⁹⁰

A close friend of Iqbal, Pir Tajuddin (1878-1954)¹⁹¹, in his article "Iqbal's political career," appeared in *The Pakistan Times* narrated his personal memoirs about Iqbal's political activities. The author first of all referred to his famous address of 1930 which gave a clear indication of his political mind, broke fresh grounds and laid the foundation of a separate sovereign state. The author then referred to Iqbal's participation in the Kashmir Committee, formed as a result of well-known agitation in Kashmir Valley resulting in ban on Iqbal's entry into the State of Jammu and Kashmir along with other activists. Tajuddin also mentioned Iqbal's correspondence with the Quaid-i-Azam and his election to the Punjab Legislative Assembly from Lahore. He recalled that Iqbal's election was a unique and exceptional event, as he had not to spend a single pie from his pocket. The Muslims of Lahore did not let him spend and all the zealous members and friends worked for his Election Day and night and spent money out of their own pockets. The result was an outstanding majority and the people of Lahore were proud to have him as their representative in the Council. He pointed out that it was Iqbal's budget speech, which presented the idea of taxing the big property owners on the principles laid down for the assessment of income tax.¹⁹²

S. A. Vahid in his article 'The greatness of Iqbal' which appeared in *The Civil and Military Gazette*, Karachi, had highlighted some prominent specialties of Iqbal. The author placed Iqbal in a select band of the few poets of the world who possessed both

¹⁹⁰ J.A. Meenai, "Iqbal: The dreamer of Pakistan," *The Civil and Military Gazette*, Karachi, April 22, 1951. Jan Marek observes that among the later Urdu collections of Iqbal, *Zarb-i-Kalim* is the only poetical composition which is devoted to topical social themes. Iqbal did not incorporate in it a single lyrical *ghazal* but only short thematic poems each with its own caption. The entire book with fewer than 2,000 verses, is divided into six parts according to the theme. Jan Marek, "Muhammad Iqbal's *Zarb-i-Kalim*", in Yaqoob Tawfiq, comp., *Speeches and Articles of Iqbal Day 1967*, Karachi, Iqbal Council, 1968, p.43. For a detailed study of *Zarb-i-Kalim*, see Tufail Muhammad Gohar's "*Zarb-i-Kalim: Ibtidai Teen Hissay: Hawashi wa Taleeqat*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994; Munir Ahmad Yazdani, "*Zarb-i-Kalim, Akhiri Teen Hissay, Hawashi wa Taleeqat*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1996.

¹⁹¹ Pir Tajuddin (1878-1954); lawyer, politician, worker of Pakistan movement and a close associate of Allama Iqbal; one of the pioneers of Punjab Muslim League; remained General Secretary and Vice President of Progressive group of Punjab Muslim League in 1916 and 1928 respectively.

prophetic as well as artistic qualities. He also pointed that subject of Iqbal's poetry is man and by impressing upon humankind his dignity and significance, Iqbal revealed to man his destiny as vicegerent of Creator on Earth. Iqbal also disclosed the way in which man could develop himself in order to work out his potentialities. The author believed that Iqbal was a humanist and it was in his humanism that his greatness laid.¹⁹³

The author also indicated that for Iqbal humanism meant human self-esteem. He realized that human personality could attain its full stature only in an atmosphere of freedom. And so at a time when the whole world was so used to western domination that it took such domination for granted, it was Iqbal who inculcated the spiritual value of freedom. Iqbal taught us to care for our humbler brethren not because of their sufferings, but for their intrinsic worth. He revered the common people for what they had in common with us.¹⁹⁴

Azhar Qadri, in his excellent article "Iqbal: Philosopher, poet of the East," published in *The Morning News* had surveyed life, achievements and teachings of Allama Iqbal. He observed that the services rendered by him to the cause of Islam were unique and his poetry had made him an immortal hero of Islam. He would be remembered as a benefactor, loved as a poet, and respected as a man. He would live long in the hearts of his people, elevated, sanctified, and adored, away from the tyrannical hands of ravaging time.¹⁹⁵

Describing his poetic career, Azhar divided it into three well-defined periods. He argued that during the first period, from 1899 to 1905, Iqbal devoted his time mostly to *ghazals* and nationalist poems. That period, though it was the beginning of his poetry, clearly pointed to the genius of Iqbal and heralded a brilliant future for him. '*Tarana-i-Hindi*', '*Himala*', '*Hindoostani Bacchhun ka Quami Geet*,' were among the

¹⁹² Pir Tajuddin, "Iqbal's political career," *The Pakistan Times*, April 21, 1951.

¹⁹³ S.A. Vahid, "The greatness of Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1951.

¹⁹⁴ *Ibid.*

¹⁹⁵ Azhar Qadri, "Iqbal: Philosopher-poet of the East," *The Morning News*, April 22, 1951.

poems, which spoke of Iqbal's burning love for his country and place him high in the estimation of the people.¹⁹⁶

Azhar maintained that the second period, from 1905 to 1908, belonged to his stay in Europe. In that period, Iqbal produced little but three things were marked. First, he appeared to have developed an extraordinary interest in Persian. Secondly, European culture and scenes changed his outlook and he became a profound poet of Islam. Thirdly, the poems written in that period, showed his deep inclination towards philosophy.¹⁹⁷

The third period began from Iqbal's return to India in 1908 and continued up till his death in 1938. During that period, his poetry showed much improvement in language, which is sweet, more figurative, powerful, and elegant. He seemed to have acquired perfect mastery over words, phrases, and techniques. His patriotism and national enthusiasm, which permeated his early works, seemed to give way to a widespread love and sympathy for his brother-in-faith. The degrading condition of the Muslims of the world caused him great anxiety and so he wished to shake them up from their torpor and wanted them to recover their former glory, resplendent majesty and grandeur. In order to make his message worldwide, he adopted Persian.¹⁹⁸

Farid S. Jafri, in his article, "The man who conceived Pakistan: Muhammad Iqbal," printed in *The Civil and Military Gazette*, Karachi surveyed the major contributions of Allama Iqbal and tried to analyze the problems faced by Pakistan in fifties in light of his thought. The author argued that in Iqbal's conception Pakistan was to be guided by the *Shariat*. If Iqbal had lived, he would have demanded that the original spirit of Islam should be brought into close contact with the spirit of modern

¹⁹⁶ *Ibid.*

¹⁹⁷ *Ibid.* In reality for the first time Iqbal successfully transformed the complex philosophical issues into pleasant and attractive verse form and according to Ghulam Mustafa Tabassum's verdict, penetrated them in the depths of hearts. Quoted in Sufi Ghulam Mustafa Tabassum, "*Urdu Adab Main Iqbal ki Shairi ka Hisah*," in *Taqareer-i-Yaum-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1964, p.51.

¹⁹⁸ *Ibid.* For a review of poetry of Allama Iqbal appeared during the third period, see Abdul Qadir Sarwari, "*Iqbal ki Shairi ka Akhri Daur*," in Saleem Akhtar, ed., *Iqbaliat kay Naqoosh*, Lahore, Iqbal Academy, 1999, pp. 273-280.

times. The author pointed out that Iqbal preferred the Turkish view on the republican form of government. He had the vision of a world Muslim brotherhood on the pattern of the League of Nations. In his conception, the women in Pakistan would be better off under the Quranic laws. He would have welcomed a rational '*Ijtihad*' in Pakistan. At the same time, Iqbal would have warned a certain section of Pakistanis that "a false reference for past history and for its artificial resurrection constituted no remedy for a people's decay".¹⁹⁹

To sum up, the author wrote that Iqbal therefore rised above the average philosopher, as the essence of his teachings is a beautiful blend of thought and action. He combined in himself the idealism of a poet and the realism of a man who took a practical view of things. His ideal therefore was life according to the teachings of Islam, with the motto 'Dare and Live'. Optimism, industry, faith, self-confidence, and courage are the principles on which Iqbal based his philosophy and which he believed were the essential factors for the purification of the human soul and for the elevation of human character. The obstacles and spectacles in life, according to him, make life worth living, the author concluded.²⁰⁰

M. Moazed, the Iranian Ambassador in Pakistan, also wrote an article on Allama Iqbal under the caption "*Naghma-i-Iqbal*" appeared in *The Civil and Military Gazette*, Karachi. He admitted that in the beginning of his stay when he saw Pakistanis paying homage to Iqbal in the manner in which great saints were honoured, he wondered what all that glorification and reverence meant. He could not understand why the people of Pakistan should adore a poet to such an extent and why his name was on the lips of everyone, high and low, great and small. Later when he read Iqbal's Persian works, he came to recognize the profundity and depth of his thought and his poetic excellence and later like millions in Pakistan, he became a devotee of Iqbal.²⁰¹

¹⁹⁹ Farid S. Jafri, "The man who conceived Pakistan: Muhammad Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1951.

²⁰⁰ *Ibid.*

²⁰¹ M. Moazed, "Naghm-i-Iqbal", *The Civil and Military Gazette*, Karachi, April 21, 1951.

Commenting on Iqbal's Persian poetry, Moazed observed that he employed the Persian that was in use in Indo Pakistan sub-continent and made his own innovations of style and technique, necessitated by the demands of expressions. He had followed Persian poets and authors such as Rumi, Sinai (980-1037)²⁰², Saadi, Hafiz and others and made good use of many of their verses or parts thereof by incorporating them into the texture of his own compositions. The author observed that Iqbal was by far the finest writer of Persian poetry in that country and the Persian poet of his generation and expressed the hope that the new light shown by the great sage would serve as a gleaming beacon for the people of Pakistan on their path to glorious achievement that was in store for them.²⁰³

Moazed being an Iranian has correctly evaluated Persian poetry of Iqbal. Another expert, Rafiq Khawar while reviewing his Persian poetry, has observed that even his Urdu poetry has strong influences of Persian, which could be traced even from his earlier poems. Iqbal used such unique Persian words that had no precedent except in works of Bedil and Ghalib. Evaluating Persian works of Iqbal, Khawar observed that they are more comprehensive than his Urdu contributions and much profound in intellectual and technical aspects. Iqbal was the last great Persian poet of the Indian sub-continent who devised a unique diction for himself having all high-quality essentials of the preceding styles.²⁰⁴

A. S. Ahsan in his article, "Intuition and intellect in Iqbal's poetry" published in *The Pakistan Times* emphasizes that contrast between intellect and intuition plays a singularly important role in Iqbal's poetry. Ahsan argued that in fact the strain of love runs deep in his poetry and forms an integral part of his philosophy of 'khudi' or ego. Iqbal's philosophy of love is deeply influenced by Rumi. Like his illustrious forerunner, Iqbal believed in the attainment of immortality and freedom of the ego as the

²⁰² Abu Husain Ibn 'Abd Allah Ibn Hasan Ibn Ali Ibn Sina (980-1037); famous Muslim author, scientist, philosopher and *Tabib*. His medical books remained the chief treatises on medicine in Europe and Asia from 12th to the 17th century. Pubs. *al-Qanun Fi'l Tib*, *al-Shifa* and *al-Nijat*.

²⁰³ *Ibid*.

primary object of life; for this attainment could ultimately make man the supreme or perfect individual which is the ideal of all life. However, the poet had not cried down reason in categorical terms, and was fully conscious of the role of the intellect in life. In order to achieve the purpose of life intellect must come for the guidance of love. For it is beyond its capacity to undertake the hazardous mission of the conquest of environment, which is only possible through the passion of the soul or the creative madness symbolized by love.²⁰⁵

However, according to author, Iqbal classified reason into two compartments. He condemned the reason that was bereft of the emotion of life. Nevertheless, he approved of and felt positively enthusiastic about the reason steeped in the influence of love or faith. Against the latter, the poet fought a relentless crusade throughout his works. It was that form of reason which in his opinion bred skepticism and thus instead of fortifying self, exposed it to perpetual weakness.²⁰⁶

Ahsan elaborated that intellect and intuition are therefore not contradictory to each other; they have rather a complementary role to play in life. A harmonious blend of the two may create a new zest in life and invest it with a new glory. On what Iqbal lays special emphasis, however, is the fundamental value of love, because knowledge of reality is inherent in it. Reason becomes a part of love, if it is inspired with a frenzy or passion of life. Unaccompanied and unaided by love it may grope in darkness and confusion. Without love, intellect is bereft of the passion of creative wideness and it lacks the heroic courage to face the gravest perils. Intuition and intellect or love and reason though often arranged in opposite camps by Iqbal are not diametrically opposed to each other and in the final analysis of things, intellect; if it is endowed with the light of spiritual perception, become a part of love.²⁰⁷

²⁰⁴ Rafiq Khawar, *Iqbal ka Farsi Kalam: Aik Mutalah*, Lahore, Bazm-i-Iqbal, 1988, pp.2-12. For versified Urdu translation of selected Persian poems of Allama Iqbal, see Anjum Rumani, *Iqbal Ka Muntakhab Farsi Kalam*, Lahore, Iqbal Academy, 1999.

²⁰⁵ A.S. Ashsan, "Intuition and Intellect in Iqbal's poetry," *The Pakistan Times*, April 21, 1951.

²⁰⁶ *Ibid.*

²⁰⁷ *Ibid.*

Shaista Suhrawardy Ikramullah in her article, "A critical appreciation of poems," appeared in *The Civil and Military Gazette*, Karachi has discussed some more well-known poems of Iqbal such as 'Shikwah', 'Jawab-i-Shikwah', 'Sham-o-Shair', and 'Tulu-i-Islam'.²⁰⁸ She argued that Iqbal's object was to infuse life into beliefs and practices that had degenerated into mere formalism. He wanted Muslims to realize that it was not impossible to make good once again, that their glory was not outdated, but it could be recaptured, and he succeeded in convincing the Muslims of that. Therefore, no single factor contributed so much to the formation of Pakistan as Iqbal's poetry. He also created awareness of our shortcomings. He was merciless in stressing them as he had painted a most graphic picture of the worthlessness of the present day Muslims.²⁰⁹

Shaista concluded that Iqbal was a great poet and philosopher. His greatness consists in the perfect blending of poetry with philosophy, his imaginative and poetic genius matched his reformist and religious zeal. In Iqbal's poetry, the words and thought are welded into one and it is difficult to determine what is that which stirs the reader, the beauty of words or the nobility of thought as it is impossible to separate them. It is as if the red-hot fire of his imagination had melted the gold of his philosophy and fashioned from it jewels of unsurpassable magnificence, she concluded.²¹⁰

Ahmed Khalid Omar, in his article, "Iqbal's practical ideal" printed in *The Civil and Military Gazette*, Karachi has surveyed some major aspects of Iqbal's philosophy. He observed that world renowned philosophers failed to impress him. He gave them their due. He felt a superiority complex, because he had mastered the Book of God (All knowing) and the Traditions of the Holy Prophet (SAW) (The ideal man of all times). Iqbal ruthlessly condemned various philosophies and existing social regimes whose relentless destruction must precede a healthy reconstruction of the society.²¹¹

²⁰⁸ For a critical study of these poems, see Abdul Mughni, *Iqbal ka Nazam-i-Fun*, Lahore, Iqbal Academy, 1990, pp.210-284; and Muhammad Hamadani, *Iqbal: Fikr-o-fan Kay Aianay Main*, Lahore, Iqbal Academy, 1995, p.61,118.

²⁰⁹ Shaista Suhrawardy Ikramullah, "A critical appreciation of poems," *The Civil and Military Gazette*, Karachi, April 21, 1951.

²¹⁰ *ibid.*

Giving an analysis of Iqbal's main ideal, the author observed that Iqbal's ideal individual, who receives light from the Ultimate Reality, is one who willingly makes his limited free will completely subservient to the unlimited will of God. The strongest urge of such an individual is to attain the maximum possible amount of Divine qualities, to be nearest to him. The ideal of an individual should be to attain moral and spiritual progress keeping in view the personality of the Holy Prophet (SAW) as his goal of life, which is the only destination wherein he can achieve the bliss of Divine pleasures. The ideal individual life in this material world is one, which exactly conforms to the principles laid down in the Quran and explained theoretically in the Holy Prophet's traditions and practically in the Holy Prophet's life. The educational and moral training of an individual would be based on the Quran where in are prescribed the ideal standards of all aspects of life.²¹²

Ahmad Khalid Omar has rightly observed that one of the prominent features of Iqbal's life and thought was his deep love and respect for the Holy Prophet (SAW) and an instant push to follow his footprints. Supporting his observations, Muhammad Tahir Farooqi observes that Iqbal was so overwhelmed with the love of the Holy Prophet (SAW), that when there was a mention of his name, tears started rolling down his cheeks. Likewise, whenever he talked about any aspect of his life, he talked in such an easy, comprehensive, and pleasant manner that every body got convinced of his towering personality. Farooqi argues that Iqbal's *mard-i-momin* who has *khudi* and moulds his life on the pattern of living of the Holy Prophet (SAW), conquers the universe and discloses all secrets of life.²¹³

Sayeedul Haq in his contribution, "Iqbal: The poet of tomorrow" published in *The Morning News* has pointed out some instances of greatness of Iqbal. He believes that Iqbal's poetry is an amalgam of mysticism and philosophy combined with dynamism. He gave the clarion call to oriental nations to liberate them from the

²¹¹ Ahmed Khalid Omar, "Iqbal's practical ideal," *The Civil and Military Gazette*, Karachi, April 21, 1951.

²¹² *Ibid.*

thralldom of the West. The author concluded that, 'we are too near Iqbal to assess his true greatness'.²¹⁴

A. K. Naqvi, in his article "Iqbal's conception of 'self'" which appeared in *The Civil and Military Gazette*, Karachi, has stressed that according to Iqbal, ego or self is the essence of everything that exists. It is invisible, indivisible, timeless, and unique. It is immortal because it is above time and space. All that we see in the world is the manifestation of ego or self. The positive ideal for which ego strives to achieve is love. Iqbal's love combines both *Faqr (Bezari az Ghairullah)* and *Ishq (Qurb-i-Illahi)*, *Jihad* and devotion. Both are interdependent component parts of true love that is so essential for the perfection of self. God reveals his will to most developed and perfect ego and in obedience to such a high personage, consists the progress of humanity. Obedience to him is really obedience and submission to God and love of such a perfect ego is identical with the love of God. That is why Iqbal has such a fervent love for the Holy Prophet (SAW) who is the embodiment of the true perfection of humanity.²¹⁵

Naqvi further elaborated that ego or self is not an isolated being, it cannot attain its goal without coming into contact with other individuals. In fact, self-assertion of ego is realized only by forgoing our individualism for the higher good of society. The individual ego, therefore, is not perfect unless it identifies itself with the larger ego of society. In this context, Iqbal has dealt with 'self' and 'selflessness' in a masterly way in his *Asrar-i-Khudi* and *Rumooz-i-Bekhudi*.²¹⁶

Ziauddin Ahmed in his article, "Iqbal as an artist" which appeared in *The Civil and Military Gazette*, Karachi, declared that Iqbal's poetry is a gospel of revolution, a source of new life and an inspiration for noble action. Iqbal is an artist as well as a poet

²¹³ Muhammad Tahir Farooqi, *Iqbal aur Mahabbat-e-Rasul (SAW)*, Lahore, Iqbal Academy, 1995, pp.5-81. Also, see Syed Nur Muhammad Qadri, *Milad Shareef aur Allama Iqbal*, Lahore, Majlis-i-Khudam-i-Islam, 1994.

²¹⁴ Sayeedul Haq, "Iqbal: The poet of tomorrow," *The Morning News*, April 22, 1951.

²¹⁵ A. K. Naqvi, "Iqbal's conception of 'self,'" *The Civil and Military Gazette*, Karachi, April 22, 1951. For a brief survey for Iqbal's fervent love for the Holy Prophet (SAW), see Rafiuddin Hashmi, *Allama Iqbal aur Mir-i-Hijaz (SAW)*, Lahore, Bazm-i-Iqbal, 1994.

²¹⁶ *Ibid.*

of nature. The author believes that Iqbal has the eye of an artist and interprets all the fine shades of colour in nature. He is a minute observer of its doings and a keen student of its manifestation. Clouds, stars, mountains, trees, flowers and streams attract his imagination most. He catches a glimpse of the landscape, an outlined of the mountain peak or a momentary gleam of the sea and straight way busies himself with his impressions. His imaginative impressions are remarkable and superb. He transfers his own mental and emotional states to the object he describes and reflects his own personality. One is led into nature by the poet as a background for expressing the philosophy of life. As a descriptive painter Iqbal stands supreme. Command of language, choice of diction and fertility of imagery are his distinctive features. The poet does not rest content with the externals of nature only. He finds joy, peace, and tranquility in everything. Nature lives in calmness and serenity beneath the out ward rage and fury of the elements.²¹⁷

The Pakistan Times, also published the extract of another radio broadcast of M. D. Taseer relayed from External Services of Radio Pakistan under the caption, "Iqbal's conception of perfect man," stressing that his philosophy is the thinking of life and his conception of the perfect man is embodiment of his whole idea of life.²¹⁸

S. N. Bakar, in his article, "Iqbal and the modern age: Its culture is target of his attack," published in *Dawn* has surveyed Allama Iqbal's views about western thought and culture and has concluded that Iqbal is a solitary example of modern thinkers who had not fallen a prey to that illusion. Moreover, having seen through the hollowness of the modern civilization, his aversion from sordid materialism did not push him into the lap of mysticism. He postulates that the emergence of positive and constructive truths can only come about when there is a judicious blending of both intellect and faith, namely, when there is a complete coordination and cooperation between the conquest of

²¹⁷ Ziauddin Ahmed, "Iqbal as an artist," *The Civil and Military Gazette*, Karachi, April 21, 1951. Allama Iqbal's ideas about nature have very explicitly discussed by Yousaf Hussain in his marvelous book *Ruh-i-Iqbal*. For details, see Yousuf Hussain Khan, *Ruh-i-Iqbal*, Lahore, Aina-i-Adab, 1984, pp.45-57.

²¹⁸ M. D. Taseer, "Iqbal's conception of perfect man," *The Pakistan Times*, April 21, 1951. For further elucidation of this idea, see Abdul Khaliq, "Iqbal's concept of the 'Perfect Man'," *Iqbal Review*, Vol. XXV, No.1, April 1984, pp.47-57.

the forces of nature and the fundamental and positive values. This in short, was the revolution, which that 'modern rebel' against his age desired to bring about.²¹⁹

The phenomenon of 'culture' as emphasized by S. N. Bakar, has an important place in Iqbal's thought and ideas. Especially in the context of Muslims, its importance becomes manifold. A. R. Anjum argues that for Iqbal, the Muslims required a culture, which could fuse them and fortify their energies into one inseparable whole. Only the two essential ideas of Islamic faith, the unity of God, and the finality of the prophethood could provide this. If the Muslims had solid faith in these basic ideas, their institutions, codes and customs, as well as the works of art could be shaped uniquely and homogeneously. Anjum has pointed out that Iqbal had solid belief that only by reverting to their magnificent religious sources, the Muslims could recapture their dominance over all the other non-Muslim forces in the world.²²⁰

Khalifa Abdul Hakim in his article "Time and Space in Iqbal's philosophy," appeared in *The Pakistan Times* has discussed his views on this intriguing problem of philosophy and science. The author argued that Iqbal felt that the problem was vital even for religion and a correct attitude towards this issue would make fundamental differences in life's attitudes. Iqbal believed reality to be dynamic and creative. He asserted that for human culture the attitude towards time and space is a question of life and death. According to Iqbal, time is a psychological or spiritual reality and without time, movement is not possible. A spiritual reality like time is an invisible life urge, which would lose its reality by atomization. Iqbal tried to follow the greatest modern thinkers in science and philosophy as it was possible for a philosopher-poet who was neither a scientist nor a mathematician.²²¹ He was greatly impressed by Einstein's

²¹⁹ S.N. Bakar, "Iqbal and the modern age: Its culture is target of his attack," *Dawn*, April 22, 1951.

²²⁰ A. R. Anjum, "Iqbal and Muslim culture," in I. R. Arsh Siddiqui and A. B. Ashraf, eds., *Iqbal and Quaid-i-Azam*, Multan, University of Multan, n.d., pp. 87-88.

²²¹ Besides devoting his energies in understanding some complex themes of Time and Space, Iqbal also urged others for a deeper study of Muslim scientific heritage. For instance, in his presidential address delivered at the Arabic and Persian section of the Oriental Conference, Lahore session, 1928 he urged for a deeper study of the Muslim scientists and introduced the modern scholars to the themes and contents of al-Hamadani's tractate on time and space. For details see al-Hamadani, *Ghayat al Imkan fi Dirayat al Makan*, translated by A. H. Kamali, Karachi, Iqbal Academy, 1971, pp.a-i.

theory of relativity.²²² As a religious thinker, Iqbal was pleased that Einstein had successfully destroyed classical materialism by making matter and energy convertible into one another. Iqbal thought that Einstein had paved the way for a spiritual conception of existence by making matter reducible to energy.²²³

About the question of time, Abdul Hakim pointed out that Iqbal is almost in perfect agreement with Bergson who believes that life is a creative urge and scientific or mathematical time is an aspect of matter and space. Iqbal identified Allah with the evolutionary, creative urge of existence whose essence is time, which is surely spiritual and has no reference to space or matter that are secondary, phenomenal aspects of the original time movement. Iqbal says that Islam wanted the Muslims to identify themselves with this creative urge.²²⁴

Abdul Hakim's contention that Iqbal was almost in ideal accord with Bergson on the problem of time is perhaps not correct. Riffat Jehan points out that despite much resemblance between their ideas, there are certain noteworthy differences also. For instance, Bergson denies the teleological nature of reality on the ground that it makes time unreal. Iqbal points out that this opposition only holds well so long as the teleology means the acting out of a plan in view of a President-determined intention. In Iqbal's view, Bergson's mistake was that he over looked the forward-looking features of consciousness which makes it teleological. Likewise, according to Iqbal, Bergson was incorrect in that he believed pure time as preceding the person, of whom alone both pure duration and *elan vital* can be predicted.²²⁵

Qutubuddin Ahmed, in his article "Iqbal's crusade against sufism," appeared in *The Civil and Military Gazette*, Karachi has tried to emphasize that Iqbal put

²²² Iqbal's deep interest in Einstein's ideas is evident from the fact that in his personal collection, out of 520 books in English, seventeen books were on Einstein's theory of relativity. M. Saeed Sheikh has pointed out that on no other subject, thinker or school of thought, there were so many books. For details, see M. Saeed Sheikh, "Allama Iqbal's interest in the sciences," *Iqbal Review*, Vol.30, No.1, April-June, 1989, pp.29-44.

²²³ Khalifa Abdul Hakim "Time and Space in Iqbal's philosophy," *The Pakistan Times*, April 21, 1951.

²²⁴ *Ibid.* For an excellent survey of Allama Iqbal's concept of time and space, see Burhan Ahmad Faruqi, "Iqbal ka Tasawwar-i-Zaman wa Makan," *Iqbal Review*, Vol. II, No.4, January, 1971, pp. 39-49.

his best to replace sufism. His life had been spent in waging war against sufistic influences and his discourses and references to the principles of sufism in his works, as such, are only academic. The author argues that Islam essentially is a religion of action and Iqbal is its true exponent.²²⁶ He maintains that Iqbal's indebtedness to Rumi is beyond dispute; but it is more in the form of mental exercise. Iqbal has had to master the philosophies against which he had to wage a life long war; and none could be a better teacher than Rumi so far as sufism was concerned. Iqbal has learnt many other things from Rumi, but it could not be said that he became a *murid* of Rumi in sufism.²²⁷

Qutubuddin's ideas seem to be very exaggerated and biased. Annemarie Schimmel has pointed out that in spite of his harsh disapproval of numerous features of the *sufi* practice, Iqbal was much conscious of the deep insight of some of the mystic leaders, as apparent from his psychological observations made in the *Reconstruction*. She has also pointed out that Iqbal was fond of reading their works or to make use of some of their ideas, as when he asked for a work by Muhammad Ghus Gwaliori (d.1564) while writing *Javid Namah*. Schimmel has emphasized that for his judgment against the profligacy of sufism and its lack of crucial vitality as voiced especially during the period of the *Asrar* and *Rumz* and in the letters written during those years of World War I, did not hide the fact that the 'wise men of the East' were more significant for Iqbal than Europeans. In that context, Schimmel had referred to Allama Iqbal's respect for Data Ganj Bakshk (d.1071) and Khawaja Nizamuddin Auliya (d.1325). She also mentioned that Iqbal had insisted Khawaja Hasan Nizami to be present at the annual *Urs* of Baba Farid (d.1265) in Pakpattan in May 1931 in order to get in touch with mystically inclined celebrities to bring about a spiritual revitalization of Islam.²²⁸

²²⁵ Riffat Jehan Dawar Burki, "Iqbal and Bergson: Concept of Time," *Iqbal Review*, Vol. XII, No.1, April 1971, pp. 6-11.

²²⁶ Qutubuddin Ahmed, "Iqbal's crusade against sufism," *The Civil and Military Gazette*, Karachi, April 21, 1951. For arguments against Qutubuddin thesis and a survey of Iqbal's practical relations with mystics, see Chaudhry Nemat Ali Kaukab, "*Allama Iqbal aur Punjab Kay Sufia*", Unpublished M. Phil Iqbalist thesis, Allama Iqbal Open University, 1992.

²²⁷ *Ibid.*

²²⁸ Annemarie Schimmel, "Iqbal in the context of Indo-Muslim mystical reform," in Heransgegeben von Wolfgang Kochler, *Muhammad Iqbal and the Three Realms of the Spirit*, Hamburg, German Pakistan Forum, 1977, p.99. For further details, see Syed Noor Muhammad Qadri, "*Allama Iqbal ki Aqeedat Sufiyay Azzam say*," *Iqbal Review*, Vol. 24, No. 4, January, 1984, pp.1-52.

Mazharuddin Siddiqi has also pointed out that Iqbal rejected the observation put forward by the orientalists, like Von Kremer, Dozy, Marx and Nicholson who discover the foundation and expansion of Islamic mysticism to purely non-Islamic basis by arguing that “no idea can seize a people’s soul unless, in some sense, it is the people’s own.”²²⁹ Likewise, Maikash Akbarabadi has also proved that Iqbal only opposed those versions of mysticism, which preached non-action, and led to idleness and stagnation, otherwise his works are full of praise of true *sufis*.²³⁰ It may be pointed out that Iqbal himself intended to write a history of mysticism to elaborate his point of view but could only write first few chapters and his endeavor remained uncompleted. A close study of these chapters reveals that he was not against mysticism itself, but some of its manifestations, which have no links with Islam.²³¹ It is worth mentioning that Iqbal’s father was deeply attached with *sufi* tradition and Iqbal had himself described that since the age of four, he got familiar with Ibn-i-Arabi’s teachings.²³² Moreover, Iqbal himself was a follower of *Qadria* order of sufism, as admitted by him at several places.²³³

Mumtaz Hasan in his article, “Iqbal and sufism,” appeared in *The Civil and Military Gazette*, Karachi has adopted a more balanced view than Qutbuddin’s version. He believes that wherever Iqbal has opposed sufism, it is that aspect of it which debars Muslims from initiative and the power of struggle in life, otherwise as regards, the religious or psychological experience of *sufis*, which he considers to be only way of discovering the ultimate reality, he remained with the *sufis* all through his life. The author argues that Iqbal was a poet of action and was opposed to speculative philosophy and the major part of sufism had always remained a speculative philosophy. The author

²²⁹ Muhammad Iqbal, “*Development of Metaphysics in Persia*,” Lahore, Sh. Muhammad Ashraf, 1959, p.176. Quoted in Mazharuddin Siddiqi, *Concept of Muslim Culture in Iqbal*, Islamabad, Islamic Research Institute, 1983, p.48.

²³⁰ Maikash Akbarabadi, *Naqd-i-Iqbal*, Lahore, Aiyana-i-Adab, 1970, p.269.

²³¹ Zaib-un-Nisa, *Iqbal ki Urdu Nasr: Aik Mutalah*, Lahore, Iqbal Academy, 1997, pp.43-64. For text of Allama Iqbal’s incomplete book on mysticism along with explanatory notes, see Sabir Kaloorvi, ed., *Tarikh-i-Tasawwuf*, Lahore, Maktabah-i-Tameer-i-Insaniyat, 1985.

²³² Sohail Bukhari, *Iqbal: Aaik Sufi Shair*, Lahore, Maktabah-i-Asloob, 1988, p.146.

²³³ For details, see Sahibzada Shabiar Kamal Abbasi, *Ruhaneet-i-Iqbal*, Gujranwala, Abbasi Publications, 1994; —, *Bait-i-Iqbal*, Gujranwala, Abbasi Publications, 1994; Muhammad Iqbal Anjum, *Allama Iqbal Ka Ruhani Muqam*, Gujranwala, Madinah Kitab Ghar, 2001.

points out that in so far as Rumi shared his views with Ghazali (1058-1111)²³⁴ and removed the conflicts between Islam and sufism, Iqbal is with him. However, when Rumi parts his way with Ghazali in declaring the immanent conception of God and the co-existence of matter with the spirit, Iqbal wittingly enough leaves him above since he was firmly convinced of the Transcended concept of god.²³⁵

Another point that is worth mentioning while evaluating Iqbal's concept of mysticism, is the fact that besides having a spiritual environment since his childhood, he had thoroughly surveyed fundamental literature written on mysticism. Particularly, during his research for Ph. D thesis, Iqbal had especially read Persian mystic works, which played an important role in reshaping his intellectual and practical attitudes towards mysticism.²³⁶ In fact, he was one of the rare personalities of his age who had the knowledge of both practical and theoretical aspects of sufism.

The Sind Observer published Ziauddin Ahmed's article "Iqbal's philosophy and message," in three installments. In his contribution, while declaring Iqbal as one of the most outstanding and pre-eminent *sufi* poets, Ziauddin surveyed various stages in the development of Iqbal as a philosopher and *sufi*. Pointing to the basic factor in his poetry, the author says that like a great philosopher, Iqbal's mind and soul are replete with love. He believes in the efficacy of Eternal Love. To him love is life and life is love. It is a beacon light, which guides him along the path full of darkness. The poet thinks that with love, hope, action, self-realization, and self-affirmation we can reach the goal and catch the flashes of Truth.²³⁷

On May 7, 1951 *The Pakistan Observer* published an article contributed by Siddique Ahmed entitled, "Dr. Iqbal's philosophy of life," in which he has thrown light on some philosophical thought of Allama Iqbal. Siddique argued that in Iqbal the

²³⁴ Abu Hamid al-Ghazali (1058-1111); one of the greatest Muslim thinkers who immensely contributed to the social, cultural, political, ethical and metaphysical outlook of other Muslim thinkers.

²³⁵ Mumtaz Hasan, "Iqbal and sufism," *The Civil and Military Gazette*, Karachi, April 21, 1951.

²³⁶ Quoted in Abu Saeed Nuruddin, *Islami Taswaf aur Iqbal*, Iqbal Academy, 1995, p.223. Also see, Manzoor Ahmad, "Metaphysics of Persia and Iqbal," *Iqbal Review*, Vol.12, No.3, October, 1971, pp.99-117.

ultimate goal of reality is the evolution of the self to the ideal of perfect man. He describes the characteristic of his perfect man in *Asrar-i-Khudi* under the title 'Divine Vicegerency'. He describes him as the creator of new values as the upholder of goodwill and love among humanity, who will restore peace to the world. He is the complete ego, the goal of humanity. However, unlike Nietzsche's super man he is not beyond law. Iqbal regards him as the executor of the command of Allah in the world. He is the representative of Allah on Earth. He must control himself, his body, and his passions. He must be an original thinker and reformer. He does not adapt himself to environment but will mould the world. He feels joy in a life of danger and adventures for thereby he finds a great scope for the expression of his creative powers.²³⁸

The author elaborated that Iqbal is one of the greatest of the vitalists who called the Muslims to regeneration telling them to fight with odds by the integration of themselves. He re-asserted the needs of religion with regard to the problems of his age. It is really by straining for becoming a perfect man or following the ideals of the perfect man, Muslims could regenerate and can rise from decay and degeneration, the writer concluded.²³⁹

In rest of the year 1951; news related with Allama Iqbal continued to appear occasionally. In its issue of June 3, 1951, *The Pakistan Times* informed that the Iqbal Academy, Lahore had been renamed as Bazm-i-Iqbal.²⁴⁰ On September 21 1951, *The Civil and Military Gazette*, Karachi published English translation of an extract of Allama Iqbal's poetry under the caption 'Revival of Islam' without giving the name of the translator.²⁴¹ On September 29, 1951, *The Civil and Military Gazette*, Karachi informed that the original report of the National Anthem Committee of the Constituent Assembly of Pakistan was likely to be presented to the Assembly during its next session. The report revealed that an attempt was made that a suitable poem be selected from the poetical works of Iqbal. A similar attempt had been made before the committee finalized

²³⁷ Ziauddin Ahmed, "Iqbal's philosophy and message," *The Sind Observer*, April 21, 24 and 25, 1951.

²³⁸ Siddique Ahmed, "Dr. Iqbal's philosophy of life," *The Pakistan Observer*, May 7, 1951.

²³⁹ *Ibid.*

²⁴⁰ "Iqbal Academy renamed," *The Pakistan Times*, June 3, 1951.

its report, but had proved unsuccessful. The paper informed that this time also, it did not likely appear that a suitable poem from the poetical works of Iqbal would be selected as the national anthem of the country, because the poetry of Iqbal was written under 'different circumstances' and 'in different conditions'.²⁴²

During 1951, reporting of Iqbal Day activities remained the focus of attention of the English dailies. Majority of news items, all editorials and except one, rest of the articles appeared on the eve of Iqbal Day. It seems that observation of Iqbal Day on April 21 had acquired status of a mere annual ritual and during rest of the year, no serious effort was made to understand and disseminate message of Iqbal. However, standard of majority of articles appeared in 1951 was quite up to the mark and they explored all the major events of life and works of Allama Iqbal. In this respect, the contributions of Shaukat Ali, Azhar Qadri, Farid S. Jafri and A. S. Ahsan are worth mentioning.

²⁴¹ "Revival of Islam," *The Civil and Military Gazette*, Karachi, September 21, 1951.

²⁴² "Search for national anthem: Iqbal's poetry out of date for the purpose?" *The Civil and Military Gazette*, Karachi, September 29, 1951.

The press coverage of activities concerned with Allama Iqbal during 1952 began on January 2, 1952, when *The Civil & Military Gazette*, Karachi published English translation of two poems of Allama Iqbal in prose attempted by G. Ahmed. One poem entitled 'A prayer' was taken from *Zuboor-i-Ajam* while the other 'Gabriel and Satan' was chosen from *Bal-i-Jibril*.¹

On January 9, 1952, *The Civil & Military Gazette*, Karachi published an article contributed by Javid Iqbal under the caption "Iqbal and Nietzsche." In this attempt, Javid has drawn a comparison between ideas of Allama Iqbal and Nietzsche. He argued that Iqbal's name had more than once been closed in brackets with that of Nietzsche for the superficial resemblance in their moral philosophies. Iqbal's conception of 'perfect man' had often been confounded with Nietzsche's superman, and his stress on 'conflict' as a necessity in life, has been wrongly identified with the German thinker's 'acquisition of power'.²

Javid further argued that there was no denying the fact that Iqbal was influenced by Nietzsche but in no way, he was a counterpart of the German philosopher. 'Conflict' as a necessity of life for Iqbal had an ethical significance. It had nothing to do with Nietzsche's doctrine of 'acquisition of power.' Extensively quoting from both the philosophers, Javid has effectively proved that Iqbal's ideas were completely different from those of Nietzsche's thought.³

Other Iqbal scholars support Javid's ideas also. Muhammad Maruf observes that notwithstanding his admiration of Nietzsche for his eager visualization and blazing heart, Iqbal subjects his philosophical system, particularly his thought of the superman, to condemnation mostly due to his materialistic explanation of historical forces and his misconceived idea of time; his deviation of self as a fact and his denial of

¹ G. Ahmad, "Two poems of Iqbal," *The Civil & Military Gazette*, Karachi, January 2, 1952.

² Javid Iqbal, "Iqbal and Nietzsche," *The Civil & Military Gazette*, Karachi, January 9, 1952.

³ *Ibid.*

immortality and the hereafter; his mechanistic outlook of evolution which he envisaged as an Eternal Recurrence and his failure to realize the true implication of his own vision. According to Maruf, Iqbal epitomizes Nietzsche's total failings in the lack of proper spiritual supervision and attributes this to his academic progenitors like Kant and western way of life.⁴

A news item appeared in *The Civil & Military Gazette*, Karachi on January 16, 1952 which revealed that the first installment of fifteen books on Iqbal and his poetical works for distribution to American universities had been dispatched by the Iqbal Society to the USA. The paper pointed out that requests had recently been received by the Iqbal Society from American societies and universities for literature on Iqbal and his influence in the shaping of Pakistan.⁵

All English newspapers of Pakistan were full of material related with Iqbal during the month of April due to Iqbal Day falling on April 21. *The Pakistan Times* in its issue of April 3, 1952 stated that Iqbal Day was observed in Sargodha on April 2 under the auspices of Bazm-i-Adab, Government College, Sargodha. Abul Lais Siddiqi (1916-1994)⁶, Ebadat Bareilvi, Syed Hasan Abadi and Syed Viqar Azeem (1910-1976)⁷ read papers on the life and works of the celebrated poet. In the evening a big 'mushaira' was held in which prominent poets of the province, including Sufi Tabassum (1899-1978)⁸ participated.⁹

⁴ Muhammad Maruf, "Iqbal's criticism of Nietzsche," *Iqbal Review*, Vol. XXIII, No.3, October, 1982, pp.43-44.

⁵ "15 [fifteen] books on Iqbal sent to US," *The Civil & Military Gazette*, Karachi, January 16, 1952.

⁶ Abu Lais Siddiqi (1916-1994); critic, researcher, educationist; lecturer, Urdu Department, Oriental College, Lahore; Chairman, Department of Urdu, Karachi University; chief editor, Board for Advancement of Urdu. Pubs. *Lakhnu ka Dabistan-i-Sha'iri*; *Kuliat-i-Mushaffi*; *Aaj ka Urdu Adab*; *Ghazal aur Mutghazalain*; *Tarikh Zaban-o-Adabiat-i-Urdu*; *Tarikh-o-Asul-i-Tanqid*.

⁷ Syed Viqar Azeem (1910-1976); writer, critic, translator, researcher, educationist, Iqbalist; supervisor, Publication and Translation Department Punjab University, Lahore, 1960-70; Chairman Urdu Department, Oriental College, 1965-67; Pubs. *Fan Afsanah Nigari*; *Dastan say Afsaney Tak*; *Naya Afsanah*; *Hamrai Dastanain*; *Hamari Afsanay*; *Iqbal Batur Sha'air-o-Falsafi*; *Fun aur Funkar*; *Agha Hashr aur Unkay Daramay*; *Iqbaliat ka Tanqidi Ja'izah*, *Iqbal—Muasireen ki Nazar Main*.

⁸ Sufi Ghulam Mustafa Tabassum (1899-1978); poet, writer, critic, educationist, translator, Iqbalist; lecturer Government College, Lahore; editor, weekly *Lail-o-Nahar*, Lahore; Chairman Pakistan Arts Council; Vice President Iqbal Academy, Pakistan. Pubs. *Anjuman*; *Naqsh-i-Iqbal*; *Sara-i-Pardah-i-Aflak* (translation of *Javid Namah*), *Sad Sher-i-Iqbal*.

⁹ " 'Iqbal Day' in Sargodha," *The Pakistan Times*, April 3, 1952.

On April 4, 1952, *The Pakistan Times* published the Iqbal Day programme issued by the Secretaries of the Central Iqbal Committee. The programme included recitation of the Quran at the poet's mausoleum in the dawn, followed by a *maqalat* session at the YMCA Hall in the morning to be presided over by M. Raziuddin Siddiqi, Director of Research, Peshawar University and a public meeting outside Mochi Gate in the evening. The paper further informed that the Committee was also arranging through its affiliated branches the celebration of Iqbal Day at centers other than Lahore on different dates. It was being done to make it an 'Iqbal week', the paper concluded.¹⁰

The Pakistan Times in its issue of April 6, 1952 informed that under the auspices of the Bazm-i-Fikr-o-Adab Montgomery, Iqbal Day would be celebrated on April 19, 1952, at the stadium ground. According to report, M. Raziuddin, Syed Abid Ali Abid, Hameed Ahmed Khan and Agha Haider, would deliver speeches on the philosophy and poetry of Allama Iqbal. After that, a '*mushaira*' would be held in which prominent poets would recite their verses.¹¹

The Pakistan Times in its issue of April 7, 1952, informed that a public meeting under the presidentship of the Punjab Governor I. I. Chundrigar would be held in Huzuri Bagh, Lahore, near Allama Iqbal's tomb, on the morning of April 21 in connection with the observance of Iqbal Day. Mian Mushtaq Ahmed Gurmani (1905-1918)¹², Minister for Interior, would be the principal speaker at the meeting. During the few minutes silence, a RPAF plane would fly overhead and shower flowers on the Iqbal's grave. The paper further informed that a meeting would be held in the University Hall where papers would be read on the life and works of Iqbal. Ch. Muhammad Ali (1905-

¹⁰ " 'Iqbal Day' in Lahore on April 21," *The Pakistan Times*, April 4, 1952.

¹¹ " 'Iqbal Day' in Montgomery," *The Pakistan Times*, April 6, 1952.

¹² Mushtaq Ahmad Gurmani (1905-1918); politician and worker of Pakistan movement; President, Zamindars' Association, Muzaffargarh District, 1925; nominated member, Muzaffargarh District Board, 1926; member Punjab Legislative Assembly 1930, 1937; Parliamentary Secretary, Education and Health, Punjab 1937-42; Director, Publicity and Recruitment, Government of India, 1942-45; Director General, Resettlement and Employment, Government of India, 1945-47; delegate to International Labour Conference Montreal, 1946; Prime Minister Bahawalpur State 1947; Central Minister for Kashmir Affairs, 1950-51; Central Interior Minister 1951-54; Governor Punjab, 1954-55; member, Pakistan Constituent Assembly, 1955-56; Governor West Pakistan, 1955-57.

1980)¹³, Minister for Finance and Abdul Wahab Azzam would participate in the meeting.¹⁴

The Pakistan Times in its issue of April 8, 1952 informed that the Majlis-i-Adab, Lahore would observe Iqbal Day on April 20, 1952 by holding two sessions in the Town Hall, Lahore. The morning session would be presided over by Khawaja Dil Muhammad in which prominent writers and poets would read papers and recite poems on the ideology of Iqbal. Muhammad Baqir, Ahmed Nadeem Qasimi (b.1916), Ebadat Barelvi, Salahuddin Ahmad, Sufi Tabassum and Qateel Shifai were prominent among those who would speak on the occasion. In the evening session, which would be presided over by Justice S. A. Rahman, a *mushaira* would be held in which well known poets of the province were expected to participate. The daily also gave additional information about the Iqbal Day public meeting being held under the auspices of the Central Iqbal Committee, outside Mochi Gate, Lahore in the evening of April 21, 1952. Quoting a statement issued by Agha Shorish Kashmiri (1917-1975)¹⁵ and Khawaja Abdur Rahim, Secretaries of the Committee, the paper informed that the meeting would be presided over by Chaudhry Ghulam Abbass and A. R. Sagar and Raja Hasan Akhtar would speak on the occasion.¹⁶

On April 12, 1952, *The Pakistan Times* published a press release issued by United States Information Service (U.S.I.S.) stating that the VOA's Urdu language section would celebrate 'Iqbal week' beginning on April 20. Throughout the week, readings from the poetry of Iqbal were planned including quotations from *Asrar-i-Khudi* and *Bang-i-Daru*. In addition, the VOA's commentator Farid Ahmad would present

¹³ Chaudhry Muhammad Ali (1905-1980); economist, civil servant, politician, lecturer, Islamia College, Lahore, 1927-28; joined the Indian Audit and Accounts Service, 1928; Accountant General, Bahawalpur State, 1932-36; Secretary to the Finance Member, Government of India, 1936; Deputy Financial Advisor, Government of India, 1939; member, Steering Committee Partition Council, 1947; Chief Adviser to Interim Finance Minister of India, 1946, Secretary General Government of Pakistan, 1947-51; member, Constituent Assembly, 1951-56; Finance Minister, 1951-55; Prime Minister of Pakistan, 1955-56; founder-President Nizam-i-Islam Party, Pubs. *Emergence of Pakistan; Task before Us*.

¹⁴ " 'Iqbal Day' in Lahore," *The Pakistan Times*, April 7, 1952.

¹⁵ Agha Abdul Karim (Shorish Kashmiri) (1917-1975); journalist, orator, poet, writer, editor weekly *Chittan*, Lahore. Pubs. *Pas-i-Diwar-i-Zindan; Muut say Wapasi; Iqbal Paimabr-i-Inqilab; Syed Attaullah Shah Bukhari; Shab Jaay Keh Man Budum; Maulana Zafar Ali Khan*.

¹⁶ " 'Iqbal Day' plans for Lahore," *The Pakistan Times*, April 8, 1952.

commentaries based upon the writings of Iqbal. These commentaries would feature messages from American scholars familiar with Iqbal's work, which Farid Ahmed would present with Urdu translations. Among the subjects planned for the commentary, services were 'Iqbal and the spiritual crisis' and 'Iqbal as a bridge between East and West'. In concluding Iqbal week, the VOA planned to hold a *mushaira* on April 27.¹⁷

The Pakistan Times in its issue of April 13, 1952 informed that the Iqbal Day would be celebrated at Lodhran under the auspices of Bazm-i-Iqbal, Lodhran. According to the programme, a public meeting would be held in which Moulvi Islam-ud-Din, MLA, and Syed Alamdar Hussain, MLA, President District Muslim League, Multan would deliver speeches on the life of Allama Iqbal.¹⁸ On April 15, 1952, *The Pakistan Times* again repeated the Iqbal Day programme planned by Majlis-i-Adab at Lahore.¹⁹ On April 16, 1952, *The Pakistan Times* informed that the Iqbal Association, Dera Ismail Khan, was preparing to observe Iqbal Day in a befitting manner. As per arrangements, a procession would be taken out in the morning and speeches would be made. In the evening, there would be a debate on 'Iqbal and his philosophy of *Jihad*' and at night, a local '*mushaira*' would be held in the Government High School premises.²⁰

The Pakistan Times informed in its issue of April 18, 1952 that Kailash Nath Katju, the Indian Home Minister would address the Iqbal Day meeting organized by the Pakistan High Commission in India in which prominent Indian poets viz., Talok Chand Mahroom, Jagananth Azad and Pandit Hari Chand Akhtar were expected to participate.²¹ In another news item published on same day, *The Pakistan Times* while reporting about finalization of arrangement of Iqbal Day meeting being held under official patronage at Lahore revealed that ten public processions would be taken out on 'Iqbal Day'. These processions, after marching through various parts of Lahore, would converge at Hazuri Bagh and join the public meeting, which was being held under the presidentship of the the Punjab Governor. It was further stated that an aeroplane of the

¹⁷ " 'Voice of America' to celebrate Iqbal week," *The Pakistan Times*, April 12, 1952.

¹⁸ " 'Iqbal Day' plans for Lodhran," *The Pakistan Times*, April 13, 1952.

¹⁹ " 'Iqbal Day' plans for Lahore," *The Pakistan Times*, April 15, 1952.

²⁰ " 'Iqbal Day' plans for D.I. Khan," *The Pakistan Times*, April 16, 1952.

RPAF laden with several mounds of rose petals, would fly from the aerodrome and circling over a public meeting, would shower its load on Allama Iqbal's grave.²²

The 14th death anniversary of Allama Iqbal was celebrated with great fervor through out the country and abroad in 1952 which was efficiently covered by the English newspapers of Pakistan and a number of articles, editorials and news items appeared on the occasion which are described here. On April 20, 1952 a meeting was organized by the Majlis-i-Adab, Lahore to celebrate Iqbal Day under the presidentship of Khawaja Dil Muhammad. Salahuddin Ahmed, while speaking on "Iqbal's concept of *millat*," said that he never confined his connotation of *millat* to the four corner of Islamic society, but extended its significance to humanity at large.²³ Muhammad Baqir, read out an article entitled '*Bal-i-Jibril par aik nazar*'. Ebadat Bareilvi spoke on '*Iqbal ki Insan Dosti*' while Ahmed Nadeem Qasimi read an article on '*Iqbal aur Khudi*' and Sufi Tabassum and Qateel Shafai recited their poems.²⁴

Lahore, which had the honour of having the last resting place of the great poet organized several programmes to celebrate the occasion. His many thousands admirers, including ministers, high ranking civil and military officers and leading public men, gathered at his mausoleum in the early morning and offered *fatiha*. *Quran Khawani* was done for about three hours at his grave and in some leading mosques of the city. As usual, Lahore dailies including English newspapers brought out special Iqbal Day supplements and offices of *The Pakistan Times* and *The Civil and Military Gazette*, Lahore, remained closed on April 21 on account of Iqbal Day. The Punjab Government also declared April 21, a public holiday.²⁵

About ten processions were taken out in the city in the early morning as a mark of deep reverence for Allama Iqbal. *The Pakistan Times*, *The Khyber Mail* and *The*

²¹ " 'Iqbal Day' in Delhi," *The Pakistan Times*, April 18, 1952.

²² "Processions on 'Iqbal Day'," *The Pakistan Times*, April 18, 1952.

²³ "Glowing tributes paid to Allama Iqbal," *The Civil and Military Gazette*, Lahore, April 21, 1952.

²⁴ *ibid.*

Civil & Military Gazette, Lahore reported that these processions marched through the main thoroughfares of Lahore and later converged on to the Hazuri Bagh where a public meeting was held under the auspices of the Punjab Government.²⁶ Speaking on the occasion, which was prominently reported in *Dawn*, *The Civil and Military Gazette*, Karachi and *The Pakistan Times*, I. I. Chundrigar said that Iqbal's poetry awakened the Indians Muslims from the deep slumber of centuries and infused in them the intense passion for freedom. He made them conscious of their past greatness and inherent strength. The political and intellectual awakening among the Muslims ultimately sought its consummation in the establishment of Pakistan. Pakistanis, he said, would always feel themselves under heavy debt of gratitude to Iqbal.²⁷

Chundrigar impressed on his audience the need for building social and economic life of Pakistan on ideals set by Iqbal. He stressed that Iqbal's one overpowering desire was to see the Muslims attain that vigour and strength, which characterized the life of the early Muslims. Concluding the Governor called upon the people to strive hard for higher ideals that the great poet-philosopher had set for them.²⁸ As he concluded his speech, three R.P.A.F planes soared low overhead and dropped rose petals on the tomb of the preceptor of Pakistan to the accompaniment of lusty cheers of the huge crowd.²⁹

The Central Iqbal Committee whose programme ran more or less parallel to the official programme started the day with *Quran Khawani* at the grave of Allama

²⁵ "Lahore homage to Iqbal: Glowing tributes paid to poet of the East", *The Civil and Military Gazette*, Lahore, April 23, 1952; "Iqbal Day", *The Pakistan Times*, April 20, 1952; "Iqbal Day holiday," *The Civil and Military Gazette*, Lahore, April 21, 1952.

²⁶ *Ibid.*, "Iqbal Day", *The Khyber Mail*, April 19, 1952; "Iqbal Day meeting: Arrangements", *The Pakistan Times*, April 20, 1952; "Arrangements for Iqbal Day meeting at Hazuri Bagh," *The Civil and Military Gazette*, Lahore, April 20, 1952; "The processions was led by the following persons representing the areas mentioned against their names: Hakim Muhammad Bashir(Kotwali), Major A.H. Hashmi(Mozang), Muhammad Amin (Lohari Division), Kh. Amir-ud-Din (Gowalmandi), Malik Muhammad Ashiq (Ichhra), Mian Muhammad Karam Ellahi (Misri Shah), Dr. Rafiuddin (Old Anarkali), Abdul Aziz (Bhati, Naulakha) and Jamil Siddiqi (New Anarkali).

²⁷ *Ibid.*, "Big public meeting in Lahore", *Dawn*, April 22, 1952; "Redouble efforts to make Pakistan strong: Chundrigar's address on Iqbal Day", *The Civil and Military Gazette*, Karachi, April 23, 1952; "Pakistan observes Iqbal Day: Country-wide tributes to poet-philosopher: Chundrigar & Muhammad Ali address Lahore meetings," *The Pakistan Times*, April 23, 1952.

²⁸ *Ibid.*

Iqbal. It was followed by a special session held at the Y. M. C. A. Hall under the presidentship of Raziuddin Siddiqi of the Peshawar University where Muhammad Baqir, Taj Muhammad Khayal (1904-1961)³⁰ and Raja Hasan Akhtar read papers on various aspects of Iqbal's thought and poetry. Baqir in his paper on 'Destiny of nations as Iqbal conceived it' agreed that unlike the other thinkers who put all the emphasis on material sources, Iqbal believed that 'Godliness' and 'Righteousness' were the only sound basis for the success of a nation. He did attach paramount importance to knowledge and industry but according to him, knowledge about 'Godliness' and 'Righteousness' could not keep a nation in power for very long. According to early announcement made by the Central Iqbal Committee, message of the Iranian Ambassador and poet's son Javid Iqbal were also to be read on the occasion and poems were to be recited by Hafeez Hoshiarpuri (1912-1973)³¹, Abdul Karim Samar (1905-1989)³², Tufail Hoshiarpuri (1914-1993)³³, and Abdul Hamid Adam (1910-1981)³⁴.³⁵

Another report that appeared in *The Civil and Military Gazette*, Lahore informed that the public meeting held under the auspices of the Central Iqbal Committee outside Mochi Gate in the evening, was presided over by A. R. Saghar and was addressed besides him by Raja Hasan Akhtar and Abdus Sattar Niazi.³⁶ In his presidential speech, Saghar referred to Iqbal's attachment to the people of Kashmir and his interest in their

²⁹ *Ibid.*

³⁰ Taj Muhammad Khayal (1904-1961); educationist, poet and writer; Principal Zamindara College, 1942-51; Government College Faisalabad, 1951-54; Chairman Intermediate Education Board, Lahore 1958-61; Vice Chancellor, Punjab University, 1961.

³¹ Abdul Hafeez Saleem (Hafeez Hoshiarpuri) (1912-1973); famous poet; journalist and broadcaster; remained Director Radio Pakistan, Hyderabad, Sindh; retired as Deputy Director General Radio Pakistan. Pub. *Shan-i-Ghazal*.

³² Abdul Karim Samar (1905-1989); famous poet of Urdu and Punjabi, journalist, writer, active worker of Pakistan movement. Pubs. *Sachi Sarkar* (SAW), *Lauh-o-Qalam*; *Sh'r-i-Itham*; *Safar-i-Hijaz*; *Kakh-i-Buland*; *Lagaran*, *Zindagi*.

³³ Tufail Hashairpuri (1914-1993); poet, journalist, editor, monthly *Mahfil*, Lahore. Pubs. *Mairay Mahbub Watan*; *Jam-i-Mahtab*; *Saghar-i-Khurshid*.

³⁴ Syed Abdul Hamid Adam (1910-1981); famous poet of Urdu having fifty books to his credit. Pubs. *Naqshi-i-Duam*; *Zulf-i-Parishian*; *Kharabat*; *Qasr-i-Shirin*; *Ram-i-Ahu*; *Nigar Khana*; *Sanam Kadah*; *Qaul-o-Qarar*; *Zair-i-Lab*; *Sha'hr-i-Khuban*; *Jins-i-Garan*; *Gardish-i-Jam*.

³⁵ "Iqbal's views on the destiny of nations," *The Civil and Military Gazette*, Lahore, April 23, 1952; "Under the auspices of the Central Iqbal Committee, Iqbal Day", *The Civil and Military Gazette*, Lahore, April 21, 1952.

³⁶ *Ibid.*, "Iqbal inspired Kashmiris to launch liberation struggle," *The Civil and Military Gazette*, Lahore, April 23, 1952.

struggle for freedom. He said that he met Iqbal in 1928 when he advised the Kashmiris to launch a non-cooperation movement on the pattern of the Indian National Congress. Iqbal in his works, he said, has repeatedly reverted to the oppressive Dogra rule in Kashmir; and called upon the Muslims of Kashmir to shake off the shackles of subjection.³⁷

Speaking on the occasion, Abdus Sattar Niazi said that Iqbal was painfully conscious of the economic backwardness and ruin of the Muslims and many of his poems clearly speak of his feeling on that issue.³⁸ Niazi regretted that after the establishment of Pakistan the Muslims lost sight of the lofty ideals, which inspired Iqbal. Among the educated class had crept a sense of despair and scepticism while the masses were doubtful of the chances of building a true Islamic state.³⁹ In the afternoon, the Punjab Provincial Muslim League (PPML) also celebrated Iqbal Day at a meeting held in the Barkat Ali Mohammedan Hall.⁴⁰

The Iqbal Day celebrations were rounded off with a meeting held at the Punjab University Senate Hall where Muhammad Ali delivered a discourse on Iqbal's message. In the course of his speech reported in *The Morning News*, *The Civil and Military Gazette*, Karachi, and *Dawn*, Muhammad Ali observed that there was nothing against which Iqbal battled so vigorously and persistently as against the lack of faith, which saps the will to action. He concluded, "Not until we recapture faith in Islam as a living force capable of leading humanity to its highest development, not until we place all the resources of our mind in the service of this great cause, not until then would we have the vision to see what Islam can do for humanity."⁴¹ Beside Muhammad Ali's speech, Syed Akhlaq Husain and Salahuddin Ahmed read articles on Iqbal's conception of

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ "Big Public meeting in Lahore", *Dawn*, April 22, 1952.

⁴¹ *Ibid.*, "Recapture faith in Islam to lead humanity, Muhammad Ali's exhortations at Iqbal Day meeting," *The Morning News*, April 24, 1952; For complete text of Muhammad Ali's Iqbal Day speech, see "Full text of Muhammad Ali's Iqbal Day address in Lahore," *The Civil and Military Gazette*, Karachi, April 22, 1952; "The problems of Power-I: Muhammad Ali X-rays world systems: Speech on Iqbal Day, *Dawn*, April 22, 1952; "The problem of Power-II: Re-capturing faith in Islam as a living force: Muhammad Ali sums up poet Iqbal's message," *Dawn*, April 23, 1952.

'*khudi*' and poetry relating to Muslim countries. Salahuddin said that Iqbal's poetry, which in the beginning was deeply submerged in '*wataniyat*' and love for his country, was later transferred to '*millat*' as a deep fountain of his '*fikr*'.⁴²

On April 22, the women section of the PPML organized an Iqbal Day meeting under the presidentship of Begum Shafi in which prominent women of Lahore participated. As per reports which appeared in *The Pakistan Times* and *The Civil and Military Gazette*, Lahore, over a dozen speakers addressing the gathering dwelt on the life and works of the poet while Shamim Jallunduri⁴³, a poetess of Lahore, recited a poem in praise of Iqbal. Begum Tasadduq Hussain said that Allama Iqbal's poetry carried the message of Islamic goodwill and love to the whole world. His message, she added, now enriched every part of the world by preaching the philosophy and ideology of a true Muslim.⁴⁴

Begum G. A. Khan, in her speech observed that Iqbal did not like the idea of Muslim women imitating the West. He believed that women could rebuild a society and help in the growth of a nation. Begum Bashir Ahmed observed that Iqbal believed that it was with in the power of every human being to become 'perfect'. He used eagle as a symbol in his poetry to signify the hardships and struggles of life. According to him, man could not become perfect without constant struggle and continued sufferings.⁴⁵

Begum Shafi in her presidential remarks said that it was possible for every mother in Pakistan to make her son an Iqbal inculcating in him the teachings of Islam. It

⁴² "Lahore homage to Iqbal: Glowing tributes paid to poet of East," *The Civil and Military Gazette*, Lahore, April 23, 1952.

⁴³ Begum Shamim Jalundri (Shamim Afza); poetess, writer, worker of Pakistan movement, social activist, founder-editor, monthly *Az-Zahra*, Jalandhar, 1932; founded Industrial School for Women, Jalandhar, 1932; Organizer-General Secretary, Women Muslim League, Jalandhar, 1937; editor bi-monthly, *Firdous*, Jalandhar, 1940-47; founder Qasr-i-Istiqlal Industrial Home for Refugee Women, 1947-50; Women Urdu College, 1950. Pubs. *Tehrik-i-Pakistan Main Khawateen Ka Kirdar*; *Ta'mir Pakistan main Khawateen ka Hisah*; *Dr. Farid Bakhsh Marhum*; *Saqut-i-Azadi say Husul-i-Azadi Tak*; *Girdab*; *Nama-i-Sarush*; *Pahla Insan*; *Suz-i-Paiham*; *Ashk-i-Sham*.

⁴⁴ "Iqbal Day programme," *The Pakistan Times*, April 21, 1952; "Iqbal Day celebrations: Women's meeting at Lahore," *The Pakistan Times*, April 24, 1952; "Women of Lahore pay tribute to Iqbal," *The Civil and Military Gazette*, Lahore, April 25, 1952.

⁴⁵ *Ibid.*

was her bounden duty to acquaint her children with the teachings of the great poet who laid stress on love of God and humanity. Among others, who spoke were Surayya Salim, Amina Sultana, Begum Ishaque and Begum Imdad.⁴⁶

Commenting on Iqbal Day celebrations held at Lahore, the correspondent of *The Morning News* observed that students of Iqbal felt that popular leaders were fast losing contact with the actual works of the great poet. More than half a dozen renowned public figures misquoted Iqbal's verses during the course of their lectures. The common man in Lahore was interested in knowing rather 'discovering' Iqbal. He demonstrated his interest by sitting in scorching heat of Lahore without any shade for several hours. Nevertheless, what he heard were some oft-repeated couplets from Iqbal, which he is listening since he was a child, and in some cases, those too were recited wrongly.⁴⁷

In Karachi various organizations held special Iqbal Day meetings. *The Civil and Military Gazette*, Lahore, *The Morning News*, *The Pakistan Times*, *Dawn* and *The Civil and Military Gazette*, Karachi reported that some of the city's main markets remained closed. The day was rounded off with a mass meeting at Jahangir Park under the auspices of Majlis-i-Iqbal for which special traffic arrangements were made.⁴⁸

Speaking on the occasion, Sardar Abdul Rab Nishtar, denounced in strongest terms the mounting parochial tendencies in Pakistan, and made an impassioned appeal to the people to imbibe the teachings of Iqbal and to carry forth his message to the outside world. He made a stirring appeal to Pakistanis to study Iqbal again and develop the same spirit, which had won for them their homeland. He said that Allama Iqbal's greatest contribution was that he aroused the Indian Muslims to their rights and responsibilities.⁴⁹

⁴⁶ *Ibid.*

⁴⁷ "Lahore Newsletter: Scholars forgetting works of Iqbal," *The Morning News*, April 30, 1952.

⁴⁸ For details, see "'Iqbal Day' in Karachi," *The Morning News*, April 19, 1952; "Iqbal Day in Karachi," *The Pakistan Times*, April 20, 1952; "Iqbal Day traffic on roads today," *Dawn*, April 21, 1952; "Traffic rules for Iqbal Day meeting", *The Civil and Military Gazette*, Karachi, April 21, 1952; "Iqbal Day in Karachi," *Dawn*, April 21, 1952.

⁴⁹ "Nation celebrates Iqbal Day: Poet's thought-revolution must move Pak mind, Nishtar: West's idolatrous nationalism is bane of Muslim unity, Muhammad Ali," *The Civil and Military Gazette*, Karachi,

Mahmood Hussain, spoke on Iqbal's part in the re-awakening of Muslim masses. He said that the poet through his works inspired the Muslims to shake off the feeling of despondence and the spirit of defeatism which enabled them to face not only the British rulers but also the prosperous Hindu majority community. Referring to the Iqbal's message, he said that he taught the Muslims that action is the essence of life and without self-confidence and faith nothing could be achieved.⁵⁰ Abdul Wahab Azzam discussed various aspects of Iqbal's philosophy of '*khudi*' and observed that he held the view that western civilization was based on materialism and that the salvation of the world lied in following the tenets of Islam. Abdul Majeed Salik and Burny also spoke on the occasion.⁵¹

The Karachi branch of APWA arranged a women's meeting in connection with the Iqbal Day at the Gul-i-Rana Club under the presidentship of Begum Abdullah Haroon. Addressing the gathering, Begum Muhammad Ali, wife of the Finance Minister, appealed to the women of Pakistan to help make Pakistan strong and stable. She said that since the dream of the immortal poet had now materialized in shape of Pakistan, it was now for the women of Pakistan to march forward under the guidance of that great message. She also read out a message from Begum Liaquat Ali Khan, President, APWA. The gathering, which was well attended, was also addressed by Begum Siddiq Ali Khan, Begum Niaz Ahmed and Begum Sufi. Girl-students recited popular poems of Iqbal.⁵²

Iqbal Day was also celebrated in rest of the West Pakistan with due solemnity which was reported by all English newspapers. *Dawn* and *The Morning News*, reported that in Bahawalpur State, all the government offices remained close to mark the day. National Guards and Scouts marched through the main states of Bahawalpur in observance of Iqbal Day. A number of meetings were held in the Baghdad-ul-Jadid when

April 22, 1952; "Iqbal Day observed all over Pakistan: Glowing tributes paid to poet, philosopher," *Dawn*, April 22, 1952; "Pakistan-wide homage to Iqbal," *The Civil and Military Gazette*, Lahore, April 23, 1952.

⁵⁰ *Ibid.*, Also see "Dr. Mahmud Hussain address on the age of Iqbal", *The Civil and Military Gazette*, Karachi, April 23, 1952.

⁵¹ *Ibid.*

speeches eulogizing the services of Iqbal and the beauty of his poetry were made. The Bahawalpur Youth Federation held a meeting in the evening presided over by the Punjab Development Minister Syed Ali Hussain Shah Gardezi. Among those, who attended, were Frontier Minister Khan Jalaluddin Khan (1903-1981)⁵³ and Bahawalpur Revenue Minister Syed Hassan Mahmood (1922-1986)^{54, 55}.

At Hyderabad, Iqbal Day was observed in the Sind University, Senate Hall under the chairmanship of I. I. Kazi (1886-1969)⁵⁶, Vice Chancellor of Sind University. *The Pakistan Times* and *Dawn* reported that during the meeting speakers dealt at length with various aspects of Allama Iqbal's philosophy and poetry.⁵⁷ At Sukkur, Iqbal Day was celebrated at a well-attended public meeting held at the Islamia High School. Various speakers addressed the meeting and paid glowing tributes to the poet-philosopher. After the speeches, the leading poets of the Upper Sind participated in the *mushaira* arranged for the occasion. Cement Workers' Gymkhana of Rohri also planned to celebrate Iqbal Day on May 2 and 3. A *mushaira* was planned to be held on May 3, 1952 in which prominent poets from Karachi were expected to participate.⁵⁸

⁵² "In the capital APWA pay glowing tributes to Iqbal," *The Civil and Military Gazette*, Karachi, April 22, 1952; "Message from Begum Liaquat Ali Khan," *The Civil and Military Gazette*, Karachi, April 21, 1952.

⁵³ Jalaluddin Khan (Jalal Baba) (1903-1981); politician; worker of Pakistan movement; member, Abbotabad Municipal Committee, 1932; President, Anjuman-i-Islamia, Abbotabad, 1935-32; founder Hazara Muslim League, 1937; President Hazara Muslim, 1939; member, NWFP Legislative Assembly, 1946; Vice President NWFP Muslim League, 1939; Anjuman-i-Muhajreen, Hazara, 1947; Assistant Custodian non-Muslim Property, 1948-49; Administrator, Abbotabad Municipal Committee, 1950-51; Minister for Labour & Local Bodies, NWFP, 1951; Central Home Minister, 1958.

⁵⁴ Syed Hassan Mahmood (1922-1986); politician, writer; Chief Minister Bahawalpur State, 1951-56; member, Punjab Assembly and opposition leader, 1985; Pub. : *Maira Siasi Safar*.

⁵⁵ "Iqbal Day observed in Bahawalpur", *The Morning News*, April 24, 1952; "Iqbal Day observed in Bahawalpur," *Dawn*, April 24, 1952. Allama Iqbal had a special attachment with the people, ruler and state of Bahawalpur. For details, see Nazar Khaliq, "Iqbal kay Riasat Bhawalpur kay Sath Ta'alluqat ka Tehqiqi Mutalah," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001. Also see, Ghulam Nazak, "Saraiki Zuban Main Iqbal Shanasi ki Riwayat," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2001.

⁵⁶ Imdad Ali Imam Ali Qazi (I. I. Qazi) (1886-1969); intellectual, philosopher; educationist; writer; lawyer, Vice-Chancellor, Sindh University, Jamshoro; translated Shah Abdul Latif Bhatti's poetry into English; Pub. *A Brown Girl in Search of God*.

⁵⁷ "Iqbal Day celebrated at Hyderabad," *The Pakistan Times*, April 21, 1952; "In Hyderabad," *Dawn*, April 24, 1952.

⁵⁸ "In Sukkur," *Dawn*, April 24, 1952; "Iqbal Day at Sukkur," *The Pakistan Times*, April 24, 1952.

Iqbal Day was observed in Rawalpindi under the auspices of the 'Pindi Iqbal Day Committee'. *The Pakistan Times* reported that the largely attended function, was presided over by Lt. Gen. S.M.A. Faruki, Director General of Medical Services, Pakistan Armed Forces. The various speakers who dwelt at length on the different aspects of Allama Iqbal's philosophy included Lt. Gen. Faruki, Brig. Gulzar Ahmed (1909-1998)⁵⁹, S.A. Haque, Lt. Col. K. A. Rashid (1912-1983)⁶⁰, Qazi Nasir Ahmed and Lt. Col. Muhammad Gulzar Ahmed. The function was concluded by a *mushaira*, which lasted until late in the night.⁶¹ At Muzaffarabad, papers were read and speeches were made at a select gathering in which high officials and local gentry participated. Later, a *mushaira* was held in which poets from Peshawar and Rawalpindi participated.⁶²

At Mianwali, local Government College Union arranged an Iqbal Day meeting presided over by Ch. Nasrullah Khan, Deputy Commissioner Mianwali. *The Pakistan Times* reported that it was attended by a large number of students, officials and others and addressed by a number of speakers. A *mushaira* was also held on the occasion by the Bazm-i-Iqbal.⁶³ 'Iqbal Day' was also celebrated in Sargodha by the local Bazm-i-Uruj-i-Adab and papers on the life and works of Pakistan's national poet were read. A '*mushaira*' was later held in the evening in which prominent local poets participated.⁶⁴

At Sheikhpura, according to a report which appeared in *The Pakistan Times*, the death anniversary of Allama Iqbal was observed in the local Town Hall. Ch. Abdul Ghani (1912-1991)⁶⁵, MLA spoke on the achievements of Iqbal in the fields of poetry and politics, with special references to his contribution to the awakening of the

⁵⁹ Gulzar Ahmed (1909-1998); writer, historian, travelogue and short story writer, educationist, athlete, army officer. Pubs. *Difa-i-Pakistan ki Lazawal Dastan*; *Ghazwat-i-Islam, Askari Qiadat; Jihad Quran-o-Sunnat ki Raushni Main*; *Tadhkirah-i-Chin*; *Tadhkirah-i-Inglistan*; *Yad-i-Ayyam* (autobiography); *Jalwah-i-Tur*; *Amir Timu*.

⁶⁰ Khawaja Abdur Rashid (1912-1983); physician, writer, researcher, historian, head, Mayo Hospital, Lahore; Jinnah Post Graduate Medical Centre, Karachi; Director Pakistan Medical Research Council. Pubs. *Tadhkirah-i-Shu'rah-i-Punjab*; *Ma'arif ul Athar*; *Tadhkirah Athur-o-Ahwal Talib Amili*; *Ma'arif ul Nafs*; *Historical Dissertations*, (2 Vols).

⁶¹ "Iqbal Day celebrated: Rawalpindi," *The Pakistan Times*, April 24, 1952.

⁶² "Iqbal Day celebration: Muzaffarabad," *The Pakistan Times*, April 24, 1952.

⁶³ "Iqbal Day celebrations: Mianwali," *The Pakistan Times*, April 24, 1952.

⁶⁴ "Iqbal Day celebrations: Sargodha," *The Pakistan Times*, April 24, 1952.

Indian Muslims and to the movement for the establishment of Pakistan. Later Malik Abdul Qaiyum, Secretary, Muslim League, Sheikhpura, threw light on the life of Allama Iqbal. A *mushaira* was also held under the auspices of Muslim League in the Town Hall.⁶⁶

Dawn, *The Khyber Mail* and *The Pakistan Times* reported that Iqbal Day was observed through out the Frontier province by holding special meetings in all the big towns of the province. At Peshawar, Bazm-i-Urdu and Bazm-i-Sukhan arranged a public meeting attended by a large number of poets, along with others. At the gathering, poems were recited and speeches made paying tribute to Allama Iqbal. Peshawar papers also brought out special editions dealing with various aspects of Iqbal's poetry and his mission in life.⁶⁷

'Raz', the radio commentator of *The Civil and Military Gazette*, Lahore while reviewing Radio Pakistan's Iqbal Day programmes stated that he had earlier suggested to Radio Pakistan to make their contents accessible to the common listener in simple Urdu but so far it had not received the attention it deserved. He stressed that what was wanted was a simple exposition of Iqbal's lectures in Urdu in a series of talks.⁶⁸

Glowing tributes were paid to the genius of Allama Iqbal all over East Pakistan on his 14th death anniversary, which was prominently published by English newspapers of both the wings. *The Civil and Military Gazette*, Karachi, *The Morning News* and *Dawn* reported that institutions and individuals, during various functions held in the memory of the poet, expressed their deep gratitude to the services rendered by him to the nation. The Iqbal Day in the districts were highlighted by *mushairas*, speeches on

⁶⁵ Abdul Ghani Chaudhry (1912-1991); lawyer, politician, social activist; worker of Pakistan movement; initiated many educational institutions; member, Punjab Assembly, 1951; West Pakistan Assembly, 1956.

⁶⁶ "Iqbal Day celebrations: Sheikhpura," *The Pakistan Times*, April 24, 1952.

⁶⁷ "Iqbal Day observed: Peshawar," *Dawn*, April 22, 1952; "Pakistan observes 'Iqbal Day': Glowing tributes to the great poet of Islam: He suggested the idea of separate homeland for Indian Muslims," *The Khyber Mail*, April 23, 1952; "Iqbal Day celebrations: Peshawar", *The Pakistan Times*, April 24, 1952.

⁶⁸ "Radio review by 'Raz'," *The Civil & Military Gazette*, Lahore, April 26, 1952.

the life and work of poet-philosopher, recitation of his poems and their translations in Urdu, Bengali, and English.⁶⁹

At Dhaka, a varied programme of meetings and functions was gone through, attended by thousands of admirers and followers of Allama Iqbal, under the auspices of Anjuman-i-Taraqqi-i-Urdu, East Pakistan and other organizations.⁷⁰ *The Pakistan Times* and *The Civil and Military Gazette*, Karachi reported that the two day celebrations started on April 20 with a debate presided over by Raza Ali Wahshat. The House rejected by an overwhelming majority the proposition that 'Allama Iqbal was a great opponent of the rights of women.' Eight speakers drawn from various walks of life participated in the discussion, and spoke before a hall packed to capacity. Later in the evening, a number of Iqbal's poems were sung by *qawwals*, at a meeting attended by a large audience.⁷¹

On April 21, 1952, the Iqbal Day celebration at Dhaka began with a literary meeting held at Mukul Cinema Hall under the auspices of Anjuman-i-Taraqqi-i-Urdu. *The Morning News* and *Dawn* reported that during the meeting, speeches were made and papers read on various aspects of Iqbal's life, teachings, and contributions to the Muslim renaissance in the sub-continent and the establishment of Pakistan.⁷²

Delivering his presidential speech, Abdur Rahman, the Principal of the Jaganath College, made forceful plea for the establishment of an Iqbal society to undertake the task of translating the poet's works into Bengali and propagation of his message in every nook and corner of the province. He said that Iqbal was the national

⁶⁹ For details, see "Stage set for Iqbal Day celebrations in Dacca," *The Civil and Military Gazette*, Karachi, April 20, 1952; "Iqbal Day programme for Dhaka," *Dawn*, April 20, 1952; "Highlights of Iqbal Day celebrations in Dacca," *The Morning News*, April 20, 1952.

⁷⁰ *Ibid.*

⁷¹ "Iqbal Day in Dhaka," *The Pakistan Times*, April 21, 1952; "Iqbal as opponent of women's rights: Dacca celebrates [anniversary of] poet of the East," *The Civil and Military Gazette*, Karachi, April 21, 1952.

⁷² "Iqbal death anniversary observed in Dhaka: Functions all over city: People pay tribute," *The Morning News*, April 22, 1952; "Iqbal's Society formation urged: Observance in Dhaka," *Dawn*, April 22, 1952.

poet of Pakistan and his message was the message of Quran and Islam. He expressed his gratification as the people had taken so much interest in the function.⁷³

Earlier Qari Ahmed Husain read an article in Bengali relating to Iqbal's contribution in the awakening of the nation. Ali Ahsan, lecture of the Dhaka University read out translations of certain portions of the *Asrar-i-Khudi* in Bengali. Tahir Farooqi, Reader in the Dhaka University speaking in Urdu exhorted the people to follow in letter and spirit the message of Iqbal, which was the best way of paying tribute to his memory. Iqbal's poems were recited by Andaleeb Shadani (1904-1969)⁷⁴, Iqbal Azeem and Saroor Barabankavi. The function was closed after a short speech by Nur-ur-Rehman, Secretary of the Anjuman-i-Taraqqi-i-Urdu.⁷⁵

The Iqbal Day was also celebrated in the Rahmatullah Model High School, Dhaka under the presidentship of Tamanna Emadi, and a varied programme was gone through. *The Morning News* and *Dawn* informed that the hall in which the meeting was held was packed to capacity and a large number of the elite of the city attended. The students residing at the Fazlul Huq Hall of the Dhaka University observed Iqbal Day with great enthusiasm.⁷⁶

The students of the Eden Girls College also arranged an Iqbal Day meeting under the presidentship of Principal of the College. *Dawn* and *The Morning News* reported that besides paying glowing tributes to Allama Iqbal through speeches, girls recited some of his poems and translations of his poetic works in Bengali and English were also presented. One of most remarkable feature of the function was dramatization of remarkable poem depicting dialogue between Gabriel and Satan.⁷⁷

⁷³ *Ibid.*

⁷⁴ Wajahat Hussain (Andaleeb Shadani) (1904-1969); poet, writer, Persian scholar, journalist, critic, researcher, translator; remained Chairman Urdu and Persian Department Dhaka University, Dhaka. Pubs. *Nishat-i-Raftah; Naqsh-i-Badi; Nush-o-Binish; Sachi Kahanian; Tehqiq ki Raushni main; Sharh Ruba'iat Baba Tahir.*

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*, "Dacca Girls College observe Iqbal Day," *Dawn*, April 23, 1952.

⁷⁷ *Ibid.*

Iqbal's death anniversary was also observed under the auspices of the East Pakistan branch of the Krishak Mazdoor League, in a meeting held at its office. *Dawn* and *The Morning News* reported that Azizul Hakim in his presidential speech while calling Iqbal the 'national poet of Pakistan' observed that the poet was a great champion of the *mazdoors* and the sufferers. The poor people, he said, had a firm conviction that their future would improve according to the teachings of Iqbal. Other speakers including Shamsuddin, Abdur Rahman and Tassadduq Ahmed also spoke on the occasion.⁷⁸

The two days observance at Dhaka, culminated in a brilliant *mushaira*, held in the Maya Cinema Hall. *The Morning News* and *Dawn* communicated that prominent poets of Urdu from various parts of East Pakistan recited their compositions before a crowded audience of the elite of the city. Among those who participated were the celebrated Raza Ali Wahshat, Syed Mahmud Hussain Tarzi, Andaleeb Shadani, Ahsanullah Ashk, Iqbal Azeem, Suroor and many other Urdu luminaries from all over the province.⁷⁹ *The Civil and Military Gazette*, Lahore stated that the Radio Pakistan, Dhaka also broadcasted special programme on the occasion.⁸⁰

Besides Dhaka, Iqbal Day was also celebrated at other major places of East Pakistan. *The Morning News* reported that Iqbal Day was observed at Pabna and a mammoth public meeting was held under the auspices of the Jamiat-i-Ahle Hadith. The meeting was presided over by Syed Rashidul Hasan, the District and Sessions Judge, Parna-Kushtia. Prominent writers and poets read out articles and poems in Urdu and Bengali. Two silver medals were awarded to the best writers on Iqbal- one for Urdu, the other for Bengali. Muhammad Abdullah el Kafee al Quraishi spoke at length on the teachings of Iqbal. A society called 'Halqua-i-Adab-i-Iqbal' was formed under the presidentship of the District Judge to study the literature of Iqbal.⁸¹

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

⁸⁰ "Iqbal Day broadcasts from Dhaka," *The Civil and Military Gazette*, Lahore, April 21, 1952.

⁸¹ "Iqbal Day at Pabna," *The Morning News*, April 24, 1952.

The Pakistan Observer informed that a representative 'Iqbal Day Celebration Committee' was formed at Sylhet with Majiddin Ahmed Choudhary, as President and Moinuddin Ahmed MLA as the Secretary for the observance of Iqbal Day on April 24. Its members included representatives from the Jamait-i-Ulama-i-Islam, the Muslim League, the Motamer Alam-i-Islami, Anjuman-i-Taraqqi-i-Urdu and Muslim Students League.⁸²

At Chittagong, a big public meeting was held at the Railway Sports Institute under the presidentship of Andaleeb Shadani. *The Morning News* reported that the meeting was organized by the Majlis-i-Iqbal, East Pakistan of which the provincial Governor was the patron. Several essays on the philosophy and poetry of Allama Iqbal were read out in the meeting. Shadani in his presidential address said that the philosophy of Iqbal was primarily the philosophy of action. He was a poet of the highest order and could rank with the greatest poets of the world. Besides, he was a guide, a sage and a philosopher who moulded the destiny of a nation. The meeting was followed by a grand *mushaira* attended by Shadani, Iqbal Azeem, Ahsan Ahmed Ashk, Hasan Azhar, and a number of other poets.⁸³

Iqbal Day was observed at Bogra by different organizations on April 21. *The Morning News* narrated that APWA Bogra branch, held a special meeting with Begum Zahra Rahman in the chair. Hasna Begum a teacher of local V. M. Girls H.E. School, delivered an illuminating speech on the life and works of Iqbal. Prizes were awarded to Sahira Banu, Shamsun Nahar and Zulekha Begum for recitation from the works of Iqbal, writing essays on poet and singing songs compared by him respectively.⁸⁴

In the evening a public meeting was held in the Woodburn Public Library Hall where the life and the activities of the poet were discussed by several speakers. The meeting was presided over by Muhammad Masud, District Magistrate who also

⁸² "Iqbal Day in Sylhet," *The Pakistan Observer*, Dhaka, April 22, 1952.

⁸³ "Iqbal Day all over East Pakistan: Glowing tributes to poet's genius," *The Morning News*, April 26, 1952.

⁸⁴ *Ibid.*

addressed the meeting and proposed to form a branch of the Iqbal Academy there. Another Iqbal Day meeting was also held at the Local Marina Hall under the presidentship of Maziruddin Ahmed.⁸⁵

Iqbal Day was observed at Comilla with great fervour. *The Morning News* reported that local schools and colleges, which were closed on the occasion, observed the Day recalling the services of national poet for their future guidance. Public meetings were also held under the auspices of various organizations in observance of the Day. At the meeting held in the Basanta Memorial Library speakers dwelt on the life and works of the poet.⁸⁶

At Rangpur, the Sadar Ansars Club of Rangpur observed the Iqbal Day at a meeting presided over by Mazhar Ali, Sub-Divisional Adjutant of Ansars. *The Morning News* communicated that besides speeches of Iqbal, a number of his poems were also recited. At Mymensingh, the local branch of the All East Pakistan Muslim Students League observed a two days programme of the Iqbal Day. At Noakhali the day was observed with due solemnity at a meeting presided over by Ahiddin Chaudhry. Iqbal's death anniversary was also observed at a meeting in Dinajpur.⁸⁷

The English newspapers of 1952 also published news about Iqbal Day celebrations observed through out the world where Pakistan's national poet was eulogized for having freed eastern nations from the intellectual bondage of the West. In different reports, which appeared in *The Pakistan Times*, *The Civil and Military Gazette*, Karachi, *The Morning News* and *The Civil and Military Gazette*, Lahore, it was narrated that in Indonesia crowded meetings were held in all principal cities to commemorate 'Iqbal Day'. The meeting held in Jakarta under the auspices of Indonesia-Pakistan Cultural Association on April 20, was addressed by Cabinet Ministers, diplomats, representatives of various political parties, parliament members and other prominent men. A message from President Soekarno was also read on the occasion, which while

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

declaring Iqbal a hero of philosophy, literature, and religion, expressed the happiness that the people of Indonesia have grasped the greatness of Iqbal.⁸⁸

All speakers in the meeting, paying tributes to Iqbal as 'one of the greatest thinkers of Islam and the East' urged Indonesians to study the poet's works and teachings. The Indonesian Education Minister Dr. Bader Doha in his speech declared Iqbal a great man who had left invaluable heirloom of philosophical and literary treasures. He observed that Iqbal's vision and energy were directed towards a concrete life and towards human beings struggling for truth.⁸⁹

Dr. Sjaudding, President of the Association, expounding Iqbal's philosophy of humanism deprecated 'lust of nationalism,' in Indonesia. He said that Indonesia could overcome all difficulties "if we are ready to study thought and teachings of the great Muslim poet, Iqbal who interprets the code of life in accord with the true principles of Islam. From his works, it is clear that to live in the Islamic way is to participate in the maintenance of peace both for national boundaries and wider sphere of peace for humanity". He remarked that in a period of international crisis and tension, study of Iqbal's thought and message was of great value for humanity.⁹⁰

Adam Bakhtiar, Chairman of the Planning Board, Ministry of Education said that Iqbal had left behind flower of *jasmine* in the form of literature and teachings, which continuously filled the air with its sweet scents. Dr. Prijone, Dean of the Indonesia University, said that the poet did not limit himself to the field of poetry. Like all great Muslim thinkers, Iqbal made the most valuable contributions in the fields of philosophy, art, religion, and politics. Other speakers included Haji Anyus Salim and Dr. Hamadani, Pakistan's *charge d'affaires*.⁹¹ Sjafrudding presented a purse of Rs.500/- (Indonesian) to

⁸⁸ "Iqbal freed East from Intellectual bondage: World wide homage to Pakistan's national poet," *The Pakistan Times*, April 20, 1952. Also see "Soekarno & Mossaddiq pay homage to Iqbal: World wide tributes," *The Civil and Military Gazette*, Karachi, April 23, 1952; "Indonesia pays homage to Iqbal," *The Morning News*, April 24, 1952; "Iqbal Day observed all over Indonesia: Glowing tributes paid," *The Civil and Military Gazette*, Lahore, April 25, 1952.

⁸⁹ *Ibid.*

⁹⁰ *Ibid.*

⁹¹ *Ibid.*

the Indonesia-Pakistan Cultural Association with a view to popularizing Iqbal's works in Indonesia. That was followed by other donations including Rs.3,000/-(Indonesian) by Pakistanis and Indonesians. Leading dailies carried special articles with the photographs of the poet as well as of his *mazar*.⁹²

At Tehran, Pakistan Embassy celebrated the Iqbal Day in a meeting that was attended by over 300 guests, which included prominent scholars, poets, and members of the Cabinet and the Press. The Radio Tehran relayed the entire proceedings lasting an hour and a half.⁹³ Raja Ghazanfar Ali Khan, Pakistan Ambassador in Iran, in a short speech, giving a comprehensive review of Iqbal's contribution to the world, stated that Iqbal had realized that the only way that guaranteed a respectable life for Muslims was their unconditional allegiance to the Quran. He pointed out that there were very few examples in the world history of a poet who played the role of an effective reformer and fighter for freedom. However, Iqbal eminently combined those qualities in his person as he struggled and fought against his surroundings to carve out a world based on social justice as interpreted by Islam.⁹⁴

Dehkuda, the greatest living scholar and encyclopaedist of Iran in his presidential speech paid tribute to poet's versatile genius. He said that Iqbal felt like a poet, thought like a philosopher and worked like a practical statesman to set up an Islamic state. He added that Iqbal had brought Iran and Pakistan close together by inspiring real pride in their great and common literary, cultural, and religious traditions. He wondered that how a single man could rise against the West and revive faith and confidence of the eastern people in their own moral and spiritual values.⁹⁵

Dr. Tara Chand, Indian Ambassador in Iran, associating himself with the tributes paid to the poet said that Iqbal was not only the poet of India and Pakistan but he belonged to the entire world as the character of his message was essentially universal,

⁹² *Ibid.*

⁹³ *Ibid.*

⁹⁴ *Ibid.*

⁹⁵ *Ibid.*

although it was clothed in Islamic phraseology. Saeed Nafisi, the renowned Persian scholar, Mujtaba Meenvi, the author of '*Iqbal Lahori*', the first treatise written on Iqbal in Persian, Muhammad Moin and the wellknown poet Yegmai also paid tributes to Iqbal's genius and pleaded for closer and more vital cultural co-operation between Iran and Pakistan, in order to achieve the goal visualized by Iqbal. Khalifa Abdul Hakim, who happened to be in Tehran, gave his personal reminiscences of Iqbal.⁹⁶

Muhammad Mossaddiq, Prime Minister of Iran, while regretting his personal attendance at the meeting owing to illness, sent a message, which was separately reproduced in *Dawn*, *The Civil and Military Gazette*, Lahore, *The Pakistan Times*, and *The Morning News*. In his statement while paying tributes to Allama Iqbal, Mossaddiq said that he was looking to the day when the East under the influence of the wide-spread movement, deriving its inspiration from Iqbal, would throw off the yoke of slavery and would uproot for ever the heavy shackles of imperialism, which was holding the East in bondage by giving it the vicious name of 'backward countries'. Every nation would then discover its rightful place and would rule in its own name and merit through the medium of collective justice.⁹⁷

Iqbal Day was also celebrated at Pakistan Consulate, Zahidan with Assadi, Governor General of Baluchistan and Seestan in the chair. While paying tributes to Allama Iqbal, the Governor prayed for the unity of the Muslim world. The Director Education followed him who spoke at length on Iqbal's life. Muhammad Ayub, Pakistan's Vice Counsel, then explained that what Iqbal conceived, the Quaid-i-Azam translated into reality. Three Iranian poets recited their poems on the occasion. About 200 guests, including Brigade Commander and heads of various government departments participated in the function.⁹⁸

⁹⁶ *Ibid.*

⁹⁷ "World-wide tributes to the poet of East: He was beacon light, says Dr. Mossaddiq," *Dawn*, April 23, 1952; Also see, "Iqbal: noblest examples of leaders of foresight: Mossaddiq's message at poet's death anniversary," *The Civil & Military Gazette*, Lahore, April 24, 1952; "Iqbal was poet of entire Islamic world," *The Pakistan Times*, April 24, 1952; "Iqbal Day in Tehran: Dr. Mussadaq's inspiring message," *The Morning News*, April 25, 1952.

Iqbal Day was also observed in Turkey with great enthusiasm. *The Pakistan Times* and *The Civil and Military Gazette*, Lahore reported that at Ankara, Iqbal Day was observed on April 21, at a crowded meeting under the auspices of Turco-Pakistan Cultural Association at Ankara University and attended by Pakistan *Charge d' Affaires*, Iranian Ambassador, Syrian Minister and other diplomats and professors. After the opening speech of the Vice President Ali Vasfi Athan, messages of the Iranian Ambassador, the Finish Minister and the Rector of the Ankara University were read. Some members of the Embassy staff sang Iqbal's poem. Speeches on the life, philosophy and services to Islam of Iqbal were delivered by Nurettin Artam, Danyal Bediz and Kemal Edip. Turkish poet Ali Ennjeli, who had translated Iqbal's *Piam-i-Mashriq* into Turkish verse, recited some pieces amid cheers.⁹⁹

Iqbal Day was also observed at Marmara Club Istanbul, under the auspices of Turco-Pakistan Cultural Association (Istanbul Branch). After the opening speech by Ali Fuad Bashgil, speeches were delivered on Iqbal by Professor Ali Nihat Tarlan and Ismail Habib Scruk. Tarlan also broadcasted a talk in Turkish on Iqbal from Istanbul Radio.¹⁰⁰

The Khyber Mail and *The Morning News* reported that Iqbal Day was most befittingly celebrated at Baghdad in the spacious hall of the Higher Teachers Training College which was most tastefully decorated with coloured lights, flowers and flags. The function was presided over by the Iraqi Minister for Education, Khalil Kanna, and attended by five hundred persons with women including Cabinet Ministers, Ex-Prime Ministers, Senators, politician, leaders, heads, and members of Muslim missions, high ranking government officials, litterateurs, journalist and a very large section of the Pakistani community in Baghdad and Albaniya.¹⁰¹

⁹⁸ *Ibid.*

⁹⁹ "Iqbal Day in Turkey," *The Morning News*, April 27, 1952; "Iqbal freed East from intellectual bondage: World wide homage to Pakistan's national poet", *The Pakistan Times*, April 28, 1952; "Foreign tributes to Iqbal," *The Civil and Military Gazette*, Lahore, April 29, 1952.

¹⁰⁰ *Ibid.*

Khalil Kanna in his opening speech declared Iqbal as one of very few scholars who changed the shape of things to come. In an especially composed *qasida*, the famous poet, Hussain Ali, described Iqbal as a fountain of poetry round whom every one clung for inspiration. Shickh Muhammad Mahmood Sawaf, Muhammad Fahim Darwish and Shiekh Jalal Hanafi, the three popular speakers of Iraq who spoke on the occasion, praised Iqbal for the richness of his imagination, for a new life he infused in the shattered frame of the East and for the revolution which he brought about in the entire Muslim world. Amira Nooruddin, the young poetess already known for her translation of Iqbal, recited some of her new masterpieces. The highlights of the day were the photograph of the poet and articles front-paged by the Iraqi press and a special programme broadcasted from Radio Baghdad.¹⁰²

As per reports appeared in *The Pakistan Times*, *Dawn* and *The Civil and Military Gazette*, Lahore the Pakistan Embassy in Kabul celebrated Iqbal Day on April 21 with great enthusiasm. All Muslims missions and their nationals, Pakistani citizens and a few Afghan officials participated in the function, which was presided over by the Saudi Arabian Minister.¹⁰³ Inaugurating the meeting, he said that Iqbal was a pride not only for Muslims of Pakistan but also for the entire Muslim world. Other speakers explained various aspects of his poetry and his contribution to the establishment of Pakistan. In his concluding remarks, the *charge d' affaires* of the Pakistan Embassy stated that the chief mission of Iqbal was to bring about revival of Islam and unity among the Muslims.^{103A}

The Pakistan Times, *Dawn* and *The Civil and Military Gazette*, Lahore reported that Iqbal Day celebrations in Colombo commenced with a broadcast speech over Radio Ceylon on the evening of April 19, by Maulvi Khaleelur Rahman of the Memon Mosque. In his broadcast, he said that Iqbal's poems made Muslims come out of

¹⁰¹ "Iqbal Day in Iraq," *The Khyber Mail*, April 20, 1952; "Iqbal Day in Baghdad," *The Morning News*, April 27, 1952.

¹⁰² *Ibid.*

¹⁰³ "Iqbal freed East from Intellectual bondage: World wide homage to Pakistan's national poet", *The Pakistan Times*, April 28, 1952; Also see "Iqbal Day observed: In Kabul," *Dawn*, April 22, 1952; "Iqbal Day in Kabul," *The Civil and Military Gazette*, Lahore, April 23, 1952.

their slumber and realize their position. No other poet of recent past wrought such magnificent transformation as Iqbal did in our own times. He made the degenerated Muslims raise themselves from the abyss, become true and sincere Muslims with enough creative impulse in them.¹⁰⁴

On April 21, Iqbal Day was celebrated at Colombo in a public meeting held under the chairmanship of A. M. A. Azeez Principal, Zahira College. In his speech, Azeez said that a good Muslim according to Iqbal is one who develops his powers and strengthen his individuality through active contact with the material and cultural environments. This strong concentrated individuality sharpened and settled through the life of active experience is to be dictated to the service of the Lord in whose name he is out to conquer the world.¹⁰⁵

Zulfiqar Ali, Pakistan Trade Commissioner addressing the gathering explained the difference between a dead and a living heart as explained by Iqbal. Making repeated references to the verses of Iqbal, he elaborated that the main attributes of a living heart are that it has cast out all fears except the fear of the Creator, has intense love for the Holy Prophet (SAW) which manifests itself by practicing the texts of the Quran, has the power to create, to invent, to explore and to discover, has an aim in life for the success of which it works, and that it continues to make progress spiritually.¹⁰⁶

There was half an hour relay of Iqbal's songs over Radio Ceylon on the morning of April 21. Later in the evening, Radio Ceylon broadcast half an hour special feature programme in Tamil conducted by the students of Zahira College and a fifteen minutes talk in English by A. M. A. Azceez. A pamphlet of eight pages giving a short account of the life, work and mission of Iqbal edited by the Press Adviser to the Pakistan

^{103A} *Ibid.*

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.*

¹⁰⁶ *Ibid.*

Trade Commissioner was also issued free to the public. Earlier, *Quran Khawani* was held in the Memon Mosque.¹⁰⁷

The Civil and Military Gazette, Lahore informed that the Iqbal Day was celebrated at Stockholm by the Swedish Oriental Society at a reception held at the residence of the Minister of Pakistan in Sweden. Among the distinguished guests present were the Minister of India, M. J. Desai, the *Charge d' Affaires* of Turkey, Kocamen von Henderstorm, sometimes Sweden's Minister to Iran, Widengren, Professor of History of Religion at Uppsala University, Prof. Kalagren, expert in Chinese language, Gustaf Munthe and Paul Mohn a well known publisher.¹⁰⁸

In a short speech, welcoming the guests, the Minister of Pakistan, Muhammad Mir Khan emphasized Iqbal's role as the 'poet of the East' and the bringer of the message of the East. He underlined Iqbal's importance in the history of oriental culture and pointed out that Iqbal belonged not to one country but to the whole of the eastern world.¹⁰⁹ Speaking on the occasion, Prof. Nyborg, Professor of Semitic Languages of Uppsala University and a member of Swedish Academy observed that the Islamic world of today had not produced anything to compare with the depth and profundity of Iqbal's thought or the sweep of his understanding. He has served as the creator of the conscience of his people and stands as the unquestionable national poet of Pakistan. Nyborg also drew a parallel between Iqbal and the Russian Berdyaev as for both of them the independence and the creative strength of humanity was the main problem of the world and for both of them divine nature was the only reality and the key to the riddles of the universe and of history. Radio Stockholm gave full coverage to the function on their short wave programme for their South Asian regions.¹¹⁰

Iqbal Day was also celebrated in Canada, which was reported by *The Morning News*. According to report, Iqbal Day was observed at Ottawa on April 22,

¹⁰⁷ *Ibid.*

¹⁰⁸ "Stockholm observes Iqbal Day," *The Civil and Military Gazette*, Lahore, April 25, 1952,

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

1952, in a meeting held at the National Museum of Canada under the presidentship of High Commissioner for Pakistan. The meeting was very well attended and among those present were members of Diplomatic Corps and Parliament, officials of Canadian government, representatives of the press, educational circles, and social elite of the city.¹¹¹

Speaking on the occasion, Dr. Wilfred Cantwell Smith, Director Institute of Islamic Studies, McGill University, presented a lucid exposition of Iqbal's thinking and his contributions towards the awakening of the Muslim world. He paid a tribute to the remarkable genius who expressed himself with poetic excellence in Urdu and Persian and presented a basis for the reconstruction of religious thought in Islam, in English. It was Dr. Smith's contention that Iqbal was the greatest poet of his national language and certainly the greatest poet of his age. He described Iqbal as the real inspirer of the idea of Pakistan for he was responsible for creating the consciousness of a glorious destiny that belonged to the Muslims of India and indeed the world of Islam.¹¹²

Speaking of Iqbal's works, Smith held '*Shikwah*' as the most monumental work of Iqbal and suggested that the entire succeeding works of Iqbal were in the nature of an answer to the original complaint contained in '*Shikwah*'. He felt that the reaction of the impact created by *Shikwah* was a continuing one. Establishment of Pakistan was one of the most important answers to the *Shikwah* provided by his own people. He further suggested that the final answer was yet to come and would be when the Pakistanis would give the final shape to their aspirations and Pakistan would achieve the fulfillment of her ideal.¹¹³

Begum Shaista Ikramullah who spoke next, observed that Iqbal tried to resolve the conflict of a nation and found the answer to the torment of a whole people and this he did not in a cold, philosophically analytical manner, but with the ardour of a love poet. She went on to describe the condition of apathy, disillusionment and lethargy, the

¹¹¹ "Iqbal Day in Canada: Dr. Cantwell Smith's speech," *The Morning News*, April 29, 1952.

¹¹² *Ibid.*

¹¹³ *Ibid.*

Muslims of the Indian sub-continent had sunk into when Iqbal began writing, how he revolutionized the accepted concepts of life and how his dynamic philosophy imbued them with a new vigour. Recitation of Allama Iqbal's poems and their English translations was also presented at the function.¹¹⁴

The Pakistan Times, The Civil and Military Gazette, Karachi and Dawn, reported that Iqbal Day was observed in India with great enthusiasm. A meeting was arranged at Delhi by Muhammad Ismail, Pakistan High Commissioner in India and presided over by India's Home Minister Dr. K. N. Katju and attended by about twelve hundred diplomats, government officials and prominent citizens of Delhi. The chief speaker was K. G. Saiyidain, Educational Advisor to Government of India, who paid liberal tributes to the contributions of the poet to literature and modern thought and while quoting liberally from Iqbal's poems, declared him a great creative poet of the country. Paying his tribute of 'affections, reverence and love' to the poet, Dr. Katju referred to his celebrated poem 'New Temple' and said it was like a 'beacon star' for him in his younger days when he was a student in Lahore.¹¹⁵

Later in the evening a *mushaira* organized by the Press Attaché to the Pakistan High Commissioner in which over thirty Hindu, Muslim and Sikh poets participated. Over 600 persons including high officials of the Government of India and prominent citizens of Delhi attended the 'mushaira', which was presided over by Shankar Prasad, the Chief Commissioner of Delhi. Poets who recited verses on Allama Iqbal during the three hour function included Pandit Tribhavan Nath Zar, Arsh Malsiani, Jagan Nath Azad, Bekhud Dehlvi, Kanwar Mahendra Singh Bedi, Harichand Akhtar, Tilok Chand Mahroom, Anand Mohn Zutshi Gulzar, Dharmpal Gupta Vafa, Makhmoor Dehlvi, Munshi Gopinath Ann, Ram Prahasham and Sabir Hoshiarpuri.¹¹⁶

¹¹⁴ *Ibid.*

¹¹⁵ "Iqbal Day observed in Delhi," *The Pakistan Times*, April 23, 1952; "Iqbal Day *mushaira* in Delhi," *Dawn*, April 23, 1952; "Iqbal Day *mushaira* in New Delhi," *The Civil and Military Gazette*, Karachi, April 23, 1952; "Iqbal Day celebrated in New Delhi," *The Civil & Military Gazette*, Karachi, April 23, 1952.

¹¹⁶ "Iqbal Day in Delhi", *The Pakistan Times*, April 23, 1952; "Iqbal Day *mushaira* in Delhi," *Dawn*, April 23, 1952; "Iqbal Day *mushaira* in New Delhi," *The Civil and Military Gazette*, Karachi, April 23, 1952.

Dawn and *The Morning News* reported that Iqbal Day was also observed at Calcutta in the Pakistan High Commission with Dr. H. C. Mookerjee, Governor West Bengal in chair. Seyda Bazgha, a research scholar, Prof. P. R. Sen a well known educationist, Dr. Z. A. Siddiqi, head of the Department of Arabic and Persian, Calcutta University and H. L. Chopra, an old student of Iqbal, spoke at the meeting dealing with different aspects of Iqbal's life and philosophy. The Governor giving a brief sketch of the life and works of Iqbal said that the poet had a message for all time and appealed for a serious study of his works.¹¹⁷

The guests included the elite of the city, headed by Nawab Bahadur of Murshidbad, Mahraja of Natore, B.C. Roy, Chief Minister West Bengal, members of Consular Corps, prominent litterateurs, and journalists. Several Calcutta dailies including *Statesman*, *Satyayug*, *Azad Hind*, *Asre Jadid*, published articles on Iqbal.^{117A} According to a report, which appeared in *Dawn*, an Iqbal Day meeting was also planned at Bombay on April 26 under the auspices of Iqbal Committee, in which speeches were planned to be made on life and works of the great poet.¹¹⁸

The Middle East Institute of Washington also planned to hold a special programme on May 1 at United Nation's Club to be attended by representatives of major nations as per report appeared in *The Civil and Military Gazette*, Lahore. According to schedule, the speeches were to be delivered dealing with the various aspects of Iqbal's life, the significance of his work, the meaning to be found in his poetry and his contributions to the creation of Pakistan.¹¹⁹ *Dawn* informed that the VOA also relayed special Iqbal Day programme including recitations from Iqbal's poems and a commentary entitled 'Iqbal among the world's great thinkers'.¹²⁰

¹¹⁷ "World wide tributes to the poet of East: He was a beacon light, says Dr. Mossaddiq," *Dawn*, April 23, 1952; "Indonesia pays homage to Iqbal," *The Morning News*, April 24, 1952.

^{117A} *Ibid.*

¹¹⁸ "In Bombay," *Dawn*, April 24, 1952.

¹¹⁹ "Washington to pay homage to Iqbal", *The Civil and Military Gazette*, Lahore, April 27, 1952.

¹²⁰ "Voice of America's (VOA) special Iqbal program today," *Dawn*, April 24, 1952.

All English newspapers published special articles and editorials on Iqbal Day in 1952, which are discussed in the following pages. *Dawn* published condensed form of Allama Iqbal's presidential address delivered at the annual session of the AIML at Allahabad in 1930 under the caption, "Iqbal on the basis of nationalism."¹²¹ *The Civil and Military Gazette*, Karachi, published a note written by Allama Iqbal, which appeared in the '*Muslim Revival*' a quarterly of Lahore in September 1932 entitled, "Iqbal on corporeal resurrection after death."¹²² The paper also published extracts from the presidential address of Allama Iqbal delivered at the session of the All India Muslim Conference held at Lahore, on March 21, 22, 1932.¹²³ The daily also published an extract from A. H. al Biruni's book *The Makers of Pakistan* under the title 'Product of conflicting forces' dealing with ideas of Iqbal.¹²⁴

The Civil and Military Gazette, Karachi published English translation of various poetic works of Iqbal. They included translation entitled "The message of Iqbal to the nation of the hills", "Some poems of Iqbal," "Out of Slumber deep arise," by Arberry; 'O' Wave' by Ahmed Ali, and G. Ahmed's translation in prose of two Persian poems of Iqbal from *Piam-i-Mashriq* namely "The Houri and the poet (In reply to a poem of Goethe)" and 'Loneliness'.¹²⁵ The Hamdard Dawakhana also issued an interesting advertisement on the Iqbal Day in which 'Iqbal was declared as poet of the East' while its product '*Rooh Afaza*' was called as 'the summer tonic of the East'.¹²⁶

¹²¹ "Iqbal on the basis of nationalism," *Dawn*, April 21, 1952. For the full text of the said address, see Shahid Hussain Raazaqi, *op.cit.*, pp.55-82.

¹²² "Iqbal on corporeal resurrection after death", *The Civil and Military Gazette*, Karachi, April 21, 1952. For the full text of the said note, see Shahid Hussain, *op.cit.*, pp.139-142. For a detailed discussion on Allama Iqbal's concept of death, see Naeem Ahmad, *Iqbal ka Tasawwur-i-Baqa-i-Dawam*, Lahore, Iqbal Academy, 1989; Muhammad Iqbal, "Elegiac note in Iqbal's poetry," *Iqbal Review*, Vol.XIX, No.3, October, 1978, pp. 11-34.

¹²³ "Iqbal's warning against atheistic materialism: Islam stands for equality of spirits, not of stomachs," *The Civil and Military Gazette*, Karachi, April 21, 1952.

¹²⁴ A. H. Al Biruni, "Product of conflicting forces," *The Civil and Military Gazette*, Karachi April 21, 1952.

¹²⁵ For text, see G. Ahmed, "Two poems from Iqbal," *The Civil and Military Gazette*, Karachi April 21, 1952; Ahmed Ali, "O' Wave", *The Civil and Military Gazette*, Karachi, April 21, 1952; "Prof. Arberry, "Out of Slumber deep arise," *The Civil and Military Gazette*, Karachi, April 21, 1952; "Iqbal's message to Afghans," *The Civil and Military Gazette*, Karachi, April 21, 1952; and "Some poems of Iqbal," *The Civil and Military Gazette*, Karachi, April 25, 1952.

¹²⁶ Advertisement, "The most treasured names," appeared in *The Pakistan Times*, April 21, 1952 and *The Civil and Military Gazette*, Karachi, April 21, 1952.

All the major newspapers wrote special editorials on Iqbal Day. *The Khyber Mail*, in its editorial 'Iqbal Day' observed that the exceptional appeal of Iqbal's poetry to a wide variety of people was due to the comprehensive range of his subjects. Even during his lifetime, he could see and visualize things far ahead of his times and therefore he was regarded as the poet and philosopher of the future.¹²⁷

Describing Iqbal's belief that there is no halt to man's progress, the paper urged that Pakistan should prove both by precept and practice the genuineness of Iqbal's claim and the move forward on the lines indicated by him. The paper pointed out that Iqbal had so completely and satisfactorily explained and interpreted the ideology of Islam that all of us must try to live up according to these high ideals. A lasting and more useful monument to the memory of Iqbal would be to keep the real spirit of his universal mission always alive before us.¹²⁸

Commenting on establishment of Iqbal Academy at Karachi, the paper urged the Frontier government and particularly the Peshawar University, to cooperate in that important matter emphasizing that "Iqbal certainly does not belong to the Punjab alone as he is as much ours as theirs." The daily also suggested that the provincial government should not only celebrate Iqbal's anniversary in a benefiting manner but also devise concrete ways and means and teach our educated classes the significance of Iqbal's message.¹²⁹

The Civil and Military Gazette, Lahore, in its editorial "Iqbal's message," observed that Iqbal's message being a re-echo in poetic form of the eternal truths of Islam is a spark of life. As such, it constitutes the greatest equipment of Pakistan on her march toward her destiny.¹³⁰ *The Civil and Military Gazette*, Karachi in its editorial "Iqbal's message," emphasized that what Pakistan needed today was an Iqbalian outlook on life and of life. The paper urged to have new revolutionary interpretation of the foundational

¹²⁷ Editorial, "Iqbal Day," *The Khyber Mail*, April 20, 1952.

¹²⁸ *Ibid.*

¹²⁹ *Ibid.*

¹³⁰ Editorial "Iqbal's message," *The Civil and Military Gazette*, Lahore, April 20, 1952.

legal principles of classical Islam in the light of “our own experiences and the altered conditions of modern life.”¹³¹

The Morning News, in its editorial “A poet’s dreams” while discussing Iqbal’s message observed that he wanted Muslims to go back to the Quran. He rediscovered for us the eternal truth about man and society embodied in the Quran and felt that all our ills sprang from our abandonment of the ways lighted up by the Quran.¹³² The paper also referred to Iqbal’s ruthless condemnation of territorial nationalism and narrow patriotism and asked whether we had buried factionalism and territorial nationalism. The paper regretted that province was being given precedence over the state and expressed the view that Iqbal would had been shocked had he lived and seen factionalism among his nation today.¹³³ Two days later, in another editorial entitled “Iqbal: The politician,” *The Morning News* surveyed the political contributions of Allama Iqbal. The paper observed that Iqbal was at once a symbol and a hope. The inspiring, ennobling, and invigorating political poems that flowed from the poet’s versatile and prolific pen urged the nation on to glory and greater glory. His works constituted the motive-force-impelling a tidal wave of Islamic and Pakistani fervor that soon over flooded the sub- continent.¹³⁴

Dawn in its editorial, ‘Iqbal’ surveyed the political contributions of Allama Iqbal. Referring to his Allahabad address, declaring a consolidated Indian Muslim state to be the final destiny of the Muslims, the paper observed that at that time few could imagine that a great utterance had been delivered which was both an exhortation and a prophecy. Although no one could dare to support his stand at that time, the man himself minded neither vilification nor ridicule. As one of the future’s

¹³¹ Editorial, “Iqbal’s message,” *The Civil and Military Gazette*, Karachi, April 21, 1952.

¹³² For a brief survey of the Quranic references in the verses of Allama Iqbal, see Sarwar Ayubi, “*Iqbal aur Qurani Talmihat*”, in Inam-ul-Haq Kasur, ed., *Iqbal Shanashi aur Udaba-i-Baluchistan ki Takhleeqat*, Vol.II, Lahore, Bazm-i-Iqbal, 1996, pp. 99-103.

¹³³ Editorial, “A poet’s dreams,” *The Morning News*, April 21, 1952.

¹³⁴ Editorial, “Iqbal: The politician,” *The Morning News*, April 23, 1952.

confidants, he alone must have felt the satisfaction that the seed was firmly planted in the soil.¹³⁵

The paper argued that Iqbal is not meant to be a textbook valued solely for its literary excellence or for hero-worship. The real Iqbal is his message, which indicated the heights to which man may rise with the entire resources of his body, mind, and will. Iqbal's crowning ideas are movement and creativeness. According to him, life is striving and striving is life. The paper concluded that people remained lost in phrases and had not advanced beyond reiterating claims on behalf of their ideology, it was evident that Iqbal had still to be grasped and lived.

Among the biographical articles appeared in English dailies in 1952, Muhammad Shafi's contribution entitled "Last days of the poet of Islam" appeared in *The Civil and Military Gazette*, Karachi was most enlightening in which he described his memoirs about Iqbal's daily routines; his conversation with the visitors and his last hours which he witnessed while staying at his residence to assist Ali Baksh in looking after the ailing poet one month prior to his death. He recalled that he watched him day and night inclined towards death with such resoluteness and fearlessness, which made love him and adore him even more. Iqbal had told his elder brother only a few days before his death that he would welcome the end of his earthly existence with a smile on his face. Similarly, during last hours of his life he refused to take a narcotic drug to put him to sleep and thus relieve shooting pain in his back by saying that he did not want to die in an unconscious state of mind but wished to welcome death with open eyes.¹³⁶

Describing his visitors, Muhammad Shafi remembered that there was no bar against visitors seeing him and visitors of all descriptions and from all occupations came to see him. He was a delightful conversationalist. His talk ranged from the price of

¹³⁵ Editorial, "Iqbal", *Dawn*, April 22, 1952.

¹³⁶ Muhammad Shafi, "Last days of the poet of Islam", *The Civil and Military Gazette*, Karachi, April 21, 1952.

toori in the market while conversing with a peasant to implications of international situation discussed with high placed personages.¹³⁷

To supplement Shafi's observations, it could be said that one of the distinct features of the last days of Allama Iqbal was his unvarying concern in the affairs of the Muslim community. Discussing the final phase of his life, Sharif al Mujahid observes that Iqbal's curiosity in the studies and in the prospect of Indian Muslims and of Islam was as intense as ever. Between attacks of asthma he thought about the troubles facing the Muslim world and talked about them with his guests. What he apprehended during the interlude of illness was not his forthcoming death, but the threats confronting the world of Islam.¹³⁸ Syed Nazir Niazi, who has compiled the conversation, which took place during the last days of Iqbal at his residence, certifies that even during acute illness, Iqbal's mind was concentrated on two things and they were Islam and the Muslims.¹³⁹

Atiya Begum in her short article "Iqbal in Germany" appearing in *Dawn* recalled the days when Allama Iqbal was in Germany for writing his Ph.D thesis. She observed that of all places in Europe, Iqbal liked Munich best of all. She also narrated Iqbal's first meeting with her tutor Fraulein Mann in which she engaged him in conversation of philosophic significance and led him on the subject of his thesis.¹⁴⁰ Atiya remembered that Iqbal quickly acquired the reputation of a genius with supernatural powers. He was no longer a student but a teacher, respected and loved by all and who knew more than others. In spite of that, she recalled, Iqbal was extremely human and commonplace.¹⁴¹

¹³⁷ *Ibid.*

¹³⁸ Sharif al Mujahid, *Allama Iqbal: Poet-Philosopher of the East*, Karachi, Quaid-i-Azam Academy, 1986, p.52.

¹³⁹ Syed Nazir Niazi, *Iqbal kay Hazoor: Nishastain aur Gufogowain*, Lahore, Iqbal Academy, 2000, p.g.

¹⁴⁰ Atiya Begum, "Iqbal in Germany," *Dawn*, April 21, 1952. Allama Iqbal remained in Germany from July 20, 1907 to November 5, 1907 and perhaps this period was the most happiest period of his life. During his stay, Iqbal received profound impact of Germany and its people. For details of Iqbal's stay in Germany and his German tutors, see Saeed Akhtar Durrani, *Nawadir-i-Iqbal Europe Main*, Lahore, Iqbal Academy, 1995, pp.7-140. Also see, *Iqbal Europe Main*, Lahore, Iqbal Academy, 1985; M. A. H. Hobohm, "Muhammad Iqbal and Germany (A Correspondence of the Heart)", *Iqbal Review*, Vol. 30, 31, No. 3,1, October, 1989-April, 1990, pp. 95-104.

¹⁴¹ *Ibid.*

In another article published in *Dawn* under the caption, “When soft music confused Iqbal,” Atiya Begum recalled the memories of a musical function, which was held, in her house ‘Aiwan-i-Rifat’ at Bombooy in 1932 in which along with prominent personalities, Iqbal also participated. She remembered the conversation which took between herself and Iqbal when Jamaluddin Khan, the court musician of Baroda State, finished his performance on ‘*Been*’. She admitted that Iqbal’s spontaneity in giving expression instinctively was always remarkable and many times these expressions came forth in spite of himself.¹⁴²

The early poetic career of Allama Iqbal was discussed by Toliman-I in his article “Iqbal’s first appearance before Lahore audience” appeared in *The Pakistan Times*. The author wrote that the first society in Lahore that patronized Urdu poetry was the Anjuman-i-Punjab, which after twenty years of glorious work ceased to exist.¹⁴³ But after a lull of some ten years, it was reactivated under the patronage of Ghulam Mahbub Subhani and it was most probably a winter evening of early twentieth century when the first symposium of this society took place in his house which was attended by the gentry of Lahore. Here, Iqbal who was a young man recited his *ghazal* in a melodious voice, which delighted the audience. The author has claimed that in course of time, Iqbal became a pupil of Mirza Arshad Gorgani (d.1906) but afterwards he took Mirza Dagh Dehlvi (1831-1905)¹⁴⁴ as his *ustad*.¹⁴⁵

M. Afzal in his article “My first glimpse of the poet,” published in *The Pakistan Times* narrated his first meeting with Allama Iqbal in 1932 and the impressions he got from his following visits to poet’s house. He recalled that when Iqbal spoke, one

¹⁴² Atiya Begum, “When soft music confused Iqbal,” *Dawn* April 21, 1952.

¹⁴³ One of the major contribution of Anjuman-i-Punjab was introduction of versified Urdu translation of English poems which highly influenced Urdu poetry. Allama Iqbal was also influenced by that trend. Quoted in Khalid Iqbal Yasir, *Iqbal aur Muasir Adabi Tehrikain*, Lahore, Iqbal Academy, 1994, p.75.

¹⁴⁴ Nawab Mirza Khan Dagh (1831-1905); A poet par excellence who has been regarded as one of the last luminaries of classical *ghazal* in Urdu poetry. Iqbal was his pupil, though the relationship was short and in absentia. Iqbal also wrote his elegy which appeared in *Bang-i-Dara*.

¹⁴⁵ Toliman-I, “Iqbal’s first appearance before Lahore audience,” *The Pakistan Times*, April 21, 1952. The author’s claim that Allama Iqbal became a pupil of Mirza Arshad seems to be an exaggeration. Although a scholar like Muhammad Abdullah Qureshi has maintained that in early days, Iqbal had consulted Mirza Arshad but it was not a formal teacher-student relationship. Muhammad Abdullah Qureshi, *Hayat-i-Iqbal ki Gumshuda Karian*, Lahore, Bazm-i-Iqbal, 1982, p.53.

became conscious of his intellect, his knowledge, and his deep feeling for life. In conversation and discussion, whenever he took part in it, he concentrated upon the essential and raised the level of discussion to basic principles. However, it did not mean that he was always a dry-as-dust philosopher. He was fond of humour and jokes both subtle and broad.¹⁴⁶

The author recalled that it was that charm of his personality which kept people in thrall. All sorts of people came to his house. He sat on his easy chair with the *huqqa* near him, and people talked, discussed, and joked, and he occasionally joined the conversation; and then every body listened. The author admitted that for him and people like him, he was like a brilliant fire in a cold bleak night, to which tired and chilled way-farers came, tarried for a while, filled their hearts with warmth and wisdom, and then went their way.¹⁴⁷

Abdullah Anwar Beg in his article "Iqbal and foreign scholars" appeared in *The Civil and Military Gazette*, Karachi has surveyed translations of Allama Iqbal's works into different languages and introduced several foreign scholars who had worked on Iqbal.¹⁴⁸ Describing universal popularity of the poet in the Muslim world, the writer wrote that Hussain Danish, a Turkish scholar, translated several poems of Iqbal into Turkish and wrote an elaborate review on *Piam-i-Mashriq*. Agha Hadi Hasan, a former Afghan Ambassador, wrote a series of articles on *Piam-i-Mashriq*, which was published in several journals. Ahmad Rifat, a famous Egyptian traveler who had traveled all over the Islamic lands, translated many poems of Iqbal into Arabic which were published in Egypt's foremost daily, *Al-Ahram*.¹⁴⁹

Referring to Iqbal's fame in the British society, the author referred to Dr. Nicholson who rendered *Asrar-i-Khudi* into English and wrote a learned review on *Piam-i-Mashriq* in the *Islamica* (Germany) the translation of which later appeared in the

¹⁴⁶ M. Afzal, "My first glimpse of the poet," *The Pakistan Times*, April 21, 1952.

¹⁴⁷ *Ibid.*

¹⁴⁸ Abdullah Anwar Beg, "Iqbal and foreign scholars," *The Civil and Military Gazette*, Karachi, April 25, 1952.

Nairang-i-Khiyal of Lahore (Eid Number, 1925). Beg pointed out that Professor Browne, had written a review on the English translation of *Asrar-i-Khudi* which appeared in the journal of the *Royal Asiatic Society* in 1921. He also referred to Iqbal's views in connection with Shahabuddin Suharwardi, in the fourth volume of his monumental work, *The Literary History of Persia*. Forster reviewed the English translation of *Asrar-i-Khudi* in the *Atheneum* of 1921, examining the poet's teachings as a national reformer.¹⁵⁰

Referring to German scholars, the writer mentioned that Deutsche Hussu had translated the introduction of *Piam-i-Mashriq* into German and explained its aims and objects. Dr. Fischer of Leipzig University and *editor* of the *Islamica* wrote a comprehensive review on *Piam-i-Mashriq* and compared Iqbal to Goethe.¹⁵¹ Beg revealed that the German orientalist Dr. Hans Maenge, who was a famous poet, welcomed *Piam-i-Mashriq* with great admiration, and he translated a certain portion of that work, writing it on *parchment* with oriental paintings and sent it to Allama Iqbal as a present. Moreover, the author pointed out that in Germany a society had been founded after the name of Iqbal with the object to disseminate his teachings and poetry.¹⁵²

Beg further pointed out that Dr. Scaria, a famous Italian scholar had published a critical article on Iqbal. A Russian scholar, who had traveled all over India, visited Lahore only to see Iqbal. He wrote a comprehensive review on *Asrar-i-Khudi* in Russian. He also referred to Mackenzie's book *Indian's Awakening* published in 1927 in which a descriptive note on Iqbal appeared from the pen of Sardar Jogindara Singh.¹⁵³

Qurratulain Hyder in her article entitled "Dr. Iqbal" published in *The Civil and Military Gazette*, Karachi reviewed Allama Iqbal's impact upon her generation. She observed that the integration of thought and feeling, and the intellectual expression of

¹⁴⁹ *Ibid.*

¹⁵⁰ *Ibid.* *Asrar-i-Khudi* has received a special attention of the British scholars. For details, see Shaukat Hussain, "*Asrar-i-Khudi Kay Angarazi Trajim ka Tehqeeqi Mutalah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000.

¹⁵¹ For a comprehensive collection of various scholars contributions about Iqbal and Goethe, see M. Ikram Chughatai, ed., *Iqbal and Goethe*, Lahore, Iqbal Academy, 2000.

¹⁵² *Ibid.*

¹⁵³ *Ibid.*

emotions was Iqbal's greatest achievement in the realms of poetry and philosophy. She hoped that as all future generations of young men would read and respond to the Iqbalian message, they would understand that the spring had arrived and the triumphant revolution and the final awakening was not very far ahead. She also recalled that her father, who was a great friend of the poet, once remembered how he had written from far away Europe congratulating the shy young Iqbal upon his first public appearance in a Lahore *mushaira*.¹⁵⁴

In another article entitled "Brought an awakening" appeared in *Dawn* Qurratulain Hyder surveyed the main aspects of Iqbal's poetry. She observed that Iqbal—the inheritor of a thirteen hundred years old rich and life giving culture spoke on behalf of the East. He upheld the cause of a downtrodden and perplexed humanity. His outlook on life was based on the intensely humanistic system of thought, which was given to the world by the Holy Prophet (SAW).¹⁵⁵

Qurratulain further observed that Iqbal realized that the mystic philosophies of the Asiatic nations led to sleep. In his poetry, Iqbal laid utmost stress on the individual, who was also to be an integral part of humanity. Iqbal wanted man to attain highest dignity and then unlike the mystics who in their pure spiritual existence wanted to be absorbed in God should absorb God into him. This man of Iqbal was not Nietzsche's reactionary and destructive superman; it was the common person, belonging to every nation and every race; the downtrodden man who was to bring the kingdom of God on earth. Thus, he defied the death wish and fatalism of the eastern mind by his will to life. The writer also pointed out that with so much love in his heart for humanity he was grieved by the aggressive and oppressive attitude of strong nations. According to Iqbal, self-pity and dejection were the greatest of crimes. His optimism when seen against the sickening background of the present day world was staggering and his vision exalting.¹⁵⁶

¹⁵⁴ Qurratulain Hyder, "Dr. Iqbal", *The Civil and Military Gazette*, Karachi, April 21, 1952.

¹⁵⁵ _____, "Brought an awakening" *Dawn*, April 21, 1952.

¹⁵⁶ *Ibid.*

While referring to Iqbal's contributions, Abdullah Battersbey in his brief attempt entitled, "Iqbal- poet, politician and philosopher," which appeared in *The Civil and Military Gazette*, Karachi, observed that it was generally owing to the influence of Iqbal that so much was achieved to weld the people into a patriotic whole. He pointed out that, "we commemorate the anniversary of one of the greatest sons of this land of Pakistan which he saw as a spiritual conception and did so much to inspire until it became the reality as at present."¹⁵⁷

M. Saleem Sheikh, in his article "Iqbal: A study from his letters," appeared in *The Civil and Military Gazette*, Lahore has surveyed Iqbal's qualities as manifested in his letters. According to the author, the very first impression that we gather from the study of Iqbal's letters was his immense love and sincerity, which he showed towards all irrespective of their social status. Next to this was Iqbal's quality of frankly welcoming and accepting any criticism of his poetry. Unlike many other poets, he was always prepared to accept genuine criticism of his thought and works. Whenever Iqbal came across a true and talented critic of his poetry, he was very much pleased.¹⁵⁸

Saleem continued that besides himself being an eminent scholar, Iqbal was a friend and guide to those who wanted any help from him in their literary pursuits. Quoting Iqbal's letter to S. M. Ikram on writing *Ghalib Namah*, the writer observed that Iqbal used to appreciate frankly the efforts of those who were in any way busy in the service of knowledge. Iqbal's love of knowledge could be seen in almost all of his letters. Whenever circumstance favoured, his only pursuit was that of knowledge. Another notable feeling prevalent through out Iqbal's letters was his concern over the future of Islam and Muslims in India.¹⁵⁹

¹⁵⁷ Abdullah Battersbey, "Iqbal: Poet, politician and philosopher," *The Civil and Military Gazette*, Karachi, April 21, 1952.

¹⁵⁸ M. Saleem Sheikh, "Iqbal: A study from his letters," *The Civil and Military Gazette*, Lahore, April 23, 1952. For a detailed study of some collections of Iqbal's letters, see Muhammad Siddiq Zafar Hijazi "Mujmuwah Makateeb-i-Iqbal: Jehan-i-Digar (Urdu, Angrazee) Taleeqat wa Hawashi," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1998. Also see Zaib-un-Nisa, *Anwar-i-Iqbal (Mujmuwah Makateeb-i-Iqbal) Tarteef wa Tahshia*, Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999.

A couple of Iqbal scholars have tried to study different aspects of multi-dimensional personality of Allama Iqbal in light of his letters. Tahir Farooqi believes that the letters of Iqbal not only reflect zenith of his academic and literary pursuits but also elucidate several academic, literary, historical and philosophical issues. He further pointed out that there are several things, which were referred in his poetry in passing way, but in his letters, they had been explained in detail. Stressing the students of Iqbal studies to study them, Farooqi concludes that these letters are true manifestations of his personality and deeds and lot of issues have been discussed in them in detail.¹⁶⁰ Likewise renowned scholar, Jamil Jalabi, while delivering Iqbal Memorial Lecture on 'Letters of Iqbal' at the University of Punjab, Lahore in 1984, observed that the letters of Allama Iqbal are a compilation of knowledge and information and their study reveal diverse aspects of his life. Like personality of Iqbal, they are multi-dimensional and without their study, Iqbal's thought, poetry and national services could not be fully comprehended.¹⁶¹

Famous poet and writer Ahmed Nadeem Qasimi, wrote a comprehensive article on *ghazals* or lyrical poetry of Allama Iqbal under the caption 'Lyrics of Iqbal', which appeared in *The Pakistan Times*. He is of the view that after Hali, Iqbal was the greatest exponent of *ghazal-i-musalsal*, which had all the qualities of lyric poetry.¹⁶² Iqbal had great vistas of human progress before him and so he endowed the Urdu *ghazal* with melodious perfection, all-pervading universality of thought, hitherto unknown to us. This universal appeal is the main characteristic of his lyrics and Iqbal excelled in that form of poetry. Life is not an illusion to him but an inspiring reality. This point of view shakes the very foundations of the lyrical poetry of Persian and Urdu replete with wails of depression and hatred towards the 'sordid surroundings of the world'. Qasimi believes that Iqbal's Urdu *ghazal* contained the unity of mood, the ecstasy and rapture of truth and a beautiful diction hitherto foreign to Urdu *ghazal* writers. The younger generation of Urdu poets owes much to Iqbal and the predominating note of optimism, the respect of

¹⁵⁹ *Ibid.*

¹⁶⁰ Tahir Farooqi, "Iqbal Upnay Khutut Kay Aianay Main," in Saleem Akhtar, *Iqbal Shanasi aur Funoon*, Lahore, Bazm-i-Iqbal, 1988, pp.114-132.

¹⁶¹ *Khutbah Bayad-i-Iqbal*, Lahore, Research Society of Pakistan, 1994, p.45.

man, and his elementary emotions of Iqbal's Urdu lyrics of *Bal-i-Jabril* and *Zarb-i-Kaleem*.¹⁶³

Qasimi pointed out that Iqbal had accepted the traditional form of *ghazal* and had changed its matter. He had thus, proved that the matter or the theme and not the form was the style. The subject matter of *ghazal* had now allowed the entry of sociology, politics, and philosophy in its sphere. Iqbal's phrases and his diction is borrowed from Sadi, Hafiz, Bedil (1644-1720)¹⁶⁴, Urfi and Ghalib. The Urdu *ghazal* was quite unaware of these phrases and shades of expression before Iqbal and it required a great deal of artistry and mastery over the language to get hold of foreign epithets and to use them in another language with ease and perfection. That is why the voice of Iqbal seemed quite new and original to many of the Urdu critics. Qasimi concluded that qualities of Iqbal's lyrics have a vigorous effect on the new Urdu *ghazal* and it was all due to Iqbal that today the chords of Urdu *ghazal* resound with universal note of optimism, faith, truth, and beauty.¹⁶⁵

Qasimi being an excellent poet himself has very skillfully analyzed major qualities of Iqbal's lyrical poetry. Other critics have showed almost similar appreciation about lyrics of Iqbal. M. D. Taseer has observed that the philosophical harmony of

¹⁶² For a detailed comparative survey of poetry and thought of Hali and Iqbal, see Syed Khadim Hussain Bukhari, "*Hali: Paishrau-i-Iqbal*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

¹⁶³ Ahmed Nadeem Qasimi, "Lyrics of Iqbal," *The Pakistan Times*, April 21, 1952. For a study of Iqbal's impact on younger Urdu poets, see Jamil Asghar, "*Iqbal Kay Muqallid Urdu Shuara*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995. Also see Mussarat Parveen Neelum, "*Urdu Shurah aur Iqbal*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994; Gulshan Tariq, "*Farooq-i-Urdu kay Silsaly Main Iqbal ki Khidmat ka Tahqiqee Jaizah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1998. However it may be pointed out that as compared to *Bal-i-Jabril*, there are only five lyrics in *Zarb-i-Kaleem*. Quoted in Saleem Akhter, *Iqbal ki Fikri Miras*, Lahore, Bazm-i-Iqbal, 1996, p.83.

¹⁶⁴ Abu al-Ma'ali Mirza Abdul Qadir Bedil Azeemabadi (1644-1720). An eminent Persian poet of the Indian sub-continent who was unequalled in his time in delicacy of composition, incisiveness, elegance of thought and description of Divine and spiritual truths. It may be pointed out that Iqbal was very much fond of Bedil which is reflected in his works at various places. For details, see Muhammad Iqbal, *Bedil in The Light of Bergson*, edited by Tehsin Firaqi, Lahore, Iqbal Academy, 1995.

¹⁶⁵ Ahmed Nadeem Qasimi, "Lyrics of Iqbal," *The Pakistan Times*, April 21, 1952. For a detailed study of the technical aspects of lyrics of Iqbal, see Sadiq Hussain Gohar, "*Jadid Urdu Ghazal par Iqbal Kay Asaraat*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000 and Muhammad Umer Naseeri, "*Ghazaliyat-i-Iqbal Ka Fani Jaizah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000.

Iqbal's thought made his various 'ghazals', which in themselves were composed of scattered verses, into a symphonic whole. Taseer pointed out that *ghazal* was never used like this before- and emphasized that the *ghazal*, which was once neglected for its insufficiency as a medium of expression of integrated moods and ideas, was again being revived by Iqbal.¹⁶⁶ Another critic Syed Muhammad Ikram has pointed out that although in Iqbal's poetry, all forms of verses are available but he especially concentrated on lyrics and *Piam-i-Mashriq* and *Zubur-i-Ajam* mainly consist of *ghazals*. Moreover, besides his first two *mathnavis*, *ghazals* are present in all of his *mathnavis* and especially *Javid Namah* has variety of *ghazals* in it. Although Iqbal followed *Subk-i-Iraq* and *Subk-i-Hindi*, but at the same time he has written such *ghazals* which did not follow any of these styles and were for the first time introduced by Iqbal himself. Another important point raised by Ikram is the fact that Iqbal has especially portrayed the former glory of Muslim civilization and tried to reincarnate it in his *ghazals*.¹⁶⁷

Jalaluddin Ahmcd in his detailed article "Some English translators of Iqbal," appeared in *The Civil and Military Gazette*, Karachi had observed that slowly but steadily through a stream of consciously undertaken translations, Iqbal was becoming popular with increasing numbers of the western intelligentsia, and is also beginning to enjoy in the West the high reputation which, he had acquired in most of the Eastern and Middle Eastern countries ever since his best work was published.¹⁶⁸

Jalaluddin has pointed out that besides translations by others, Iqbal himself had left behind a considerable body of original work in English. They are all the more important because Iqbal therein speaks in the plain language of prose, unencumbered by elaborate metaphors and intricate poetic symbols which make him deeply convincing and effective in Urdu or Persian, but which render his poetry equally difficult of comprehension in translation. The author also mentioned that towards the end

¹⁶⁶ M. D. Taseer, "Iqbal and the *ghazal*," *Pakistan Quarterly*, Karachi, 1947, Vol.1, quoted in Riffat Hassan, ed., *The Sword and the Sceptre*, Lahore, Iqbal Academy, 1977, p.220.

¹⁶⁷ Syed Muhammad Ikram, "*Iqbal aur Ghazal*" in Gohar Naushahi, *Iran Namah*, Lahore, Bazm-i-Iqbal, 1971, pp.247-251.

¹⁶⁸ Jalaluddin Ahmad, "Some English translations of Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1952.

of his career, Iqbal was planning to write a long prose poem in English, which he intended to call *The Book of a Forgotten Prophet*. Unfortunately, he died soon after and the idea could not materialize. Nevertheless, the very fact that he planned a prose poem in English on these lines shows his anxiety to be more fully understood abroad, especially in the West, where the need of a spiritual outlook was almost as deeply felt as the need for intense action and enlightened realism was in the East. The author also pointed out that one of his letters, unequivocally speaks of his intense desire to write in a medium more widely understood all over the world as his message was addressed to man as such, irrespective of class, nationality or religion.¹⁶⁹

Jalaluddin has also discussed various English translations of Iqbal in his contribution. Describing R. A. Nicholson's translation of *Asrar-i-Khudi* under the title '*Secrets of the Self*,' the author maintained that in it, Nicholson has tried to be as literally faithful to the original Persian of the poet as possible, while at the same time preserving some of the peculiar rhythm, rich smiles and other delicate poetic devices which Iqbal extensively drew upon in his poetic work with rare skill and to extremely impressive effects.¹⁷⁰

Jalaluddin indicated that Iqbal is by no means easy of translation, and despite this major first success, nobody was more aware of difficulties of the task than Nicholson himself and his second translation, published at an interval of about twenty years in 1940, showed how greatly the revised version had improved both in style and meaning, due mostly to some of the annotations and suggestions made by Iqbal on the text of the first edition. The author observed that during the two decades or so which elapsed since the publication of '*Secrets of the Self*' in 1920, only sundry *ghazals* and

¹⁶⁹ *Ibid.*

¹⁷⁰ *Ibid.* Nicholson adopted prose form for his translation of *Asrar-i-Khudi*. For the text, see R. A. Nicholson, *The Secrets of the Self*, Lahore, Sh. Muhammad Ashraf, 1978. Iqbal's revised draft of Nicholson's was later published by Arberry. See A. J. Arberry, *Notes on Asrar-i-Khudi*, Lahore, Sh. Muhammad Ashraf, 1992. Much later another translation of *Asrar-i-Khudi* was attempted by A. R. Tariq. For the text, see A. R. Tariq, *Secrets of Ego*, Lahore, Islamic Book Service, 1977. For a versified translation of *Asrar-i-Khudi* along with explanatory notes, see Maqbool Elahi, *The Secrets of the Self*, Lahore, Iqbal Academy, 1986. In Rafiuddin Hashmi's opinion, at several places Maqbool Elahi's translation is better than Nicholson's. Quoted in Rafiuddin Hashmi, "*1986 ka Iqbaliati Adab: Aak Jayzah*," Lahore, Iqbal Academy, 1988, p.36.

poems were rendered into English in sporadic attempts by various enthusiasts including foreigners as well as Iqbal's own countrymen.¹⁷¹

A good example of this kind of translation Jalaluddin maintained was Altaf Hussain's rendering into admirable English, of Iqbal's long and one of the most popular poems *Shikwah* and '*Jawab-i-Shikwah*'. The translation was made in a simple, free style and it could be read as an original composition, rich in a rhythm and music of its own as the six line stanzas of Iqbal's original poem had been replaced by four line stanzas in iambic tetrameter, with second and third lines rhyming (a baeb).¹⁷²

Jalaluddin pointed out that besides '*Shikwah*' some other poems of Iqbal's earlier period were also translated into English. They were not published together in a book form, but kept on appearing from time to time in various English periodicals. The author mentioned the translations made by the veteran writer, Ahmed Ali, who rendered some of Iqbal's fine Urdu '*ghazals*' and quatrains in exquisite English verse. Jalaluddin believes that Ahmed Ali had combined complete faithfulness to the original with a rare sense of poetic expression, and his command of English idiom enabled him to do real justice to the poet in his translations.¹⁷³

Discussing A. J. Arberry's works, Jalaluddin stated that Arberry had mostly concentrated on the Persian poems of Iqbal. In 1947, his '*Tulip of Sinai*', which was translation of a section of *Piam-i-Mashriq* was published. The rendering was uniformly faithful to the letter of the original, but the insistence on translating the entire piece in English rhymed verse had naturally made various passages either dull or obscure in meaning. Referring to Arberry's translation of the poet's volume *Zubur-i-Ajam* under

¹⁷¹ *Ibid.*

¹⁷² *Ibid.* In Abdul Ghani's opinion, Altaf Hussain has given an exquisite piece of translation which is really recognizable poetic recreation of these poems. For further details, see Abdul Ghani, "An evaluation of the English translations of Iqbal's poetry," Unpublished Ph.d Iqbaliat thesis, Allama Iqbal Open University, 2000.

¹⁷³ *Ibid.*

the title *Persian Psalms*, (1958) the writer mentioned that the original Persian was rendered into almost parallel English verse with more or less the same rhyme scheme.¹⁷⁴

Discussing Victor G. Kiernan's work, Jalaluddin opined that he had chosen exclusively from the Urdu works of the poet, and his volume *Poems from Iqbal* was by far the most catholic and comprehensive yet available in English. He deserved as much credit for faithful and extremely poetic rendering as for his fine discretion in the choice of only the most important poems from the mass of profound and ordinary pieces in the various volumes of Iqbal's poetry with the objective "to lend the translation some faint glow at least of Iqbal's fire and colour." Jalaluddin observed that for this Kiernan considered metrical verse essential though he had tried by variety of meter to avoid monotony and he has certainly succeeded in that. He could also claim considerable success in transposing quite a number of complex Urdu meters into the English rendering, and with interesting effect.¹⁷⁵

Jalaluddin concluded that Iqbal was among those poets and thinkers of all times who were born for the complete world and only once in decades. His voice should be allowed to reach every nook and corner of this small world. That could be done through translations from his original work as well through interpretations and elaborate discussions of his poetry and philosophy. The author emphasized that it was time the question of authentic translation of Iqbal's works in the principal languages of the world should seriously be taken up on the highest cultural as well as governmental level.¹⁷⁶

¹⁷⁴ *Ibid.* However, Arberry only translated the *ghazals* of *Zubur-i-Ajam* and left two *masthanvis*, *Gulshan-i-Raz-i-Jadid* and *Bandagi Namah* which form the closing parts of *Zubur-i-Ajam* on the pretext that his main object was to introduce to the English readers Iqbal's 'extraordinary talent for the most delicate and delightful of all Persian styles, the *ghazal*. (See, A. J. Arberry, *Persian Psalms*, Lahore, Sh. Muhammad Ashraf, 1996). These two *masthanvis* were later translated in English by B. A. Dar which completed the translation of *Zubur-i-Ajam*. (See Bashir Ahmad Dar, *Iqbal's Gulshan-i-Raz-i-Jadid (New Garden of Mystery) and Bandagi Namah (Book of Servitude)*, Lahore, Iqbal Academy, 1996). Another good translation of *Zubur-i-Ajam* was later made by Hadi Hussain. (See M. Hadi Hussain, *The New Rose Garden of Mystery and the Book of Slaves*, Lahore, Sh. Muhammad Ashraf, 1991). Arberry also translated into English verse, *Shikwah*, *Jawab-i-Shikwah* and *Javid Namah*. For a brief survey of Arberry's life and works on Iqbal, see S. A. Vahid, "A. J. Arberry: A great student of Iqbal," *Iqbal Review*, Vol. XII, No. 1, April, 1972, pp.37-50.

¹⁷⁵ *Ibid.*

Syed Iqbal Ali Shah in his article, "Iqbal: The modern oracle," appeared in *The Civil and Military Gazette*, Karachi emphasized that the greatest contribution of Iqbal's work to contemporary history must surely be his effort in preaching universalism in that true spirit and purpose which is very essence of Islam's immortality. Pointing out the fact that Iqbal turned repeatedly to the subject of love as eternal link with the Truth and his messenger, that author argues that his comprehension of love is all embracing taking in the entire spiritual philosophy of Islam.¹⁷⁷

Azhar Ali, in his article "Self in Iqbal", appeared in *The Civil and Military Gazette*, Karachi has discussed Allama Iqbal's poem *Asrar-i-Khudi* asserting that it was devoted to a serious topic and appeared as a recipe of all the ills to which Muslims were subject all the world over. The recipe was the 'Khudi', which if carefully and properly nurtured and invigorated could revolutionize the Muslim world and bring about a renaissance in Islam. The author believes that the *Asrar-i-Khudi* marked a complete departure from the poet's practice of composing verses on stray themes. The subject of his verses from then onwards was solid, sedate, and serious. All his subsequent verses, whether Urdu or Persian were deeply imbued with either Quranic teachings or sayings of the Holy Prophet (SAW). Azhar maintained that *Asrar-i-Khudi* and others works which followed them were as important as the *mathnavis* of Sanai (1080-1150)¹⁷⁸, Attar and Rumi, and constituted a valuable addition to sufistic literature produced in the East. However, contrary to the beliefs of his forerunners, Iqbal would like his co-religionists to be adamant, assertive, and strong and not being made of pliable rubber.¹⁷⁹

¹⁷⁶ *Ibid.*

¹⁷⁷ Syed Iqbal Ali Shah, "Iqbal: The modern oracle," *The Civil and Military Gazette*, Karachi, April 21, 1952.

¹⁷⁸ Abu al-Majdud Bin Adam Hakim Sanai (1080-1150). Eminent Persian poet and sufi. His poetry is full of *irfan* and *tasawwuf* and he is considered as the founder of ethical poetry. His *Hadiqat-al-Haqiqa* is considered his *Magnum Opus*, a repository of mystical wisdom. Both Rumi and Iqbal have shown great reverence to Sanai.

¹⁷⁹ Azhar Ali "Self in Iqbal," *The Civil and Military Gazette*, Karachi, April 21, 1952. For a detailed survey of *Asrar-i-Khudi*, see Rozeena Anjum, "*Mathnavi Asrar-i-Khudi: Naqd, Matn, Hawashi*", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999. For a versified Urdu translation of *Asrar-i-Khudi*, see S. A. Rahman, *Tarjaman-i-Asrar*, Lahore, Maktabah-i-Karwan, 1967.

Emily Shangma's article "The vision Iqbal saw," published in *The Morning News* presents a general survey of Allama Iqbal's contributions. The author believes it was Iqbal's destiny to bring about a revolution in the dormant thought of Indian Muslims and to prepare them for an active revolution. Each word of his writings is a message for humanity. It bade the poor to turn from the terrible drunkenness, filth, and brutality of their miserable lives. It attacked the rich for their greed, drinking, gambling, and oppression of the poor. It took the side of the labourers in the fight against the capitalists, which was the greatest struggle of the century. In short, Iqbal brought a great renaissance in the thought and action of the Indian Muslims.¹⁸⁰

K. A. Waheed (1901-1979)¹⁸¹ in his article "He preached for a universal organization" appeared in *Dawn* has discussed Allama Iqbal's ideas about nationalism. The author is of the view that Iqbal has vehemently denounced all ideas of nationalism based on geographical, linguistic, or racial differences. The very idea of organization of communities on such grounds is intolerable for him. The study of human history had convinced him that from time immemorial the concepts of racial, geographical or linguistic organization of mankind were the basic cause of all international strife which in turn has given rise to the modern science of global warfare with all its paraphernalia designed for mass killings and racial exploitation. All forms of nationalism are therefore, anathema to Iqbal. On this basis, he condemns all ideas, which give rise to the conception of national superiority on flimsy grounds.¹⁸²

Waheed argues that the ideal human organization acceptable to Iqbal is the one which encompasses peoples of diverse races and places bound together by bonds of spiritual, emotional and intellectual bonds based on the belief in God. Fellowship of the faithful, Iqbal has forcefully stressed, should realize in actual practice the teachings of the

¹⁸⁰ Emily Shangma, "The vision Iqbal saw," *The Morning News*, April 21, 1952.

¹⁸¹ Khawaja Abdul Waheed (1901-1979); thinker, philosopher, writer and protagonist of Pan-Islamism; Secretary, Idara-i-Muarif-i-Islamia, Lahore; Secretary, Anjuman-i-Taraqqi-i-Urdu, Punjab, 1932; founder, Islamic Research Institute, Lahore, 1938; Secretary, Anjuman-i-Ishaat-ul-Quran; Anjuman-i-Himayat-ul-Islam, Karachi, Historical Society, Karachi, editor, *Islam*, Lahore, 1934-39; *al-Islam*, 1953-63; Pubs. *Solidarity & International Peace*; *Women's Place in National Life*; *Talash-i-Sukun*; *Islamic Background of Modern Science & Culture*.

¹⁸² K. A. Waheed, "He preached for a universal organization," *Dawn*, April 21, 1952.

Quran and try to conquer the nature by utilizing its forces and resources to as great an extent as possible.¹⁸³

Muhammad Shafi, in his article "The Allama visualized Muslim world's renaissance," which appeared in *The Pakistan Times*, analyzed Allama Iqbal's views on Muslim world unity and his rejection of western imperialism. The author says that Iqbal regarded the individual as the fountainhead of the revolution of his dreams. He wants to chisel the individual into a vigorous, forceful, and fearless person shaped on the precepts provided by Quran and *Sunnah*. Such individuals united by the bonds of lofty idealism would stand up against all forms of tyranny and would galvanize the society of which they are members into a fighting machine and not rest till anti-God forces were completely liquidated. They would thus herald an era of sovereignty of God on earth in which no regime would be able to dominate over the other using force. However, discipline and obedience to law according to Iqbal, are essential prerequisites for the glorious revolution that is to be.¹⁸⁴

Sheikh Ataullah in his article "Iqbal's undying attachment to his Kashmir homeland: How he longed to see Kashmiris a free people again," which appeared in *The Civil and Military Gazette*, Karachi, described Allama Iqbal's affinity with his ancestral homeland and his soft corner for its inhabitants. The fascinating natural beauty of Kashmir inspires him but the woeful plight of the Kashmiris made it bleed in anguish. His interest in them was abiding and whenever possible he helped and guided them to the best of his power and ability. During his visit to Kashmir, the poet's fancy was arrested by the richness of the natural gifts in Kashmir. But the degrading poverty and demoralizing slavery and political subjection of the Kashmiris embittered his very soul. He admired the beauty of the land but wept over the woes of its inhabitants. Iqbal

¹⁸³ *Ibid.*

¹⁸⁴ Muhammad Shafi, "The Allama visualized Muslim world's renaissance," *The Pakistan Times*, April 21, 1952.

realized that the demoralization of Kashmiris was due to their slavery, which in turn was due to their neglect of self.¹⁸⁵

Ataullah has rightly highlighted Allama Iqbal's affinity with his ancestral homeland. Besides adopting practical steps for the help of oppressed Kashmiris, Iqbal continued to raise voice for them in his poetic contributions. As early in 1896 when Lahore based Kashmiri Muslims founded Anjuman Kashmiri Musلمانan, Iqbal not only participated in its founding session, but also read a poem entitled *Falah-i-Qaum*, in which he welcomed that step. Later, references to Kashmir continued to occur in his several other contributions. For instance, the *Saqi Namah*, *Ghani Kashmiri*, and *Kashmir of Piam-i-Mashriq* spoke of Iqbal's love for his ancestral land. Shahida Yousuf has pointed out that in *Javid Namah* alone, there are about 110 verses about Kashmir.¹⁸⁶ In fact, one of his close associates, Muhammad Din Fauq has pointed out that early-published poems of Iqbal, which appeared in journals and newspapers, were all associated with Kashmir and Kashmiris.¹⁸⁷ For instance in *The Kashmiri Gazette*, which was started from Lahore in 1901 by Muhammad Din Fauq, several *qitas* of Iqbal unfolding plight of oppressed Kashmiris, were published.¹⁸⁸ Likewise, Iqbal was much interested in history and culture of Kashmir as apparent from his quoting of Muhammad Azam Deedah Mari's book, *Waqiat-i-Kashmiri* written in the eighteenth century, at some places.¹⁸⁹ Similarly, Iqbal always appreciated Muhammad Din Fauq's contributions about Kashmir and urged him to write more about it.¹⁹⁰

¹⁸⁵ Shiekh Ataullah, "Iqbal's undying attachment to his Kashmir homeland: How he longed to see Kashmiris a free people again," *The Civil and Military Gazette*, Karachi, 21 April, 1952. For a detailed survey of this subject, see Muhammad Irfan, "Iqbal aur Kashmir," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1992.

¹⁸⁶ Shahida Yousuf, *Iqbal ka Shairi wa Fikri Mujalah*, Lahore, Nazriah-i-Pakistan Academy, 1999, p.120.

¹⁸⁷ Kaleem Akhtar, *Iqbal aur Mashahir-i-Kashmir*, Lahore, Iqbal Academy, 1997, p.247.

¹⁸⁸ Quoted in Muhammad Azam, *Deedah Mari Waqiat-i-Kashmir*, translated and edited by Khawaja Hameed Yazdani, Lahore, Iqbal Academy, 1995, p.11.

¹⁸⁹ Javid Iqbal, *May-i-Lala Faam*, Lahore, Iqbal Academy, 1996, p.352. For the text of some of these verses on Kashmir, see Muhammad Waseem, *Iqbaliat-i-Niarang-i-Khial*, Rawalpindi, Anjum Publishers, 2000, pp.11-112.

¹⁹⁰ Muhammad Din Fauq, *Tazkir-i-Iqbal*, edited by Muhammad Abdullah Qureshi, Lahore, Bazm-i-Iqbal, 1988, p.90.

M. Yusuf Sarraf in his article "Iqbal's role in Kashmir struggle" which appeared in *The Pakistan Times*, has surveyed Allama Iqbal's association with the Kashmir and her population. He said that Iqbal was proud of his ancestral land, but at the same time deeply agitated over the distressed lot of her people. His love for the valley was great. His feelings for her enslaved people were intense. He loved, admired, and eloquently energized in his immortal verse the enticing charm of her human beauty; the splendor of her nature; the loftiness and majesty of her snow-capped mountains; and the sweetness and stillness of her mirror like streams.¹⁹¹ Yusuf also referred to Iqbal's role played in the liberation movement of Kashmir through formation and participation in the All India Kashmir Committee in 1931, which did a lot for achieving some of reforms for the Kashmiri people. The author has also referred to several verses in which Allama Iqbal mentioned of Kashmir and her people.¹⁹²

Allama Iqbal's role in the Kashmir liberation movement, as pointed out by Yusuf Sarraf, has not yet attained the attention it deserves. In reality, when Kashmir liberation movement gained momentum in early thirties, Allama Iqbal declared that since the Khilafat movement, it was the only advancement in India, which provided an occasion to exhibit pure Islamic sentiments and had revitalized the Muslim community.¹⁹³ Ghulam Nabi Khayal has opined that during his presidency of the Kashmir Committee, Iqbal tried that all mutual differences should be disregarded and full moral and material support be provided to the oppressed Kashmiris. It was mainly due to the efforts of Iqbal that besides the members of the Kashmir Committee, several politicians of Punjab extended full support to Kashmir liberation movement, which in turn went a long way in changing the movement into a widespread and organized struggle.¹⁹⁴

¹⁹¹ M. Yusuf Sarraf, "Iqbal's role in Kashmir's struggle", *The Pakistan Times*, April 21, 1952. For a detailed survey on the subject, see Zahoor Ahmad, "*Iqbal aur Siyasat Kashmir*", Unpublished M. Phil Iqbalia thesis, Allama Iqbal Open University, 1995.

¹⁹² *Ibid.*

¹⁹³ Quoted in Muhammad Rafiq Afzal, *Gufar-i-Iqbal*, Lahore, Research Society of Pakistan, 1986, p.174.

¹⁹⁴ Quoted in Ghulam Nabi Khyal, *Iqbal aur Tehrik-i-Azadi-i-Kashmir*, Lahore, Iqbal Academy, 1999, p.219. Also see Kaleem Akhtar, "*Kashmir ki Tehrik-i-Hurriyat*," *Iqbalia*, Vol.32, No.4, January, 1992, pp.19-38.

Latif in his article, "Iqbal and his conception of life," which appeared in *The Morning News*, has discussed Allama Iqbal's ideas about ego. In author's view, Iqbal emphasizes with all vigour at his command that a nation marches towards perfection only by creating the sense of *khudi* (ego) in itself. Therefore, the Muslim nation could only be saved from further ruination by instilling the idea of self in them. This is only possible when Muslims maintain their old national traditions and follow their ancestors. They should revive their old ways and manners in such a way as to bring them in line with those of the modern times as to take refuge in the past would lead them nowhere. In reality, Iqbal preaches to his brethren-in-faith to build a grand and magnificent edifice on the foundations of the past glory of Islam.¹⁹⁵

Khawaja Jamil Ahmed (d.1981)¹⁹⁶, in his contribution entitled "Iqbal's conception of 'perfect man'" has argued that the Iqbal's idea of 'perfect man' is based on Islamic teachings particularly it has been borrowed from the Quran. It is based on the Islamic conception of man's suzerainty over the earth. The three principal attributes which Iqbal wants to cultivate in his 'perfect man' are courage, tolerance and *Faqr*. His ideal man possess high integrity of character and has profound respect for moral values. No amount of fear or favour may detract him from his right path and he has the courage to preach what he thinks right. Tolerance is an essential part of his character. In him one comes across a pleasant combination of strength, severity as well as merciful traits of character. He has a deep insight into the secrets of human nature. '*Faqr*' is one of his greatest virtues, which is not born of weariness, resignation, and lack of initiative. On the contrary, it is created out of the self-respect and complete faith in God. These excellent attributes if strictly followed, develop his individuality and sharpen his inner self to such an extent that he denotes himself heart and soul in the service of the humanity and his Creator. In short, the 'perfect man' of Iqbal is the incarnation of truth possessing great integrity of character that has highest respect for ethical values.¹⁹⁷

¹⁹⁵ Latif, "Iqbal and his conception of life", *The Morning News*, April 21, 1952.

¹⁹⁶ Khawaja Jamil Ahmed (d.1981); a prominent writer.

¹⁹⁷ Khawaja Jamil Ahmed, "Iqbal's conception of 'perfect man'," *The Civil and Military Gazette*, Karachi, April 21, 1952.

Shakoor Ahsan in his article, "Western imperialism as he saw it," has surveyed the evolutionary character of Iqbal's attitude towards western imperialism, which according to him, could be divided into three periods. His treatment of the subject had gradually widened in its scope and expression. It first meets pointed criticism at Iqbal's hands in one of his earliest lyrics and ends with an elaborate study of the question in his *mathnavi*, '*Pas cheh baid kard ay Aqwam-i-Sharq*'. The author indicates that the first period, which begins with *Bang-i-Dara*, and ends with *Piam-i-Mashriq*, is one of silent protest against imperialism. The poet is poignantly conscience of the destruction being wrought by the naked aggression of imperialism but he prefers to focus his attention on the victims of this system on the one hand and attack the soulless philosophy of the West on the other. During this period, he expresses his reactions to the barbarities of imperialism in a restrained and even suppressed manner. The poet's protest is even indirect and implied, as for instance, in his poem *Shifakhana-i-Hijaz*. At times, it seems to be winged with sobs as in *Fatima Bint-i-Abdullah*, which extends from *Zubur-i-Ajam* to *Bal-i-Jabril*.¹⁹⁸

Ahsan points out that in the second period the poet becomes more sharp and explicit, but he is still so much engrossed with the philosophy of ego, which is the main theme of his poetry that he does not deal with the practical problems of imperialism. However, it must be professed that he indirectly attacks it, since the fortification of ego implies protection against all wicked influences of which political slavery is one of the most important. During this period, Iqbal has written some very exquisite poems on this subject, which lack in detail, but are extremely rich in effect.¹⁹⁹

According to writer, the third and last period might be regarded to have started with Italy's raid on Abyssinia. It covers *Zarb-i-Kaleem and Pas cheh baid Kard ay Aqwam-i-Sharq*, apart from some other works of the poet. He comes to grip with the contemporary problems of international politics and not only unleashes a direct attack on western imperialism but in *Pas cheh biad kard*, he also lays down a definite, elaborate

¹⁹⁸ Shakoor Ahsan, "Western imperialism as he saw it," *The Pakistan Times*, April 21, 1952.

¹⁹⁹ *Ibid.*

programme for the political and moral regeneration of the eastern people. The author emphasized that nowhere does the poet deteriorate to jingoism. Even when the poems rise to fiery heights, they are tempered with the profound insight of a philosopher and the keen sensibility of an artist.²⁰⁰

The author argues that the height of poet's struggle against western imperialism came towards the end of his life by devoting a whole book '*Pas cheh baid kard*' on that subject. It shows how far more sensitive the poet had grown on that point. The subtle and silent protest of early days had now given rise to a systematic philosophy. The poet now made an unremitting effort at uniting the eastern people against their western masters and as is typical of the poet inspiring them with roseate optimism. For their delivngancc the peoples of the East must need depend as much on their inherent strength as on their mature judgement. In this last poem published shortly before his death, the poet has laid down a programme for the suppressed humanity of the East. This embraces a wide mission and is the culmination point of the protest, which one finds in the early poems of *Bang-i-Dara*. Here, on one hand, the poet throws a challenge to the West and on the other, he gives a code of honour to the East, which he promises would ensure for it, a life of freedom, dignity and power.²⁰¹

Shaukat Ali in his article, "Iqbal and contemporary political thought" appeared in *The Pakistan Times* has concluded that Iqbal thoroughly took up the study of political thought, especially he studied three most popular political creeds of the West i.e. democracy, fascism and communism, shifted and sorted all facts with regard to them, and ultimately came to the conclusion that all of them were 'bankrupt'. He observed the working of those systems from very close quarters, and found that the glow of dictatorship was share and tinsel, and that notions of western popular democracy were wrong and deceptive.²⁰²

²⁰⁰ *Ibid.*

²⁰¹ *Ibid.* for an excellent analysis of the said book, see Farooq Ahmad, "*Pas cheh baid kard...? Iqbal ka Alami Mansoor*," *Iqbal Review*, Vol. 22, No. 4, January 1982, pp. 57-93.

²⁰² Shaukat Ali, "Iqbal and contemporary political thought," *The Pakistan Times*, April 21, 1952.

Shaukat argues that thus Iqbal surveyed exhaustively the three most popular systems of contemporary European politics, and found all of them were incapable of untying the nettling knot, which could lead to a deliverance of humanity from its present unhappy lot. Now his vast study of Muslim thought and philosophy came to his rescues. In the early Muslim notions of state and sovereignty, he found a panacea, which according to him, if properly utilized, could successfully work for the salvation of the human.

Shaukat concludes that Iqbal is a preacher of early Muslim polity, because among the great religions of the world, Islam alone has built the structure of its politics on sound principles of morality and righteousness. Moreover, among all the religious systems, that of Islam is the latest, and authoritative historical evidence is available which proves that Islamic political system is not utopian and that during a certain period of Islamic history this system was successfully practiced. The author maintained that Iqbal's interpretation of contemporary political doctrine was apt and just and his remedy for the social ills of humanity thought providing and feasible.²⁰³

Abdul Hameed in his article "Iqbal's conception of History against Marxist and Hegelian background," has very efficiently described Iqbal's idea of history and its comparison with Marxist and Hegelian points of view. He observed that Iqbal with his Islamic frame of mind had presented his thought in the light of Quranic teachings and rejected the diverse views of history as advanced by great philosophers like Hegel (1770-1831)²⁰⁴ and Marx (1818-1883)²⁰⁵. Discussing the character of the human history in the light of the Quranic teachings, Iqbal points out that the basic characters of

²⁰³ *Ibid.*

²⁰⁴ George Wilhelm Friedrich Hegel (1770-1831) Well known German philosopher who argued that the dialectical process is the moving spirit of human history lead to development of human institutions. Pubs. *The Phenomenology of Mind, Logic, Philosophy of History, Philosophy of Law and Aesthetics*. For Allama Iqbal's reaction to the Hegelian thought, see Absar Ahmad, "The Hegelian Key to understanding Iqbal," *Iqbal Review*, Vol .XXI, No. 3, October 1980, pp.31-41.

²⁰⁵ Karl Marx (1818-1883); revolutionary, sociologist and economist, from whom the movement known as Marxism derives its name and many of its ideas; born in Germany; later expelled from Germany and France; went to London in 1849 where he wrote *Das Kapital (The Capital)*, his most important theoretical work; became the leading spirit of the International Working Mens' Association, subsequently known as the First International; together with Friedrich Engels published the *Communist Manifesto*, 1848; died at London.

human nature do not undergo any change. It is the same 'old man' who comes in the garb of a 'new man' and the shortsighted people wrongly conclude that some thing new is born. The instinct and passions of man primarily remain the same. Whatever change there is, it is only in the channels to which they are directed.²⁰⁶

The author stresses that Iqbal believes that History repeats itself and it is only by believing this that we can think of the revival of Islam as a great possibility. He emphatically believes that this universe to be a growing universe, capable of infinite increase and extension, for deep in its being lays perhaps the dream of a new birth. Iqbal believes that human nature being the same, history is constantly repeating itself. Unlike other historians, Iqbal does not take history as a mere narrative of the good old days. He advises to study history as pitfalls in the path.²⁰⁷

Abdul Hamid has raised very interesting points regarding Iqbal's concept of history. Muhammad Usman Ramz argues that the true spirit of Iqbal's philosophy of history educates us that history is the manifestation of the 'collective-mind' of a nation. It is a sustained force with the help of which we assess and censure life, laws, and values. Such a 'force', for Iqbal, is not defiant. There are changes in it that sometimes create concord and evenness in our system of life and sometimes they create multiplicity and disorder.²⁰⁸ Supporting Abdul Hamid's ideas, M. Moizuddin observes that according to Iqbal, the prospect of a scientific handling of history means a wider knowledge, a better development of practical reason and lastly a fuller understanding of life and time. These are based on two Quranic wisdoms: (1) the unanimity of human origin, (2) a keen insight of time and notion of life as a continuous movement in time.²⁰⁹

²⁰⁶ Abdul Hameed, "Iqbal's conception of History against Marxist and Hegelian background", *The Civil and Military Gazette*, Karachi, April 21, 1952.

²⁰⁷ *Ibid.*

²⁰⁸ Muhammad Usman Ramz, "Iqbal's Philosophy of History," *Iqbal Review*, Vol. IV, No. 3, October 1963, pp. 48-87.

²⁰⁹ M. Moizuddin, "Iqbal's Conception of History," in M. Ashraf Darr, ed., *The World of Iqbal*, Lahore, Iqbal Academy, 1982, p.43. Also see Muhammad Rafiuddin, "Saheh Falsa-i-Tarikh Kia hay? Quran ki Rahnumai," *Iqbal Review*, Vol.5, No.2, July, 1964, pp.109-132; Muhammad Munawwar, "Iqbal on Quranic concept of History," *Iqbal Review*, Vol. XX, No. 3, October 1979, pp.11-30; and Riazur Rahman, "Iqbal's emphasize on the study of History," *Iqbal Review*, Vol. XXI, No. 1, April 1980, pp.66-68.

In S. M. Abdullah's view, although Iqbal was not an historian in strict sense of the word, but he had a deep-rooted knowledge about Islamic and world history. Especially study of factors leading to rise and fall of the civilizations were among his favorite subjects.²¹⁰ Muhammad Munawar while discussing the Quranic concept of History and its impact upon Iqbal, observed that like other Muslim historians, Iqbal believed that the origin, expansion and development of Islamic history was because of the Quran. He pointed out that the Quran's stress on truth and Muslims' accomplishments to protect *Hadis* led to birth of historians like Ibn-i-Ishaq, Tabari and Masoodi. Munawar maintained that Iqbal held that for review of history, wide awareness, skill and astuteness is required as history deals with all phases of human society. He pointed out that Iqbal opposed the Hindu effort to keep out Islamic history from the Punjab University syllabus in 1932 on the claim that history is a common inheritance of all humanity and does not confine to a particular area. Likewise, Iqbal believed that study of past was also necessary to comprehend present realities.²¹¹ D. M. Azraf argues that Iqbal has a philosopher's insight into the significance of history as a solitary principle, which is the key to unlock the door of the secrecy of historical process.²¹²

A very interesting unnamed humorous article appeared in *The Pakistan Times*, which described that a party of western visitors had arrived in Lahore on April 20, 2487, and took part in the Iqbal Day celebrations. Farquak, a member of the party, wrote to his friends Shankeest at home about the event. Farquak pointed out that during 'Iqbal Day' celebrations Iqbal had been made as 'Hazrat Sufi Iqbal', his tomb as '*Khanqah*' and all business was suspended on the day. Quarrels took place between two parties as to who should conduct the event as both parties claimed on the strength of documents, to be spiritual descendants of Sufi Iqbal; poetry was handed over to *qawwals*; the speakers were different but speeches did not differ much and every year the same address was read out with minor alternations. Farquak also mentioned about non-availability and non-readership of Iqbal's books as "nobody reads books on teachings of Iqbal and they are worm-eaten and scholars are least interested in his teaching". Farquak also observed that

²¹⁰ Syed Abdullah, *Mutaliah-i-Iqbal kay Chund Nay Rukh*, Lahore, Bazm-i-Iqbal, 1984, p.18.

²¹¹ Muhammad Munawar, *Burhan-i-Iqbal*, Lahore, Iqbal Academy, 1995, pp.1-26.

²¹² D .M. Azraf, "Iqbal and the process of history," *Iqbal Review*, Vol. III, No. 3, October, 1962, p.26.

it was strange that, "these people ignore history, discourage research, and we come from the West to tell them the truth about themselves".²¹³

An article entitled "Iqbal: The great poet-philosopher," appeared in the children section of *The Civil and Military Gazette*, Lahore giving basic information about Allama Iqbal and portraying him as a great poet - philosopher whose "works went a long way in firing up the national sentiment in the hearts of Muslims of the Indo-Pakistan."²¹⁴ *The Pakistan Times* also published M. D Taseer's article "Iqbal and modern problems," calling it 'an unpublished contribution' although the said article was published in *The Pakistan Times* on April 21, 1948.²¹⁵

The Pakistan Times in its issue of June 4, 1952 informed that eminent French scholars spoke on Iqbal at a reception given by the Embassy of Pakistan on 'Iqbal Day'. About 250 educationists, writers, and journalists were present on the occasion. Prof. Massignon, Director of the *College de France* and an eminent authority on Islamic philosophy, in his speech recalled his personal association with Iqbal and paid warm tributes to the poet's contributions to literature. He was pleased that attempts were being made to translate Iqbal's works into Arabic. Prof. Delacur, Secretary of the Men of Letters Society of France stressed the need for the exchange of literary ideas and cultural relations between France and Pakistan.²¹⁶ On August 14, 1952, *The Civil & Military Gazette*, Karachi published a rare photograph of Allama Iqbal with his life long friend Zulfikar Ali Khan taken in 1924 at 'Naubahar', the Zulfikar's Simla residence, under the caption, "The man who dreamed Pakistan."²¹⁷

An overall review of the Iqbal related items appearing in the English dailies during 1952 reveals that their most striking feature was the high standard of

²¹³ "Iqbal Day in 2487 AD," *The Pakistan Times*, April 21, 1952.

²¹⁴ "Iqbal: The Poet - Philosopher," *The Civil and Military Gazette*, Karachi, April 27, 1952.

²¹⁵ M.D. Taseer, "Iqbal and modern problems," *The Pakistan Times*, April 21, 1952.

²¹⁶ "'Iqbal Day' in Paris," *The Pakistan Times*, June 4, 1952.

²¹⁷ "The man who dreamed Pakistan," *The Civil & Military Gazette*, Karachi, August 14, 1952. Zulfikar Ali Khan was a man of great learning, well versed both in oriental and occidental literature and used to take active part in the cultural and literary activities of his times. He had the unique honour of writing the first

articles contributed on eve of Iqbal Day. Not only their number was much higher than the preceding years, but also the quality of their contents was also superb. Especially, the contributions of Muhammad Shafi, Abdullah Anwer Baig, Muhammad Saleem Shaikh, Ahmad Nadeem Qasimi, Jalaluddin Ahmad, Abdul Shakur Ahsan and Abdul Hameed could easily be declared as a genuine and ever lasting addition to the literature of Iqbal studies.

The first news regarding Allama Iqbal, which appeared in the year 1953, was about an Iranian diplomat, Friduni's lecture on Iqbal. *The Pakistan Times* in its issue of January 20, 1953 informed that M. H. M. Friduni, Cultural Counselor, of Iranian Embassy in Pakistan, would deliver a lecture on 'Allama Iqbal and Persian language' on January 21 in the Senate Room of the Punjab University, Lahore.¹

During the month of April, a flood of news items, editorials and articles about Allama Iqbal appeared in the English dailies which are described in the following paras. On April 7, 1953, a news item appeared in *The Pakistan Times* and *The Civil and Military Gazette*, Lahore informed that the Salimullah Muslim Hall Union would observe the death anniversary of Allama Iqbal on April 21 by holding an essay competition on the occasion. The subjects for essays were 'Iqbal as a humanist' (English) and 'Iqbal and nationalism' (Bengali).² *The Pakistan Times* in its issue of April 13, 1953 communicated that 'Iqbal Day' was being celebrated at Allahabad (Bahawalpur) under the auspices of Anjuman-i-Taraqqi-i-Urdu. The programme would be followed by a '*mushaira*' in which Mahirul Qadiri, Nazeer Dahqani, Zohra Nigah, Nazar Hyderabad, Wahida Naseem, Adeeb Saharanpuri and Ibrahim Jalees were expected to participate.³

The Civil and Military Gazette, informed on April 15, 1953 that 'Iqbal Day' was being observed at Montgomery in a befitting manner on April 19 under the presidentship of Sardar Abdur Rab Nishtar.⁴ The paper in its issue of April 16, 1953 communicated that April 21 would be observed as a closed holiday because of Iqbal Day throughout Azad Kashmir. It was further communicated that arrangements were being made to hold public meetings in all districts of the area under official patronage to commemorate the death of poet-philosopher of the East. The local Bazm-i-Adab was also

¹ "Lecture on Iqbal," *The Pakistan Times*, January 20, 1953.

² "'Iqbal Day' essay contest," *The Pakistan Times*, April 17, 1953; "Iqbal Day essay competition in Dacca," *The Civil and Military Gazette*, Lahore, April 7, 1953. Hereafter all citations of *The Civil and Military Gazette* refers to its Lahore edition. Therefore, the place of publication would not be repeated in rest of the thesis.

³ "'Iqbal Day' at Allahabad," *The Pakistan Times*, April 13, 1953.

arranging a function where papers on the life and works of Allama Iqbal were planned to be read.⁵

On April 17, 1953, *The Pakistan Times* informed that Iqbal Day would be observed at Dhaka under the auspices of All Pakistan Youth Movement on April 21. It was further added that a meeting would be held in the local District Board Hall under the chairmanship of I. H. Zubair⁶ The paper also informed that Abul Kalam Azad would preside over an Iqbal Day *mushaira* to be held at the Pakistan High Commission at New Delhi on April 21, 1953.⁷

In 1953, Iqbal Day was observed in a low profile. On April 17, 1953 a news appeared in *The Pakistan Times* which stated that famous publisher John Murray would publish Iqbal's philosophical poem, 'The Mysteries of Selflessness' translated by Arthur Arberry in 'Wisdoms of the East' series. Described by the publishers as giving 'first hand account of Muslim attitude to problems of present day society', it was hoped that the poem's publication would be an outstanding event of literary scene.⁸

Through their various issues, *The Pakistan Times*, *Dawn* and *The Civil and Military* informed about Iqbal Day celebrations observed through out the country. They reported that at Lahore, the Punjab government officially celebrated the Iqbal Day by organizing a select gathering in the Punjab University where papers were read on various aspects of Iqbal's poetry. The Punjab Minister for Agriculture, Sardar Abdul Hamid Khan Dasti, who presided over the meeting, said that by imbibing the right ideals and virtues preached by Iqbal, Muslim society could get rid of the maladies from which it suffered now. Iqbal's poetry, he said, was an interpretation of the Quran and it infused a

⁴ "Iqbal Day in Montgomery on April 19," *The Civil and Military Gazette*, April 15, 1953.

⁵ "Iqbal Day holiday in Azad Kashmir," *The Civil and Military Gazette*, April 16, 1953.

⁶ "Iqbal Day in Dacca," *The Pakistan Times*, April 17, 1953.

⁷ "Azad to preside at Iqbal Day 'mushaira'", *The Pakistan Times*, April 17, 1953.

⁸ "Iqbal's poem to be published in U.K.," *The Pakistan Times*, April 17, 1953.

new life in the Muslims who felt despondent and hopeless about their future. The best way to pay compliments to the poet, he argued, was to read his poetry and act on it.⁹

Some other speakers also spoke on the occasion and discussed life and philosophy of Iqbal. M. M. Sharif read a paper on 'Iqbal and Art' and elucidated, by illustrations from his poetry, Iqbal's conception of art and its meaning and object. The most interesting lecture was that of Khalifa Abdul Hakim who speaking on 'Iqbal and *mulla*' explained the attitude of the poet towards '*mulla*' as depicted in his poetry. Quoting several verses and references from Iqbal's poetry, Khalifa said that unlike '*mulla*', Iqbal believed that 'Islam is an aspiration and not fulfillment'. Salahuddin Ahmed read a paper entitled 'Iqbal and *faqr*' and profusely quoted from Iqbal to elaborate his conception of *faqr*.¹⁰ Khalifa Shujau-ud-Din (1887-1955)¹¹, the then speaker of the Punjab Assembly also spoke on the occasion.¹²

Earlier in the morning, people visited the poet's tomb and offered *fatiha*, and placed wreaths. Commander Sector B and representatives of the Lahore APWA branch also placed a wreath on the poet's grave. The offices of *The Pakistan Times*, as usual, remained closed because of Iqbal Day.¹³

⁹ "Punjab govt. 'Iqbal Day' programme," *The Civil and Military Gazette*, April 19, 1953; "Iqbal Day' meeting," *The Pakistan Times*, April 19, 1953; "Iqbal Day in Lahore," *Dawn*, April 20, 1953; "Iqbal Day", *The Pakistan Times*, April 21, 1953; "Country-wide observance of Iqbal Day," *Dawn*, April 22, 1952; "Lahore observes 'Iqbal Day'," *The Pakistan Times*, April 23, 1953; "Pakistan-wide homage to Allama Iqbal," *The Civil and Military Gazette*, April 23, 1953.

¹⁰ For a study of Iqbal's concept of *faqr*, see Yusuf Salim Chishti, "Iqbal's philosophy of *faqr*," *Iqbal Review*, Vol.III, No.3, October, 1962, pp.40-59.

¹¹ Khalifa Shujauddin (1887-1955); lawyer, politician, social activist; Hon. Professor Islamia College, Lahore, 1906-08; member, General Council Anjuman-i-Himayat-i-Islam, Lahore, 1906-09, 1913-28; Elementary Education Committee Anjuman-i-Himayat-i-Islam, 1914-20; Punjab Text Book Committee, 1919-25; Secretary Punjab Muslim League, 1919-36; member, Syndicate, University of the Punjab, 1921; Academic Council, University of Punjab, 1923; Council, AIML, 1923-45; Executive Board, All India Muslim Conference; Advisory Committee NW Railway 1929-30; Secretary, Anjuman-i-Himayat-i-Islam, Lahore 1947-55; Lahore High Court Bar Association, 1947-50; Speaker, Punjab Assembly, 1951; member, Pakistan Law Commission, 1950; President, Government Commission for Women Rights, 1955.

¹² "Punjab govt. 'Iqbal Day' programme," *The Civil and Military Gazette*, April 19, 1953; "Iqbal Day' meeting," *The Pakistan Times*, April 19, 1953; "Iqbal Day in Lahore," *Dawn*, April 20, 1953; "Iqbal Day", *The Pakistan Times*, April 21, 1953; "Country-wide observance of Iqbal Day," *Dawn*, April 22, 1952; "Lahore observes 'Iqbal Day'," *The Pakistan Times*, April 23, 1953; "Pakistan-wide homage to Allama Iqbal," *The Civil and Military Gazette*, April 23, 1953.

¹³ *Ibid.*

The citizens of Karachi paid their homage to the memory of Allama Iqbal by observing the Iqbal Day with great solemnity. *Dawn*, *The Pakistan Times*, *The Khyber Mail*, *The Civil and Military Gazette* reported that a number of public meetings were held all over the city and in the educational institutions in memory of Allama Iqbal. A large number of people attended a public meeting, held under the auspices of Majlis-i-Iqbal at Jahangir Park, which was addressed, among others, by Mian Mushtaq Ahmed Gurmani (1905-1918)¹⁴, Abdul Wahab Azzam, Rashid Turabi (1908-1973)¹⁵ and Mumtaz Hasan. The proceedings of the meeting were relayed by Radio Pakistan, Karachi.¹⁶

In his presidential speech, Mushtaq Ahmed Gurmani called upon the people of Pakistan to inculcate the virtues of the *mard-i-momin* of Iqbal if they wanted to raise Pakistan to be pinnacle of glory. He said that it was the clarion call of Iqbal that for the first time reminded the Muslims of their degeneration. He said that when Iqbal embarked on his mission of reuniting the Muslims who were torn by internal dissension and confusion he had an uphill task before him. Nevertheless, his faith in his mission, his passion to serve the cause of Islam and his sincerity of purpose convinced him compatriots of the truth of his message.¹⁷

Speaking on the occasion, Abdul Wahab Azzam said that Iqbal's message transcended all geographical limits, as his message was universal. His invitation was the invitation of Islam itself and Islam's invitation is purely a universal one and knows no bounds. He urged that as the message by Iqbal in the present age was the message of

¹⁴ Mushtaq Ahmad Gurmani (1905-1918); politician and worker of Pakistan movement; President, Zamindars' Association, Muzaffargarh District, 1925; nominated member, Muzaffargarh District Board, 1926; member Punjab Legislative Assembly 1930, 1937; Parliamentary Secretary, Education and Health, Punjab 1937-42; Director, Publicity and Recruitment, Government of India, 1942-45; Director General, Resettlement and Employment, Government of India, 1945-47; delegate to International Labour Conference Montreal, 1946; Prime Minister Bahawalpur State 1947; Central Minister for Kashmir Affairs, 1950-51; Central Interior Minister 1951-54; Governor Punjab, 1954-55; member, Pakistan Constituent Assembly, 1955-56; Governor West Pakistan, 1955-57.

¹⁵ Raza Hussain Khan (Rasheed Turabi) (1908-1973); renowned Shia theologian, poet, orator, politician, worker of Pakistan movement; member Legislative Assembly of Hyderabad, Decca. Pubs. *Shakh-i-Marjan*; *Kanz-i-Makhfi*; *Dastur Almi wa Akhlaqi Masa'il*.

¹⁶ "Iqbal Day," *Dawn*, April 20, 1953; "Public meeting in city," *Dawn*, April 22, 1953; "Iqbal Day in Pakistan and abroad," *The Pakistan Times*, April 23, 1953; "Karachi's homage to Iqbal," *The Khyber Mail*, April 23, 1953; "Pakistan-wide homage to Iqbal," *The Civil and Military Gazette*, April 23, 1953.

¹⁷ *Ibid.*

Islam, therefore, it was the duty of Muslims to understand the message, translate it into practice, and spread it to every corner of the world.¹⁸

Mumtaz Hasan in a brief speech said that Allama Iqbal gave a true interpretation of Islamic conception of a '*millat*' as against the territorial nationalism of the West. He believed in the true relationship of man and visualized humanity as one and not divided according to races, colours, or countries. It was this message that ultimately welded the Muslims of undivided India into one. Behzad Lakhnavi (1900-1974)¹⁹, Nazar Hyderabad and Asad Multani recited poems at the meeting.²⁰

The anniversary of Allama Iqbal's death was also observed by the United States Information Centre in Karachi. Khalid Ishaq addressed a public gathering on "Unexplored aspects of Iqbal's thought".²¹ Pak Tamaddun Majlis (Karachi Branch) also planned to hold a discussion on Iqbal's life and work in various languages at Theosophical Hall, Karachi.²² Radio Pakistan, Karachi also announced to broadcast special Iqbal Day programmes which included '*Rumi-o-Iqbal: Peer-o-Mureed*', Iqbal's poem; '*Kitab-o-Shair-o-Seyasat*', a feature programme on Iqbal's call for political awakening and national consciousness; '*Iqbal Aur Kashmir*', a feature programme based on Iqbal's poems on Kashmir; '*Iqbal kay Khutoot*' giving extracts from the selected letters of Iqbal; '*Bia Ba Majlis-i-Iqbal*', a symposium attended by Maulvi Abdul Haq and Mumtaz Hasan; and 'Iqbal: The poet hero,' a talk in English by Abdul Wahab Azzam.²³ Moreover, the local newspapers also brought out special editions carrying large size photographs of Allama Iqbal and published special articles about his life and works.²⁴

¹⁸ *Ibid.*

¹⁹ Sardar Ahmed Khan Niazi (Behzad Lakhnavi) (1900-1974); famous poet, broadcaster. Pubs. *Naghma-i-Nur*, *Mauj-i-Tahir*; *Bustan-i-Bahzad*; *Naghma-i-Ruh*; *Chiragh-i-Tur*; *But Kadah*; *Na'at-i-Rasul* (SAW), *Karam Balay-i-Karam*.

²⁰ "Iqbal Day," *Dawn*, April 20, 1953; "Public meeting in city," *Dawn*, April 22, 1953; "Iqbal Day in Pakistan and abroad," *The Pakistan Times*, April 23, 1953; "Karachi's homage to Iqbal," *The Khyber Mail*, April 23, 1953; "Pakistan-wide homage to Iqbal," *The Civil and Military Gazette*, April 23, 1953.

²¹ *Ibid.*

²² *Ibid.*

²³ *Ibid.*

²⁴ *Ibid.*

Like Lahore and Karachi, Iqbal Day was celebrated in rest of the country which was liberally reported by the English papers. *Dawn* reported that in Hyderabad Sindh, various Iqbal Day meetings were held where Allama Iqbal's contribution to Islamic thought and his services for establishment of Pakistan were praised.²⁵ *The Civil and Military Gazette* communicated that throughout Multan Division, Iqbal Day meetings were held in all important towns at which speakers read papers on the life and works of Allama Iqbal and his inspiring messages to the Muslim nation were recited at those largely attended gatherings. The highlights of the day's programme were the 'mushairas' held in the memory of the great poet in several parts in which prominent poets read out their poems. In Multan, the United States Information and Education Service relayed a number of records of the poetry of Allama Iqbal, which were listened to by many people in the local exhibition there.²⁶

The Civil and Military Gazette, also informed that Iqbal Day was observed at the Sultan Cotton Mills, Okara too. G. N. Dalmia, General Manager, while paying a glowing tribute to the poet of the East, said that Iqbal was the lover of Hindu-Muslim unity. He wanted to see India one of foremost countries of the world. He believed in universal unity as according to him, there lay the panacea of all evils. Later a 'mushaira' was held which was attended along with others, by Hafeez Jallundhri, Zohra Nigah and Habeeb Jalib (1928-1993)²⁷, besides a considerable number of poets of Okara and Montgomery.²⁸

The Khyber Mail and *The Civil and Military Gazette*, revealed that people in towns and villages all over the Bahawalpur State observed Iqbal Day by holding meetings. A big 'mushaira' was held at *tehsil* Allahabad and in the capital. The works and services of Iqbal were eulogized at a big meeting held in Sadiq High School, which

²⁵ "Country wide observance of Iqbal Day," *Dawn*, April 22, 1953.

²⁶ "Pakistan-wide homage to Allama Iqbal", *The Civil and Military Gazette*, April 23, 1953.

²⁷ Habib Ahmed (Habib Jalib) (1928-1993); revolutionary Urdu poet and political activist. Pubs. *Barg-i-Awarah; Sar-i-Maqtal; A'hd-i-Sitam; Harf-i-Haq; Dhikr Ba'htay khun ka; A'hd-i-Saza; Aus Sha'hr-i-Kharabi main.*

²⁸ "Iqbal Day observed at Okara Cotton Mills," *The Civil and Military Gazette*, April 24, 1953.

was addressed, by prominent educationists and poets besides the State Education Minister, Rao Hafizur Rehman.²⁹

The Pakistan Times reported that Iqbal Day was observed at Sargodha under the auspices of the Bazm-i-Uruij-i-Adab. A meeting under the presidentship of Khalid Badayuni was held at which Faiz Ludhianvi (1911-1995)³⁰, Ahmed Bakhsh Qureshi, and Arshad Bhatti read papers on the life and works of the celebrated poet. In the evening, a 'mushaira' was also held with Faiz Ludhianvi in the chair, which was participated by the local poets.³¹

The Pakistan Times and *The Khyber Mail* informed that the local literary and cultural organizations at Rawalpindi commemorated the 15th death anniversary of the poet Iqbal by holding special functions at a number of places in the city and cantonment areas. The biggest meeting arranged by 'Iqbal Day Committee' was held under presidentship of Lt. Gen. S. M. A. Faruqi at the Military Accounts Hall in the cantonment in which papers on the various aspects of the life and works of Allama Iqbal were read.³²

In the evening, another Iqbal Day meeting was held under the auspices of Central Welfare Committee, Military Accounts, Rawalpindi with S. A. Siddiqui, Military Accountant General, in the chair. The programme included reading of papers on various aspects of Iqbal's poetry and philosophy and recitation of a number of poems, which paid glowing tributes to his genius.³³ Another Iqbal Day meeting was held at Faiz-ul-Islam High School, Rawalpindi under the auspices of Idara-i-Funkar. The programme included papers, speeches, and poems on various aspects of the poet's life and philosophy.³⁴ A

²⁹ "Iqbal Day observed in Bahawalpur State," *The Civil and Military*, April 24, 1953; "Bahawalpur observes Iqbal Day," *The Khyber Mail*, April 24, 1953.

³⁰ Faiz Muhammad Faiz Ludhianvi (1911-1995); poet; writer; intellectual and journalist.

³¹ "Iqbal Day observed at Sargodha," *The Pakistan Times*, April 26, 1953.

³² "Iqbal Day plans for Pindi," *The Pakistan Times*, April 19, 1953; "Pindi Iqbal Day function," *The Pakistan Times*, April 21, 1953; "Iqbal Day in Pindi," *The Khyber Mail*, April 22, 1953.

³³ *Ibid.*

³⁴ *Ibid.*

'*mushaira*' under the presidentship of Fazl Ahmed Karim Fazli was also planned at the Military Accounts Hall, Rawalpindi.³⁵

The Pakistan Times stated that 'Iqbal Day' was celebrated at Campbellpur, (now Attock) in the local Government College under the presidentship of S. M. Ilahi, Deputy Commissioner, Campbellpur. The morning session was devoted to speeches and '*maqalas*' on Iqbal and his poetry in which the principal, staff and students of the college and local talent participated. At night, a successful '*mushaira*' was held where apart from local poets, lyrists of Rawalpindi also participated.³⁶

The Civil and Military Gazette and *Dawn* gave an account of a well attended public meeting presided over by Brigadier Nausher which was held at Muzaffarabad to observe Iqbal Day. Several Kashmiri poets and authors recited their poems and spoke on the life and works of Allama Iqbal. Those who took part in the literary symposium organized by the Bazm-i-Adab, Muzaffarabad, emphasized the common heritage of Pakistan and Kashmir in a befitting manner.³⁷ Another special function in observance of Iqbal Day was organized at the Lawrence College, Ghora Galli, Murree by the College's Majlis-i-Adab.³⁹

The Pakistan Times informed that the various organizations and institutions in Lyallpur District celebrated 'Iqbal Day'. Early in the morning a meeting was held at Government College, Lyallpur with Mian Ehsan-ul-Haque (1877-1957)⁴⁰, retired Session Judge in the chair. Besides others, Mir Abdul Qaiyum MLA, Taj Muhammad Khayal and M. H. Latif paid glowing tribute to the poet. In the evening a meeting was held at the Coronation Library Hall which was attended by the leading poets

³⁵ *Ibid.*

³⁶ "'Iqbal Day' at Campbellpur," *The Pakistan Times*, April 29, 1953.

³⁷ "Rich tributes paid to Iqbal's memory at Muzaffarabad," *The Civil and Military Gazette*, April 24, 1953; "Iqbal Day observed," *Dawn*, April 24, 1953; "Tributes to memory of Iqbal at Muzaffarabad," *The Morning News*, April 27, 1953.

³⁹ *Ibid.*

⁴⁰ Mian Ehsanul Haq (1877-1957); lawyer; jurist; worker of Pakistan movement; practiced at Jalandhar city, 1907-17; member PPML, 1909; Secretary District Muslim League, Jalandhar; entered the judicial branch of the ICS; District Judge, Chief Justice, Bikaner State; Judicial Minister, Bikaner State; President, Council of Ministers, Bikaner State, 1940-42.

and writers of the District. Later in the night, a *mushaira* was held in the Koh-i-Noor Mills in which a number of poets from various parts of the country attended.⁴¹

The Pakistan Times's correspondent at Jhelum reported that no commemoration function on the official death anniversary of Allama Iqbal was held on April 21. According to him, previously that occasion had been celebrated officially. However, a local literary body had chalked out a programme to hold a public meeting on April 24 in that connection.⁴²

The Khyber Mail and *The Pakistan Times* gave a detailed account of Iqbal Day celebrations in Peshawar started from April 19, on which a meeting was planned to be held under the auspices of Anjuman-i-Taraqqi-i-Urdu at the Edward College under the presidentship of Syed Yahya Shah, Director Public Instructions.⁴³ Another meeting was reported to held at Peshawar by the Frontier Branch of the Anjuman-i-Taraqqi-i-Urdu with Abdul Wadood Qamar in chair. At the sitting, papers and poetry were read on the life and works of Allama Iqbal. Hakim Hasan Abbasi, Zia Jaffari (1905-)⁴⁴, Farigh Bukhari (1917-1997)⁴⁵, Raza Hamadani (1910-1994)⁴⁶, Gul Badshah Gilani, Khatir Ghaznavi, Nazir Mirza Birlas, M. Shafi Sabir, and M. Umar Amir took part in the three hour programme.⁴⁷

On April 21, an Iqbal Day meeting was held at Government House with Khawaja Shahabuddin, Governor NWFP in chair where various papers on the life, poetry and philosophy of Allama Iqbal were read. In his presidential address, Khawaja Shahabuddin said that Allama Iqbal was not disappointed with the future of the Muslim

⁴¹ "Iqbal Day in Pakistan and Abroad," *The Pakistan Times*, 23 April, 1953.

⁴² *Ibid.*

⁴³ "Iqbal Day in Peshawar," *The Khyber Mail*, April 18, 1953.

⁴⁴ Syed Inayat Ali Shah (Zia Jaffari) (1905-); poet of Urdu and Persian, writer, journalist, mystic; founder Dirah-i-Adbia, Peshawar, 1935; editor, weekly *Tameer-e-Nau*.

⁴⁵ Syed Mir Ahmad Shah (Farigh Bokhari) (1917-1997); poet, writer, critic, researcher, journalist, translator, columnist, sketch writer; editor, *Sang-i-Meel*, Peshawar. Pubs. *Piasay Hath; Khushbu ka Safar; Shishay ka Pairahan; Zeer-o-Bam; Bacha Khan; Albam; Ghazalain; Adbiat-i-Sarhad; Ja'rat-i-'Ashiqan*.

⁴⁶ Mirza Raza Hussain (Raza Hamadani) (1910-1994); writer, poet, researcher, dramatist, journalist, columnist, expert of Urdu and Pushto languages. Pubs. *Rag-i-Mina; Pashto Afsanay; Jamatuddin Afghani; Adbiat-i-Sarhad; Atak kay Aus Par; Khushal Khan Khattak kay Afkar; Pashtu ki Razmiah Dastanain*.

⁴⁷ "Iqbal Day' in Peshawar," *The Khyber Mail*, April 21, 1953.

nation and was convinced that they could be brought back to the path of their lost glory and told them so. He emphasized that it was the duty of every Pakistani on this day to rededicate him to the task that Iqbal had assigned to the nation.⁴⁸

According to reports published in *Dawn* and *The Civil and Military Gazette*, Iqbal Day was observed throughout Baluchistan and Baluchistan States Union. Meetings were held at several places where the nation was reminded of the message of Allama Iqbal and his contributions to the renaissance of Islam. In Quetta, a meeting of the local College students was held where speeches on the life and works of Iqbal were delivered and a '*mushaira*' was arranged in the Town Hall.⁴⁹

Raz, the radio reviewer of *The Civil and Military Gazette*, while reviewing the Radio programmes broadcasted on Iqbal Day, observed that they were comparatively below the standard of the previous years. Declaring them 'a poor show', he questioned about the use of putting over the same old features again and again and urged that new angles in the poetry of the national bard should be discovered and listeners should be acquainted with some thing deep in Iqbal.⁵⁰

The Pakistan Times, *The Morning News* and *The Civil and Military Gazette*, communicated that at Dhaka, a large number of Iqbal Day meetings were held in different parts in which prominent speakers discussed the life and teachings of the great poet of Islam. A meeting under the auspices of the zonal branch of the All Pakistan Youth Movement was held at Dhaka District Board Hall, with Inamullah Khan (1914-1997)⁵¹, Secretary General of the World Muslim Conference in the chair.⁵²

⁴⁸ "Iqbal Day' plans for Peshawar," *The Pakistan Times*, April 21, 1953; "Iqbal Day speech by Frontier Governor", *The Khyber Mail*, April 22, 1952.

⁴⁹ "Country-wide observance of Iqbal Day," *Dawn*, April 22, 1953; "Pakistan-wide homage to Allama Iqbal," *The Civil and Military Gazette*, April 23, 1953.

⁵⁰ Raz, "Radio Review," *The Civil and Military Gazette*, April 25, 1953.

⁵¹ Inamullah Khan (1914-1997); pan-Islamist, writer, worker of Pakistan movement, chief organizer, Rangoon Muslim League; founder, All Burma Muslim Chamber of Commerce; founder Urdu Daily *Burma Muslim*, Rangoon; Secretary General Motamir-i-Alam-i-Islami, 1962-86; founder All Pakistan Youth movement; President Pakistan National Youth Council; editor, weekly *The Muslim World*, Karachi. Pubs. *Influence of Islam on Western Civilization*, *Kashmir ki Pukar*, *Iran Jag Raha hay*.

In his presidential address, Inamullah pointed out that the poet did not stand for the welfare and progress of any limited section of the people but for humanity at large. He appealed to the youth of East Pakistan to prepare themselves for the achievements of an all world Islamic federation. Others who spoke at the meeting were M. Shaidullah and Shah Azizur Rehman. The Bengali poet Ghulam Mustafa recited a poem which paid tributes to Allama Iqbal.⁵³

Rahmatullah High School, Dhaka celebrated the Day with great enthusiasm. At a meeting held in the school a resolution was adopted urging the necessity of setting up an Iqbal Academy. It was pointed out that the Academy should undertake translation of the works of the poet in Bengali language in order to popularize them in this province. The message of Iqbal would in this way be carried to the Bengali speaking population, the resolution concluded.⁵⁴

The A.K.N. Association at Dhaka also observed 'Iqbal Day' under the presidentship of Shamsuddin Ahmed, an ex-Minister of pre-partition Bengal. A number of prominent radio artists recited poems and *ghazals*. The USIS presented a cinema show at the end of the meeting for the entertainment of the guests.⁵⁵ Other meetings were held in several colleges and schools of the city. Salimullah Muslim Hall Union, Nawakhali Association, and East Pakistan Krishak Mazdoor League also observed Iqbal Day.⁵⁶ Later in the evening, a meeting was held in the medical college where speeches on the life and works of Iqbal were delivered. *The Morning News* reported that Iqbal Day was also observed at Bhairab (Mymensingh) under the auspices of the Cultural Club, Bhairab with Principal Muhammad Idris in chair. Essays on Iqbal were invited on that occasion and

⁵² "Dacca observes 15th Death Anniversary of Dr. Iqbal: Glowing tribute to the poet of the East," *The Morning News*, April 22, 1953; "Pakistan-wide homage to Allama Iqbal," *The Civil and Military Gazette*, April 23, 1953; "Iqbal Day in Pakistan and Abroad," *The Pakistan Times*, April 23, 1953.

⁵³ *Ibid.*

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

Salimuddin of Comilla District School and Hasna Hona Begum of Dhaka Eden College stood first on the essay, "Iqbal's boyhood" and "Iqbal as philosopher" respectively.⁵⁷

The Iqbal Day celebrations held in East Pakistan were comparatively fewer than previous years. Commenting on it, Ishtiaq Ahmed Shauq wrote a letter to editor, *Morning News* appeared on April 24, 1953 in which he regretted that this year the death anniversary of Allama Iqbal was not observed in a befitting manner in Dhaka and the day passed away as any other day. The author recalled that the Anjuman-i-Taraqqi-i-Urdu East Pakistan used to celebrate Iqbal Day every year. However, this year it was not at all in the picture. The author concluded that the Anjuman had miserably failed to do its duty and urged that it was time the Anjuman shook up its lethargy and started doing its work in right earnest.⁵⁸

The English newspapers also gave a due coverage to Iqbal Day celebrations held outside Pakistan. *The Morning News* reported that at Tehran, an Iqbal Day function was held at the Pakistan Embassy under the presidentship of Aghai Addebus Saltaneh Samili. In a message sent on the occasion, Muhammad Mossadeq, Prime Minister of Iran, said that the torch of light lit by Iqbal for the guidance of humanity would shine forever with ever-increasing brilliance. The message further said "Iqbal took pride in associating himself with the Iranian thinkers of Rum and Tabriz. Iran today looks up to him with reverence."⁵⁹

Aghai Samili, in his presidential speech said that Iqbal was as much a national poet of Iran as of Pakistan. He said that Iqbal had not only brought Muslim people closed, but had given the right lead to all nations of the world to realize moral obligations of man to man. Dr. Khatibi, Professor of Literary Criticism at the Tehran University, and Sadiq Sarmad, a well-known Iranian national poet also spoke on the

⁵⁷ "Iqbal Day at Bhairab", *The Morning News*, April 24, 1953.

⁵⁸ Ishtiaq Ahmed Shauq "Letter to Editor: Iqbal Day", *The Morning News*, April 24, 1953.

⁵⁹ "Mossadeq's tribute to Iqbal," *Dawn*, April 24, 1953; "Iran looks upto Iqbal with reverence, Dr. Mossadeq," *The Morning News*, April 27, 1953.

occasion. Aghai Rajai, Director of Administration of the Iranian Ministry of Education, recited *qasidas* specially composed for the occasion.⁶⁰

The Morning News revealed that Iqbal Day was also celebrated at Pakistan Consulate at Zahidan on April 21. One hundred guests including Farmandar-i-Kul of Baluchistan and Seistan, Brigade Commander, heads of various departments and their assistants and all prominent educationists of Zahidan attended the function. The meeting was inaugurated by a brief commentary by the *Mujtahid* of Zahidan, Aghai Kafaani. Thereafter, the Vice Consul of Pakistan welcomed the guests and touched briefly the personality of Allama Iqbal and his mission. Aghai Khudai, an educationist and a renowned poet, read out a very fine poetry on '*Roz-i-Iqbal*' which had repeated cheers from the audience. A local press correspondent, Aghai Refaat delivered a short speech, which gave out a brief life sketch of Allama Iqbal. Aghai Rafi officiating Director of Education in Baluchistan delivered a very eloquent speech on that occasion which depicted his very intimate and clear touch with Iqbal works and his mission of bringing the world's Muslims together. He said that he was convinced that as Iqbal's dream about Pakistan came out to be true, his revelation about the unity of the Muslim world should also turn out to be an established fact one day. The meeting was concluded by a speech by the Farmandar-i-Kul Aghai Taimur Moini, who paid warm tributes to Allama Iqbal.⁶¹

Iqbal Day was observed at Istanbul under the auspices of the Turkey - Pakistan Cultural Association that was reported in *The Pakistan Times* and *The Civil and Military Gazette*. The meeting was attended by a distinguished gathering which included ministers of the Turkish government and Pakistan's Ambassador to Turkey, Raja Ghazanfar Ali Khan. Abdul Kadir Karahan and Jafar Hassan Aybele delivered speeches on the life and thought of Allama Iqbal. The Turkish poet, Ali Ganjeli recited pieces from Iqbal's '*Piam-i-Mashriq*' and '*Asrar-i-Khudi*' translated by him into Turkish.⁶²

⁶⁰ *Ibid.*

⁶¹ "Iqbal Day at Zahidan," *The Morning News*, April 29, 1953.

⁶² "Iqbal Day observed in Istanbul," *The Civil and Military Gazette*, April 24, 1953; "Iqbal Day' at Istanbul," *The Pakistan Times*, April 24, 1953.

The Pakistan Times, The Khyber Mail, and Dawn reported about Iqbal Day commemoration in India. It was stated that the High Commissioner for Pakistan in India arranged two '*mushairas*'. The afternoon '*mushaira*' was presided over by Abul Kalam Azad, Indian Minister of Education, while the evening '*mushaira*' was presided over by Dr. Kailas Nath Katju, Indian Minister of Home Affairs. Diplomats, high government officials, prominent citizens of Delhi besides well-known poets from Delhi and outside participated. Speaking on the occasion, Dr. Katju asked Shoaib Qureshi (1891-1962)⁶³, Pakistani Minister for Information and Broadcasting, who was among the audience, to take to Pakistan a message of love and goodwill from all Indians, This message, he said, Iqbal had preached in his poems. In response, Shoaib Qureshi replied that the salvation of India and Pakistan lay in mutual love and friendship.⁶⁴

'Iqbal Day' was also planned to be observed in Jallundar at the residence of Abdul Rahman Khan, Deputy High Commissioner for Pakistan. The programme included reading of papers and a '*mushaira*' in which local poets and some members of the Pakistan Deputy High Commission were expected to participate.⁶⁵

Dawn reported that Iqbal Day was also observed at Colombo with great enthusiasm. The programme included *Quran Khawani* in Memon Mosque in the morning and a public meeting organized by Iqbal Society of the premier Muslim institution, Zahira College, in the evening. Radio Ceylon also announced to broadcast one hour special radio programme. One thousand copies of a booklet entitled, '*Iqbal: The*

⁶³ Shuaib Qureshi (1891-1962); pan-Islamist, lawyer, politician, journalist, diplomat; member of the medical mission to Turkey during Balkan war under Dr. Ansari, 1912-13; active in Rae Bareilly politics, 1913-15; worked for Sultania College Scheme in Bhopal, 1916; editor *New Era*, 1917; member, AIML Council went to Switzerland, 1920; published a pan-Islamic newspaper from Switzerland, 1921; edited *Young India*, 1921, *Independent*, 1921; also edited *Muslim Outlook*, London; *New Era*, Luckhnau; member Muslim League Committee for framing a constitution for India, 1924; All Parties Conference Committee which produced Nehru Report, 1928; being the only member who dissented; retired from active politics, 1928; served in Bhopal State service, 1929-48; Pakistan's envoy to Soviet Union, 1949-53; India, 1953; and Iraq, 1955-59; Minister for Information Government of Pakistan, 1953-54.

⁶⁴ " 'Iqbal Day' *mushairas* in Delhi," *The Pakistan Times*, April 19, 1953; "Iqbal Day in Delhi," *Dawn*, April 19, 1953; " 'Iqbal Day' *mushaira* in Delhi: All India Radio to relay," *The Pakistan Times*, April 21, 1953; "Indians appreciation of Iqbal's teachings," *The Khyber Mail*, April 23, 1953.

⁶⁵ " 'Iqbal Day' plans for Jallundar," *The Pakistan Times*, April 21, 1953; "*Mushaira* in Jallundar," *The Morning News*, April 28, 1953.

Man and his Poetry' was also planned to be distributed free on the occasion by the Pakistan High Commission.⁶⁶

Iqbal Day celebrations in Colombo commenced early in the morning with *Quran Khawani* and offering '*fatihah*' at Memon Mosque. Speaking on the occasion, Haji Abdus Sattar Saith, Pakistan's High Commissioner in Colombo said that teachings of Iqbal had made the Muslims view the interest of the community at large as more important than one's personal betterment or success.⁶⁷ Radio Ceylon commenced the day with a fifteen minutes recorded musical recital of poems of Iqbal. A talk in English for fifteen minutes by Senator A. M. A. Azeez and a feature programme in Tamil for an hour and a half was broadcasted in the evening. The celebrations ended with a public meeting at Zahira College hall which was attended by elite of the Muslim community. Speaking on the occasion in Tamil, Moulvi Khalilur Rahman profusely quoted from works of Iqbal and pointed out how like a *mujaddid* of the century or of age, Allama Iqbal saved the Muslim community from downfall towards which they were leading by blindly and foolishly following the western civilization.⁶⁸

Dawn and *The Morning News* informed that a group of distinguished Iqbal admirers at Washington celebrated Iqbal Day at a function held at the auditorium of the new Washington Islamic Centre attended by a large number of Muslim diplomats and Americans nationals. The crowd heard American and Middle Eastern speakers variously laud Iqbal as a statesman who helped create a great nation; as a philosopher who synthesized the best of eastern and western culture, and as a poet whose brilliance assures him a place immortal boards. Tributes to Iqbal were paid in the Urdu, Persian and English languages by a group of speakers which included Syed Amjad Ali (1908-1997)⁶⁹,

⁶⁶ " 'Iqbal Day' to be observed in Ceylon," *Dawn*, April 20, 1953.

⁶⁷ "Iqbal a firm believer in inherent greatness of human individual," *The Morning News*, April 26, 1953.

⁶⁸ *Ibid.*

⁶⁹ Syed Amjad Ali (1908-1997); politician, diplomat, writer, parliamentarian, worker of Pakistan movement; Hon. Private Secretary to the Agha Khan during his visits to India, 1934-36; delegate/Secretary, British Commonwealth Relations Conference, Sydney, 1938; Hon. Joint Secretary, Muslim delegation to the RTC, 1931-32.; Hon. Secretary, Indian delegation to the Joint Select Committee, 1933; Resident Secretary Unionist Party; Chief Whip, Punjab Government, 1940-45; Punjab Legislative Assembly, Working Committee, PPML, 1942; Pakistan Constituent Assembly; National Assembly of Pakistan; Leader Pakistan delegation to the 10th session of the UN Economic and Social Council, 1950;

Pakistani Ambassador at large who was then visiting America, Dr. Lotf Ali Suratgar of Iran, visiting professor of Persian language and culture at Columbia University in New York; and Dr. George J. Candreva, head of the Urdu section of the VOA. Other speakers included Hassan Saad, First Secretary of the Lebanese Embassy at Washington and E. H. Enver a staff member of the Pakistani Embassy in Washington.⁷⁰

Speaking on the occasion, Dr. Suratgar said that Iqbal's greatest and most significant message is that of hope and the call for human effort. In Iqbal's world, human happiness is only possible through toil and hard work. He calls the Asians to follow the Prophet of Islam's (SAW) command, 'Nothing avails man, but work'. Dr. Suratgar continued that to Iqbal mental and physical happiness is possible only when the human body joins the mind of man in a positive effort to provide life with all the enjoyment that this earth can produce to care the burden of existence. This is indeed a message worthy of a brilliant poet and philosopher and a constructive reformer and architect, he concluded.⁷¹

Dr. Candreva while emphasizing Iqbal's 'creative energy and leadership' observed that Iqbal is among the very few who create anything that arrests the attention of men and compels fresh thought and it is because of this simple reason that he did think creatively and originally, he endures. Enver and Saad, who recited verses from Iqbal's poetry, paid similar tributes. Syed Amjad Ali related Iqbal anecdotes, which he recalled from an association that began when he was a child of six and continued unbroken until the poet's death in 1938.⁷² The VOA also planned to broadcast an Urdu feature on 'The universal element in Iqbal's poetry' during its Urdu broadcast for Pakistan.⁷³

Pakistan Ambassador in the USA, 1953-55; Minister for Finance & Economic Affairs, Government of Pakistan 1955-57. Pubs. *Aj aur Kal*; *Aqwam-i-Mutahida aur Main*; *Karwan-i-Makatib, Jhalkian* (auto biography).

⁷⁰ "Iqbal a messenger of hope: US homage to poet of East," *Dawn*, April 26, 1953; "Iqbal Day in Washington," *The Morning News*, April 29, 1953.

⁷¹ *Ibid.*

⁷² *Ibid.*

⁷³ "Iqbal's death anniversary: VOA programme," *The Pakistan Times*, April 21, 1953; "VOA's Urdu broadcast of Iqbal," *The Khyber Mail*, April 21, 1953.

The Khyber Mail informed that The Institute for the Middle and Far East, Rome also celebrated the Iqbal Day with assistance of Pakistan legation. A musical programme arranged at the occasion was highly appreciated. The well-known musician Aldo Mantia was deeply impressed by the Italian translation of Iqbal's *Javid Namah* that moved him to compose incidental music to some of his poem.⁷⁴

The Civil and Military Gazette, Dawn and *The Morning News* reported that Iqbal Day was celebrated at the Hague at the Oriental Institute organized by the Pakistan *charge d'affairs*, Lal Shah Bokhari (1906-1959)⁷⁵ in co-operation with the Eastern Society in the Netherlands. Speaking on the occasion, Prof. J. J. H. Duyvendak, President of the Oriental Society in the Netherlands, said that Iqbal was a man of peace, ideas and vision. He pointed out the fitness of the commemoration at the Leiden University, age-old centre of Oriental study, which for so many years was the home of that great orientalist and student of Islam. Prof. C. Snouck Hurgronje. "It was in fact his pupil and successor, Prof. A. J. Wensinck, for several years honorary Secretary of our Oriental Society, who entered into correspondence with Iqbal and profoundly influenced his ideas on some very important points," the Professor continued. Altaf Hussain, leader of the Pakistani Press delegation then visiting Netherlands, also addressed the meeting. He said that Iqbal sought a solution of the ills of humanity in working out synthesis of Eastern and Western ways of thought and patterns of life. The function was attended by a large gathering including the Egyptian and the Iranian Ministers, Indonesian High Commissioner and a number of Dutch intellectuals.⁷⁶

Iqbal Day was also celebrated at Stockholm at a function held under the auspices of the Swedish-Pakistan Friendship Society. Among those who attended were

⁷⁴ "Rome celebration of Iqbal anniversary," *The Khyber Mail*, May 1, 1953.

⁷⁵ Lal Shah Bokhari (1906-1959) Olympian, diplomat; Pakistan's envoy to Brazil and Iraq.

⁷⁶ "Hague and Stockholm functions on Iqbal Day," *The Civil and Military Gazette*, April 24, 1953; "Iqbal Day ceremony in Netherlands: Pakistan newsmen attend," *Dawn*, April 22, 1953; "Iqbal Day in the Hague," *The Morning News*, April 27, 1953; "Iqbal Day celebration in Stockholm," *The Morning News*, April 28, 1953.

members of the diplomatic corps, especially those of the eastern countries, representatives of the various sections of Swedish society and local Pakistanis.⁷⁷

Dr. Nils Gyllenbaga, a well known Swedish litterateur, explained Iqbal to the gathering in terms of European poetry. "Iqbal," he said, "was a symbol of the energetic activist strain of thought in undivided India which resulted in the setting up of Pakistan." Quoting extensively, he illustrated various aspects of Iqbal's philosophy and poetry. He particularly referred to *Asrar-i-Khudi*, which in his opinion is Iqbal's most important work and whose opening verses, summed up his philosophy, and observed that in its vigour and strength, it belied the average westerner's conception of eastern poetry. He drew a parallel of this vital kind of poetry, in such Swedish authors as Heidenstam, Thorild and Kallgren from whom he quoted extensively comparing with Iqbal's verses. Towards the end of the function, Ericson (one time Swedish Minister in Pakistan) Prof. Denner of Uppsala, Dr. Munthe Richerd, and Lady Pubn (a well-known authoress) held a brief discussion on Iqbal.⁷⁸

The Civil and Military Gazette reported that Iqbal Day was observed at London by the Iqbal Society in Britain at the Islamic Cultural Centre with M. A. H. Isfahani (1902-1981)⁷⁹, Pakistan High Commissioner to Britain in chair. Isphani, in his presidential address said that Allama Iqbal's outlook on life was based on the intensely humanistic system of thought given to the world by our Holy Prophet (SAW). He added that Iqbal stressed that Islam was a living faith, which placed the utmost importance on the individual. As the first man in the East to attempt a reorientation of Muslim thought in the light of modern philosophical concepts, Iqbal's work marked the renaissance of the Muslims. The High Commissioner added that in our generation, Iqbal had restored to us pride in our past and inspired us with faith in our future, for it was through his verses that

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*

⁷⁹ Mirza Abul Hasan Isfahani (1902-1981); a leading industrialist who was extremely close to the Quaid-i-Azam and helped him in wiring over the Muslim industrial and business classes; member, 1933-35, 1940; and Deputy Mayor, 1941-42; Calcutta Corporation; member, Bengal Legislative Assembly, 1937-47; President Muslim Chamber of Commerce, Calcutta; member, Pakistan Constituent Assembly, 1947; Deputy Leader, Pakistan delegation to UN, 1947; Pakistan envoy to US, 1947-52; UK, 1952-54; and

the vision of Pakistan was first glimpsed. His conception of the new state was the establishment of a society deeply interested in the service of humanity and in the promotion of peace and a state providing equal opportunities for all irrespective of colour, caste, or creed, he concluded.⁸⁰

Like previous years, all major English newspapers wrote special editorials on Iqbal Day. *The Khyber Mail*, in its editorial "Iqbal" observed that Iqbal's poetry still served to inspire the nation to new heights and would ever keep the spirits of Pakistanis high even in the hour of their deepest gloom. The paper believed that today Iqbal had become for us the great friend, philosopher and guide and in his message we found new sources for fresh inspiration. The paper observed that no amount of empty tributes could justify the high estimation in which he was held by nation and urged that we had to conform to his great message given in his poetry.⁸¹

The Civil and Military Gazette in its editorial, "Iqbal misunderstood," observed that the greatest compliment that could be paid to Iqbal would be to save him from his admirers. The paper believed that ninety-nine out of hundred are intellectually, mentally and spiritually incapable of soaring to the poet's heights or diving to his depth. The paper argued that it was an outrage on this genius of the East to be made so cheap. His '*khudi*' certainly never implied arrogance or vulgar aggressiveness which the common Iqbalite understands it to be. The paper complained that his *qalandar* had also been commonly taken to mean as one who turns his back on worldly life, possession, and acquisitions and leads a morbid life of self-complacency.⁸²

Even *sufis* and *mullas*, the paper continued, whom Iqbal considered two chronic cancers in the body politic of Islam quote Iqbal in their support. Iqbal's poetry was an attempt to an interpretation of the Islamic message not in terms of piety or ceremonialism, but according to the poet, was the most wonderful phenomenon of the

Afghanistan, 1973-74; Central Minister for Industries and Commerce, 1954-55; Pubs. *The Case of Muslim India; Jinnah as I Knew Him*; Z.H. Zaidi, ed., *M. A. Jinnah- Isfahani Correspondence 1936-48*.

⁸⁰ "Pakistan wide homage to Allama Iqbal", *The Civil and Military Gazette*, April 23, 1953.

⁸¹ Editorial, "Iqbal", *The Khyber Mail*, April 21, 1953.

whole of the universe. His '*mard-i-momin*' is not the conventional man of the mosque or the '*khanqah*' but a man of faith and action full of adventure and enterprise and an unflagging spirit of quest and conquest. The newspaper pointed out that Iqbal's own poetry rather than stimulate self-confidence, self-effort and self-enfoldment, had been converted by his average admirer into author escape from the realities of life and urged that those trends must be arrested.⁸³

Yehia Syed in his article 'Ration Iqbal on the air' criticized Radio Pakistan's treatment of Allama Iqbal. He observed that the greatest disservice one could do to a poet was to make him unpopular among his own countrymen which had been done by Radio Pakistan in its zeal to popularize Iqbal. By thoughtless presentation of the poet's work and philosophy, Radio Pakistan had succeeded in making his work nauseating. Yehia observed that every day Radio Pakistan broadcasted Iqbal's works in one form or another over its network, making the people fed-up with it. The author suggested that if we wanted to save Iqbal from slipping down into oblivion as the result of a contemptuous indifference towards him by the masses, he must be rationed over the air.

Muhammad Baqir, in his article "Iqbal was more human than stress on his philosophy has left him" appeared in *The Civil and Military Gazette* has recounted a couple of incidents reflecting various aspects of multi-dimensional personality of Allama Iqbal. The author said that he helped people even beyond his family circle, and there were living examples of some top ranking persons in Pakistan who rose to high positions because Iqbal helped them in his own way. However, the writer recalled that Iqbal always placed merits above his blood ties. Whereas he would go all the way to the highest authority to recommend a deserving case, he would not budge an inch to help an undeserving person, even if he was his own son.⁸⁴

⁸² Editorial, "Iqbal misunderstood", *The Civil and Military Gazette*, April 21, 1953.

⁸³ *Ibid.*

⁸⁴ Muhammad Baqir, "Iqbal was more human than stress on his philosophy has left him," *The Civil and Military Gazette*, April 21, 1953.

Pir Tajuddin in his short note entitled, "Dr. Iqbal as I knew him," appeared in *The Pakistan Times* narrated his memories about Allama Iqbal. He recalled that Iqbal was one of the best conversationalists in the Punjab. He talked beautifully on a wide range of subjects casting a magic spell over his listeners. Knowledge-hungry young men eagerly sought his home in large numbers there to sit enthralled at his feet imbibing the word of wisdom as they flowed from his lips in an endless stream.⁸⁵

About Iqbal's personality, Tajuddin remembered that he was an intellectual giant, far above the common run of people. He was honest, frugal and contented with his lot, receiving the buffets and favours of fate with the same imperturbable calmness. He was a thorough gentleman with a singularly sensitive sense of self respect and lived the life a good 'dervish'.⁸⁵

A couple of articles appeared in the English dailies about poetic genius of Allama Iqbal during 1953. Salahuddin Ahmed, in his article, "Sting and smile in Iqbal," appeared in *The Civil and Military Gazette* discussed about satirical poetry of Iqbal in which "his wit splashed and his sarcasm swayed and nobody, however, great, was spared." Referring to several such contributions of Iqbal, the author argued that the endurance of effect of Iqbal's satire become more striking in comparison with some other contemporary models, for instance, the ironical poems of Zafar Ali Khan (1873-1956)⁸⁶ and even the bulk of Akbar Allahabadi's satirical compositions.⁸⁷

⁸⁵ Pir Tajuddin, "Dr. Iqbal as I knew him," *The Pakistan Time*, Lahore, April 21, 1953.

⁸⁵ *Ibid.*

⁸⁶ Zafar Ali Khan (1873-1956); politician, pan-Islamist, journalist, orator, leader of Pakistan movement; Private Secretary to Nawab Mohsin-ul-Mulk; served in Hyderabad State and became Secretary, Home Department; brought and edited *Deccan Review*; took over his father's paper *Zamindar* and transferred it to Lahore; the paper was banned and press confiscated several times; visited Turkey to deliver the purse collected by Muslims through Indian Crescent Mission, 1912; was a Khilafat delegate to England, Paris and the Middle East, 1925; joined Majlis-i-Ahrar-i-Islam, 1929; participated in Civil Disobedience movement, joined Muslim League, 1937; member, Punjab Legislative Council, 1937-46; member, Central Legislative Assembly, 1946; wrote and translated several books.

⁸⁷ Salahuddin Ahmed, "Sting and Smile in Iqbal," *The Civil and Military Gazette*, April 21, 1953. For an extensive study on the satirical poetry of Allama Iqbal, see Ata Muhammad Malik, "*Iqbal ki Shiari Main Tanz*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995. Allama Iqbal's poetry which was written in Akbar Allahabadi's pattern was compiled by Khawaja Hasan Nizami under the

Another great achievement of Iqbal as a satirist and a humorist, the author pointed out, is his skillful avoidance of form and technique. Some of the satirical suability of some of his apparently serious poems reached the pinnacles of expressive art and its gashes are never healed. The author mentioned that some of the passages in his *Shikwah* and *Jawab-i-Shikwah* are rare specimens of a highly refined sarcasm. Besides these passages, his poetry, both in Urdu and Persian, is reflected with humorous and satirical pieces of a very high order, which excel in beauty of their suggestion and the indirection of their attack.⁸⁸ The author concluded that, “no morbidity, no apology, no curratures but just straight robust, healthy and pulsating humour, that would look right into your eyes and unnerve you, that was Iqbal’s humour. It was full of life, vigour and positive mirth, with a pinch of audacity thrown in which supposable in our anadem poetry”.⁸⁹

Allama Iqbal’s humour and wit have acquired attention of some other scholars also. Razi Abadi observes that the humorous element in Iqbal works on a variety of levels. It is chaste and plain laughter on things that looks visibly stupid and absurd. It is also sometimes a bit mocking and sometimes even harsh and revealing intolerance. It may also be intended at thrashing lethargy off and attempting to tremble the self-satisfied form a stupid unconcern. The most light hearted and friendly humour, however, is in those little self-effacing poems in which the poet sees silliness of certain things, with a childish blamelessness and an innocent assertion.⁹⁰

Shamsul Haque (d.1969)⁹¹, in his attempt, “Symbol of eagle in Iqbal’s poetry,” published by *The Morning News*, Karachi has elaborated that the theory of self affirmation, self realization and self development, runs through all of Iqbal’s works like a thread gold and finds expression in various poetic symbols and images of which like a

caption ‘*Akbari Iqbal*’. Quoted in Qazi Ahmad Mian Akhtar Junagarhi, *Iqbaliat ka Tanqidi Jaiyza*, Lahore, Iqbal Academy, 1977, p.71.

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*

⁹⁰ Razi Abadi, “Allama Iqbal’s humorous verse,” in Tasadduq Hussain Raja, *Iqbal: A Cosmopolitan Poet*, Lahore, Iqbal Academy, 1996, pp.141-148. Also see Abdul Qawi Disnawi, “*Iqbal.ki Tanzia aur Mazahia Shairi*”, in Waheed Ishrat, *Iqbal 1986*, Lahore, Iqbal Academy, 1990, pp. 221-234.

⁹¹ Shamsul Haq (d.1969) journalist, poet.

consummate artist, he makes extensive use.⁹² The author indicated that as a preacher of bold action and hazardous adventures, Iqbal discovered new symbols and images, discarding the old ones with almost half pity. Therefore, Iqbal finds in eagle a proper embodiment of hard, rough and virile life: a life overflowing with the dynamic and explosive qualities, which yearn for supremacy, glory and conquest. The author argued that eagle is a true symbol of Iqbal's *momin*- a warrior of God, hard in body like granite of the hills he dwells in and broods in vision like the vest swags of the desert amidst which he lives, moves and has his being.⁹³

The writer indicated that the creation of the symbol of eagle is undoubtedly an epoch in the history of Persian and Urdu poetry. It at once sets Iqbal apart from the host of all his predecessors and serves as a finger post pointing to the direction of strenuous life and hard struggle, which alone can give mastery over the enviroing forces. The writer pointed out that it is but natural that Iqbal's *momin* should be hard and strong like the mountain eagle. A good life, according to him, must be a life of active efforts and ceaseless struggle and not one of withdrawal and stagnation and slothful ease. A *momin* is he who develops all his power and potentialities and sharpens and steels his personality through active experience. The author concluded that symbol of eagle stands for '*mard-i-momin*' of Iqbal. It has in it all the virtues and qualities that are essential for the making of a true *momin*- physical strength, intellectual alertness, moral courage, *faqr* and broad vision.⁹⁴

Several scholars have thrown light on Allama Iqbal's choice of eagle and its usage in his poetry. Abid Ali Abid believes that eagle represents *faqr* of Iqbal's 'perfect man'. Like eagle, Iqbal's ideal man does not indulge in worldly wishes, fears and by inquiry exposes the secrets of the universe. Iqbal himself explained in one of his letters that he did not used the symbol of eagle for mere poetic necessities but due to the

⁹² Absar Ahmad believes that the theory of 'self' constitutes the pivot around which Iqbal's entire philosophy revolves. For a comprehensive study of Iqbal's concept of 'self' and its place in modern philosophical thought, see Absar Ahmad, *The Concept of Self and Self Identity in Contemporary Philosophy*, Lahore, Iqbal Academy, 1986.

⁹³ Shamsul Haque, "Symbol of eagle in Iqbal's poetry," *The Morning News*, Karachi, April 22, 1953.

⁹⁴ *Ibid.*

fact that it possessed all the qualities of Islamic *faqr*. 'Abid points out that like Muslim community, eagle is not bound of territorial limits. He indicates that as compared to *Bang-i-Dara*, eagle has been much more used in *Piam-i-Mashriq*. He further mentions that while describing eagle, Iqbal uses such words and techniques, which are wide-ranging, and gives an impression of flight and openness.⁹⁵

Abid Ali Abid in his article "Iqbal was essentially and primarily a poet," appeared in *The Civil and Military Gazette* emphasized that the creative output of Iqbal possesses all those characteristics which constitute the hallmark of great poetry and the coordination between content and expression, ideas and words is almost invariably superb. The author indicated that it was beside the fact that Iqbal deliberately attempted to persuade his audience to concentrate on his thought pattern, content, and idea. He wanted his readers to pay no attention to the niceties of language and expression in order to be able to appreciate his message, such as it was in an unsullied form.⁹⁶

Abid Ali Abid was a well-known critic of Urdu literature who focused his study on the poetic art of Iqbal instead of his versatile personality. Abid first wrote about Iqbal's poetry in 1926 and had the honour of having meetings with him. He wrote some very good articles on poetic genius of Iqbal and his two books *Shir-i-Iqbal* and *Talmihat-i-Iqbal* are among the best contributions on Iqbal. Actually, instead of exploring the message of Iqbal, Abid tried to reveal poetic magnificence, aesthetic sagacity, use of different poetic techniques and their attractive expression present in the verses of Iqbal.⁹⁷

Shakoor Ahsan in his article "Iqbal and nature," published by *The Pakistan Times* observed that nature is one of the most fascinating themes in Iqbal's poetry. It awakened his earliest inspirations and stirred him to a deep sense of wonder and delight in its sensuous manifestations. A considerable number of poems in '*Bang-i-Dara*' are denoted to hymns of nature and even though the poet's attitude towards nature

⁹⁵ Syed Abid Ali Abid, *Shair-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1977, pp.309-311.

⁹⁶ Abid Ali Abid, "Iqbal and essentially and primarily a poet," *The Civil and Military Gazette*, April 21, 1953.

changed radically in certain respects under the influence of his metaphysical thought, it continued to inspire him to great lyrical heights and serve as background to heighten the inner significance of his message.⁹⁸

Ahsan pointed out that Iqbal's natural poetry bears strong marks of resemblance with that of Wordsworth and other romantic poets. Moreover, all translations rendered by Iqbal from English poetry were those relating to the period of romantic revival in English literature and the themes of these poems invariably concerned nature. He emphasized that this romantic fervor is the source of many exquisite original natural poems by Iqbal. Like Wordsworth, Iqbal looks upon nature as the symbol of purposiveness and benevolence. Ahsan maintained that one of the most prominent aspects of Iqbal's art is extraordinary skill with which he employs nature as background to heighten the appeal of his message. He takes inspiration from nature; and also an argument from it.⁹⁹

Mentioning various poems of Iqbal viz., *Ek Arzu*, *Mah-i-Nau*, *Aftab-i-Subh*, *Gul-i-Rangin*, Ahsan concluded that his natural poems begin to reflect, here and there, the destiny of man; and sing his glorification, a subject which occupies all his later poetry and has dealt with passion and vigour in the treatment of the philosophy of ego. Ahsan believed that a careful study of Iqbal's poems on nature reveals that the poet has associated with nature the principle of movement, which fits in with the philosophy of constant action as for him stars and all the heavenly planets, are on the move and they symbolize the essential purpose of life. This explains his special leaning towards these objects of nature.¹⁰⁰

⁹⁷ For a complete description of Abid's articles, essays and books on Iqbal, see Abdur Rauf Shiekh, *Iqbal Shanasi aur Abid*, Multan, Beacon Books, 1993, pp.9-55.

⁹⁸ Shakoor Ahsan, "Iqbal and nature," *The Pakistan Times*, April 21, 1953. Even a person like Ali Abbass Jalalpuri, who is highly critical of some ideas of Iqbal, is praiseful of these poems and argues that they are not only unparalleled in Urdu poetry but they can be presented with pride and satisfaction in comparison to works of any other great poet of the world. Quoted in Ali Abbass Jalalpuri, *Iqbal ka Ilm-i-kalam*, Jhelum, Khirad Afroz, 1987, p.139.

⁹⁹ *Ibid.* For a detailed survey of impact of English romantic poets on Allama's thought, see Sheikh Muhammad Iqbal, "*Roomani Angarazi Shurah ka Allama Iqbal Par Athrat*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1992. Also see Kokub Shadani, "*Iqbal ki Roomani Shairi*," *Iqbaliat*, Vol. 36, No. 1, July-September, 1997, pp. 7-32.

¹⁰⁰ *Ibid.*

Khalifa Abdul Hakim in his article "The creative evolutionist of Islam," appeared in *The Civil and Military Gazette* has discussed certain philosophical ideas of Allama Iqbal. He observed that Islam, evolutionism, institutionism and voluntarism were believed by Iqbal to be different enunciation of the same absolute truth. However, Iqbal looked at Islam from a new angle and a deeper study of the Quran convinced him that this revelation contained elements of an evolutionary and dynamic view of life. According to Iqbal, the finality of the Quranic revelation means that the human spirit is finally liberated from shackles.¹⁰¹

H. H. Bilgrami, in his article, "Spirit of Islamic culture: Iqbal's approach," published in *Dawn* has presented an analysis of the spirit of Islamic culture as presented by Iqbal. The author argues that in Iqbal's view, 'Tauhid' becomes the dominating concept of Islamic culture, and he had dwelt at length on the various aspects of 'Tauhid' and its meaning for the individual and for society. "The essence of 'Tauhid' as a working principle," he says, is equality, solidarity, and freedom. The most important point of the spirit of Islamic culture is that for purposes of knowledge "it fixes its gaze on the concrete and the finite. It appeals to the intellect but in no way is it desirous of replacing emotion by reason." The writer maintains that in short, Islamic culture is an organic whole, which includes the internal as well as the external. It acknowledges the past and accepts all that is noble in it; it strives to make the present a happier and better world, keeping in view future through which the soul has to pass. It takes, not merely a broader view of life, life of the individual and of the society as a whole but also a larger view of it. No amount of works of art and literature could be a justification of Islamic culture as long as it does not strive to remove wrong, injustice and intolerance, which are crushing humanity, the author concluded.¹⁰²

¹⁰¹ Khalifa Abdul Hakim, "The creative evolutionist of Islam," *The Civil and Military Gazette*, April 21, 1953. Sajjad Baqir believes that creativity is a central theme in Iqbal's poetry. To him, creativity is a principle and an attitude which is a panacea for ills of the age. Quoted in Sajjad Baqir Rizvi, *Allama Iqbal aur Arz-i-Hal*, Lahore, Iqbal Academy, 1994, p.2.

¹⁰² H. H. Bilgrami, "Spirit of Islamic culture: Iqbal's approach," *Dawn*, April 21, 1953.

Works of other scholars support Bilgrami's ideas. A. R. Anjum emphasizes that for Iqbal the Muslims and their culture are essential for the world. Iqbal believed that the Muslims were in want of a culture, which could amalgamate them and reinforce their energies into one indivisible whole. This could be provided only by the two fundamental thoughts of Islamic faith, unity of God and finality of Prophethood. If Muslims had firm belief in these central ideas, their institutions, codes and customs as well as the works of art could be shaped uniquely and homogeneously. Iqbal had firm belief that only by reverting to their immaculate and splendid religious basis, Muslims could get back their dominance over all other non-Muslim forces in the world.¹⁰³

Marghub Siddiqi (1923-1979)¹⁰⁴, in his article "Is Iqbal's concept of superman an evil influence on public morals," appeared in *The Civil and Military Gazette*, alleged that Iqbal's philosophy of 'superman' and 'ego' was calculated to produce head strong, self-willed men having extremist views and excessive courage and determination, who would be uncompromising with people having different ideals and objectives. The writer refuted the argument that this superman would be more benevolent and more pledged to human welfare than his German counterpart envisaged by Nietzsche and Schopenhauer because of his Islamic character on the basis that it could only be acceptable in theory. He maintained that Islam is a religion of moderation and tolerance and the very conception of a superman is repugnant to it. An Islamic superman would be only superman and not Islamic: he would preach extremism in the name of Islam and would destroy the very human civilization, which Islam seeks to construct.¹⁰⁵

Marghub did not agree with the argument that argued that after centuries of slavery, both physical and mental, the Muslims of the Indo-Pakistan sub-continent needed inspiration of self-confidence and courage, which Iqbal's philosophy did. He

¹⁰³ A. R. Anjum, "Iqbal and Muslim Culture", in Nasira Habib, *Versatile Iqbal*, Lahore, Bazm-i-Iqbal, 1998, pp. 168-169. For an analysis of Iqbal's idea of *Tauhid*, see Riffat Burki, "Iqbal and *Tauhid*," *Iqbal Review*, Vol. XIV, No. 3, October, 1973, pp.9-15.

¹⁰⁴ Marghub Ahmed Siddiqi (1923-1979); columnist, journalist, writer and educationist; Chairman, Journalism Department, Punjab University, Lahore 1958; Pubs. *Pakistan-American Relations; Sahafat aur Mu'asharah; Hindustan main Zaban ka Mas'alah*.

¹⁰⁵ Marghub Siddiqi, "Iqbal's concept of superman an evil influence on public morals," *The Civil and Military Gazette*, April 21, 1953.

argued that one extremism could never be safely counteracted with another extremism. He alleged that some people, inspired by Iqbal's philosophy, grew religious fanatics, making themselves to be Iqbal's '*momin*', "whose function they considered to be violation of all 'mediocratic' and 'conventional' principles, they shamelessly committed more fantastic and outrageous deeds than an impetuous '*mulla*', whom Iqbal abhorred, was capable of. Thus the intellectual, immoral, and economic depravity into which Muslims had fallen was far less harmful- being passive in character- than the impetuosity inspired by Iqbal's verses- being active and violent.¹⁰⁶

It is quite impossible to agree with the ideas of Marghub Siddiqui. In fact, Iqbal used the term *momin* for his ideal 'perfect man' as Islam for him is the only religion, which presents a complete code of life for humanity. This code, as pointed out by Syed Viqar Azeem, is in perfect agreement with the demands of nature and provides such an atmosphere to human beings in whom their hidden and natural qualities get a chance of full growth and perfection. Viqar further points out that the teachings of the Quran have led Iqbal to construct that ideal. However, there is no room for any 'violation' for a *momin* as speculated by Marghub. In reality, Iqbal believes that for full exposition of qualities of a person, a society and such legal system is essential which could enable a person to put into action his natural abilities.¹⁰⁷

Sardar Muhammad in his article "Message to youth" appeared in *The Pakistan Times* argued that Iqbal's poetry is not for the sake of poetry but with a definite object and a special message. Discussing Iqbal's message to the young men, the author recalled that in a reception given in his honour in the F. C. College, Lahore, when he was knighted, he appealed to the young men to read carefully what he meant, and to help others to understand him. That he said was his best reward and not a knighthood. After quoting several verses from Iqbal's poetry about young men, the author concluded that there is greater need today to understand this great thinker and to act upon what he says. He maintained that for whom who know little of Arabic, Iqbal's writings provide a

¹⁰⁶ *Ibid.*

¹⁰⁷ For details, see Syed Viqar Azeem, *Iqbal: Shair aur Falsafi*, Lahore, Iqbal Academy, 1997, pp.193-206.

rendering of the Quranic teachings in a simple, forceful, familiar, and attractive language.¹⁰⁸

Sardar Muhammad has rightly observed about the Quranic influence on Iqbal's poetry. In fact, his verses are a true elucidation of the Quranic message. He was used to read the Quran in a melodious voice early in the morning and continue to think over its contents for hours and days. During his last days, he started writing down his notes about teachings of the Quran but could not complete it due to illness. He also especially studied the Quran in light of modern scientific discoveries and Einstein and Max Planck's theories received his special attention in that context. He always advised others to deeply study the Quran which he believed a panacea for all ills.¹⁰⁹

Shaukat Ali in his article, "Iqbal and his philosophy of ego," appeared in *The Pakistan Times* has stated that Iqbal adopted ego as the kernel of his philosophical studies. Ego in ordinary parlance means a theory of self-interest as a principle of morality. It also connotes a doctrine that makes one conscious of his own individuality against the rest of the world. The author pointed out that Iqbal himself was apprehensive that people would misconstrue the meaning of the word *khudi*, and it was with this object that he wrote a thought provoking introduction to *Asrar-i-Khudi*. In it, he gave a detailed elucidation of the word *khudi*, to remove all doubts from the minds of his readers. This shows that Iqbal never meant to use the word in the sense of pride or arrogance. He considers ego to be the sovereign manifestation of man's nobility and idealism.¹¹⁰

Shaukat further explained that man, according to Iqbal possesses inexhaustible potentialities of perfecting and expanding his ego to an extent, that he could become a master of his own destiny. It is in this stage that man surpasses angels in status, and becomes a matter of pride for God. Iqbal's perfect man, whose ego has attained complete perfection and whom he calls by different names viz., *momin*, *dervish*, *faqir*,

¹⁰⁸ Sardar Muhammad, "Message to youth", *The Pakistan Times*, 21 April, 1953.

¹⁰⁹ For a comprehensive study of Allama Iqbal's views about the Quran and indication of the Quranic teachings in his writings, see Ghulam Mustafa Khan, *Iqbal aur Quran*, Lahore, Iqbal Academy, 1994.

¹¹⁰ Shaukat Ali, "Iqbal and his philosophy of Ego," *The Pakistan Times*, April 21, 1953.

qalander etc is a rare specimen of truth, righteousness, unconquerable will, unquenchable determination, with which he surmounts insurmountable hurdles of universe.¹¹¹

Shaukat Ali's arguments are backed by others academics also. Nazir Qaiser maintains that Iqbal believes in the freedom of ego. To him ego is neither preconditioned nor indetermined, but is self-determined. Iqbal upholds ego's power of choice and to him, ego's aim is to select some way out of various alternatives in order to develop himself and make his destiny. Iqbal criticizes the views of explaining life mechanically and applying the results of the study of lower forms of life to human life. Moreover, Iqbal recognizes the personal individuality of man and to him self is unique.¹¹²

Shakoor Ahsan has pointed out that *khudi* is a Persian word which originally means self-centredness and has been used obviously in a negative sense in mystical and ethical poetry. Iqbal has given it an entirely new connotation. It is one of the characteristics of his poetic language that Iqbal invests some of famous old words with new meaning and fresh significance. By *khudi*, Iqbal means self-consciousness, self-affirmation, and self-expression. He maintains that *khudi* is the basis of life and the consciousness of the universe that seeks its manifestation in all phenomena of nature. God is the ultimate ego and He has created the universe to manifest Himself, for self-expression is in the very nature of the ego.¹¹³ According to another study, Allama Iqbal's thought are scattered in prose and poetry, but there is coherence in them because all of them originate from a single source i.e. Iqbal's concept of *khudi*.¹¹⁴

¹¹¹ *Ibid.*

¹¹² Nazir Qaiser, *A Critique of Western Psychology and Psychotherapy and Iqbal's Approach*, Lahore, Iqbal Academy, 2000, pp. 61-70.

¹¹³ A. Shakoor Ahsan, *An Appreciation of Iqbal's Thought and Art*, Lahore, Research Society of Pakistan, 1985, p.26.

¹¹⁴ For elaboration of this ideas, see Muhammad Rafiuddin, *Hikmat-i-Iqbal*, Islamabad, Islamic Research Institute, 1996. The whole book is a wonderful explanation of this idea. For a detailed but simple discussion of Allama Iqbal's concept of *khudi* see Javid Iqbal, *Afkar-i-Iqbal: Tashrihat-i-Javid*, Lahore, Iqbal Academy, 1994. Also see Farooq Ahmad, "Iqbal ka Tasawer-i-Khudi aur Aqidah-i-Akhirat," *Iqbal Review*, Vol. 2, No. 4, January, 1962, pp.17-41.

Muhammad Ajmal (1919-1994)¹¹⁵ in his article "The poet's attitude towards knowledge" published in *The Pakistan Times* described Allama Iqbal's conception of knowledge as reflected in his poetry. He argues that Iqbal's attitude towards knowledge is based upon his revolutionary conception of the nature of man, which manifests itself in his relation to environment. According to Iqbal, man has infinite creative possibilities, which unfold themselves in his struggle with the forces of nature, which threaten to overwhelm him. His struggle to adapt himself to his environment, but also and essentially a struggle to bend the forces of nature to his will.¹¹⁶

Ajmal pointed out that Iqbal defines knowledge as sense perception elaborated by understanding. Iqbal seems to regard sense perception as a passive process and repeatedly refers to sense data as forming the substratum of sense perception as a passive process is borne out by some of his observations about the mystic experience. The author refers that throughout the poetry of Iqbal one comes across passages after passages in which 'knowledge' and 'action' are referred to as if they constituted a dichotomy. One finds in some verses a 'painful' opposition between knowledge and action, which mutually exclude each other.¹¹⁷

Ajmal believed that Iqbal's views on sense perception are borrowed from the repertoire of the physical sciences, which is conquest of nature. There is too much of 'conquest' in Iqbal, and too little of 'acceptance'. Iqbal seems to have scant sympathy for all that is feeble and frail, humble and small, in fact, he is positively contemptuous of the downtrodden. Of course, there are passages in his poetry and philosophical writings, which contradict this general trend, but they are too scarce to deserve the name of an

¹¹⁵ Muhammad Ajmal (1919-1994); educationist, intellectual, translator, philosopher and psychologist; Chairman, Psychology Department, 1962-70 and Principal Government College, Lahore, 1970-72; Vice Chancellor, Punjab University, Lahore, 1972-73; federal Secretary Education, 1973-77; founder Director National Institute of Psychology, 1978-79; member Federal Public Service Commission, 1983-84, Pubs. *Maqalat-i-Ajmal; Suqrat; Tehlili Nafsiat; Ruzmarah Nafsiat; Nishat-i-Falsafah.*

¹¹⁶ Muhammad Ajmal, "The poet's attitude towards knowledge," *The Pakistan Times*, April 21, 1953. For a detailed discussion on Allama Iqbal's concept of knowledge, see Riaz Siddiqi "*Iqbal aur Ilm*" Younus Javid, *Iqbaliat ki Mukhtalif Jehtain*, Lahore, Bazm-i-Iqbal, 1988. Also see Khurshid Anwar, "Iqbal's theory of knowledge," *Iqbal Review*, Vol. 28, No. 1, April-June, 1987, pp. 87-105.

¹¹⁷ *Ibid.*

attitude. Nevertheless, like all great artists, he seems to be aware of these contradictions within him, Ajmal concluded.¹¹⁸

Abdul Hameed in his contribution, "The poet of the East looked upon capitalism, communism and fascism as three facets of the same materialistic culture of the West", appeared in *The Civil and Military Gazette* has very explicitly described Allama Iqbal's views about the subject matter. The author argues that firstly, according to Iqbal, it is not the geographical West that is important, but the West as a cradle of a certain civilization which has given birth to a new type of humanity, having peculiar tastes and tendencies, and a peculiar outlook. Secondly, the author points out that, by western civilization Iqbal does not mean some external forms of political and economic structures, but the ideology which has brought into being these forms. This point according to author leads to another issue. He argues that to a superficial observer the capitalism of England and America, the fascism of Germany and Italy and the communism of Russia might appear as three distinct cultures, but Iqbal looked upon all those as different facets of one culture, which is known as 'materialism'.¹¹⁹

The author maintains that according to Iqbal, whatever might be the external form or structure of government, it is the mentality of the ruling class, which determines the nature of the state, and it is the attitude of the rulers that counts. The writer emphasizes that another aspect of Iqbal's revolt is against the 'over-intellectualism' of modern thought. Iqbal also expresses his views about the limitation of the intellect of man. However, Iqbal was not pessimistic about the future of humanity. He believed that the salvation of mankind lay in religion, since it was religion alone which could bridge the gap between the world and the world of value. However, not all religions could succeed in this objective and Islam alone has the privilege and capacity to save the humanity from disaster.¹²⁰

¹¹⁸ *Ibid.*

¹¹⁹ Abdul Hameed, "The poet of the East looked upon capitalism, communism and fascism as three facets of the same materialistic culture of the West," *The Civil and Military Gazette*, April 21, 1953.

M. Yusuf Qureshi, wrote an article in the children section of *Civil and Military Gazette*, entitled "Allama Iqbal" giving a brief life sketch of him and concluding that "though he is no more in this world, yet his influence is great among the Muslims and his poetry will be continued inspiration for all people."¹²¹

Although during 1953, various articles were written on several prominent features of multi-dimensional personality of Allama Iqbal but the contributions dealing with the poetic genius of Allama Iqbal were outstanding among them. They referred to some unexplored areas of Iqbal's poetic world and the conclusions drawn by Salahuddin Ahmad, Shamsul Haq, Abid Ali Abid and Shakoor Ahsan are really striking for the students of Iqbal studies. In rest of the year news and editorials related with Allama Iqbal continued to appear which are described below.

The Civil and Military Gazette in its issue of 12 May, 1953 reported about a representative gathering of Iranian ladies which included members of the two prominent women's organizations, including Iranian Women's Advisory Council, heads of prominent colleges and scholars was held at the Pakistan Embassy, Tehran. Addressing the gathering, Dr. Kechkinah Kazimi, said that Iqbal had not only saved Persian language and literature from extinction in the Indo-Pakistan sub-continent but had also given it unprecedented power by enriching it with the healthiest and most dynamic ideas from the West.¹²²

Iqbal, she continued, had preached a wholesome equilibrium between head and heart to the advantage of both and, as such, had provided a stable foundation for a harmonious progress of man. She quoted from "*Piam-i-Mashriq*", a few instances of Iqbal's *ghazal* and added that unlike its traditional prototype in the Persian literature, Iqbal's *ghazal* throbbed with life and aroused the creative qualities that lay asleep in the eastern reader. She suggested that selections from Iqbal's poetry should be made

¹²⁰ *Ibid.* For a further elucidation of author's point of view, see Ejaz Faruqi, "Islam: A third force vis-à-vis capitalism and communism," *Iqbal Review*, Vol. XXI, No. 3, October, 1980, pp. 43-48.

¹²¹ M. Yusuf Qureshi, "Allama Iqbal", *The Civil and Military Gazette*, April 19, 1953.

¹²² Muhammad Baqir, "Iranians interest in Iqbal's poetry," *The Civil and Military Gazette*, May 12, 1953.

available to young students in Iran so as to inspire them with great confidence in their own literary heritage and also to spread Iqbal's message to 'the youth of *Ajam*,' whom Iqbal had urged to join hands in redistributing the 'warmth and fire' of the great Iranians like Rumi.¹²³ There was immediate response to Dr. Kazimi's suggestion for introducing Iqbal's poetry in schools and colleges and all the heads of the educational institutions present offered co-operation and support in preparation and distribution of a book containing articles on Iqbal and selections from his poetry.¹²⁴

In a delayed message appeared in *The Civil and Military Gazette* on May 5, 1953, it was informed that Iqbal Day was observed at Kabul enthusiastically by the Pakistan Embassy on April 21 under the presidentship of Turkish Ambassador in Kabul. Among those who participated in the function were members of foreign missions, prominent Afghans and Pakistanis. The editor of the '*Islah*' also delivered a speech on the occasion.¹²⁵

In May 1953, the Iqbal Academy was highlighted in the news. According to a PID handout issued on May 12, 1953, the Central Legislature nominated a Foundation Committee in 1948 to create the Iqbal Academy and to act as its council until its formation. In 1951, the Iqbal Academy came into existence by an Act of Central Legislature for the purpose of encouraging and promoting the understanding to the works and teachings of Iqbal. Dr. Muhammad Rafiuddin (1904-1969)¹²⁶, who was appointed as Director of the Iqbal Academy, started enrolling members of the Academy throughout Pakistan. According to plan, the Council of the Iqbal Academy, which was to replace the Foundation Committee of the Iqbal Academy had to be constituted in June 1953. It was to be composed of the Central Minister for Education, to act as the ex-officio President of

¹²³ *Ibid.*

¹²⁴ *Ibid.*

¹²⁵ "'Iqbal Day' observed in Kabul," *The Civil and Military Gazette*, May 5, 1953.

¹²⁶ Muhammad Rafiuddin (1904-1969); educationist, writer, Iqbalist, intellectual, scholar; Professor of Arabic and Persian, Prince of Wales College, Jammu, 1914-46; Principal, Srikiran Singh College, Mirpur, 1946-47; first Director of Iqbal Academy, 1953-65. Pubs. *Ideology of Future; Manifesto of Islam; Hikmat-i-Iqbal; Islami Nazariah-i-Ta'lim; Qur'an aur Alam-i-Jadid; Pakistan ka Mustaqbil; Islami Tehqiq ka Mafhum; Fallacy of Marxism*. For a comprehensive study of Iqbal related services of Dr. Rafiuddin, see Muhammad Shafiq Ajmi, "*Dr. Muhammad Rafiuddin Bahasiat Iqbal Shanas*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

the Academy, the Vice President of the Academy to be elected by the Council, fifteen members elected out of the members of the Academy, fifteen member nominated from among the members of the Academy by the Central Government and the Director of the Academy, who would also be Secretary of the Council.¹²⁷

The handout further revealed that the Academy would consist of the Honorary Patron-in-Chief, Honorary Patron, life members and members. The membership was open to all persons who abide by the rules of the Academy and pay a fee of Rs.10/- per annum, renewable on April 1 of every year. The fee for Patrons and life members was a lump sum of Rs.5,000/- and Rs.150/- respectively. The handout clarified that the persons who would apply for the membership of the Academy before June 15, on which date the Council would be formed, would have a chance to be elected or nominated to the council.¹²⁸

Commenting on it, *Dawn*, in its editorial, "Iqbal Academy" published on May 17, 1953, observed that to Iqbal, as to Quaid-i-Azam, Pakistan owes a debt, which would accumulate with years and never be adequately paid. It was Iqbal's voice that arrested the stagnancy and pessimism of Muslim politics, quickened the very soul of his people, and set before them a goal answering to their potentialities. The paper observed that in paying a tribute to Iqbal in the form of the Iqbal Academy, Pakistan was simply reiterating the invincible faith, and seeking to enlist the dynamic urges, that called Pakistan into being. The paper pointed out that the imperishable part of Iqbal was his work and his teachings, and it was essential to group and live his message if Pakistanis were to strengthen their intellectual and moral foundations to fulfill the promise that this land held.¹²⁹

¹²⁷ PID Handout, "Iqbal Academy: Enrolment of members in full swing," dated May 12, 1953, preserved in PID record room, Islamabad.

¹²⁸ *Ibid.*

¹²⁹ Editorial, "Iqbal Academy," *Dawn*, May 17, 1953. For a detailed survey of services rendered by Iqbal Academy since its inception, see Muhammad Saced Khan, "*Iqbal Academy Pakistan ki Ilmi Khidmat: Aak Jaizah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993.

The paper emphasized that the appeal that had been made on behalf of the Iqbal Academy for widening its membership and strengthening the organization financially deserved the most enthusiastic response.. By joining it in large numbers and contributing liberally to its finances, the daily stressed the people would only be showing their appreciation of the values that lie deep in the mental structure of young, virile and rising peoples. The campaign for its membership must be stepped up and yield positive results before the target date of June 15.¹³⁰

The Civil and Military Gazette in its issue of May 24, 1953 informed that the Commissioners of the Chittagong Municipality had named one of the main road of that town after the name of the Allama Iqbal.¹³¹ On May 26, 1953, Muhammad Nasir's article "Iqbal did not want Pakistan to be a theocratic state", appeared in *The Civil and Military Gazette*. While referring to Iqbal's conception of a state based on Islamic principles, the author argued that an Islamic state in Iqbal's opinion was comprehensive in its functions and quoted long extracts in favour of his arguments.¹³²

On June 4, 1953, *The Pakistan Times* informed that the Pakistan Mission in Kabul presented complete set of works of Allama Iqbal to the Habibia, Istiqlal, Ghazi, and Nijat Colleges of Afghanistan recently. The Press Attaché of the Pakistan Embassy at Kabul made the presentation of books at a brief function held at Afghan Ministry of Education. The Deputy Minister for Education and other high officials of the Ministry were present. Speaking on the occasion, the Press Attaché explained the contribution made by Allama Iqbal and stressed the importance of strengthening cultural relations between Afghanistan and Pakistan.¹³³

While welcoming the completion of organizational structure of Iqbal Academy, *The Pakistan Times*, in its editorial entitled "Iqbal Academy," published on June 22, 1953, observed that ever since the partition of the sub-continent, there had been

¹³⁰ *Ibid.*

¹³¹ "Allama Iqbal Road in Chittagong," *The Civil and Military Gazette*, April 24, 1953.

¹³² Muhammad Nasir, "Iqbal did not want Pakistan to be a theocratic state," *The Civil and Military Gazette*, May 26, 1953.

no dearth of those both in official and non-official quarters, who had seemingly made it their life's mission to panegyricize Iqbal's contribution to poetry and philosophy without necessarily doing justice to the poet-philosopher. The tendency to carry uncritical appreciation to an extreme point and to foster a crude understanding of the poet's works and teachings to the extent of obscuring their kernel altogether or interpreting them too narrowly, had been the rule rather than an exception with a good majority of those who claim to be helping the process of the dissemination of Iqbal's edifying message. Nor has the tendency often displayed by sections of the ruling circles to vulgarize Iqbal's teachings by pressing them into service for justifying their own theories and actions and by fitting them into the pattern of their partisan propaganda contributed to a fuller comprehension of the reality as it was seen by Iqbal, the paper concluded.¹³⁴

In September 1953, a series of articles written by Zafarul Islam (d.1964)¹³⁵ under the caption, "Growth of Muslim politics in India: Influence of Iqbal & Jinnah", appeared in *The Civil and Military Gazette*. In its fourth episode while discussing political atmosphere of 1930's, the author mentioned that it was a time of crisis for Muslim politics. They were disillusioned and frustrated and they did not know what to do. Their aim was not clear to them and the lack of objective had blurred their political vision. In this state of bereavement and confusion, Allama Iqbal came to their rescue, and defined the goal of Muslim India in the Allahabad session of the All India Muslim League held in 1930.¹³⁶

The author further stated that Allama Iqbal by envisaging the creation of an independent Muslim state in India was suggesting something solid and tangible; an ideal or goal, for which Muslims could re-organize and remobilize their energies. The author recalled that Iqbal's suggestion was received with mixed feelings. The greatest

¹³³ "Iqbal's works presented to Afghanistan Colleges," *The Pakistan Times*, June 4, 1953.

¹³⁴ Editorial, "Iqbal Academy," *The Pakistan Times*, June 22, 1953.

¹³⁵ Zafar-ul-Islam (d.1964); historian, remained member of History Department, Punjab University, Lahore.

¹³⁶ Zafarul Islam, "Growth of Muslim politics in India influence of Iqbal & Jinnah-IV" *The Civil and Military Gazette*, September 13, 1953. For a detailed study of Allahabad address see Nadeem Shafiq Malik, *Allama Iqbal ka Khutbah-i-Allahabad: Aik Mutalah*, Lahore, Ferozesons, 1997. Also see Ch. Muhammad Ashraf, *Musawwar-i-Pakistan Koun: Talkh Haqiq*, Islamabad, Capital Publications, 1997; Shafiq Ali Khan, *Iqbal's concept of separate north-West Muslim State*, Karachi, Markaz-i-Shaoor-o-Adab, 1987.

difficulty was the absence of an experienced Muslim leadership in the country, which could put the concept on the path of its realization. Iqbal clearly understood that only Jinnah could give such lead to the Indian Muslims and he wrote letters to Quaid-i-Azam persuading him to shoulder the responsibility. The author concluded that in fact only that effort of Iqbal was enough to keep the Indian Muslims indebted for generations to come.¹³⁷

Allama Iqbal's Allahabad address has gained historical fame mainly due to his prediction about establishment of a separate Muslim state in India. But it must be noted that besides, in it there is a detailed review of all major problems being faced by the Indian Muslims in thirties and possible solutions to those problems have also been suggested. For instance, rejection of proposed Indian federation re-demarcation of boundaries of province of Punjab to exclude Hindu minority, separation of Sindh, self-development of the Muslims in their majority areas, absence of hard instinct among the Muslims and absence of true leadership were some of the issues discussed by Iqbal in this speech. Even in that discourse which was mainly of political nature, Iqbal has referred to the rules, which govern the rise and fall of the nations in its first and last paras.¹³⁸

It may be pointed out that there was no immediate enthusiastic welcome of the proposals made in the address from the Muslims quarters. Only daily *Inqilab*, Lahore openly supported Iqbal's views and wrote about a dozen editorials in January 1931 in his favour. Daily *Hamdam* of Lucknow also wrote an editorial in support of Iqbal. Haji Saith Abdullah Haroon was perhaps only national level leader who supported Allama Iqbal's views and tried to convene Upper India Muslim Conference proposed by him.¹³⁹ Perhaps the main reason was that all eyes at that time were focused on the opening session of the first RTC being held at London.

¹³⁷ *Ibid.*

¹³⁸ Abdul Hamced, *Iqbal Bahesiat Mufakkir-i-Pakistan*, Lahore, Iqbal Academy, 1988, pp. 145-145.

¹³⁹ For details, see Abdus Salam Khurshid, *Sarghazushit-i-Iqbal*, Lahore, Iqbal Academy, 1969, pp. 257-266. For text of news, articles and editorials appeared in daily *Inqilab* regarding Allahabad address, see Muhammad Hamza Farooqi, *Iqbal ka Siyasi Safar*, Lahore, Bazm-i-Iqbal, 1992, pp. 209-290. For a survey of reaction of Hindu and Anglo-Indian Press on Allahabad address, see Rasheda Begum, "*Allama Muhammad Iqbal ka Khutbah-i-Allahabad, 1930*," Unpublished M. A. History thesis, University of Punjab, 1994, pp. 129-159.

On November 15, 1953, while giving the last Iqbal related news of 1953, *The Pakistan Times* published an announcement made by the Iqbal Academy to award two prizes to writers of the two best essays on Allama Iqbal in English or in Urdu. One prize of Rs.200/- for an essay on 'Iqbal and nationalism' was to be won by a student studying in a college affiliated to one of the universities of Pakistan. 'Iqbal and Islam' was the subject of the other essay, carrying a prize of Rs.100/- which was open to matriculation students of recognized schools in Pakistan.¹⁴⁰

¹⁴⁰ "Iqbal prizes essays," *The Pakistan Times*, November 15, 1953.

During 1954, the first available news item linked with Allama Iqbal was published by *The Pakistan Times* which informed its readers through its issue of February 23, 1954 that the first meeting of the Iqbal Academy Council was held under the chairmanship of Ishtiaq Hussain Qureshi. Giving the details, the paper revealed that Hamidullah Siddiqi was unanimously elected the Vice President of the Academy. Moreover, the Council approved the budget for the next year and the programme of work proposed by the Director.¹

During the month of April, all newspapers gave detailed coverage to Iqbal Day festivities observed in and outside Pakistan, which are stated here. On April 8, 1954, *The Pakistan Times* published an appeal of Abdul Hamid Khan Bhashani, President of East Pakistan Awami Muslim League asking all the units of Awami League to observe Iqbal Day on April 21 throughout the province. In his statement, Bhashani said that poet Iqbal was one of the dreamers of Pakistan and homage to 'this great man of the East' should be paid befittingly.² In response to the appeal, *The Pakistan Times* informed its readers in its issue of April 10, 1954, that Iqbal Day would be observed throughout East Pakistan by the East Pakistan Awami Muslim League on April 21.³

The Central Iqbal Committee, in a statement appeared in the press on April 13, 1954, refuted the 'allegation' made by a witness before the Court of Inquiry, probing into the Punjab disturbances, that Allama Iqbal had taken the *bait* of mirza ghulam qadiani and remained in *bait* till 1931. The refutation according to the Committee was issued owing to the persistent demand from various quarters, asking for contradiction of the allegation and was supported by some of the verses of the poet himself and by quotations from the speeches and statements made by him from time to time. The statement by the Committee was signed by Raja Hasan Akhtar, President, Khawaja Abdur Rahim and Agha Shorish Kashmiri, Secretaries and Mian Amir-ud-Din,

¹ "Iqbal Academy Council holds first meeting," *The Pakistan Times*, February 23, 1954.

² "Celebration of Iqbal Day: Bhashani's appeal," *The Pakistan Times*, April 8, 1954.

³ "Awami League directive to observe Iqbal Day," *The Pakistan Times*, April 10, 1954.

Shiekh Muhammad Amin (d. 1967)⁴, Mian Abdul Haq (1907-1971)⁵, Shiekh Mahboob Illahi, Ghulam Rasul Mehr, Syed Nazir Niazi and Ch. Nafis Ahmed, members of the Executive Committee.⁶

The Committee in its narrative pointed out that the statement of Allama Iqbal headed "qadianis and Orthodox Muslims" in which the suggestion was made that the qadianis be declared a separate community, was made public some 18 years ago in reply of Pandit Jawahar Lal Nehru and others who came forward to champion the cause of qadianis. Allama Iqbal, the Committee continued soon afterwards, issued more elaborate statements depicting the true character of mirza's movement as a disruptive force and a convenient tool of foreign imperialism, and strongly refuting the claim that mirza was or could had been *Nabi* (in any form) or promise *Maseeh*. The Committee pointed out that if there had been any truth in the qadianis' claims, the most appropriate time for uttering them was in the life time of the Allama Iqbal, on the occasion created by the aforementioned statements in which he had exposed the dangers of the qadiani movement, as affecting the entire collective life of the Muslims and subversive to the fundamental ideas in Islam and the most original idea in the cultural history of mankind; viz., the finality of the Prophethood.⁷ The Committee also indicated that '*seerat-ul-mehdi*', a book published in 1939, by the younger brother of the present head of the qadianis, makes no mentions, whatsoever, of Iqbal ever having entered the *bait* of mirza. In 1939, the author would not have spared Allama Iqbal if there had been any basis in fact for the allegation made in court.⁸

⁴ Muhammad Amin Sheikh (Sagar Chand) (d. 1967); renowned converter to Islam and famous lawyer, writer. Pubs. *Farmudut-i-Nabawi* (SAW); *Azmat-i-Islam*; *Dunish-i-Muhammadi* (SAW); [Sayyidana] *Muhammad* (SAW); and *Talimat Qurani*; *Mathnavi Maulana Rumi*.

⁵ Mian Abdul Haq (1907-1971); lawyer, politician, worker of Pakistan movement; joined the Pakistan National Movement of Ch. Rahmat Ali, 1933; organized the District Muslim League, Montgomery, 1938; President District Muslim League, Montgomery, 1938-48; member, Punjab Legislative Assembly 1946-51; West Pakistan Assembly, 1956-58.

⁶ "Allama Iqbal was not a qadiani: 'Allegation' denied by Iqbal Committee," *The Pakistan Times*, April 13, 1954.

⁷ *Ibid.*

⁸ *Ibid.*

Describing Allama Iqbal's beliefs, the Committee quoted the 9th stanza of a poem entitled '*Islamia College ka Khitab Punjab ke Musalmanoan ko*' which he recited in Lahore on February 23, 1902 on the occasion of the annual meeting of the Anjuman-i-Islam. The stanza, according to the Committee, was a supplication addressed to the Holy Prophet of Islam (SAW). The last verse was the declaration of Iqbal's belief in the finality of the Holy Prophet (SAW) and intended to refute the claim made by or on behalf of mirza that he was *Nabi*. The Committee observed, "It is a sheer blasphemy for any one to suggest that the Allama could have been in the bait of the person whom he declared as guilty of *Shirk-fi-an-Nabuwwat* or could have regarded him a *mujaddid* till 1930.⁹

Further quotations had been cited by the Committee in its statement from a poem entitled '*Khate Manzoom Piame Bait ke Jawab Main*', printed in May 1902. From page 235 of *Javid Namah*, page 51 of *Zarb-i-Kalim* and page 41 of '*Pas Cheh Bayad Kard*' to establish the faith of Iqbal, who, according to the Committee, had in these verses "deprecatd separatist tendencies or movements within the *bossom* of Islam" and also refuted the claims of mirza. The Committee further refuted the allegation by quoting an extract from page 239 of '*The Speeches and Statements of Iqbal*' which *inter alia* discussing Madani's thought strongly contradicted qadiani ideas.¹⁰

On April 14, 1954, an interesting report appeared in *The Pakistan Times* about preparations of Iqbal Day celebration at Lahore. The staff reporter of the paper informed that the Punjab Government, the Lahore Municipal Corporation and the Central Iqbal Committee appeared to have a race with one another to steal the lime-light in celebrating 16th death anniversary of the national poet independently in Lahore. The reporter told that the Lahore Corporation was the last to join the race, having decided to celebrate the occasion for the first time that year and for that purpose it had sanctioned Rs.2,000/-. The previous major 'rivals' were the Punjab Government and the Central

⁹ *Ibid.*

¹⁰ *Ibid.* qadianis have always tried to mislead the Muslims by wrongly quoting Iqbal. For details see, Naccem Aasi, *Iqbal aur qadiani*, Sialkot, Muslim Academy, 1974. For detailed study on Allama Iqbal's

Iqbal Committee, both of which 'competed' with each other to celebrate the occasion as impressively as possible.¹¹

The report maintained that the decision to celebrate the anniversary officially by the Punjab Government was first taken in 1952 during Daultana regime, when the Punjab Governor presided over the public meeting. In the preceding years, the meeting organized by the Central Iqbal Committee, dominated by the political rivals of the party in power, was presided over by Fatimah Jinnah. Before that, Iqbal Day had been celebrated by Bazm-i-Iqbal and other organizations.¹²

The report further revealed that none of the three organizers of the occasion on April 21 had so far finalized the details of their programmes. However, according to the tentative arrangements, the Punjab Government is expected to hold the meeting in the Senate Hall, the meeting to be organized by the Lahore Corporation might be held in the Town Hall and the one to be arranged by the Iqbal Committee in the Y.M.C.A. Hall. The timing of the meetings had yet not decided by either party, each was presumably waiting for the other's announcement.¹³

The Pakistan Times in its issue of April 16, 1954 informed that the Anjuman-i-Traqqi-i-Urdu, Kohat, would observe Iqbal Day on April 21 in which a number of leading Urdu writers and poets of the province were expected to participate.¹⁵ The performance of Iqbal Academy was discussed in a letter to editor, published in *Dawn* on April 17, 1954, written by Z. A. Barni. He mentioned that even a year had elapsed since the Iqbal Academy was founded, but the public was absolutely in the dark about its working. Arguing that 'being a government institution, we had a right to ask what work had so far been done by it', Barni suggested that in order to acquaint the public with its achievements, an annual report should be published by the Iqbal Academy so that the

writings on *qadianiat*, see Muhammad Asim Rahseid, "*qadianiat par Iqbal ki Tehriroon ki Tadween*", Unpublished M. Phil Iqbalia thesis, Allama Iqbal Open University, 1995.

¹¹ "Celebration of Iqbal Day in Lahore: 3 [three] parties race to steal lime-light," *The Pakistan Times*, April 14, 1954.

¹² *Ibid.*

¹³ *Ibid.*

public might be able to judge its utility. He also urged that its Director should take the public into his confidence and let it known about its programme. The author argued that what he wanted was that the Academy should be a virile body in keeping with the dignity and prestige of the poet of the East and not a soulless body doing only such routine work as was being done in government offices.¹⁶

In response to that letter, Dr. Muhammad Rafiuddin, Director, Iqbal Academy sent a letter to the editor, *Dawn*, which was published on April 23, 1954. In his reply, Rafi informed that the Council of the Iqbal Academy, in its first meeting held on the January 20, 1953 chalked out a programme of work. It included the production of a complete and systematic exposition of Iqbal's philosophy of the self; the translation of Iqbal's works into English, Bengali, Pushto and Sindhi; the collection and preservation of all editions of each of Iqbal's works and all letters, manuscripts etc written by Iqbal in his own hand writing etc.¹⁷

He also pointed out that Iqbal Academy was not a government organization in the usual sense, but was a statutory body aided by the government and managed by the members of the Academy represented by a Council. The Director was responsible to the Council and had to carry out its orders. The membership of the Academy was open to all persons who paid a minimum fee of Rs.10/- per annum. He elaborated that thus Barni and all lovers of Iqbal like him, were in a position not only to get a first hand knowledge of what the Academy was doing but also to take part in the actual management of its affairs and was making it do what they like. He appealed to Barni, that if he thought that the Academy was not functioning, as it should, in any respect, he should become a member of the Academy himself and to try to influence the decisions of its Council in the way he thought.¹⁸

¹⁵ "Iqbal Day at Kohat," *The Pakistan Times*, April 16, 1954.

¹⁶ Z.A. Barni, "Letter to editor: Iqbal Academy," *Dawn*, April 17, 1954.

¹⁷ Muhammad Rafiuddin, "Letter to editor: Iqbal Academy," *Dawn*, April 23, 1954.

¹⁸ *Ibid.*

On April 21, 1954, Iqbal Day was celebrated with great enthusiasm which was widely reported by all English dailies of Pakistan. Reporting about Iqbal Day's observance at Lahore, *The Civil and Military Gazette*, *The Pakistan Times*, *The Times of Karachi*, Karachi and *The Morning News*, Karachi reported earlier in the morning thousands of citizens visited Iqbal's tomb to pay their homage and to participate in *Quran Khawani* organized by the Central Iqbal Committee. Later in the day, two major Iqbal Day meetings were held at the Senate Hall of the Punjab University and Y. M. C. A. Hall under the auspices of the Punjab Government and the Central Iqbal Committee respectively.¹⁹

According to reports, the Central Iqbal Committee meeting was well attended held under the presidentship of B. A. Hashmi, Principal, Training College, Lahore where a large number of speakers threw light on the different aspects of Iqbal's life and message. Among those who addressed the meeting were Syed Nazir Niazi, Allaudin Siddiqui, Agha Shorish Kashmiri, Ashfaq Ali Khan(1917-2001)²⁰ and Raja Hasan Akhtar. Hafeez Jallundari recited a number of his poems, which won the approbation of the audience that overflowed the Y. M. C. A. Hall, venue of the meeting.²¹

The meeting of the Senate Hall, held under the auspices of the Punjab Government, was presided over by Justice S. A. Rahman who in his speech, emphasized the need of re-interpretation and re-orientation of Islamic principles in accordance with the altered conditions of modern times and re-orientation of the attitude towards life as upheld by Iqbal.²² Salahuddin Ahmed, in his paper read at the meeting, maintained that Iqbal's poetry stood for life, movement, and progress. Profusely quoting from his work,

¹⁹ "Iqbal Day programme," *The Civil and Military Gazette*, April 21, 1954; "Tributes paid to poet of the East: Iqbal Day observed throughout country", *The Pakistan Times*, April 22, 1954; "Punjab pays homage to Allama Iqbal," *The Times of Karachi*, April 22, 1954; "Punjab's homage to memory of Iqbal," *The Morning News*, Karachi, April 22, 1954.

²⁰ Ashfaq Ali Khan (1917-2001); educationist; intellectual; writer; economist; worker of Pakistan movement; Principal Government College, Attock, 1958-64; Central Training College, Lahore; Government College, Lahore, 1968. Pub. *Pakistan One Nation*.

²¹ "Iqbal Day programme," *The Civil and Military Gazette*, April 21, 1954; "Tributes paid to poet of the East: Iqbal Day observed throughout country", *The Pakistan Times*, April 22, 1954; "Punjab pays homage to Allama Iqbal," *The Times of Karachi*, April 22, 1954; "Punjab's homage to memory of Iqbal," *The Morning News*, Karachi, April 22, 1954.

²² *Ibid*.

he exhorted his audience to make the dynamic message of Iqbal as the guidance force in their lives.²³

Speaking on the occasion, Sufi Ghulam Mustafa Tabassum said that Iqbal's poetry gave a universal message of human dignity and greatness and explained even the most intricate philosophical ideas in a simple and pleasant form. Though Iqbal dealt with the most serious aspects of life, his works retained lyricism in abundance and he gave new life and meanings to the traditional poetic expressions. Speaking next, Abdul Majid Salik gave an interesting account of the private life of Iqbal.²⁴

The Times of Karachi reported that Iqbal Day was also observed on April 24 under the auspices of Lahore Corporation. A meeting was held in the evening in the Town Hall with Syed Mahdi Ali Shah, Mayor of the Corporation, in the chair. Abdul Majid Salik, Salahuddin Ahmad, Allauddin Siddiqi, and Hussain Sabir read papers on various aspects of Iqbal's poetry.²⁵

Another Iqbal Day meeting as reported by *The Pakistan Times* was held at Alhamra under the joint auspices of Pakistan Art Council and the Aligarh Old Boys Association with Justice S. A. Rahman in the chair. Salahuddin Ahmed in his address refuted the charges leveled against Iqbal that his philosophy sought to inculcate in Muslims- fascist tendencies and that it inspired them for the political domination of the world.²⁶

Substantiating his refutation from Iqbal's works, Salauddin Ahmed held that Iqbal could not imagine a peaceful and prosperous society in which politics was separated from religion. It was his belief, he continued, that Islam was the only religion which did not put a line of demarcation between religion and politics and that no action in any sphere of life could be called Islamic if it was denied of a moral bias. Iqbal also

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ "Iqbal Day in Lahore," *The Times of Karachi*, April 25, 1954.

²⁶ "Iqbal's philosophy not fascist: Charge refuted," *The Pakistan Times*, April 25, 1954.

believed that no propagation of an ideal would remain an impossibility if it was not backed by a strong political power. It was because of this, Salahuddin explained, that Iqbal wanted Muslims, the holders of the message of the salvation of the world, to get political power.²⁷

Shahid Hussain, in his paper, read at the meeting, threw light on the Islamic viewpoint of politics as upheld by Iqbal and maintained that Islam was the only ideology, which envisaged setting up of a society where an individual had full scope for the development of his philosophy. Abul Lais Siddiqi and Muhammad Hasan Qarshi also read papers on Iqbal's poetry and philosophy. The Pakistan Art Council had also arranged the exhibition of a large number of paintings by the well-known artist Abdur Rahman Chughtai (1899-1975)²⁸ depicting various verses of Allama Iqbal.²⁹

In Karachi several meetings were held in the institutions and others places on eve of Iqbal Day which were reported by *Dawn*, *The Times of Karachi*, *The Civil and Military Gazette*, Lahore and *The Morning News*, Karachi. According to news, at night, thousands of Karachi citizens attended a public meeting held at Jahangir Park under the presidentship of Abdul Wahab Azzam to pay homage to the memory of Allama Iqbal. Sardar Abdur Rab Nishtar, Syrian scholar Ali Tantanvi, Nazar Hydrabadi and Rasheed Turabi, addressed the meeting among others.³⁰

²⁷ *Ibid.*

²⁸ Abdur Rahman Chughtai (1899-1975); famous artist known as Musawwir-i-Mashirq; Pubs. *Amal-i-Chughtai; Muraqqa-i-Chughtai; Naqsh-i-Chughtai; Chughtai ki Tasawir.*

²⁹ "Iqbal's philosophy not fascist: Charge refuted," *The Pakistan Times*, April 25, 1954. According to Abdur Rahman Chughtai, Allama Iqbal was much inspired from painted editions of western poets and desired that his poetic works should also be presented in form of pictures. In order to fulfill his ambition, Chughtai worked for twenty-five years to produce a large number of paintings portraying different verses of Iqbal. Quoted in Waheed Raza Bhatti, "*Shair-i-Iqbal pur Khan Bahadur Abdur Rahman Chughtai ki Tasawir*" in Siddique Javid ed., *Iqbaliat-i-Ravi*, Lahore, Al-Faisal Publishers, 1989, pp. 127-128. This tradition continued later on and several artists have devoted their energies to present Iqbal's verses in paintings. For instance, see Aslam Kamal, *Kash-i-Kamal: Kulliyat-i-Iqbal-Musawwir*, Lahore, Maqbool Academy, 1995.

³⁰ "Iqbal Day in city," *The Morning News*, Karachi, April 20, 1954; "Iqbal Day in city: Azzam to preside", *Dawn*, April 21, 1954; "Country observes 'Iqbal Day' today," *The Times of Karachi*, April 21, 1954; "Nation pays homage to Allama Iqbal," *Dawn*, April 22, 1954; "Iqbal Day observed throughout world," *The Civil and Military Gazette*, April 23, 1954; "Glowing tributes paid to memory of Iqbal: Death anniversary observed throughout Pakistan," *The Morning News*, Karachi, April 22, 1954.

Abdul Wahab Azzam in his presidential address called upon the Muslims of the world to follow the teachings of Iqbal through which he had preached the teachings of Islam. It was Iqbal, he said, who gave the message of '*Tauhid*' to the Muslims of the world, when they had degraded themselves to the lowest ebb. He argued that the message of Iqbal should be carried to the Muslims of the world so that they get back to the teachings of Islam.³¹

Abdur Rab Nishtar in his speech advised the Muslims of Pakistan to study Iqbal and act according to his advice. "If you want to imbibe the true spirit of Islam, you must read Iqbal," he exhorted. Deprecating provincialism, he said that Pakistan that Iqbal conceived knew no provincialism. He said that it was a matter of shame for us to observe Iqbal Day without acting on his teachings and after flouting his principles, which themselves were Quranic principles. Tantavi, speaking on the occasion said the Iqbal's message must reach all Arabs so that they might realize their destiny.³²

As an enduring tribute to Allama Iqbal on his death anniversary, the Iqbal Academy also planned to publish suitable articles and speeches, which were written in connection with Iqbal Day.³³ Begum Liaquat Ali Khan in her Iqbal Day message appeared in *Dawn*, paid glowing tributes to Allama Iqbal calling him an accomplished poet and a courageous and inspiring thinker, whose practical vision and breadth of understanding had a basic human appeal.³⁴ Radio Pakistan, Karachi, also announced to broadcast special features to observe Iqbal Day. According to *The Times of Karachi* and *The Morning News*, Karachi they included, '*Dana-i-Raz*', a musical feature based on the compositions of Allama Iqbal; talk in English by Mumtaz Hasan on Iqbal's poetry; '*Sahad-i-Gulfrosh*', having selected poems of Iqbal and an eye-witness account of the celebrations in connection with the Iqbal Day.³⁵

³¹ *Ibid.*

³² *Ibid.*

³³ *Ibid.*

³⁴ "Begum Liaquat's homage to Iqbal," *Dawn*, April 22, 1954.

³⁵ "Radio programme on Iqbal Day", *The Times of Karachi*, April 21, 1954; "Radio Pakistan programme," *The Morning News*, Karachi, April 22, 1954.

Iqbal Day was also celebrated in rest of West Pakistan with great fervour. *Dawn* reported that glowing tributes were paid to Allama Iqbal at a public meeting in Shahdadpur under the auspices of the Student's Islamic Federation. A number of students spoke on the philosophy of Iqbal. The collector of Sanghar, speaking on the occasion appealed to Pakistanis to study Iqbal and develop the same spirit, which had won for them their homeland. He observed that the mission of Iqbal was to bring about unity amongst the Muslims of the world and to pave way for the revival and glory of Islam.³⁶

The Civil and Military Gazette reported that in Bahawalpur, Iqbal Day was observed under the auspices of the Bahawalpur Youth Federation. The State Education Minister, Rao Hafizur Rehman, who presided over a meeting at Bahawalpur, exhorted the youth to mould their lives in accordance with the ideal enunciated by Iqbal and to work ceaselessly and selflessly for prosperity and solidarity of their country.³⁷

According to *The Civil and Military Gazette* and *The Morning News*, Karachi, tributes were paid to the memory of Allama Iqbal at Rawalpindi by speakers at a largely attended public meeting with Anwar-ul-Haq, Deputy Secretary Ministry of Defence in chair. Some other literary associations also held special meetings on the occasion.³⁸ At Muzaffarabad, special prayers were held in all mosques in observation of the Iqbal Day. Later at a public meeting, speakers dealt with various aspects of Iqbal's philosophy and particularly his keen interest in the freedom struggle of the Kashmiri people.³⁹ *The Morning News*, Dacca reported that Bazm-i-Adab, Muzaffarabad organized a literary symposium in which several Kashmiri poets and authors recited their poems and spoke on the life and works of Allama Iqbal. The common heritage of Pakistan and Kashmir was emphasized in a befitting manner by those who took part in the discussion. F.A. Karim Fazli, Joint Secretary, Ministry of Kashmir Affairs, who specially reached

³⁶ "Hyderabad observance," *Dawn*, April 24, 1954.

³⁷ "Iqbal Day observed throughout world," *The Civil and Military Gazette*, April 23, 1954.

³⁸ *Ibid.* Also see "Pindi to observe Iqbal Day", *The Civil and Military Gazette*, April 21, 1954; "In Pindi," *The Morning News*, Karachi, April 22, 1954.

³⁹ *Ibid.*

there for the occasion, also spoke on Iqbal's gigantic contribution to human thought in general and to revival of the true Islamic spirit in particular.⁴⁰

The Civil and Military Gazette, Lahore reported that at Multan, an Iqbal Day meeting was held in the Nishtar Medical College, Multan, where prominent speakers including Manzoor Ilahi, Qasim Rizvi (1927-1975)⁴¹, Dr. M. Jamal Bhutta, Agha Khamush and Bashir-ur-Rehman spoke on different aspects of Iqbal's message.⁴² *The Times of Karachi* reported that on April 24, an 'Iqbal Day' *mushaira* was held in the office of the daily *Karzar*, Multan under the auspices of the local Urdu Majlis.⁴³ *The Pakistan Times* communicated that at Sargodha, Iqbal Day was celebrated under the auspices of Bazm-i-Uruj-i-Adab. Papers on the various aspects of Iqbal's works were read at a public meeting.⁴⁴ The death anniversary of Allama Iqbal was also observed at Sheikhpura where a public meeting was held at Hiran Minar.⁴⁵

The Times of Karachi revealed that at Quetta an Iqbal Day public meeting was held at the Town Hall; which continued late in the night. At the meeting, which was presided over by Barrister Yahya Bakhtiyar (1923-)⁴⁶, a number of speakers eulogized the contribution of Allama Iqbal to literature, philosophy and politics.⁴⁷ The local branch of APWA organized a public meeting for women on the occasion under the presidentship

⁴⁰ "Tributes to memory of Iqbal at Muzaffarabad," *The Morning News*, Dacca, April 27, 1953.

⁴¹ Syed Qasim Rizvi (1927-1975); civil servant, worker of Pakistan movement; Vice President, Punjab Muslim Students Federation; General Secretary, AIMS, 1944; Director Manpower Election Forces, Islamia College Muslim Students Federation, 1945-46; joined the Civil Service of Pakistan; remained Deputy Commissioner, Multan, Sahiwal, Lyallpur and Sargodha; Director Civil Services Academy, Lahore.

⁴² "Iqbal Day observed throughout world," *The Civil and Military Gazette*, April 23, 1954.

⁴³ "[Iqbal Day] in Multan," *The Times of Karachi*, April 25, 1954.

⁴⁴ "Iqbal Day observed at Sargodha," *The Pakistan Times*, April 23, 1954.

⁴⁵ "At Sheikhpura," *The Pakistan Times*, April 23, 1954.

⁴⁶ Yahya Bakhtiar (1923-); lawyer, politician, worker of Pakistan movement; practiced law at Judicial Commissioner Court, Sindh Chief Court and Supreme Court of Pakistan; joined the AIML in 1941; member Council AIML, 1942; member, Basic Rights Committee of first Constituent Assembly; remained President West Pakistan Muslim League, 1964, 1967, 1970; Attorney General of Pakistan, 1971, 1988; also remained Senator on PPP ticket.

⁴⁷ "Iqbal Day observed in Quetta," *The Times of Karachi*, April 24, 1954.

of Begum Lateef Khan, wife of the GOC, Quetta Division.⁴⁸ The newly opened Quetta Cantonment Public School also held a student's meeting.⁴⁹

Dawn and *The Morning News*, Karachi reported that another Iqbal Day meeting was held on April 26 under the auspices of Halqa-i-Adab-i-Zauq at Quetta in which papers depicting various aspects of the life of poet-philosopher of the East were read out. It was presided over by the Iranian Counsel General, Afrasiab Nawai. In his presidential speech he said that Iqbal's message of love was not for a particular people; it was for entire humanity. He observed that the people of Iran would always look upon Iqbal's valuable contribution to Persian literature, in spite of the fact that he belonged to a non-Persian speaking family, and they would seek inspiration from his teachings. The people of his country, the envoy said, considered Iqbal as their own national poet and philosopher and they observed Iqbal Day with the same spirit as it was observed in Pakistan. Subsequently, prominent poets, including the Iranian Counsel General, who was himself a poet, attended an Urdu and Persian *mushaira*.⁵⁰

Iqbal Day was also observed in East Pakistan with great enthusiasm which was reported by all English dailies viz., *The Morning News*, *Dacca*, *Dawn*, *The Pakistan Times*, *The Civil and Military Gazette* and *The Khyber Mail*. They communicated that the anniversary was observed in a manner befitting the sage, philosopher, and poet of the East and the large number of men and women who came to pay homage to him heard speeches. A number of artists and amateurs recited poems of Iqbal in almost all the meetings. At Dacca, numerous public meetings held at the Paltan Maidan, the Bar Library, Curzon Hall, and various other educational and cultural institutions in the town highlighted Iqbal Day. The main function was organized by the United Preparatory Committee for Iqbal Day composed of East Bengal Writers' Association and six other student and cultural organizations including Purba Banga Shahitya Sumitya, Purba Banga Lekhak Sanga, Pakistan Tamaddun Majlis, Pakistan Students Force, Islamic

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ "Iranian envoy pays tributes to Allama Iqbal", *Dawn*, April 27, 1958; "U. F. to observe Iqbal Day: Suharwardhy and Bhashani to speak", *The Morning News*, Karachi, April 20, 1954.

Brotherhood, Democratic Students Front, Azimpur Estate Students Association and Berona Tamaddun Shahitya Majlis. East Pakistan's Chief Minister, Fazlul Haq (1873-1962)⁵¹ in his message, which was read at the meeting, said that Iqbal's thought and philosophy had guided the Muslims to the path for realization of self-determination and consequent by the birth of Pakistan. The function, which was presided over by Dr. Shaheedullah and inaugurated by the East Pakistan Agricultural Minister Abu Hussain Sarkar (1894-1969),⁵² delighted the gathering with recitations of poems and speeches by eminent persons on the life and works of Iqbal.⁵³

A public meeting was held at Purana Paltan Maidan under the presidentship of Abdul Hamid Khan Bhashani (1880-1976)⁵⁴, Hussain Saheed Suhrawardy (1893-1963)⁵⁵ and other United Front leaders and eminent scholars spoke at

⁵¹ Abul Kasem Fazlul Haq, (1873-1962); famous Bengali politician, elected to various provincial and central legislative bodies, 1913-54; Secretary Provincial Muslim League, 1913-16; delegate RTC, 1930-32; Mayor of Calcutta, 1935-36; Chief Minister, Bengal 1937-43; moved the historic Lahore Resolution, 23 March, 1940; Advocate General East Bengal, 1948-53; Chief Minister East Pakistan, led the United Front Cabinet, 1954; Central Interior Minister, 1955-56; Governor East Pakistan, 1956-58.

⁵² Abu Husain Sarkar (1894-1969); parliamentarian, politician; took part in the non-cooperation movement, joined Krishak Proja Party, 1935; member, Bengal Legislative Assembly, 1937; worker of Pakistan movement; East Bengal Legislative Assembly, 1954; Minister, East Bengal 1954; Chief Minister, East Pakistan, 1955-56; 1958.

⁵³ "Iqbal's death anniversary: Today's functions," *The Morning News*, Dacca, April 21, 1954; "[Iqbal Day in] Dacca," *Dawn*, April 21, 1954; "Dacca pays glowing tributes to memory of Allama Iqbal: Bhashani's plea for setting up branch of Academy," *The Morning News*, Dacca, April 22, 1954; "Tributes paid to poet of the East: Iqbal Day observed throughout country," *The Pakistan Times*, April 22, 1954; "Glowing tributes paid to Allama Iqbal: Public meetings all over Pakistan," *The Pakistan Times*, April 22, 1954; "Nation pays homage to Allama Iqbal," *Dawn*, April 22, 1954; "Iqbal Day observed throughout world," *The Civil and Military Gazette*, April 23, 1954; "Dacca homage," *The Khyber Mail*, April 23, 1954; "Suhrawardy favours setting up Iqbal Academy in East Pakistan," *Dawn*, April 23, 1954.

⁵⁴ Abdul Hamid Khan Bhashani (1880-1976); belonged to Mymensingh in East Bengal; member, Assam Legislative Assembly, 1937; as President Assam Muslim League, launched a province-wide civil disobedience movement against the Assam Line System in 1940s; launched a campaign for regional autonomy for East Pakistan and collaborated with H.S. Suhrawardhy to form Awami Muslim League, he also opposed pro-western foreign policy and defence pacts; later developed differences with Awami League leadership and in collaboration with Pakistan National Party formed the National Awami Party (NAP) in 1957; followed a pro-China policy and built up his leadership on the basis of populist slogans and was most popular in the rural areas of East Pakistan.

⁵⁵ Hussain Shaheed Suhrawardy (1893-1963); a brilliant speaker, capable organizer, mass leader, statesman and a former Prime Minister of Pakistan; Deputy Mayor, Calcutta Corporation; member, Bengal Legislative Council, 1924-45; held portfolios as Minister of Civil Supplies, Public Health, Local Self Government and Food in Bengal Govt 1943-45; elected parliamentary leader Muslim League Party in Bengal Assembly, and became Chief Minister, April, 1946; lost to Nazimuddin in the election for leadership of the East Bengal Muslim League Assembly Party, 1947; founded Awami Muslim League, 1949; the first opposition party in Pakistan; organized United Front election campaign along with Fazlul Haq and routed the ruling Muslim League party. March 1954; Minister for Law and Parliamentary Affairs,

the meeting throwing light on the life, works and mission of Allama Iqbal. Speaking on the occasion, Suhrawardy said that the poet had infused enthusiasm in the nation while it was groping in the dark for guidance and called him the 'pioneer of Pakistan.' Bhashani expressed the view that Iqbal wielded his powerful pen against exploitation in all its forms including that in the name of religion. He taught the people to rise against exploiters and shatter the chains of slavery. The meeting unanimously demanded the establishment of a branch of the Iqbal Academy in Dacca and the declaration of April 21 as a public holiday in East Pakistan. It may be mentioned that the Awami League had issued directives to its district branches to observe Iqbal Day befittingly.⁵⁶

Iqbal Day functions were also held in all major educational institutions of the city. *Dawn* reported that the students of the Dacca Medical College observed the Day in a hall whose walls were decorated with the paintings depicting some of the poet's famous verses. Just behind the president's chair was a painting of Iqbal looking in the distance on a map of Pakistan as he dreamt of it in the thirties.⁵⁷

In his presidential speech, delivered on the occasion, H. S. Suhrawardy said that Iqbal was a great poet, a seer, a man with powerful vision and an inspirer of the nation. Iqbal, he thought, had probably written the least that could be discarded. He gave his support to the idea of establishing a branch of the Iqbal Academy in East Pakistan so that his message might reach the people here. He observed that Iqbal spoke in a language which few of the people of East Pakistan knew. His Urdu was occasionally simple but often abstruse and Persian was not well known in that province. It was, therefore, necessary to take steps to propagate Iqbal's message here through a branch of the

1954-55; leader of Awami Muslim League and leader of Opposition, Second Constituent Assembly and National Assembly, 1955-56; Prime Minister, 1956-57; supported 1956 Constitution and one unit; under detention, January-July, 1962; died in Beirut in mysterious circumstances.

⁵⁶ "Iqbal's death anniversary: Today's functions," *The Morning News*, Dacca, April 21, 1954; "[Iqbal Day in] Dacca," *Dawn*, April 21, 1954; "Dacca pays glowing tributes to memory of Allama Iqbal: Bhashani's plea for setting up branch of Academy," *The Morning News*, Dacca, April 22, 1954; "Tributes paid to poet of the East: Iqbal Day observed throughout country," *The Pakistan Times*, April 22, 1954; "Glowing tributes paid to Allama Iqbal: Public meetings all over Pakistan," *The Pakistan Times*, April 22, 1954; "Nation pays homage to Allama Iqbal," *Dawn*, April 22, 1954; "Iqbal Day observed throughout world," *The Civil and Military Gazette*, April 23, 1954; "Dacca homage," *The Khyber Mail*, April 23, 1954; "Suhrawardy favours setting up Iqbal Academy in East Pakistan," *Dawn*, April 23, 1954.

⁵⁷ "Suhrawardy favours setting up Iqbal Academy in East Pakistan," *Dawn*, April 23, 1954.

Academy. Suhrawardy, however, expressed the hope that “perhaps as time goes on we shall be able to learn enough Urdu to read Iqbal in original.” He also appealed to the students to help in the establishment of Iqbal Academy.⁵⁸

Glowing tributes were paid to Allama Iqbal at a function held in the Quaid-i-Azam College, Dacca in observance of Iqbal Day. A number of College students spoke on various aspects of his philosophy. Later a resolution demanding the establishment of a branch of Iqbal Academy in Dacca was unanimously adopted.⁵⁹ The Dacca University Central Students Union also planned to observe Iqbal Day in the Curzon Hall under the presidentship of the Vice Chancellor of the Dacca University followed by a *mushaira*. The Fazlul Huq Muslim Hall Union also announced to arrange a literary function in observance of the Day.⁶⁰

The Islamic Brotherhood also arranged a symposium on Allama Iqbal at its Central Office at Dacca. Moreover, Bazm-i-Adab, Rahmatullah Model High School, and Tejgaon Technical Students Association also declared to observe Iqbal Day.⁶¹ *The Morning News*, Dacca reported that Iqbal Day was also celebrated at the educational institutions of Anjuman Mafidul Islam, Dacca where the students as well as teachers paid glowing tributes to the genius of Allama Iqbal. The A.K.N. Association, Dacca also observed 16th death anniversary of Allama Iqbal at its office with due solemnity. The function began with the national song ‘*Chin-o-Arab Hamara*’. Recitations from Iqbal’s poetry were the special attraction of the function. Besides, poet’s life was discussed from different points of view.⁶² Iqbal’s philosophy was also discussed at a meeting held under the auspices of the students of Central Institute, which was presided over by Principal T. H. Mathewman.⁶³

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

⁶² “Tributes paid to poet: Observance of Iqbal Day in city,” *The Morning News*, Dacca, April 23, 1954.

⁶³ *Ibid.*

The East Pakistan Student's League observed Iqbal Day at a well-attended gathering. Speaking on the occasion, the Education Minister, Azizul Huq made a passionate appeal to realize the ideal and aspiration of Allama Iqbal in the nation's life. A number of Radio Pakistan artists took part in the function.⁶⁴ At a meeting arranged by the staff of Controller of Military Accounts Officer, Dacca, discussion was held on the various aspects of life and works of the poet. Speakers exhorted upon the audience to translate his ideas into action particularly for the consolidation of unity, peace, and prosperity amongst all Pakistanis irrespective of caste, creed, and colour.⁶⁵ *The Pakistan Times* and *The Times of Karachi* communicated that on April 23, the Iqbal Day Celebration Committee organized a grand *mushaira* at Dacca. Many well known poets from the Indo-Pakistan sub-continent viz., Rias Amrohvi (1914-1988)⁶⁶, Jaganath Azad and Wamiq Jonpuri participated in the largely attended function.⁶⁷

Iqbal Day was also observed in different districts of East Pakistan, which was reported by all English dailies in their various issues. According to *The Times of Karachi* great enthusiasm was witnessed when Noakhali observed Iqbal Day on April 21. A largely attended public meeting was held under the presidentship of the District Magistrate P. Ahmed where glowing tributes were paid to the memory of Iqbal. P. Ahmed in his presidential address spoke of Iqbal's great philosophy and the great force and drive in his poems.⁶⁸

At Rangpur several functions were held at various places in observation of the Day where speakers dwelt on Allama Iqbal's life and works. *The Morning News*, Karachi, and *The Times of Karachi* stated that a public meeting was also held under the auspices of District Students League where resolutions demanding setting up of Iqbal Academy in Dacca and arrangement to translate Iqbal's works in Bengali by the

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*

⁶⁶ Syed Muhammad Mahdi (Rias Imrohvi) (1914-1988); writer, poet, intellectual, psychologist, mystic, journalist. Pubs. *Alf: Pas-i-Ghubar; Najm ul Sahar; Hikayat-i-Nay Bahadrat-i-Yazdan; Malbus-i-Bahar; Zamir Namah; Achay Mirza; Jinsiat; Nafsiat; Almiyah-i-Mashriqi Pakistan; 'Alim-i-Arwah; Nafsiat-i-Ma Ba'da Nafsiat.*

⁶⁷ "Iqbal Day *mushaira* in Dacca," *The Pakistan Times*, April 26, 1954; "Iqbal Day *mushaira* in Dacca", *The Times of Karachi*, April 26, 1954.

government help were adopted.⁶⁹ *The Civil and Military Gazette*, *The Times of Karachi* and *The Morning News*, Karachi reported that Iqbal Day was observed at Rajshahi in a befitting manner at a function organized by the Student's Association and Tamuddin Majlis. Speeches on Iqbal's works were delivered and resolutions for popularizing Iqbal and demanding setting up of Iqbal Academy were passed.⁷⁰

As per report appeared in *The Times of Karachi* Iqbal Day was observed at Saidpur by Student's Literary Society at the Quaid-i-Azam Girls School where speeches throwing light on Iqbal's literature were made.⁷¹ *The Morning News*, Karachi, and *The Times of Karachi* communicated that Iqbal Day was celebrated at Faridpur under the joint auspices of Sahitya Majlis and Sathitile Sangha by holding a meeting, attended by a huge gathering. A number of speakers addressed the meeting and spoke on various aspects of Iqbal's work. The District Students League also held a function in observance of the day.⁷² *The Morning News*, Dacca revealed that Iqbal Day was also observed at Rahmutullah Academy, Narayanganj with Saycedul Huq in chair. Various speakers dwelt on the life and works of the poet. A *mushaira* was also held after the function.⁷³

Like previous years, the English newspapers gave wide coverage to Iqbal Day celebrations held throughout the world. *The Times of Karachi*, *The Pakistan Times*, and *Dawn* informed that Iqbal Day was observed in India at several places. The main function was a literary symposium held on April 21 at the Pakistan High Commissioner's residence, which was attended among others, Indian Premier Pandit Jawaharlal Nehru. Addressing the gathering, Nehru declared Iqbal one of the greatest man of his age and said that he was an admirer of Iqbal and did not subscribe to the view that Iqbal belonged to Pakistan only. "It would be wrong to say that, because, Dr. Iqbal belonged to the

⁶⁸ "Iqbal Day in Noakhali," *The Times of Karachi*, April 26, 1954.

⁶⁹ "Rangpur," *The Morning News*, Karachi, April 24, 1954; "Iqbal Day in Rangpur," *The Times of Karachi*, April 24, 1954.

⁷⁰ "Iqbal Day observed in East Bengal," *The Civil and Military Gazette*, April 24, 1954; "[Iqbal Day] in Rajshahi," *The Times of Karachi*, April 24, 1954; "Rajshahi," *The Morning News*, Karachi, April 24, 1954.

⁷¹ *Ibid.*, "[Iqbal Day] in Saidpur," *The Times of Karachi*, April 24, 1954.

⁷² *Ibid.*, "[Iqbal Day] in Faridpur," *The Times of Karachi*, April 24, 1954; "Faridpur," *The Morning News*, Karachi, April 24, 1954.

⁷³ "Dacca pays glowing tributes to memory of Allama Iqbal: Bhashani's plea for setting up branch of Academy," *The Morning News*, Dacca, April 22, 1954.

whole of Indo-Pakistan sub-continent. As a matter of fact, his ideals, his message, and his thought transcended national boundaries." Nehru added.⁷⁴

Speaking on the occasion, Nehru was profuse in his praise for and tributes to Allama Iqbal. He said that a person possessing qualities of head and heart that Iqbal possessed, and his purity of thought and depth of vision could preach only universal love and concord. He was a great poet, whose ideals and thought were not confined to the four walls of his country. His great qualities cut across the national boundaries. Referring to his meeting with Allama Iqbal, shortly before latter's death, Nehru recalled that, "It was strange that he and Dr. Iqbal both went to London in the same year. But he was a boy while Dr. Iqbal was a grown up man."⁷⁵

Raja Ghazanfar Ali Khan, Pakistan High Commissioner to India, while thanking the guests, said it was gratifying to note that India owned Iqbal as did Iran, Iraq and Turkey. Dr. Mahavir Tyagi, India's Minister for Defense Organizations, who presided over the meeting, emphasized the point made by Pandit Nehru that Iqbal belonged to both India and Pakistan and described his message as dynamic. He made a passing reference to Hindi-Urdu controversy in India and thought it was a product of narrow mindedness, because literature knew no national boundaries. Amongst those who read papers on Iqbal were Khawaja Hasan Nizami, Ghulam-us-Saiyidain, Prof. M. Mujeeb and Hassanata, Private Secretary to Iranian Ambassador in India.⁷⁶

On April 22, 1954, two *mushairas*, one under the chairmanship of India's Education Minister, Abul Kalam Azad and the other under the chairmanship of India's Home Minister, Dr. Katju were held at Pakistan High Commission in continuation of Iqbal Day celebration at Delhi which were reported by *The Khyber Mail*, *The Times of Karachi*, *The Morning News*, Karachi, *The Morning News*, Dacca, *The Civil and Military Gazette* and *Dawn*. Inaugurating the first *mushaira*, Azad observed that every part of this

⁷⁴ "Iqbal, heritage of the whole world: Nehru pays homage," *The Times of Karachi*, April 23, 1954; "Iqbal one of greatest man of his age, Nehru," *The Pakistan Times*, April 23, 1954; "Iqbal one of greatest man of his age, Nehru," *Dawn*, April 23, 1954.

⁷⁵ *Ibid.*

sub-continent had made its contribution to the progress of Urdu. Tracing the history of modern trends in Urdu poetry, he pointed out that one of the greatest contributions that Iqbal made to modern Urdu poetry was that he gave this type of poetry the foundations of which were laid by Muhammad Hussain Azad and Altaf Hussain Hali (1837-1914)^{77, 78}.

Speaking at the second *mushaira*, Dr. Katju recollected the days of his youth in Lahore, when he admired Iqbal's poetry and made a special reference to poem *Nia Shivala* on the subject to Hindu Muslim unity and said that he wished once again to live in those good old days when Hindus and Muslims lived together in peace and harmony. Sufferings caused by partition, he said, could be alleviated if Iqbal's message was taken to heart. He added that Iqbal belonged to the whole of the Indo-Pakistan sub-continent.⁷⁹ The All-India Radio relayed the *mushaira* for a record time to nearly three hours. Amongst the Indian poets who participated, were Taban, Makhmur, Mahrum and Arsh. Three Pakistani poets, Hafiz Jalundheri, Jaafri and Sahab, also recited their poems at the '*mushaira*' They were garlanded personally by Dr. Katju as they were to recite their poems.⁸⁰

At Calcutta, the Governor of West Bengal Dr. H. C. Mookerjee, presided over an Iqbal Day function at the Pakistan High Commission which was attended by over a hundred distinguished admirers of Iqbal, heads of local consular corps and high government officials and reported by *The Times of Karachi*, *The Morning News*, Karachi and *The Morning News*, Dacca. The function commenced with recitation from the works of Iqbal. Saeed Ahmed Akbarabadi, Principal Calcutta Madrasah, and Professor Priya

⁷⁶ *Ibid.*

⁷⁷ Khawaja Altaf Husain Hali (1837-1914); famous poet, educationist, joined collector's office, Hissar District, 1856; Government Book Depot, Lahore, 1869; founder, Hali Muslim High School, 1901; Trustee M.A.O. College. Pubs. *Mussaddas-i-Hali*; *Hayat-i-Saadi*; *Yadgar-i-Ghalib*; *Hayat-i-Javid*, *Kulliyat-i-Nazm-i-Hali*, *Muqaddama-i-Sheir-o-Shairi*.

⁷⁸ "Delhi *mushaira* on Iqbal Day," *The Khyber Mail*, April 18, 1954; "AIR to relay Iqbal Day *mushaira*," *The Times of Karachi*, April 18, 1954; "Participation in Delhi *mushaira*," *The Morning News*, Karachi, April 20, 1954; "*Mushaira* in Delhi: Azad's tribute to Dr. Iqbal," *The Morning News*, Dacca, April 23, 1953.

⁷⁹ "Iqbal Day observed in India: *Mushaira* held," *The Civil and Military Gazette*, April 24, 1954; "Iqbal Day *mushaira* in New Delhi," *The Times of Karachi*, April 24, 1954; "Delhi *mushaira* in honour of Iqbal," *The Khyber Mail*, April 24, 1954; "Iqbal Day *mushaira* in Delhi," *Dawn*, April 24, 1954.

⁸⁰ *Ibid.*

Ranian Sen MLA, a reputed educationist spoke on Iqbal at length and dealt with his life and philosophy.⁸¹

Dr. Mookerjee while reviewing the works of Iqbal observed that the poet had a message for the universe and for humanity. He concluded his speech by an appeal to the audience to make a serious study of the life and works of Allama Iqbal. Later at night, a *mushaira* was held in which local Urdu poets and members of the staff of the High Commission participated.⁸²

The Morning News, Dacca reported that Iqbal Day was also celebrated at Jallundur at the residence of the Deputy High Commission for Pakistan, Abdur Rahman, at which glowing tributes were paid to Allama Iqbal. Gurbachan Singh Talib, Principal of the Lyallpur Khalsa College, Jallundur and Saeed Akhtar, First Secretary of the Deputy High Commission's office, spoke on the life and writings of the great poet. Poems paying homage to the poet of the East were recited by Nanak Chand Naz, Dard Nakodari, Soad Sanoor and others. Later in the day, a *mushaira* was also held.⁸³

The Times of Karachi reported that Iqbal Day celebration in Colombo commenced with a broadcast speech over Radio Ceylon on April 20 by M. M. Uwais of the Ceylon University, which was followed by another broadcast speech on April 21 by Dr. S. M. Yusuf of the Ceylon University on the same day. The Tamil section of Radio Ceylon presented a composite feature programme of speech and songs, especially composed for the occasion arranged and conducted by S. M. Kamaldeen of the Public Library Colombo.⁸⁴

The Iqbal Society of the Zahira College brought out a special publication in Tamil and arranged a public meeting in honour of the poet on April 22. Maulvi

⁸¹ "Iqbal Day observed at Calcutta," *The Morning News*, Dacca, April 23, 1954; "The Bengal Governor urges special study of Iqbal," *The Morning News*, Karachi, April 24, 1954; "[Iqbal Day] in Calcutta," *The Times of Karachi*, April 24, 1954.

⁸² *Ibid.*

⁸³ "Mushaira in Jallunder," *The Morning News*, Dacca, April 28, 1954.

⁸⁴ "Iqbal Day in Colombo" *The Times of Karachi*, April 24, 1954.

Khalilur Rahman, Imam of the Memon Mosque and M. A. Alavi, First Secretary of the Pakistan High Commission, addressed the meeting. Prominent citizens, students, and elite, including Abdus Sattar Saith, Pakistan High Commissioner to Ceylon, attended the meeting. On April 21, 22, 23 various language newspapers published special articles on Allama Iqbal. Pakistanis in Ceylon and others attended the Quran Khawani held in the Memon Mosque on April 22.⁸⁵

The Times of Karachi and *The Morning News*, Dacca reported that Kabul paid homage to Iqbal on his sixteenth death anniversary in a befitting manner. Leading newspapers *Anis* and *Islah* front paged Iqbal's photograph and paid homage to the illustrious and great son of the East whose burning faith in Islam animated him with the spirit of freedom. Kabul Radio also broadcasted a programme on Iqbal.⁸⁶ The highlight of Iqbal Day activities was a meeting at Pakistan Embassy, Kabul that was attended by Afghan cabinet ministers, heads of diplomatic missions and Afghan writers and poets. Sarwar Goya, a well known Afghan litterateur paid glowing tributes to Iqbal's greatness as a poet and philosopher and talked about his love for Afghanistan and its people. He said that Iqbal was greatly loved and respected in Afghanistan. He also recited a number of Iqbal's poems.⁸⁷

Pakistan's Ambassador Col. A. S. B. Shah while presiding over the meeting said that Pakistan was the outcome of the ideals preached by Iqbal. He said Iqbal presented synthesis of all that was best in East and West. He exhorted us to make our conduct worthy of our spiritual heritage and work for peace of the world and unity of man.⁸⁸ Speaking on the occasion, the Iranian Cultural Counselor in Afghanistan, Mughladari referred to Iqbal's philosophy and cultural links between Pakistan, Iran and Afghanistan. Reyadal Khatib, *charge d'affaires* of the Royal Saudi Arabian legation paid tributes to Iqbal as 'an Arab and Muslim'. The Information section of the Pakistan

⁸⁵ *Ibid.*

⁸⁶ "Kabul's homage to Iqbal," *The Times of Karachi*, April 27, 1954; "Kabul pays homage to Iqbal," *The Morning News*, Dacca, April 29, 1954.

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

Embassy published a special brochure in Persian on Iqbal, containing his poems and a brief account of his life and teachings.⁸⁹

The Khyber Mail informed that Iqbal Day was celebrated at Zahidan (East Iran) in the Pakistan Consulate Club. The meeting was presided over by Bani Adam, the *Farmandar-i-Kul* of Baluchistan and Sestan, Zahidan. The Pakistan Consul introduced Allama Iqbal as a dynamic force of the Islamic world and an advocate of world peace through Islam. He also explained by quotations from his works, how much he was inspired by the literature and culture of Iran. Muhammad Ali Sharif, the Director of Customs, Khudai and Fani of the Baluchistan Education Department, recited stirring poems on Iqbal, which received a very warm acclamation from the audience. Rastagar, Assistant Manager of the Iranian Oil Company at Zahidan then spoke and explained how far Syed Ahmed Khan (1817-1898)⁹⁰ and Allama Iqbal paved the way for the establishment of Pakistan.⁹¹

Speaking on the occasion, the report continued, Bani Adam said that for the deliverance of the fallen nations, God raises supermen from amongst themselves, equipped with a sword or pen. Those with sword soon lose their impressions and are forgotten, but the men of pen are recognized and loved more and more by the passage of time. He exemplified it by references to Alexander the Great with Aristotle and Fardussi.

⁸⁹ *Ibid.*

⁹⁰ Syed Ahmad Khan (1817-1898); 19th century Indian Muslim reformer, educationist, and founder of the Aligarh movement, who played the leading role in arresting Muslim decline and putting Muslim India on the road to recovery and rejuvenation, and the first Muslim leader to articulate the ideas underlying the two nation theory; studied literature, *fiqh*, *hadith*, and Quran in Delhi; started his career in East India Company and pursued literary activities simultaneously; after 1857 revolt tried to mitigate British hatred against the Muslims by writing the famous pamphlet on the cause of the 1857 revolt, *Risala-i-Asbab-i-Baghawat-i-Hind*, 1859; established a school at Ghazipur, 1864; established Scientific Society; transferred to Aligarh and also shifted the Society, 1864; started a periodical *Scientific Society Paper*, worked as Judge Small Causes Courts, 1867; visited England, 1869; started *Tahzeeb-ul-Akhlaq*, 1870; established Aligarh Madrassa, 1875; later upgraded it to college named Muhammadan-Anglo Oriental College, 1877; established Muhammadan Educational Conference, Aligarh, 1886; member, Education Commission, 1882; Public Service Commission, 1886. Pubs. Numerous works and articles, including *Tahyeen-al-Kalam* and *Asar-us-Sanadid, Khuthaat-i-Ahmadiyya*.

⁹¹ "Iqbal Day celebrations in Zahidan," *The Khyber Mail*, April 28, 1954. For a survey of similarity of thought present between Iqbal and Syed Ahmad Khan, see Tahir Masood, "Syed Ahmad Khan aur Allama Iqbal kay Zalmi Rawabit," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995. Also see Abdul Khaliq, "Reconstruction of Islamic Thought from Sir Sayyid Ahmad Khan to Iqbal," *Iqbal Review*, Vol. 36, No. 3, October 1995, pp. 1-8.

Referring to Iqbal, he said that he was not the national poet of Pakistan alone but he equally belonged to Iran, as most of his work was in Persian.⁹²

According to a report published in *The Times of Karachi* Iqbal Day was also observed at the Ankara University, Ankara. The hall was decorated with the Turkish and Pakistan's flags and portraits of Kamal Atatürk and Iqbal. Professor Danyal Bediz, in his opening remarks referred to the tremendous influence of Iqbal's poetry on Pakistan's masses in the cause of progress and freedom. Prof. Ismail Hakki Baltacıoğlu tracing the common aspects of Turkish and Pakistan culture observed that both countries had the same culture, almost the same history and defended the same cause. Professor Nejatî Ahdar, Chairman of the Philosophy Department, Ankara University while comparing Iqbal's philosophical thought with those of the western thinkers, observed that most outstanding feature of Iqbal's thought was the spirit of dynamism remarkably expressed through poetry.⁹³

As per reports appeared in *The Times of Karachi*, *The Khyber Mail*, *The Civil and Military Gazette* and *Dawn* Iqbal Day was celebrated at Istanbul under the auspices of the Turco-Pakistan Cultural Association. Opening the ceremony, President Nebilbatî, ex-Turkish Ambassador in Pakistan, reminded the audience that today's Pakistan was the realization of Iqbal's dream. The leading Turkish poet, Bechet Kemal Çaglar, in his address said that he admired Iqbal because he represented not only his country but humanity. He also recited his translation.⁹⁴

Dawn and *The Pakistan Times* informed that at Cairo, tributes were paid by Egyptian and Arab religious leaders and men of thought to Iqbal at the Young Men's Muslim Association Hall, The Egyptian Minister of State Fathy Radwan, Prof. Osman Amin of Cairo University and Shiekh Ahmed Sharbasi of al-Azhar University were

⁹² *Ibid.*

⁹³ "Iqbal a towering and complete personality," *The Times of Karachi*, April 24, 1954.

⁹⁴ "Iqbal Day in Istanbul," *The Times of Karachi*, April 22, 1954; "Turkey's tribute", *The Khyber Mail*, April 23, 1954; "Iqbal Day observed throughout world, Istanbul", *The Civil and Military Gazette*, April 23, 1954; "In Istanbul." *Dawn*, April 22, 1954.

among speakers who addressed the meeting. Cairo dailies ran special articles on the life and message of Iqbal.⁹⁵

The Morning News, Karachi and *The Times of Karachi* communicated that Iqbal Day was celebrated at Damascus by a meeting held under the chairmanship of the Syrian Education Minister at the Syrian University Hall which was packed to capacity. The Education and Health Ministers and several other well-known persons made speeches. A special *qasida* composed by a Syrian poet in praise of Iqbal and Pakistan was also read. Syrian University students recited translations of Iqbal's poems including his famous *tarana*. Five Damascus newspapers also published specially illustrated articles on Iqbal.⁹⁶

Iqbal Day was also celebrated in Africa. *The Times of Karachi* and *The Morning News*, Karachi informed that in Nairobi, Iqbal Day was celebrated at a meeting held under the presidentship of Pakistan's High Commissioner, Siddiq Ali Khan. In his presidential remarks, Siddiq Ali Khan described Iqbal as the foremost philosopher and thinker of the century and ascribed the regeneration of the Muslims to his writings. 'The Message of Iqbal' was the subject of an essay competition, which was won by Shabbir Ahmed of Kisumu, Kenya. A trophy presented by the High Commissioner was awarded to him.⁹⁷

Tributes to the memory of Allama Iqbal were paid at a Iqbal Day meeting held at London under the auspices of Iqbal Society in Britain which was covered by *Dawn*, *The Times of Karachi*, *The Civil and Military Gazette* and *The Khyber Mail*. The function was presided over by M. A. H. Isfahani, Pakistan's High Commissioner in chair and attended by a large and distinguished gathering including diplomats from the Muslim countries. Addressing the gathering, Isfahani said that throughout his poetry and prose,

⁹⁵ "Cairo", *Dawn*, April 23, 1954; "Tributes from Cairo," *Dawn*, April 23, 1954; "Cairo tribute to Iqbal," *The Pakistan Times*, April 23, 1954.

⁹⁶ "Iqbal Day in Damascus," *The Times of Karachi*, April 24, 1954; "Damascus," *The Morning News*, Karachi, April 24, 1954.

⁹⁷ "[Iqbal Day] at Nairobi," *The Times of Karachi*, April 24, 1954; "Nairobi", *The Morning News*, Karachi, April 24, 1954.

Iqbal emphasizes on action and attaching the attitude of resignation and passivity, played a magnificent role in working of a new awakening in the Muslim masses. Summing up his genius as a poet, philosopher, political leader, and educationist, he observed that Iqbal's works, great though they were, have assumed immense futility and significance since the emergence of Pakistan, which he was the first to conceive, and concluded that they were not the heritage of Pakistan alone but of the whole world.⁹⁸

Speaking next, Ali Soheily, the Iranian Ambassador dwelt on the poet's contribution to the Persian literature and maintained that Iqbal was undoubtedly one of the greatest figures in Persian literature since the eighteenth century. Continuing, the Iranian Ambassador said that like all great thinkers and poets, Iqbal belonged to the entire world and his vision rovers the vast vista of the whole human race and the universe. Besides, Prof. Arberry rendered the Iqbal's poems in English and William Bartan made a speech paying tribute to Iqbal. Zaidi and Lohani also recited Iqbal's poems in Urdu and Bengali.⁹⁹

Another news item published in *The Morning News*, Dacca revealed that Iqbal Day was observed at Bonn in a meeting held at Budgodesberg on April 23, under the auspices of the World University Service (WUS). The Pakistani Ambassador, diplomats and students from various Middle East and Far Eastern countries, European students and the representatives of the press, attended the meeting. Speeches in German, English, and Persian were made on various aspects of Iqbal's poetry and philosophy.¹⁰⁰

Alexander Von Schmdling of WUS in his speech in German said that Iqbal's message had universal appeal and western people would particularly benefit from his teachings. Raza Shahpurian, a Persian student, recited Iqbal's Persian verses. Helmi

⁹⁸ "In London," *Dawn*, April 22, 1954; "Iqbal, heritage of the whole world...London," *The Times of Karachi*, April 24, 1954; "Iqbal Day observed throughout the world, London," *The Civil and Military Gazette*, April 23, 1954; "London celebration," *The Khyber Mail*, April 23, 1954.

⁹⁹ *Ibid.*

¹⁰⁰ "Iqbal Day at Bonn," *The Morning News*, Dacca, April 29, 1954.

Koerner, a German student recited some German and Hartisch Mareile read some English translations.¹⁰¹

The Times of Karachi gave a detailed account of Iqbal Day celebrated at Sydney under the auspices of the International Club of Sydney University, which was reported to be one of the largest gatherings ever to collect. The High Commissioner for Pakistan, Habibur Rahman, was the guest of honour and in the distinguished company were the Chancellor of the University. Charles Bickerton Blackburn, heads of colleges and a number of Australia's foremost writers apart from many trainees and students from countries of South and South East Asia.¹⁰²

The guest speaker, T. Ingles Moore, senior lecturer in Pacific Studies at the Canberra University College paid tribute to Iqbal as the versatile Leonardo de Vinci of Pakistan, as a poet and thinker who was also a practical man of affairs, a politician, lawyer, educationist, and one of the founders of Pakistan as an independent nation.¹⁰³ Ingles argued that Australia had much to learn from Asian leaders like Iqbal who combined the cultures of East and West in a new synthesis adapted to the needs of today. He observed that Australians readily appreciated the philosophy of Iqbal, which had much in common with their own national traditions. As individualists, they would sympathize with Iqbal's stress on the development of individual personality, as set out in his great poem, 'The Secrets of the Self', this individualism formed a philosophical basis for such fellow democracies as Pakistan and Australia, which were the opposite of totalitarian systems, whether Nazi, Fascist or Communist.¹⁰⁴

Ingles further observed that Iqbal's emphasis on effort and action was in contrast to the Eastern mysticism found in Hinduism and Buddhism and was part of the Islamic tradition. Whilst an Australian could not catch fully the purely poetic qualities of Iqbal's poems, written in Persian and Urdu, the translations brought out impressively the

¹⁰¹ *Ibid.*

¹⁰² "Iqbal Day observed in Sydney," *The Times of Karachi*, April 29, 1954.

¹⁰³ *Ibid.*

¹⁰⁴ *Ibid.*

force of Iqbal's emotion and the power of his imagination as a poet, he concluded. The cosmopolitanism of the gathering was emphasized by the singing of choruses in Urdu and in Bengali and a recitation by Duani from Iqbal's *Bal-i-Jibril*.¹⁰⁵

The Times of Karachi informed that Iqbal Day was celebrated at Stockholm under the auspices of the Swedish Pakistan Friendship Society and attended by intellectuals, members of the diplomatic corps and Pakistani residents in Scandinavia. Speaking on the occasion, Dr. Gustaf Munthe, the eminent Swedish man of letters, observed that Iqbal was a towering and complete personality who dominated the thinking of his people both as a political leader and as a philosopher.¹⁰⁶

The Times of Karachi, and *The Khyber Mail* informed that Iqbal Day was also celebrated at Washington Islamic Centre with Pakistan Ambassador Amjad Ali in chair. Among the guests were the Ambassador of Afghanistan, Diplomats from Turkey and Arab countries, State Department officials, and representatives of the educational and cultural life in the American capital. Dr. F. S.C. Northrop of Yale University, one of American's leading scholars in Asian culture who considered 'Iqbal one of the greatest man of this century,' was the guest speaker.¹⁰⁷

Speaking on Allama Iqbal's contributions, Dr. Northrop observed that what Iqbal did was to take the basic truth in the Quran and in the Islamic tradition and give them expression in terms of the most scientific and contemporary philosophy. From this, he got the vision of Islam in the twentieth century, vision that used old fundamental principles in seeking solutions of the contemporary problems in terms of the contemporary ideas. He further observed that perhaps more than any other man, Iqbal was the author of Pakistan. Dr. Nafis Shoaib received ovation for her recitation of

¹⁰⁵ *Ibid.*

¹⁰⁶ "Iqbal a towering and complete personality: Swedish scholar's tribute," *The Times of Karachi*, April 24, 1954.

¹⁰⁷ "Iqbal Day in Washington," *The Times of Karachi*, April 18, 1954; "Iqbal anniversary to be marked in Washington," *The Khyber Mail*, April 21, 1954; "Iqbal a towering and complete personality: Swedish scholar's tribute," *The Times of Karachi*, April 24, 1954.

Iqbal's *Saqi Namah* and a *ghazal*.¹⁰⁸ Iqbal Day was also observed at the University of Chicago on April 22 with Ambassador Syed Amjad Ali as the principal speaker. A reception given by the Pakistan Association followed the programme.¹⁰⁹

All the leading newspapers wrote special editorials on eve of Iqbal Day in 1954. The *Civil and Military Gazette* in its editorial, "Iqbal and Pakistan," urged that instead of making Iqbal Day celebrations an occasion for an intellectual treat, ways and means must be thought out to translate Iqbal's vision into the realities of practical life. The paper stressed that it was the time Iqbal Day discourses were re-orientated to supply nourishing intellectual food for the nation's guidance in the practical problems that confront the country. The daily emphasized that it should be possible to seek inspiration from Iqbal's works in the building up of Pakistan.¹¹⁰

Dawn in its editorial "Iqbal Day" observed that Akbar and Hali before Iqbal had looked to the splendor and glory of the past for solace and escape from the dejection and misery of the present, but it was left to Iqbal to see the present in the revealing light of a great and glorious past, in the consciousness of a vast and ancient heritage and in the conviction of a greater destiny seeking its fulfillment through the tribulations of the present. If he had nostalgia for the past, it was because the past to him was a living example of religion as a live force in the life of human beings. The paper pointed out that the poet of Islam had the unique distinction of expressing in one of the finest poetry ever written, the great philosophical values of a dynamic faith and the all-embracing discipline that flowed from its acceptance. It was the ego that he exalted to such a remarkable point, for that to him was the only way of rediscovering and recreating the meaning and significance of life beneath its superficial manifestations.¹¹¹

During 1954, a couple of articles appeared in the English newspapers dealing with different aspects of life and teachings of Allama Iqbal. Among those who

¹⁰⁸ *Ibid.*

¹⁰⁹ "[Iqbal Day] in Washington," *The Times of Karachi*, April 26, 1954.

¹¹⁰ Editorial, "Iqbal and Pakistan", *The Civil and Military Gazette*, April 21, 1954.

¹¹¹ Editorial, "Iqbal Day", *Dawn*, April 21, 1954.

recalled their personal memoirs about him, *The Times of Karachi's* special representative's interview with Munira Bano, Allama Iqbal's daughter was most important. She recalled that her attachment with his father was much deeper as she lost her mother when she was only five years old and father then performed the dual duties of a father and mother. "He was very particular that they should not feel the separation of their mother and he tried to console us by bestowing more love on us," she added.¹¹²

Recalling more incidents of her early life, Munira Bano said that Allama Iqbal had engaged a German governess for her. He had very high opinion of German women and considered them very brave. As he was fully conversant with German language, he talked with the governess in her own national language. Munira Bano remembered that Iqbal was very particular that she should also learn German language. In the evening, she along with her governess used to sit with him and they had a very interesting homely chat. She talked to her father in her broken German and he was greatly amused. He fully enjoyed that company and felt very refreshed.¹¹³

About the great poet's likes and dislikes, Munira Bano said that he was a very orthodox Muslim and did not like the western way of life. He also sincerely believed that the right place for woman was her home. He did not like men and women mixing freely in the society and abhorred the very idea of girls turning into 'butterflies' of the society. She pointed out that Iqbal was a great advocate of '*purdah*' and he refused a diplomatic appointment of India in South Africa as one of the conditions of the appointment was that his wife would have to leave '*purdah*' and mix in society in that country. He always advised me, continued Munira Bano, to follow in the footsteps of Hazrat Fatimah (R. A). He believed in simple living coupled with high thinking. It was greatest craving of his life that his children should study the Quran and offer their prayers five times a day.¹¹⁴

¹¹² Special representative, "An interview with Munira Bano, Allama Iqbal's only daughter: Child relates how daddy looked like," *The Times of Karachi*, April 21, 1954.

¹¹³ *Ibid.*

Muhammad Shafi, in his article "An ideal master and an ideal servant," appeared in *The Civil and Military Gazette*, Lahore, described reminiscences of Ali Bakhsh, the personal servant of Allama Iqbal who entered into his service when he was the Mcload Arabic Reader in the Oriental College. Ali Bakhsh remembered that his main occupation was reading all sorts of books and he used to be surrounded by books day and night. He got so much absorbed in reading that he used to miss meal after meal. Ali Bakhsh remembered that he used to remind him after every hour that food was ready. Ultimately, he would say, "Ali Bakhsh it is now too late for dinner. I will have my morning breakfast tomorrow." He then drank a glass of milk and went to sleep while reading.¹¹⁵

Ali Bakhsh mentioned that Iqbal was a regular reader of the Quran. Early in the morning, he got up from bed, performed ablutions, and then offered prayers. He then used to sit down to recite the Quran. It was a treat to listen to him while reciting the Quran. He had a melodious voice and his glorious physique imparted to him a special charm. He knew perfectly well the art of recitation of the Quran. Ali Bakhsh recalled that he used to listen to him with a profound sense of admiration as he progressed in his recitation. "I have failed to unravel the mystery," continued Ali Bakhsh "as to why weeping formed a part of the routine as he recited the Book. He used to weep so copiously that the leaves of the Book used to become wet with tears, and I had to put them in the sun for drying."¹¹⁶

About Iqbal's visitors, Ali Bakhsh remembered that after his return from Europe, his fame was rapidly going up. People used to come to see him from all over the country. He used to receive every one of his visitors with extreme courtesy and gentleness. He was especially fond of meeting students. He used to discuss with them for hours together questions relating to Islam. In this, he often missed his meals.¹¹⁷

¹¹⁴ *Ibid.* For a detailed study of Allama Iqbal's ideas about Islamic and western concepts of womanhood, see Muhammad Ahmad Khan, *Iqbal aur Maslah-i-Taleem*, Lahore, Iqbal Academy, 1978, pp. 419-495.

¹¹⁵ Muhammad Shafi, "An ideal master and an ideal servant," *The Civil and Military Gazette*, April 21, 1954.

¹¹⁶ *Ibid.*

¹¹⁷ *Ibid.*

About his professional and public life, Ali Bakhsh recalled that Iqbal was very much different from other lawyers. He never ran after clients. He often declined to accept a brief, which he thought, would not start in a court of law.¹¹⁸ In light of his association with Iqbal for well over 40 years, he could say with complete confidence that Iqbal was a great man and a very great Muslim. He gave the same food for servants, which he himself ate. He never used a harsh word in his whole life although many of them in his service used to do often many foolish things. He paid them their dues in time. He helped Ali Bakhsh to wipe out the debts incurred by his father by making him generous payments.¹¹⁹

Ali Bakhsh further pointed out that he used to see him restless day and night if anything happened to Muslims in any part of the world. He used to weep like a child out of sympathy for Muslims who suffered at the hands of their oppressors. He used to help widows and orphans without any body knowing of it. He gave from his income to his parent, brothers, nephews and nieces and sisters and other blood relatives. He was extremely affectionate towards his friends, Ali Bakhsh concluded.¹²⁰

The special representative of *The Times of Karachi* also interviewed Ali Bakhsh and published his memoirs. He called Ali Bakhsh as one of those very rare specimens of humanity, who symbolizes the great virtues of honesty, faithfulness, and love. When he first took employment as a household servant with the poet, he was a sturdy, hard working, young lad, hailing from the Hoshiarpur District of East Punjab. Since then he has served his master without any break until his death.¹²¹

According to *The Times of Karachi's* representative, though himself uneducated, Ali Bakhsh very vividly described how Iqbal looked when he wrote his

¹¹⁸ Khalifa Abdul Hakeem recalls that Allama Iqbal usually took appeal work of High Court and acquire only so many cases whose income could be sufficient for his monthly expenditures. Quoted in Sahid Hussain Razzaqi, *Maqalat-i-Hakeem*, Vol-II. *Iqbaliyat*, Lahore, Institute of Islamic Culture, 1969, pp.29.

¹¹⁹ *Ibid.*

¹²⁰ *Ibid.*

¹²¹ Special representative, "Faithful Ali Bakhsh looks back," *The Times of Karachi*, April 21, 1954.

poems. "I don't know what the poet himself felt but I feel the sudden change in his conditions. The colour of his face used to change, a certain brightness was visible in his eyes, and drops of perspiration appeared on his forehead. At times, he simply sat in the bed, while sometimes he put his head between his knees. Usually he woke up late in the night and called me to prepare the '*huqqah*'. After a puff or two, he asked for his pen, ink pot, and then was lost in his thought. After the composition of the poem his face slowly returned to normal and he used to lie down in his bed quietly."¹²²

Ali Bakhsh's memoirs are very important for a true understanding of Allama Iqbal as a human being. Syed Nazir Niazi says that there are very few examples of such a master and such a servant. Ali Bakhsh became part of Iqbal's life. He managed all his household and the admirers of Allama Iqbal also gave him extreme respect and called him Baba Ali Bakhsh.¹²³

K. Shaukat Ali in his interesting article "Where did Iqbal live from Sialkot to the *mazar* near Badshahi Mosque," appeared in *The Times of Karachi* pointed out all those places where Iqbal spent his life. He pointed out that the house in which he saw the first streak of light was a two storey ancestral property of Shiekh Noor Muhammad in Mohallah Chunrigarh, adjoining Chowk Pasrurian, Sialkot.¹²⁴ After his intermediate Iqbal came to Lahore for higher studies and joined the Government College. He spent next six years in the 'New Hostel'. After the completion of his educational career and start of his professional life, a double storey building, lying in the not too healthy locality of Bhati Bazar, was the first house in which the great poet started living in Lahore. He lived for three years in the upper storey of this house, consisting of two small rooms with an annexe. Great literary celebrities of the time spent hours with him in this house sitting on the '*Durrries*'. Most of the poems, published in *Bang-i-Dara* were composed in this house. Some of the finest retorts and repartees, typical of poet's genius were associated with this house. The author pointed out that Sheikh Abdul Qadir, had once suggested

¹²² *Ibid.*

¹²³ Syed Nazir Niazi, *Danay-i-Raz*, Lahore, Iqbal Academy, 1988, pp.139-148.

¹²⁴ K. Shaukat Ali, "Where did Iqbal live from Sialkot to the *mazar* near Badshahi mosque," *The Times of Karachi*, April 21, 1954.

that this house should be acquired and preserved as a national asset and regretted that that useful suggestion could not attract the attention it deserved.¹²⁵

In 1905, Iqbal left for England for higher studies and returned back in 1908. For three months, he stayed in a house situated near Munshi Ghulab Sing's printing press. Iqbal then shifted to a house in Anarkali popularly known as '*Baithak*' where he lived up to 1916. This building situated in the heart of Anarkali was burnt in the 1947 disturbances. From Anarkali, Iqbal shifted to '*Navhanwali Kothi*' on Mcleoad Road. Iqbal's Persian works were mostly written in that house and especially his great book '*Javid Namah*' was written there. Iqbal's famous rejoinder to Nehru's statement on Muslim- *qadiani* controversy, his fight for the removal of distinctions created by the British government for their own personal political ends between urban and rural Muslims and his efforts for the revival of Muslim League in the province, were carried on while staying in this bungalow.¹²⁶

In 1935, Iqbal started the construction of his own house 'Javid Manzil' on Mayo Road and shifted there at the end of the same year and stayed there till his death. Immediately after shifting to 'Javid Manzil', the poet's beloved wife died and from then onwards he rarely moved out. In a room, where a bed and some chairs were provided, he spent his time mostly lying in bed. He breathed his last in the same house, which he was able to build after thirty-four years of struggle.¹²⁷

The special representatives of *The Times of Karachi* in his article 'Iqbal also was like any other child but with a difference,' has reproduced memoirs of Iqbal's early friends and class-mates about his childhood. According to one of his friends, Dinu, Iqbal had a great fancy for pigeons but despite his passionate love for that sport, Iqbal never, lagged behind in studies. He was the most intelligent and hard working lad of his class and never went out to play during the time when he was expected at his desk. The

¹²⁵ *Ibid.*

¹²⁶ *Ibid.*

¹²⁷ *Ibid.* For further information about 'Javid Manzil', see Syed Muncenur Rahman, *Jihan-i-Iqbal*, Lahore, Iqbal Academy, 1997, pp. 161-164.

famous books of the great Persian poet, Shaikh Sadi (1184-1291)¹²⁸, the ‘*Gulistan*’ and ‘*Bostan*’ were known to him by heart when he was only twelve years of age and he used to teach his fellow students without consulting the original text.¹²⁹

The author mentioned that Iqbal always remembered his childhood friends with great love and affection. Even when he shifted to Lahore and earned great distinction, he often visited Sialkot- his hometown and met his childhood and school friends. These friends were mostly illiterate and after attaining little education had established themselves as small shopkeepers or manual labourers. They were extremely unconcerned with his reputation as a great philosopher or a poet but simply remembered him as their old mate ‘Bala’. In their company the poet felt very homely and always talked of pigeons and kite flying and their favorite sports, ‘*guli danda*’ and wrestling.¹³⁰

Mian Muhammad Shafi, in his article, “Iqbal’s conception of social democracy,” appeared in *The Pakistan Times* has narrated a couple of interesting incidents and details of daily routine of Allama Iqbal, which he witnessed during his contacts with him. He narrated that though a myriad-minded genius who had drunk deep at the fountain of Islam, Iqbal never lost sight of the mundane affairs of human life. To him the question of bread did not seem to be a material and vulgar aspect of life, unworthy of his attention. On the other hand, he attached the greatest possible importance to the problem of poverty and its solution. He once said, “I as a poet can only draw attention to the existing poverty. It is for an economist to devise ways and means to eradicate poverty.”¹³¹

¹²⁸ Shaikh Muslihudin Sadi Shirazi (1184-1291): Famous Persian prose writer and poet. Out of his treatises, *Gulistan* (The Garden) and *Bostan* (The Orchard) are his masterpieces. His contentment on Islamic lines and simplicity of language increased his popularity. Allama Iqbal has based several verses on the verses of Sadi.

¹²⁹ Special representative, “Iqbal also was like any other child but with a difference,” *The Times of Karachi*, April 21, 1954.

¹³⁰ *Ibid.*

¹³¹ Mian Muhammad Shafi, “Iqbal’s conception of social democracy,” *The Pakistan Times*, April 21, 1954. Poverty alleviation is one of those subjects which had attracted Allama Iqbal’s attention since the start of his practical career. Although due to his modesty, he had called himself a mere ‘poet’, but in fact as back in 1903 he wrote the first important Urdu book on Economics entitled *Ilm al-Iqtisad*. (For a detailed analysis of *Ilm al-Iqtisad*, see Abida Khanum Mubashar, “*Ilm al-Iqtisad: Tarteeb wa Tahshia*”, Unpublished M. Phil Iqbalist thesis, Allama Iqbal Open University, 1998. Also see Muhammad Usman, “*Iqbal ki Ilmal-*

Narrating various indicants, Shafi recalled that Iqbal, who represented the highest traditions of Islamic culture in his life, had an ingrained dislike of class distinctions. He was an inveterate enemy of Brahmanism, which recognized and perpetuated the caste system on the incident of birth. To Iqbal, social democracy appeared to be the panacea for the ills from which Indian Muslims suffered.¹³²

Describing the usual daily routine of Allama Iqbal, the author said that he had a special interest with the newspapers and used to listen to the news from cover to cover. He used to pay special attention to the statements of national and international leaders and like a doctor who knows his patient inside out, used to diagnose the motive behind each pronouncement. He also kept an eye on the international situation. The author pointed out that of one thing Iqbal was certain and that was the outbreak of World War Two. He used to say, "I want to survive the war when it comes to see the changes in the spheres of thought with special reference to the future of religion."¹³³

About Iqbal's visitors, the author says that they were drawn from all nationalities and from every occupation. Amongst them were writers, politicians, diplomats, and simple unsophisticated villagers. He talked to each according to his level

Iqtisad," *Iqbal Review*, Vol. 4, No. 4, January, 1964, pp. 92-108.) At that time very few in the Indo-Pakistan sub-continent had a hazy idea of that subject but Iqbal not only studied Economics, but also introduced it to the Urdu knowing public, thus becoming 'the first Muslim economist of the sub-continent'. (Quoted in Khawaja Anjad Saeed, "Economic Philosophy of Iqbal" in Waheed Qureshi, *Selections From the Iqbal Review*, Lahore, Iqbal Academy, 1995, p.225. For a survey of economic ideas of Iqbal, see Farooq Aziz, "Iqbal kay Ma'ashi Afkar," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1996; Hasan Mehdi Naqvi and others, ed., *Allama Iqbal aur Dehhi Taraqqi*, Peshawar, Pakistan Academy for Rural Development, 1994; Chaudhry Muzaffar Hussain, *Iqbal Kay Zari Afkar*, Lahore, Iqbal Academy, 1984; and Muhammad Abdullah al-Masdoosi, "Iqbal ka Ma'ashi aur Maliati Nazriah," *Iqbal Review*, Vol. 1, No. 4, January, 1961, pp. 25-50.) In the introduction to the said work, Iqbal observed that poverty affects human soul very deeply. B. A. Dar has rightly observed that that attempt "...helped Iqbal greatly to appreciate the important role that economic conditions play in the development of human societies." (Bashir Ahmad Dar, "Articles on Iqbal", compiled by Sheema Majeed, Lahore, Iqbal Academy, 1997, p.260). Iqbal was especially moved by the immense poverty of the Muslim masses and tried to draw the attention of the people in power to it in his various speeches delivered at different occasions. Moreover, in one of his letters to the Quaid-i-Azam written in mid-thirties, Iqbal emphasized that if the Muslim League was to become a true representative of Muslims of the sub-continent, it must focus its attention on their poverty and take effective measures to remove that evil. For the complete text of the said letter and other letters written to Quaid-i-Azam by Allama Iqbal, see *Letters of Iqbal to Jinnah*, Lahore, Sh. Muhammad Ashraf, (rep.)1974.

¹³² *Ibid.*

¹³³ *Ibid.*

of understanding. When the evening came, he looked forward to meeting his small circle of friends. One by one, they came and sat on the carpet at his feet. Amongst them used to be his life long friend and confidant, Choudhry Muhammad Hussain,¹³⁴ his trusted physician, Hakim Muhammad Hasan Qarshi, Syed Nazir Niazi and Raja Hasan Akhtar. He would order tea for them and insist upon their drinking more than one cup. His face would beam with happiness amidst the gossip of his friends. He would often pass a witty remark and send every body present into peals of laughter. He liked them to stay longer and longer and only agreed to part with their company with visible reluctance and regret.¹³⁵

M. Yakub Dadashi in his article "What Turkey thinks of Allama Iqbal" published in *Dawn* had traced Iqbal's influence on present Turkish thought. He observed that before the opening of the Pakistan Embassy in Turkey in June 1949, few knowledgeable persons knew Iqbal but now he had become a household word in that country. The great Turkish poet of Islam and the author of the Turkish national anthem Mehmed Akif, who predeceased Iqbal by two years, had read some of his Persian works and called him 'the Jalaluddin of our age'. He also translated into Turkish some of Iqbal's verses.¹³⁶ His scholarly son-in-law, Omer Riza Dogrut, who attended the Motamar-i-Islami Conference at Karachi in 1953 as the chief Turkish delegate and placed on the tomb of Iqbal, the earth brought from the tomb of Jalaluddin Rumi, had started publishing in his fortnightly, *Selamet*, Turkish version of Iqbal's *Reconstruction of Religions Thought in Islam*, which owing to circumstances beyond his control, he could not complete. That was how the Turks got a glimpse of Iqbal's poetry and philosophy.¹³⁷

The author has also referred to services of Mian Bashir Ahmad, Pakistan's first Ambassador in Turkey in that context. He held the view that it fell to his enviable lot not only to acquaint the Turks with the life, thought and art of Iqbal and his great love

¹³⁴ For a study of Allama Iqbal's close relations with Ch. Muhammad Hussain, see Saqif Nafees, *Maktoobat-i-Iqbal Banam Chaudhry Muhammad Hussain*, Lahore, Al Viqar Publications, 1998.

¹³⁵ *Ibid.*

¹³⁶ For a comparative survey of some of ideas of both giants, see Erkan Turkmen, "Muhammad Iqbal and Mehmed Akif's concept of Freedom" *Iqbal Review*, Vol. 28, No. 3, October-December, 1987, pp.15-24.

¹³⁷ M. Yakub Dadashi, "What Turkey thinks of Allama Iqbal," *Dawn*, April 21, 1954.

for Turkey but to present a new interpretation of the life and philosophy of their greatest national poet-philosopher, Rumi.¹³⁸ He delivered at the Ankara University four scholarly and illuminated addresses on “The influence of Rumi on Iqbal” and “Rumi and Iqbal” on occasions of the 676th and 677th death anniversaries of Rumi and on “The life, thought, and art of Iqbal” and “The message of Iqbal” on occasions of the 12th and 13th death anniversaries of Iqbal. He presented to his Turkish audience Rumi as a firm believer in evolution, human perfectibility, survival of the fittest and free will, with a dynamic philosophy of life as contra-distinguished from the static and other-worldly philosophy of traditional mysticism and Iqbal as a devoted and reverent, ‘*Murid-i-Hindi*’ of the ‘*Pir-i-Rumi*’.¹³⁹

The author pointed out that the themes, propounded with transparent sincerity and ability, that Rumi had after seven centuries, found a gifted disciple of world stature, captured the imagination of the Turks. These lectures were reproduced in extense and provoked laudatory comments in the Turkish press. The growing demand for those lectures was partly met by their publication in the form of an illustrated Turkish brochure *Rumi Ve Iqbal* which became a profile source of articles in the Turkish press and of addresses by leading Turkish intellectuals at the Iqbal Day meetings sponsored by the Turco-Pakistan Cultural Association at Ankara and at Istanbul which again found their way to press.¹⁴⁰

Referring to Iqbal Day functions, the author observed that the crowded audiences and the painstaking speeches delivered by leading Turkish intellectuals at the Iqbal Day meetings organized by the Turco-Pakistan Cultural Association at Ankara and at Istanbul show significantly, on the one hand, the interest the people of Turkey take in the personality and teachings of Iqbal and on the other, the highly commendable efforts,

¹³⁸ For a brief survey of Allama Iqbal's attachment with the Turks, see Muhammad Yaqub Mughul, “*Iqbal aur Turki*,” *Iqbal Review*, Vol. 24, No. 4, January, 1984, pp. 81-90; and Javid Iqbal, “The Image of Turkey and Turkish democracy in Iqbal's thought and his concept of a modern Islamic state,” *Iqbal Review*, Vol. 28, No. 3, October-December, 1987, pp. 15-24.

¹³⁹ *Ibid.* For a comparative study of Rumi and Iqbal, see Imran Liaquat Hussain, *Rumi wa Iqbal dar Hikmat-i-Quran*, Karachi, Maktabah-i-Hamedia, 1986.

¹⁴⁰ *Ibid.*

the leading Turkish intellectuals made, despite the scanty material so far available to them, to understand, master and expound his life work.¹⁴¹

The author also pointed out the desire and the need for translation into Turkish of Iqbal's works as Professor Omer Celal Sarj, Rector of the Istanbul University mentioned in his Iqbal Day message of 1951 that Turkish scholars knew Allama Iqbal only by his works in English and by his works that have been translated into English. In this regard, the author mentioned that Dr. Ali Nihad Tarlan had translated *Piam-i-Mashriq* in Turkish prose and Ali Genjeli in Turkish verse. The latter had also done *Asrar-i-Khudi* into Turkish verse. Specimens of their translations were sent to the Iqbal Society, Karachi for consideration of their publication whose response was still awaited.¹⁴² The author stressed that besides publishing these works, *Reconstruction of Religious Thought in Islam* should be completely translated into Turkish, and complete sets of Iqbal's books might be presented to all the leading Turkish intellectual forums.¹⁴³

Marghub Siddiqui in his article "Iqbal represents cultural deadlock," appeared in *The Civil and Military Gazette* has observed that Allama Iqbal's noble enduring quality in our literature was that that he truly had an abstract passion for history; a warm, poetic and sincere enthusiasm for great things as such, an ardor and appetite for great books, great battles, great cities and great men.¹⁴⁴

Ghulam Shabbir Awan, in his article, 'Dare and live is Iqbal's message,' published in *The Civil and Military Gazette* while surveying Iqbal's philosophy and his services to Indian Muslims, observed that Iqbal appeared like a fiery star on the horizon of the East foretelling the rosy dawn over Asia. He came to guide the nations of the East at the right time and his advent had provoked that the darkest hour was just before the

¹⁴¹ *Ibid.*

¹⁴² Ali Nahad's Turkish translation of *Asrar-i-Khudi* later got published from Istanbul in 1958. Quoted in Hanif Fouq, "Turki main Mutalah-i-Iqbal", in Saleem Akhtar, *Iqbal Mamduh-i-Alam*, Lahore, Bazm-i-Iqbal, 1978, p.411.

¹⁴³ *Ibid.*

¹⁴⁴ Marghub Siddiqui, "Iqbal represents cultural deadlock," *The Civil and Military Gazette*, April 21, 1954.

dawn. Iqbal besides praising our glorious past and warning us against the dangerous present raised beautiful visions of future.¹⁴⁵

The author emphasized that the poetry of Iqbal had an everlasting message of life for us. It gives us hope and courage to fight for our existence. A Muslim of his conception is a pillar of strength, a rock of power. 'If his very glance can change the fate of a nation, who could measure the strength of arm?' At his birth, the world rejoices because an idol-breaker appears on earth to work for the salvation of downtrodden nations.¹⁴⁶

Abdul Qadir, in his article, "Iqbal: Poet, patriot and philosopher," appeared in *The Morning News*. Karachi observed that Iqbal drew his inspiration from the Quran, the fountain-head of Islamic philosophy, and his interpretation would serve as a guiding light for generations to come. Describing his philosophy of self as conceived by him, the author says that it is the name of several attributes, found in an ideal character. They are self-realization, self-assertion, the spirit of independence, sense of honourable idealism and action. Its object was not material aggrandizement but spiritual adornment.¹⁴⁷

Abdul Qadir also mentioned that Iqbal had an unmistakable belief, a settled conviction in the renaissance of the Muslims. By infusing a new life into a decadent nation, he brought about a revolutionary change and the Muslims entered the political arena inspired by the glorious past and hope of a still more glorious future. He further pointed out that 'shaheen', was his choicest bird, just as a Skylark of Shelley or the Nightingale of Wordsworth. His 'shaheen' stands for courage and self-respect, and for purity of soul and character. When he asks the youth to become 'shaheen', he means

¹⁴⁵ Ghulam Shabbir Awan, "Dare and live is Iqbal's message," *The Civil and Military Gazette*, April 21, 1954.

¹⁴⁶ *Ibid.* Sharing Awan's views, Hameed Ahmad Khan observes that Iqbal is a poet with a message and has his own specific purpose. He will not lull us to sleep, he will lash us into action. It is not for a soothing sump that we go to his fountain, but for a draught as bitter as life. Hameed continues that Iqbal's poetry urges us forward to an ideal which is never attained, for there is always one still higher. He puts us on to a struggle from which there is no respite; for when we cease, we die. Hameed Ahmad Khan, "*Iqbal ki Shakhshiat aur Shairi*", Lahore, Bazm-i-Iqbal, 1974, p.159.

the inculcation of these lofty ideals. The author concluded that Iqbal lives in his poetry, which would keep him, enshrined in the loving memory of millions.¹⁴⁸

Khadijah Ferozuddin in his article, "The poet's call for action," appeared in *The Pakistan Times* has discussed various aspects of Iqbal's ideas. She called him a thinker with a refreshed outlook on life, drawing his elixir draughts from the fountain-head of the Quran. She maintained that Iqbal's call was in the name of Islam and he stirred his people to action inspired by its original robust purity. He wants to face hardships, however colossal and surmount them with firmness and serenity. That is the true joy of a life of reality for him, she concluded.¹⁴⁹

Fareed S. Jafri in his article, "Iqbal's revaluation of Islamic polity," published in *The Times of Karachi* has observed that while Iqbal believed in Islam as a one-nation polity, based on the Holy Prophet (SAW)'s one-mosque nationalism which kept the Muslims in unity, uniformity and force, till it lasted. For modern scenario Iqbal's solution was that of setting western intellect with eastern love because he believed that through that wedlock would grow realism and the source of life would become more stable, thus creating as an offspring, a new world. Iqbal wanted commonwealth of Muslim countries as the solution of the political problems of the Muslim world, the author concluded.¹⁵⁰

Syed Abdul Hameed Fani in his article, "Iqbal and Pan-Islamism" appeared in *The Morning News*, Karachi has observed that Iqbal's conception of consolidation of the Muslims of the world was based on the universality of the principles of Islam revealed to the Holy Prophet of Islam (SAW). With this international outlook, Iqbal vehemently opposed all ideas of nationalism based on the popular conception of geographical, linguistic, and ethnological or racial differences. Iqbal denounced all kinds of narrow nationalistic outlook and condemned the conception of arrogant national

¹⁴⁷ Abdul Qadir, "Iqbal: Poet, patriot and philosopher," *The Morning News*, Karachi, April 21, 1954.

¹⁴⁸ *Ibid.*

¹⁴⁹ Khadijah Ferozuddin, "The poet's call for action," *The Pakistan Times*, April 21, 1954.

¹⁵⁰ Fareed S. Jafri, "Iqbal's revaluation of Islamic polity," *The Times of Karachi*, April 21, 1954.

superiority on flimsy grounds. The author maintained that Iqbal has further laid emphasis on the social and moral laws. According to him, no nation could survive unless its members follow a particular code of social and moral laws, and it is this following that brings peace to human beings, grouped into nations in different parts of the world. Islam upholds moral principles and high ideals of justice and peace and offers the best foundation for universal moral laws on which alone peace can be established. The author believes that Iqbal holds that in the present day world of moral bankruptcy, religion alone could help to bring about the fulfillment of the greatly cherished regime of moral principles in the affairs of the nation and lay down the foundation of an abiding peace for the human race by establishing the sovereignty of God on earth.¹⁵¹

In fact Pan-Islamism remained a cherished objective for Allama Iqbal and he used to be a closer observer of day to day happenings in the Muslim countries. He was fully aware of growing western imperialism in the Muslim lands and considered Islam as the only panacea of all ills faced by the Muslim nations. Moinuddin Aqeel believes that, "For Iqbal, Islam was the means of elevating humanity above the confines of geographical boundaries and for the elimination of all the artificial discrimination, based on artificial, racial, and national differences which had cropped up in the early stages of human evolution."¹⁵² Shereen Aslam argues that Iqbal's manifestation of the future of Islam was Muslim Universalism. He decisively believed that refutation of the worldwide brotherhood of Islam meant the denial of the vital principles of the Quranic philosophy. In his view, the major reason of the ruin of Muslim community was disunity among the Muslim *Ummah*.¹⁵³ Iqbal's support for Pan-Islamic cause is evident from the fact that even despite of his ill health, after attending second RTC, he went to Palestine to be present at meeting of World Muslim Congress on invitation of Mufti Amin-ul-

¹⁵¹ Syed Abdul Hameed Fani, "Iqbal and Pan-Islamism," *The Morning News*, Karachi, April 25, 1954.

¹⁵² Moinuddin Aqeel, *Iqbal: From Finite to Infinite: Evolution of the Concept of Islamic Nationalism in India*, Karachi, AKA Research Institute, 1996, p.39. For a detailed survey on the subject, see Muhammad Ikram, "*Allama Iqbal and Tehriq-i-Itihad Islami (Mutoon-i-Iqbal ki Rushmi Main)*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993. For an earlier criticism of Allama Iqbal's ideas on Pan-Islamism, see Shaghil Fakhri, *Tasawurat-i-Iqbal*, Hyderabad Deccan, Nafees Academy, 1945, pp. 78-114.

¹⁵³ Shereen Aslam, "Pan-Islamism and Iqbal," *Iqbal Review*, Vol. 35, No. 3, October 1994, pp. 23-38.

Hussaini. It shows that along with giving theoretical arguments in support of Pan-Islamism, Iqbal participated in pragmatic activities to foster Pan-Islamic ideas.¹⁵⁴

Tufail A. Jamali (1919-1974)¹⁵⁵ in his superb article, "The poetic genius of Allama Iqbal" appeared in *The Times of Karachi* has presented a wonderful survey of poetry. About his poetic career, he observed that Iqbal combines the classical tradition with the modern in poetry. He referred to his *ghazals*, at his early age, to the last of the classical giants, Dagh Dehlavi. Then, through his intensive study of Persian language and literature, Iqbal developed an irresistible passion for Ghalib and the classical poets of Iran. At the same time his philosophical studies kept him awake to the requirements, political, economic social, religious and otherwise of the age in which he lived and wrote. Thus Iqbal, who had started with 'ghazals' of the Dagh school,¹⁵⁶ soon adopted a highly Persianised diction for his verse, and as his knowledge and consciousness grew, he gradually abandoned the meaningless subject-matter of classical poetry and dedicated a number of beautiful poems to the glory of India. But a visit to England and a copy of Rumi's *Mathnavi* changed his entire nationalist outlook, and he decided to devote his poetry to the glory of Islam which for him, offered the panacea for all the miseries of world, torn and ridden by the materialistic-nationalist civilization of the West.¹⁵⁷

Jamali pointed out that at this stage Iqbal realized the great task that lay ahead. He became conscious of the inadequacy of his diction and style in the expression of his new mission. He had to address humankind, particularly his co-religionists throughout the Middle East with whom lay the message of peace—Islam. To do this, he first adopted a more widely understood language than Urdu, Persian, for his expression and then went on to choose a different, more vigorous, more direct style with the minimum of the vagueness of imagery and colorfulness of lyricism. Having decided that, he took to longer poems with more room for variations of rhymes and consequently more

¹⁵⁴ For details, see Hamza Farooqi, *Safarnamay-i-Iqbal*, Lahore, Iqbal Academy, 1998, pp.227-248.

¹⁵⁵ Tufail Ahmed Jamali (1919-1974); poet, humorous writer, satirist and columnist.

¹⁵⁶ For a survey of Dagh's impact on Iqbal's poetry, see Jagan Nath Azad, "Dagh kay Atharat Iqbal par," *Iqbaliyat*, Vol.27, No. 2, July, 1986, pp. 55-94.

thought. For a time he forgot all about *ghazals*, but later he staged a comeback, and left for us a treasure of most lyrical verses. Now his subject had changed with his diction, and in many cases his verses were found to be interlinked with others, an experiment which had very few precedents in both Urdu and English.¹⁵⁸

Jamali observed that the imagery and lyricism of his earlier creations was not shared by his subsequent collections. The picturesque metaphors of his poems like *Jugnu* were absent later. The music of his tender and soft words, often picked up from Hindi also yielded place to a heavy highly Persianised, offer tense diction with a minimum of abstract metaphors and exactly nothing of sensual love.¹⁵⁹ Defending the change of style in Iqbal's poetry, the author argues that as Iqbal had to awaken the Muslims from their age-old slumber, it necessitated a vigorous, diction. It also required references to the Quran as well as other scriptures and to great philosophical names and theories. Then he also needed a direct and effective style free of all the niceties of the traditional conception of art. He, therefore, not only availed of all the technical words of Arabic and Persian but also imparted fresh connotation to old words like *khudi* and *faqir*.¹⁶⁰

Jamali further mentioned that Iqbal made another departure from the traditional way of rhyming, the couplets of *ghazals*, which were as a rule supposed to have both '*radif*' and '*qafiah*'. In many cases, he eliminated the latter and brought it closer to '*nazim*'. This was done to free his *ghazals* from un-necessary restrictions, which deprived the poet of a legitimate liberty to express him. In poems he adopted a new form in which '*qita*' of about six to eight couplets containing one distinct idea were combined to produce a poem. This piece would follow almost all the principles of a *ghazal*, but when put together make a coherent poem. Again '*qita*' were supposed to

¹⁵⁷ Tufail A. Jamali, "The poetic genius of Allama Iqbal," *The Times of Karachi*, April 21, 1954. For a study of Rumi's impact on Iqbal, see Javid Iqbal, "Influence of the *Mathnawi* on Muslim Thought in South Asia," *Iqbal Review*, Vol. 31, No. 3, October 1990, pp. 1-8.

¹⁵⁸ *Ibid.*

¹⁵⁹ *Ibid.* For details, see Afzal Ahmad Anwar, "*Allama Iqbal ki Urdu Nazam ka Irtiqa*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993.

¹⁶⁰ *Ibid.* For a survey of different words used by Iqbal, see Muhammad Riaz, "*Tazah batazah, Nau banau Tarakeeb-i-Iqbal*," *Iqbal Review*, Vol. 21, No. 4, January 1981, pp. 61-74.

occur in *ghazal* and not independent of it in the form of a small poem containing a single idea. For such requirements another form called '*rubayee*' was used by the classical, but it had and has its own metres. The writer opined that Iqbal has hardly written a '*rubayee*' but his '*qitas*' run into thousands, and since then they have become one of the most popular form of Urdu poetry.¹⁶¹

The author further pointed out that Iqbal had also availed of the popular forms of Persian and Urdu poetry like '*mussaddas*', '*mukhammas*', '*mussalas*' and '*mathnavi*'. His famous doctrine of *khudi* has been explained through '*mathnavi*'. But it also appears at variance with the famous *mathnavis* of Urdu which were generally used for telling epic or romantic tales. Iqbal had changed both the purpose and the subject of *mathnavi* and has thus given the modern poets a very bold mode of expression for philosophical and sociological ideas.¹⁶²

Commenting on Allama Iqbal's various works, Jamali observed that his greatest poetry is undoubtedly treasured under the covers of his persian works, among which *Javid Namah* and *Piam-i-Mashriq* deserve special mention. Jamali believes that *Zabur-i-Ajam* (Persian) is comparatively dry and *Asrar-i-Khudi wa Rumuz-i-Bekhudi* will only be remembered for the masterly exposition of his theory of *khudi*. In Urdu, *Bal-i-Jibril* contains some of the richest pieces of Urdu literature. Its *ghazals* matured in Iqbal's own expression and spiritual experiences are the rarest gems of thought and expression. For all varied thought, he had carefully chosen the most musical and chiselled

¹⁶¹ *Ibid.* For a detailed study of different styles and techniques used by Allama Iqbal, see Zahida Parveen, "*Iqbal ki Shairi Main Hayat kay Tajribat ki Riwayat*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1991. Also see Abul Ijaz Hafeez Siddiqi, *Aozan-i-Iqbal*, Lahore, Shaikh Ghulam Ali and Sons, 1983, pp. 19-55. It may be pointed out that Allama Iqbal was very much concerned about the technical aspects of his poetry. For details, see Muhammad Abdullah Qureshi, *Makateeb-i-Gurami*, Karachi, Iqbal Academy, 1969. Jamali's point of view about Allama Iqbal's *Rubiyat* is not shared by other Iqbal scholars. For instance, see Syed Abid Ali Abid, "*Iqbal Kay Kalam Main Rubayee ki Ahmiyat*", in Ghulam Hussain Zulfiqar, *Bayad-i-Iqbal*, Lahore, Sang-i-Meel Publications, [1976], pp. 59-74.

¹⁶² *Ibid.* In fact Allama Iqbal was himself very much interested in sociological study of the Muslim community as reflected in his lecture entitled *The Muslim Community: A Sociological Study*, delivered at Strachey Hall, Muslim University, Aligarh in 1910. For its text, see Muhammad Iqbal, *The Muslim Community: A Sociological Study*, edited by Muzaffar Abbass, Lahore, Maktaba-i-Aliya. For another version of its Urdu translation, see Sahid Iqbal Kamran, *Millat-i-Islamia: Eik Umrani Mutalah*, Faisalabad, Javid Publishers, 1989. The article was, however, discovered and edited for the first time by Rafiuddin Hashmi. For details, see *Kutub-i-Iqbal Ka Tehqiqi-o-Tauzeehi Mutalah*, Lahore, Iqbal Academy, 1984.

language reinforced by the sincerity and enthusiasm of a man whose soul reverberates with the love of humankind and communion with God.¹⁶³

Jamali has written an excellent article on the poetry of Allama Iqbal. His views about *Bal-i-Jibril* are shared by Syed Suliman Nadvi who believes that in this book, Iqbal has exhibited more poetic command than revealed in *Bang-i-Dara*. Moreover, *Bal-i-Jibril* is full of words of wisdom, mysticism, high intellectual pursuits and above all, an ideal life has been presented before the Muslims in this work.¹⁶⁴ Commenting on *ghazals* of *Bal-i-Jibril*, Syed Nazir Niazi says they are unprecedented in the Urdu poetry and a large amount of multifaceted topics is narrated in them in most simple words. About poems of *Bal-i-Jibril*, Niazi observes that they deal with oneness of Muslim community and a desire for reconstruction of Muslim world. Moreover, it seems that for Iqbal the political and economic revitalization of the Muslims was as important as their mental and religious development.¹⁶⁵

The Civil and Military Gazette, Lahore, published Muhammad Nasir's article, "Iqbal was against theocracy," which was already published in the same paper on May 26, 1953 under the title, "Iqbal did not want Pakistan to be a theocratic state," which has already been discussed in previous pages.¹⁶⁶

B.S. Raza Hussain, in his contribution 'Diagnosis of national ills: Iqbal and Akbar support each other,' appeared in *The Times of Karachi* has surveyed the ideas common to both of them. Quoting verses from both the poets, the author points out that Akbar and Iqbal both consider it imperative that one must remain attached to the *millat*, share its pain and pleasure, and draw strength from it. Both of them hold that the western social contact was entirely responsible for depriving us of many a valuable trait of the social life of our community. According to Iqbal, 'imitation' was surrender of *khudi*.

¹⁶³ *Ibid.*

¹⁶⁴ Akhtar Rahi, *Iqbal, Syed Suliman Nadvi ki Nazar Main*, Lahore, Bazm-i-Iqbal, 1978, pp.71-72.

¹⁶⁵ Abdullah Shah Hashmi, ed., *Iqbaliat-i-Syed Nazir Niazi*, Lahore, Iqbal Academy, 1996, pp.193-208.

¹⁶⁶ Muhammad Nasir, "Iqbal was against theocracy." *The Civil and Military Gazette*, April 21, 1954.

Iqbal's language was poetic and philosophic while Akbar is simple and colloquial, however, the message was same, the author concluded.¹⁶⁷

Raza points out that when we like to ape outsider and seem to find pleasure in that, Iqbal and Akbar both become highly satirical. Both of them feel that we are bartering away our birthright for a mess of pottage. Both feel that the senseless imitation is striking at the root of our nationalism- we are gladly cooperating and actively helping our exploiters from the West, and the western standard has entirely changed the values of things.¹⁶⁸ Likewise, Raza continues that when it comes to education they again warn us against imitation. They believe that our education fails to inspire us to do any independent thinking. We are made to either imitate others or pursue such arts as cater to pleasure only. Moreover, western education creates in us a desire to ape Moreover, western ways of life, a tendency lamented by both, the author concluded.¹⁶⁹

Aqil Ahmed in his article, "The poet of 'self'" published in *Dawn* has observed that as a philosopher, Iqbal gave a new and effective weapon of self-realization to the people of Asia to fight against the oppression of foreign rule and to assume the leadership of a new world. His doctrine of 'self' necessitated a change, rather a revolution in the basic principles of western philosophy and also in some spheres of eastern thought, which Iqbal did with the courage of a revolutionary. According to writer, Iqbal tells us very clearly, that ideal of man is to assert his individuality. This he states in contradiction to the popular theories of 'self-resignation' i.e. one should resign to the will of God which according to Iqbal, is not the ideal of man, but on the contrary his death as a creative force.¹⁷⁰

¹⁶⁷ B. S. Raza Hussain, "Diagnosis of national ills: Iqbal and Akbar support each other," *The Times of Karachi*, April 21, 1954. For a detailed study of similarities present in the thought of Allama Iqbal and Akbar Allahabadi, see Muhammad Asif Awan, "*Iqbal aur Akbar Allahabadi ki Tanqeed-i-Maqghrib: Tahqeeqi Mutala*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994. For Allama Iqbal's deep respect and admiration of Akbar, see Muhammad Abdullah Qureshi, *Hayat-i-Jawaydan*, Lahore, Bazm-i-Iqbal, 1987, pp. 160-162.

¹⁶⁸ *Ibid.*

¹⁶⁹ *Ibid.*

¹⁷⁰ Aqil Ahmed, "The poet of 'self'," *Dawn*, April 21, 1954.

As regards how to attain that ideal, the author mentions that Iqbal asserts that it has to be achieved by man through action and adjustment. It requires life of constant struggle and effort. In this struggle for attainment of 'ideal' or 'self', man should himself take the initiative. One who attains his ideal, in other words the coveted goal of 'self', becomes a perfect man. The author concludes that Iqbal in his inimitable way gives a message of hope and faith to the people of the world. He shakes them back to a life of action and vigilance from their deep slumber.¹⁷¹

S. A. Aziz in his article, "Sorrows of Iqbal" appeared in *The Civil and Military Gazette* has described some of his feelings generated after the visit of Allama Iqbal's tomb. He observed that Iqbal, a true Muslim, the staunchest advocate of Islamic fraternity and enemy of class distinctions, colour or creed and thus the great prompter of the cause of 'Islamistan', leaves a message for generations to come- the message of world wide Muslim Brotherhood. The author observed that this message is not only engraved on his epitaph but is indelible upon the minds of hundreds of millions of Muslims all over the world over.¹⁷²

Abdullah Anwar Beg, in his article "Iqbal and the new world," appeared in *The Times of Karachi* observed that Iqbal not only served his own people, the Muslims of India, by his fiery message of hope and glory which he incorporated in his Urdu and Persian poetry, but also undertook to find an intellectual movement in thought with a view to awaken the Muslim world in particular, and humanity in general.¹⁷³

¹⁷¹ *Ibid.*

¹⁷² S. A. Aziz, "Sorrows of Iqbal," *The Civil and Military Gazette*, April 21, 1954. S. A. Aziz is quite justified in his observations which are seconded by other Iqbal scholars also. For instance, A. Shakoor Ahsan maintains that Iqbal believes that Muslims all over the world form one united community based on common religion and tradition. Throughout, Iqbal's works ring the note of this distinct unity. He exults in the universal Islamic heritage to which all Muslim peoples have made magnificent contributions over the centuries. He cherishes his precious heritage as common and indivisible and completely identifies himself with the main stream of Muslim ethos and shares the common joys and sorrows of Muslims as an integral part of the great universal Islamic brotherhood. A. Shakoor Ahsan, "Iqbal on Muslim Fraternity," *Iqbal Review*, Vol. XXV, No. 1, April 1984, p.1.

¹⁷³ Abdullah Anwar Beg, "Iqbal and the new world," *The Times of Karachi*, April 21, 1954.

Anwar pointed out that during his active literary life after First World War, Iqbal was preoccupied with the idea how best he could revive the inactive society of Islam, especially, the decaying social order in India. Having in view the revival of the past, with a new approach to life as active rationalism implies, Iqbal turned his attention to the individual, without whose growth development and progress, society cannot hope to unfold itself as a functioning whole. Then Iqbal concentrated his efforts on preaching the doctrine of 'self' (the ego) in the light of the Quran and the teachings of the Holy Prophet (SAW) and in order to disseminate his basic ideas of revivifying effect, he presented his thought in both poetry and prose which have revealed their extraordinary synthetic value to human understanding and culture.¹⁷⁴

Anwar further mentioned that throughout Iqbal's thought, both as a poet and philosopher, his conception of 'self' is the basic cord in the scheme of harmony which he desired to create in the sum of things and thought. He looked at the various countries of the Muslim world as members of a confederated society and as such, he depended on the teachings of the Quran, unity of God, the Holy Prophet (SAW) and the social centre of Muslim society, Makkah. He wanted the Muslims to stick to Allah and follow the path of the Holy Prophet (SAW) in their onward march to progress and prosperity.¹⁷⁵

Calling Iqbal as a versatile personality, S. A. Vahid in his article, "Iqbal as a poet" appeared in *The Morning News*. Dacca observes that according to Iqbal the aim of all art should be to appeal to the finer side of human nature, to strengthen it and to come to the rescue of mankind in its struggle against all that is ignoble and ugly. For him the true function of an artist is to benefit man for a more courageous grappling with life's problems and to enable him to overcome all the obstacles in the way of his onward march. For Iqbal, the prime aim of all acts is to make human life rich and beautiful, and art, which fails to do that, has failed in its great mission. The key note of Iqbal's art is a desire to impress upon humankind those great truths, which alone can bring about the

¹⁷⁴ *Ibid.*

¹⁷⁵ *Ibid.*

amelioration of man. The main object of his poetic art is to come to the help of his readers in the struggle of life, the author concluded.¹⁷⁶

After detailed coverage of the Iqbal Day celebrations, very few news items and only one article and a piece of translation appeared in the English dailies which are narrated in the following pages. *The Pakistan Times*, in its publication dated May 19, 1954 informed that the Iqbal Academy, Karachi had decided to collect and preserve in the Academy all letters, manuscripts and documents written by Allama Iqbal in his own handwriting. One specimen of each of the old editions of Iqbal's works and all books, magazines, journals and newspapers published so far in English, Urdu or any other language in which there was any discussion or article on Iqbal or any reference to him would also be collected and preserved by the Academy. It was further informed that the Academy was also studying the possibilities of bringing out cheap editions of Iqbal's works.¹⁷⁷

On May 27, 1954, *The Pakistan Times*, published a news which communicated that the following five members had been elected to the Council of Iqbal Academy for the year 1954. They were Dr. Ibrahim Mahmud, Mercantile Chamber, Karachi, A.F.M. Abdul Huq, President, Board of Secondary Education, Karachi, Asad Multani, Ministry of States and Frontier Regions, Karachi and S. A. Hafeez, Radio Pakistan, Karachi. The news informed that the Council consisted of fifteen nominated and elected members, out of which five drop out every year.¹⁷⁸

H. H. Bilgrami, in a very enlightened article, "Iqbal's concept of democracy," which appeared in *The Pakistan Standard*, Karachi on August 14, 1954, observed that Iqbal undoubtedly had an admiration and respect for democracy and the democratic way of life and wanted to see a true democracy reigning over a united world, but he did not fail to remind the world in the strongest possible terms of the sad and unfortunate results of the often narrow concept of democracy when translated into

¹⁷⁶ S. A. Vahid, "Iqbal as a poet," *The Morning News*, Dacca, April 25, 1954.

¹⁷⁷ "Iqbal's handwritten documents to be preserved," *The Pakistan Times*, May 19, 1954.

¹⁷⁸ "Iqbal Academy Council: 5 [Five] annual vacancies filled," *The Pakistan Times*, May 27, 1954.

practice. He had no patience for such democracies and considered them as harmful to society as fascism and communism. Iqbal had hinted at some of the inherent defects of democracy where heads were merely counted instead of being weighed or appraised with the results that the greater part of the energies of those elected was spent in maintaining the numbers of the herd around them, instead of elevating the status of each member as an individual.¹⁷⁹

According to author, Iqbal was keen to reform the concept of democracy in such a way that it might purge humanity of all evils, and establish a social order that would be nearer to the concept of the 'Kingdom of God on Earth,' and he saw the vision of this democracy in Islam, which does not ignore the masses, but develops in them a character that has a higher purpose in life. Thus, Islam shifts the basis of democracy from economic exploitation to a spiritual purification and better economic adjustment. Thus, the democracy of Islam did not grow out of the extension of economic opportunity, it is a spiritual principle, based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character.¹⁸⁰

The author further argued that Iqbal had dreamed of a homeland for the Muslims of India, not for the sake of a new country of which the people could be proud in being the largest Muslim state but to use it as a means to realize the higher ideals of this Islamic democracy. His great desire was that Muslims themselves should work it out and thus provide a light to the world. The author expressed the view that nothing would be more unfortunate for Muslims then to be unfaithful to the trust reposed in them. The author concluded that a better homage could not be paid to Iqbal than to interpret his

¹⁷⁹ H. H. Bilgrami, "Iqbal's concept of democracy," *The Pakistan Standard*, Karachi, August 14, 1954.

¹⁸⁰ *Ibid.* Similar ideas are expressed by M. Aziz Ahmed who observes that Iqbal as a leading exponent of Islamic thought and institutions, believed in a progressive spiritual universe and spiritual beings with their distinct individualities, realizing their destiny by mastering their environment under a universal structure, founded on divine law and organization, all originally related to one another. M. Aziz Ahmad, "Iqbal's Political Theory," in *Iqbal as a Thinker*, Lahore, Shaikh Muhammad Ashraf, 1944, p.227.

concept of Islamic democracy in the land of his dreams, Pakistan, and to continue the great work of reconstruction of Islamic thought that was started by him in right earnest.¹⁸¹

Other scholars support Bilgrami's ideas too. Mazheruddin Siddiqi while discussing Allama Iqbal's views on western democracy has elaborated that he was not primarily opposed to democracy as such, but only to a particular kind of democracy. As a theorist, he only wanted a democracy in which the masses are led by an imaginative, religious, and energetic leadership and not be demagogues and big shots. Likewise, Iqbal condemns western democracy as being a tool of plutocrats to divide among themselves the chief segment of a country's prosperity. Therefore, Iqbal sought an economic democracy along with political democracy and an end to the mistreatment of weaker nations. Moreover, as a supporter of the spiritual basis of life, he would have liked some understanding whereby men of proved character could manage legislation, not the inhibition of democracy.¹⁸²

On August 14, 1954, *The Pakistan Standard*, Karachi, published G. Ahmed's contribution entitled "Ghalib and Iqbal" which was English translation of two poems written in Persian by Ghalib and Iqbal. According to translator the theme of both the poems was similar- i.e. an urge to revolutionize the order of things or a call for action. The treatment of the theme by the two poets was however, strikingly different. Ghalib's approach was personal, almost esoteric while Iqbal's approach was international and political. The poems reflected the mood, in the case of Ghalib, of the nineteenth century and in the case of Iqbal, of the early decades of the twentieth century.¹⁸³

Analyzing the poetry of Iqbal, Abdul Qadir Sarwari has pointed out that Iqbal was greatly influenced by Ghalib. In reality, depth, difficult verses, and highly intellectual ideas were common in both of them. The sentiments of Iqbal about Ghalib

¹⁸¹ *Ibid.*

¹⁸² Mazheruddin Siddiqi, *The Image of the West in Iqbal*, Lahore, Bazm-i-Iqbal, 1965, pp. 37-45.

¹⁸³ G. Ahmed, "Ghalib and Iqbal," *The Pakistan Standard*, Karachi, August 14, 1954.

were best exhibited in his contribution entitled 'Mirza Ghalib'¹⁸⁴ M. D. Taseer has made an interesting claim that Iqbal's *Shikwah* was inspired from a Persian *mathnavi* of Ghalib, although he admitted that there was a great difference between them.¹⁸⁵ Iqbal himself commented about Ghalib that he was probably the only permanent contribution that the Indian Muslims had made to the general Muslim literature. Iqbal argued that Ghalib was indeed, "one of those poets whose imaginations and intellect place them above the narrow limitations of creed and nationality."¹⁸⁶

A review of the press coverage of the year 1954 reveals that it was mainly focused on communicating information about Iqbal Day observance in and outside Pakistan. The unique aspect was East Pakistan's enthusiastic participation in various Iqbal Day functions, especially the observance of the Day but by a secular party, the Awami League. Another prominent feature was the abundance of biographical information about Allama Iqbal provided by various contributors. Different events reported by Muhammad Shafi, Ali Bakhsh, Munira Bano and Shaukat Ali are really interesting and informative. Likewise, Tufail A Jamali's article about Allama Iqbal poetic genius could be ranked among the best articles ever written on poetry of Allama Iqbal.

¹⁸⁴ Abdul Qadir Sarwari, "*Iqbal: Hayat aur Shair*," in Mushraf Ahmad, *Iqbal Shamasi*, Karachi, Nafees Academy, 1986, pp.24-27.

¹⁸⁵ [M. D.] Taseer, *Iqbal ka Fikr-o-Fun*, edited by Afzal Haq Qureshi, Lahore, Universal Books, 1988, p.219.

¹⁸⁶ Quoted in Abdul Haq, "*Iqbal aur Ghalib kay Zehni Rishtay*," in the *Nuqoosh* (Iqbal Number) Vol. 121, September, 1977, p.149. For a brief but comprehensive comparison of Allama Iqbal and Ghalib, see Khalifa Abdul Hakeem, *Fikr-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1983, pp. 29-34. For a detailed comparative study of Ghalib and Iqbal, see Yousuf Hussain Khan, *Ghalib aur Iqbal ki Mutaharrak Jamaliyat*, Lahore, Nagarashat, 1986. For a survey of Iqbal's appreciation of Ghalib, see Muhammad Abdullah Qureshi, "*Azmat-i-Ghalib*," *Iqbal Review*, Vol. 6, No. 2, July 1965, pp. 81-96; B. A. Dar, "Ghalib and Iqbal," *Iqbal Review*, Vol. X, No. 3, October, 1969, pp. 25-44; Siddiq Javid, "*Tanqeed-i-Ghalib Main Iqbal ka Hisah*," *Iqbal Review*, Vol. 24, No. 4, January 1984, pp. 221,243.

The Final Years

1955

1956

1957

1958

In 1955, *The Pakistan Times* published the first news concerned with Allama Iqbal, which appeared on January 21, 1955. It was the text of an appeal issued by the President and the Council of the Iqbal Academy, requesting to all lovers of Allama Iqbal to donate liberally for the building of the Iqbal Academy, which would be constructed in Karachi to commemorate the name of Allama Iqbal and to create a centre for propagating his message. It was stated that the government had already contributed a sum of Rs one lac for that purpose and a further sum of Rs five lacs was to be collected within three months. The statement pointed out that the message of Iqbal was a powerful appeal to all men to rise above the bounds of caste, creed, or colour and if properly understood and disseminated, it was an effective remedy for the ills that affect humanity at present.¹

On the same day, *The Pakistan Times* reported that Hussain Khatibi, a member of the Iranian good will mission then visiting Pakistan, while addressing the students of the Urdu College, Karachi paid glowing tributes to Allama Iqbal and his poetry in course of his speech. Khatibi, the first Iranian scholar to analyze Iqbal's poetic style and substance, observed that Iqbal and Hafiz were two most difficult poets to understand.²

On March 12, 1955, *The Pakistan Times* while giving coverage to King Hussain of Jordan's visit to Lahore informed that King paid glowing tributes to Iqbal's genius while addressing a garden party at Shalimar. Next day, the King's tributes took a more traditional form. He visited the burial place of Allama Iqbal, offered *fatihah*, and spread a 'chadar' over the *mazar*. The King was earlier introduced to the members of Central Iqbal Committee who presented him a specially bound set of the work of the Allama Iqbal.³

¹ "Iqbal Academy: Appeal for funds," *The Pakistan Times*, January 21, 1955.

² "Iranian scholar pays tributes to Iqbal," *The Pakistan Times*, January 21, 1955.

³ "Iqbal's works presented to King Hussain," *The Pakistan Times*, March 12, 1955.

The Pakistan Times in its issue of March 13, 1955 communicated that the Iqbal Academy, Karachi was making efforts to collect and preserve in the Academy all available writings of Iqbal in his own handwriting. They included his letters and manuscripts of his books as well as all old editions of Iqbal's works and everything written by Iqbal and on Iqbal up to date in old journals, newspapers or out of print books.⁴

Commenting on the move sponsored by the Iqbal Academy to collect and preserve the poet's letters, manuscripts and writings, *The Morning News*, Karachi in its editorial entitled "Iqbal 'Academy'" observed that it deserved spontaneous public response. The paper observed that it would be a befitting tribute to the memory of the dreamer of Pakistan, if individuals, who possess such material, place it at the disposal of the Academy ungrudgingly. Regretting that similar appeals in the past by some provincial governments had failed to evoke the desired response, the paper hoped that no such sordid display of selfishness would repeat itself when Iqbal was concerned and public conscience would triumph over private interest.⁵

With the start of month of April, the English newspapers started giving extensive news about Iqbal Day preparations going on in different parts of the country, which are described in the following pages. *The Civil & Military Gazette* in its issues of April 4, 1955 informed that a joint preparatory Committee for the celebration of the death anniversary of Allama Iqbal on April 21 was formed at Dacca in a meeting of the representatives of local cultural and student organizations. The paper further informed that the programme included a symposium on the life, philosophy, and literature of Allama Iqbal, recitation of his poems and a variety performance.⁶

On April 11, 1955, *The Pakistan Times* informed that the Pakistan Bengali-Urdu Fellowship Association of Dacca had invited essays from the students of universities, colleges, and schools of Pakistan on the death anniversary of Allama Iqbal.

⁴ "Iqbal Academy to collect writings of Iqbal," *The Pakistan Times*, March 13, 1955.

⁵ Editorial, "Iqbal Academy," *The Morning News*, Karachi, March 17, 1955.

⁶ "Body to observe Allama Iqbal's death anniversary formed," *The Civil & Military Gazette*, April 4, 1955.

'Philosophy of Iqbal' had been given as the subject matter of the essay, which should be written in Bengali or Urdu. It was further announced that two prizes would be awarded to the successful competitors.⁷

The Pakistan Times and *The Civil & Military Gazette* in their issues of April 11, 1955, published a statement issued by Khawaja Abdur Rahim and Agha Shorish Kashmiri, Secretaries of the Central Iqbal Committee. It stated that Abdul Hussain Masud, Iranian Ambassador in Pakistan and Raja Sahib Mahmoodabad would preside over, two sessions of a programme of lectures and speeches being organized in Lahore on April 21 in connection with the Iqbal Day. On the occasion, papers and speeches would be read or delivered among others by A. K. Brohi, Muhammad Baqir, Syed Nazir Niazi, Salahuddin and Shahid Razzaqi. It was further revealed that the Aligarh Old Boys Association, Lahore, and Lahore Municipal Corporation were also collaborating with the Central Iqbal Committee in the Iqbal Day celebrations.⁸

On April 15, 1955, *The Civil & Military Gazette* gave further details of the combined effort made by the literary and cultural associations of Dacca to celebrate Iqbal Day in a befitting manner. The paper informed that at a meeting of their representatives held under the presidentship of S. M. Ikram, Commissioner Dacca Division, it was decided that apart from other functions, arranged by the individual organizations, a representative meeting would be held at Curzon Hall on April 21 to be presided over by Shahabuddin, the Governor of East Pakistan. A sub-committee of six, with S. M. Ikram, as convenor, was formed to make detailed arrangements for the meeting. Other members of the committee included M. Hassan, Mujibur Rahman Khan, Kavi Ghulam Mustafa; Abdul Rab Chaudhry and Sufia Kamal. The paper further informed that Anjuman-i-Taraqqi-i-Urdu was also arranging an Iqbal Day *mushaira*.⁹

⁷ "Philosophy of Iqbal: Prizes for best essays by students," *The Pakistan Times*, April 11, 1955.

⁸ "Iqbal Day on April 21," *The Civil & Military Gazette*, April 11, 1955; "Iqbal Day programme," *The Pakistan Times*, April 11, 1955.

⁹ "Dacca preparing for Iqbal Day celebration," *The Civil & Military Gazette*, April 15, 1955.

On April 16, 1955, *The Pakistan Times* informed that local literary 'anjumans' including the Multan Academy were making arrangements to observe 'Iqbal Day' at Multan on April 21. It was further stated that prominent poets and educationists were expected to recite poems and read papers on the great poet.¹⁰ On April 17, 1955, *The Civil & Military Gazette* and *The Morning News*, Karachi revealed that the Central Organizing Committee of the Pakistan Suba Sena had called upon its units and the juvenile community all over Pakistan to observe Iqbal Day to mark the death anniversary of Allama Iqbal in a befitting way. The paper further communicated that the Organizing Committee of the Narayangang Sahitia Majlis, at a meeting also decided to observe Iqbal Day at Narayangang.¹¹

The Pakistan Times and *The Civil & Military Gazette* in their issues of April 18, 1955 informed that Iqbal Day would be observed by Jamia Talime Milli, Malir on April 22 under the presidentship of Sardar Abdur Rab Nishtar.¹² On April 19, 1955, *The Pakistan Times* disclosed that the Aligarh Old Boys Association would organize a 'mushaira' in the Town Hall on Iqbal Day with Justice Khurshid Zaman in chair.¹³

Iqbal Day was observed at Lahore with great enthusiasm. *The Civil and Military Gazette*, *The Pakistan Times*, *The Times of Karachi*, *Dawn*, *The Pakistan Standard*, *The Khyber Mail*, and *The Morning News*, Karachi reported that with the break of dawn a large number of Lahore citizens paid homage to the memory of Allama Iqbal and offered *fatiha* at his *mazar*. Moreover, wreaths of flower were laid on his grave and the Quran was recited. Among those who prayed for the soul of Allama Iqbal at his grave were the Indian Food Minister, A. P. Jain, and Raja Ghazanfar Ali Khan, the Pakistan High Commissioner in India. The Punjab Government organized a Iqbal Day meeting in the Punjab University where the Punjab Education Minister Chaudhry Ali

¹⁰ "Iqbal Day in Multan," *The Pakistan Times*, April 16, 1955.

¹¹ "Appeal to observe Iqbal Day," *The Civil & Military Gazette*, April 17, 1955; "Iqbal Day in East Pakistan," *The Morning News*, Karachi, April 17, 1955.

¹² "Iqbal Day to be observed at Malir on April 22," *The Pakistan Times*, April 18, 1955; "Iqbal Day at Malir," *The Civil & Military Gazette*, April 18, 1955.

¹³ "Iqbal Day 'mushaira'," *The Pakistan Times*, April 19, 1955.

Akbar Khan (1911-1967)¹⁴ presided. The speakers included Abdul Majid Salik, Syed Abid Ali Abid, Faiz Ahmed Faiz, Shiekh Attaullah, Muhammad Masud, and Ashfaq Ali Khan while Hafiz Jallundari recited his poems on Iqbal.¹⁵

Syed Abid Ali Abid and Ashfaq Ali Khan read their papers on the poetry of Allama Iqbal. Abid Ali read his article entitled '*Talemeehat-i-Iqbal*' in which he described how Iqbal made use of allusions to make his poetry more expressive. Abdul Majid Salik read a paper on Syed Mir Hasan Shah of Sialkot, the tutor of Allama Iqbal. He punctuated his talk with a number of incidents depicting the high sense of humour and superior knowledge of oriental languages of Mir Hasan. He observed that Allama Iqbal was very much devoted to Mir Hasan and respected him all his life. In his short speech, Faiz Ahmed Faiz also narrated incidents from the life of Syed Mir Hasan Shah, who was his teacher as well at Sialkot for some time. He also recited his old poem on Iqbal, which he had composed on the day of Iqbal's death.¹⁶

M. Masud Secretary Agriculture, Punjab in his speech said that the keynote of Iqbal's teachings was 'fearlessness'. He said that Iqbal gave his message to the nation when it was living in a state of terror under the British regime. The message

¹⁴ Ali Akbar Chaudhry (1911-1967); politician; worker of Pakistan movement; President District Muslim League, Hoshiarpur, 1944-47; member Council, PPML 1944-47; Council PML, 1948-55; Pakistan Constituent Assembly 1949-51; President Lyallpur District Bar Association, 1955-56; Minister for Education, Punjab, 1935-55; Ambassador in Sudan, 1957; in Saudi Arabia 1958; Minister for Interior and Kashmir Affairs, 1965-66.

¹⁵ "Punjab Government to celebrate Iqbal Day," *The Civil and Military Gazette*, April 19, 1955; "An advertisement, Iqbal Day," *The Civil and Military Gazette*, April 20, 1955; "Iqbal Day programme," *The Civil and Military Gazette*, April 20, 1955; "Iqbal Day programme," *The Pakistan Times*, April 20, 1955; "Lahore to celebrate Iqbal Day," *The Times of Karachi*, April 21, 1955; "Lahore," *Dawn*, April 21, 1955; "Iqbal Day in Lahore," *The Pakistan Standard*, April 21, 1954; "Iqbal Day meetings," *The Pakistan Times*, April 21, 1955; "Iqbal Day programme in Lahore," *The Civil and Military Gazette*, April 21, 1955; "Lahore homage to Iqbal," *The Khyber Mail*, April 22, 1955; "Wreaths at Iqbal's tombs," *The Morning News*, Karachi, April 22, 1955; "Lahore," *The Times of Karachi*, April 22, 1955; "Iqbal Day in Punjab," *Dawn*, April 22, 1955; "Lahore observers Iqbal Day: Poet's services to Muslims recounted," *The Pakistan Times*, April 22, 1955; "Pakistan pays homage to Iqbal: Country-wide meetings," *The Civil and Military Gazette*, April 22, 1955; "Accord with his mission only tribute to Iqbal: Balance-sheet of our deeds and misdeeds makes painful reading," *The Civil and Military Gazette*, April 22, 1955; "Glowing tributes to Allama Iqbal anniversary observed throughout country," *The Pakistan Standard*, April 23, 1955.

¹⁶ *Ibid.* For a narration of Allama Iqbal's respect and devotion for Syed Mir Hasan Shah, see Qazi Afzal Haq Qarshi, "Iqbal, Maulana Syed Mir Hasan ki Khidmat Main," in Qazi Afzal Haq Qarshi, *Iqbal kay Mumdooh Ulema*, Lahore, Maktabah-i-Mahmoodia, 1977, p.25-31. For Faiz's articles and two Urdu poems on Allama Iqbal, see Faiz Ahmad Faiz, *Iqbal*, edited by Sheema Majeed, Lahore, Maktabah-i-Aliya, 1987.

helped restore confidence among the Muslim masses and equipped them to fight for a homeland for them. At the conclusion of the session, which was attended by a large gathering, including Hindu and Sikh visitors from India, Chaudhry Ali Akbar, said that the message of Iqbal should be read and re-read so that the spirit he wanted to infuse in the Muslim nation is properly imbibed.¹⁷

The Central Iqbal Committee, in collaboration with the Aligarh Old Boys Association, and Lahore Municipal Corporation held two sessions in the Town Hall, Lahore. Presiding over the morning session, Justice S. A. Rehman said that Iqbal Day should serve as a stocktaking day for the nation. He advised the people to review their individual and collective actions and see whether they had acted on the teachings of Allama Iqbal. He advised his audience to do their own duties honestly in their respective fields in accordance with the teachings of Iqbal, which derived their strength from Islam.¹⁸

Khawaja Manzoor Hussain (1904-1986)¹⁹, Principal Government College, Lahore read a paper on the interplay of emotion and thought in Iqbal's poetry. The paper dealt at some length with Iqbal's passion for harmonizing intellectual perceptions with sense feelings. Muhammad Baqir, in his paper 'Iqbal and the social order' claimed that Iqbal had chosen to be known as a thinker rather than a poet. His choice was justified as he had now come to be known as the greatest thinker of the Islamic world of this century. Iqbal, he said, expressed himself in favour of a particular order based on Islam, and strove to establish that order. Salahuddin Ahmed in his article '*Iqbal aur Subh-o-Sham*' said that Iqbal was attracted by nature, but his attachment to it was not of the kind Wordsworth, Shelley or Keats had. He never lost himself in nature but managed to retrace. He found himself attached to man among the manifestations of nature.²⁰

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ Khawaja Manzoor Hussain (1904-1986); educationist, writer, researcher; Chairman English Department, AMU, Aligarh; Principal Government College, Lahore. Pubs. *Mudri-i-Sukhan aur Jid-o-Juhd-i-Azadi*; *Iqbal aur Ba'd Dusray Sha'ir*; *Ghazal ka Kharji Bahrup*.

²⁰ *Ibid.*

The evening session was held under the presidentship of A.K. Brohi (1915-1987)²¹. Speaking on the occasion, Agha Shorish Kashmiri said that nation-building was possible if the masses accepted Iqbal as their guide-philosopher and did not only enjoy his verses as coming from a poet. Iqbal, he said, was a thinker who left a positive message for the nation. It was essential that the masses should mould their character according to the indications available in his poetry and should seek inspiration from the glory of the past, reflected in his poetry. He urged the people to re-dedicate themselves to the pattern of life set forth by Iqbal. He also moved a resolution calling upon the Pakistan Government to declare April 21, the anniversary of Iqbal's death, as a national holiday in Pakistan. The resolution was unanimously adopted by the meeting.²²

A. K. Brohi in his presidential speech said that the only way to pay tribute to the memory of Iqbal was to pursue with due diligence that course of conduct which might be in accord with the historic mission of the poet. He observed that Iqbal employed poetry as an instrument for soliciting action, or rather he used it as a lever for raising the Muslim nation to a level of consciousness where they could more clearly perceive their destiny and having perceived it to pursue it within the frame work of their historic predicament.²³

He observed that for him Iqbal is no ordinary poet of the conventional type. He is a reformer *par excellence* and he uses the God given gift of poetical expression and philosophical insight in awakening man to his sense of responsibility. He teaches the supremacy of moral values; he is never weary of admonishing as never to surrender our moral manhood at the altar or what might appear to be mere expedient and altering course of conduct. He observed that to be a real admirer of Iqbal one had to be a

²¹ Allah Bakhsh Khuda Bakhsh Brohi (1915-1987); lawyer, diplomat, politician, intellectual, writer, Central Minister 1953-54; Pakistan's Ambassador in India, 1960-61; President, Pakistan Bar Association, 1964-67; Federal Minister for Law and Religious Affairs, 1978-79; Chairman, National Hijrah Council; Rector, International Islamic University, Pubs. *Islam in the Modern World*; *Testament of Faith*; *Basic Principles of International Law*; *An Adventure of Self Expression*.

²² *Ibid.*

²³ *Ibid.*

diligent crusader in the cause of Pakistan.²⁴ The Aligarh Old Boys Association also arranged a post-dinner *mushaira* with well-known poets participating.²⁵

The APWA Lahore branch also celebrated Iqbal Day. Prominent workers of the Association including Begum Ijaz Hussain Shah (President), Begum Masood Sadiq, Begum Enwar Ali, and Zara Hassan visited the tomb of Allama Iqbal, placed wreaths, and offered '*fatiha*'.²⁶

In the federal capital, Karachi, several largely attended meetings were held where distinguished speakers made fervent appeals to the nation to trail the path blazed by Iqbal and put his inspiring message into practice. *The Morning News*, Karachi, *Dawn*, *The Pakistan Standard*, *The Times of Karachi*, and *The Civil and Military Gazette* duly covered the functions. The Governor General of Pakistan Ghulam Muhammad, who was the patron-in-chief of Iqbal Academy, in his message to the Academy on Iqbal Day, which was prominently published by all English dailies, paid glorious tributes to the memory of the "great seer whose immortal message became the trumpet call for the revival of Islam and the birth of Pakistan." "In the world of thought," said Ghulam Muhammad, "he is one of the few master minds whose message has inspired humanity to dynamic action. In reconstructing Islamic thought, he emphasized the brotherhood of man and spurned provincialism and parochialism." Proclaiming that Iqbal would be a perennial source of inspiration to Pakistan, Ghulam Muhammad urged that "let us therefore dedicate ourselves afresh today to the spirit of his message which is in essence the message of the Quaid-i-Azam, Faith, Unity and Discipline".²⁷

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ "Lahore Apwa", *The Civil and Military Gazette*, April 23, 1955.

²⁷ "City to pay homage to Iqbal," *The Pakistan Standard*, April 18, 1955; "Iqbal Day today", *The Morning News*, Karachi, April 21, 1955; "Iqbal Day today: City programme," *Dawn*, April 21, 1955; "Iqbal Day today," *The Pakistan Standard*, April 21, 1955; "Country pays homage to Iqbal- The man who envisioned it; Governor- General's tribute," *The Times of Karachi*, April 22, 1955; "City pays homage to Iqbal: Poet's philosophy of self explained," *Dawn*, April 22, 1955; "Nation's homage to memory of Iqbal: People urged to translate his ideals into action: Death anniversary observed," *The Morning News*, Karachi, April 22, 1955; "Conducting research in teachings of Iqbal: Setting up of body urged," *The Civil and Military Gazette*, April 23, 1955; "Iqbal gave trumpet call for revival of Islam, G.G.," *The Morning News*, Karachi, April 22, 1955.

Presiding over a mammoth meeting at Jahangir Park, Mahmood Husain exhorted the people to work steadfastly for the consolidation of Pakistan by translating Iqbal's message in their day-to-day life. This was the best homage one could pay to the poet, he said. He observed that the immortal message of Iqbal was not confined to the Muslims of the sub-continent alone but was to the entire Muslim world.²⁸ Speaking on the occasion, Abdul Hamid Badayuni said that Iqbal gave a new message to the Muslims by calling them "back to the Quran" for their guidance and glory. He suggested the setting up of a small committee to conduct research in the teachings of Iqbal and popularize it throughout the world. Rashid Turabi in his speech said that Iqbal was the first Muslim thinker who asked the Muslims to create a new world order. Iqbal wanted Muslims to be powerful and strong. Earlier, Adeb Shaharanpuri (d.1963)²⁹ recited a poem befitting the occasion.³⁰

Presiding over another 'Iqbal Day' meeting at the Maqbool-i-Aam High School, Sardar Amir Azam Khan (1914-1976)³¹, Minister of State for Refugees and Rehabilitation, paid glowing tributes to the memory of the poet of the East whom he styled as not only a great poet but a great thinker and constructive seer. He said that from the very beginning, Iqbal had the betterment and amelioration of humanity at heart. He spent his entire life striving for human progress with the declared aim that humankind should lead a comfortable and carefree existence. He said that Iqbal's message was immortal and international. He exhorted the people to understand his message and translate his ideals into reality. He also threw light on various aspects of the life of the great poet and his contributions towards the establishment of Pakistan.³²

²⁸ *Ibid.*

²⁹ Adeb Saharanpuri (d. 1963) famous writer and poet.

³⁰ *Ibid.*

³¹ Sardar Ameer Azam Khan (1914-1976); politician, worker of Pakistan movement; member, Council U.P Muslim League; Secretary District Muslim League; Muzaffarnagar; member, Pakistan Constituent Assembly, 1951; Pakistan Delegation to the Commonwealth Parliamentary Conference, Ottawa, 1952; Election Committee, Pakistan Muslim League, 1952; Minister of State for Defence, 1953-57, Minister for Parliamentary and Economic Affairs, 1958; Chairman Planning Board; PIA; and PPI.

³² *Ibid.*, Also see, "Amir Azam address Iqbal Day meeting", *The Times of Karachi*, April 23, 1955; "Iqbal worked for unity of mankind: Amir Azam's tributes to poet", *The Pakistan Times*, April 25, 1955.

Karachi Bar Association also held an Iqbal Day meeting where glowing tributes to the memory of Allama Iqbal were paid. Malik Sharch-ud-Din presided over the meeting, which was addressed among others by several advocates including Asghar Ali who threw light on various aspects of the life of Allama Iqbal.³³ Another Iqbal Day meeting was held at Karachi YMCA where Sheikh Ahmed (1915-1986)³⁴, former Principal of Lahore Mayo School of Arts was the chief speaker. He observed that creativeness, love and ego or *khudi* were the main pillars of Iqbal's philosophy of art. Talking of Iqbal's concept of art, Shiekh Ahmed said that Iqbal as a philosopher preached action and was against the idealistic inaction of such *sufis* who regarded this world as illusion. Self-restriction, self-expression, and self-expansion play an important role in the life of an artist, he said.³⁵

Sheikh Ahmed continued that in order to detect the personality, an artist must follow the path of struggle and strife as according to Iqbal inactivity leads to determination. He said that according to Iqbal, both God and man live by perpetual creation and added that creation was something, which was common between God and man. The destiny of man as God's *khulifa* on the earth was the co-operation with him in his creativeness, he observed. The talk was followed by inauguration of an exhibition of juvenile paintings.³⁶

Glowing tributes were also paid to Allama Iqbal by Karachi women at a largely attended meeting held under the auspices of the Anjuman-i-Tahaffuz-i-Huqooq-i-Niswan at Malir. Begum Najma Jafir, convener of the Anjuman, presiding over the meeting, said that Iqbal was the greatest second millennium of the Islamic era.³⁷ She eulogized the services rendered by Iqbal in the cause of women. Iqbal, a great reformer as he was, showed great respect and esteem for women. She emphasized that Iqbal

³³ *Ibid.*

³⁴ Sheikh Ahmed (1915-1986); famous artist; taught art of painting at Lahore and London.

³⁵ *Ibid.*

³⁶ *Ibid.*

³⁷ *Ibid.*

wanted Muslim women not to be hoodwinked by the false ideology of Europe. She said Iqbal liked women to become *Umahat-ul-Umat* in the real sense of the term.³⁸

Radio Pakistan, Karachi also broadcasted special items in connection with Allama Iqbal's death anniversary. They included 'Ek mard-i-qalander ne kiya raz-i-khudi fash', a musical feature written by Saleem Ahmed; 'Iqbaliat', another musical feature; 'Allama Iqbal', a talk in Urdu by Ejaz Ahmed; 'Iqbal's view of art', a talk in English by Mumtaz Hassan; and 'Shair-i-Mashriq', a musical feature written by Aslam Farrukkhi.³⁹

'Iqbal Day' was continued to be observed at Karachi for the second day on April 22 by various literary and social bodies. In schools and colleges students gathered to listen various speakers, dwelling on different aspects of Iqbal's works and philosophy of life. The biggest function as reported by *The Pakistan Standard* was at Jamia Talime Milli, Malir that was presided over by Mahmud Hussain, President of the Jamia Talime Milli Society. He said that Iqbal was one of the very few Indian Muslim leaders who created a high sense of political consciousness among the Muslims. He was not only a great poet but equally a great thinker and a man of action. The recital of Iqbal's poems by Jamia's youngsters and a speech on Iqbal by an elder student in English marked the function.⁴⁰ Another function in that connection was held under the auspices of Bazm-i-Jamaliat, which was addressed by Abdul Hamid Shimplavi (d.1979)⁴¹, editor *Nai Roshni* and Aqil, editor *Faizan*.⁴²

The Iqbal Day celebrations continued on April 23. *The Times of Karachi*, *The Pakistan Times*, *Dawn* and *The Morning News*, Karachi reported that the Iqbal Academy Karachi observed the Day by holding a meeting under the chairmanship of M.

³⁸ *Ibid.*

³⁹ "Iqbal Day's special broadcast," *Dawn*, April 21, 1955; "Special broadcasts on Iqbal Day," *The Times of Karachi*, April 21, 1955.

⁴⁰ "City to pay homage to Iqbal", *The Pakistan Standard*, April 18, 1955; "Jamia observes 'Iqbal Day,'" *The Pakistan Standard*, April 23, 1955.

⁴¹ Abdul Hameed Shimplavi (d.1979); journalist; worker of Pakistan movement; editor, *al-Aman*, Delhi; *Payam*, Delhi; member, Reception Committee, AIML Delhi session, April 1943, council, AIML, Delhi, 1942; convener, Propaganda Committee, AIML, 1943.

M. Ahmed, Chairman, Department of Philosophy, University of Karachi. A number of educationists read out papers on the life and works of the great poet. Hameed Ahmed Khan of Islamia College, Lahore, Qazi Ahmed Mian Akhtar, Head of the Department of Islamic History, Sind University, Yunus M. Saeed, editor *Vision* and Hamidullah Siddiqui, threw light on various aspects of Iqbal's philosophy and poetry.⁴³

Hameed Ahmed Khan in his paper "Iqbal and the Universal Note," debunked the charge that Iqbal's poetry had a parochial outlook. It was clear, he said that the 'universal' and 'parochial' were categories which have never been applied to any but the highest poetry. Thus, Iqbal's greatness was already conceded when the question of a parochial note in his poetry was raised, he said.⁴⁴ Qazi Ahmed Mian Akhtar read out extracts from his paper in Urdu on the critical survey of what had so far been written on the life and works of Iqbal. He dealt with the various aspects of Iqbal's poetry, basic ideas of his philosophy, his theory of education and his political views, particularly, in the context of *millat* and *watan*.⁴⁵

Yunus M. Saeed spoke on the 'Iqbal's conception of satan,' He thought that for a general understanding of Iqbal's poetry and philosophy, a lot depended on his concept of satan because it "reflects to a very large extent his concept of God and Man, satan being the inevitable cause of this eternal drama of life."⁴⁶ Hamidullah Siddiqui discussed in his paper juristic implications of Iqbal's philosophy and their relevance to the re-construction of Islamic Law in the light of the requirement of modern times.⁴⁷

Muhammad Rafiuddin, Director of Iqbal Academy, submitted his annual report featuring the programmes and activities of the Academy. He revealed that the

⁴² *Ibid.*

⁴³ "City Iqbal Academy remembers the poet," *Dawn*, April 24, 1955; "Academy's tributes to Iqbal," *The Times of Karachi*, April 24, 1955; "Iqbal Academy meeting in Karachi: Papers on various aspects of poet's works read," *The Pakistan Times*, April 25, 1955; "Glowing tributes paid to Iqbal," *The Morning News*, Karachi, April 25, 1955.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*, For a study of Allama Iqbal's concept of satan, see Muhammad Sharif Baqa, *Iblees ki Majlis-i-Shoora*, Lahore, Tarsel Publications, 1986.

government had promised to grants Rs 1, 00,000/- to the Academy for construction of a building on the condition that a similar amount of money would be contributed by the Academy itself. He informed that the Academy had appealed to the public to contribute Rs. 5, 00,000/- for its 'Building Fund'.⁴⁸

On April 23, staff and students of the Deaf, Dumb, and Blind Schools also arranged a Iqbal Day meeting under the chairmanship of Dr. Ghulam Mustafa of Urdu College. A number of dumb and blind students spoke on the life and mission of Allama Iqbal.⁴⁹ The Pakistan Students Service Bureau, Karachi also invited entries of essays on "Iqbal aur Fun" and "Atheistic materialism is the greatest danger to modern humanity" until May 20, 1955.⁵⁰

Like Lahore and Karachi, Iqbal Day was observed through out rest of the West Pakistan. *The Pakistan Standard*, *Dawn*, and *The Times of Karachi* informed that Iqbal Day was also planned to be observed at Sind University Hall, Hyderabad where a number of eminent scholars were invited to speak on life and works of Allama Iqbal.⁵¹ In the Bahawalpur State, as reported by *The Pakistan Standard*, *The Civil and Military Gazette* and *The Pakistan Times* Iqbal Day was observed at Baghdad-ul-Jadid in the Town Hall under the auspices of the Anjuman Karwan-i-Adab with Khan Baqa Muhammad Khan, Director of Public Instructions, Government of Bahawalpur in chair. Delegates to West Pakistan Teachers Convention also attended the meeting, the highlights of which were sketches, papers reading and poetical recitations. Branches of Karwan-i-Adab held similar meetings in other towns of the state also. The Bahawalpur women also planned to celebrate Iqbal Day by arranging a *mushaira* and staging a drama on the occasion.⁵²

⁴⁸ *Ibid.*

⁴⁹ "Deaf & dumb pay tribute to Iqbal," *The Times of Karachi*, April 24, 1955.

⁵⁰ "Essays on Iqbal," *The Times of Karachi*, April 24, 1955.

⁵¹ "Hyderabad observing 'Iqbal Day' today," *The Pakistan Standard*, April 21, 1955; "At Hyderabad," *The Times of Karachi*, April 21, 1955; "Hyderabad," *Dawn*, April 21, 1955.

⁵² "Iqbal Day in Bahawalpur," *The Pakistan Standard*, April 19, 1955; "Preparations to celebrate Iqbal Day in Bahawalpur," *The Civil and Military Gazette*, April 19, 1955; "Iqbal Day observed in Bahawalpur," *The Civil and Military Gazette*, April 22, 1955; "Baghdad-ul-Jadid," *The Pakistan Times*, April 22, 1955.

The Pakistan Times revealed that the Iqbal Day was observed throughout Multan in a befitting manner when various literary associations held meetings and paid tributes to Allama Iqbal. All the offices remained closed in Multan on April 21 because of Iqbal Day.⁵³ *The Pakistan Times* and *The Civil and Military Gazette* communicated that Iqbal Day was observed throughout Montgomery District with enthusiasm. In Montgomery, a meeting was held under the auspices of Bazm-i-Fikr-o-Adab in which various speakers paid glowing tributes to the poet of the East. Similar meetings were also held at Okara, Pakpattan, Dipalpur, Chichawatani and Renala Khurd. A *mushaira* was held in the Sutlej Cotton Mills, Okara in which several poets from India and Pakistan participated.⁵⁴

At Sargodha, as reported by *The Civil and Military Gazette* and *The Times of Karachi* a special Iqbal Day meeting was arranged by Bazm-i-Adab presided over by Hamid Khalil, Superintendent of Police. Prominent literary personages including Faiz Ludhianvi, Khalid Badayuni, Ahmed Baksh Qureshi and Malik Umar Draz Khan read papers on the life, philosophy and poetry of Allama Iqbal.⁵⁵ *Dawn*, *The Pakistan Standard*, and *The Pakistan Times* reported that at Sheikhpura, the Iqbal Day was observed by the local literary societies. A '*mushaira*' was held under the auspices of Anjuman Aiwan-i-Urdu. Besides others, Muhammad Amin Gillani, Jalal Lakhnavi and Shaghil participated. Speakers at the function threw light on the achievements of Allama Iqbal in the fields of poetry and politics, with special references to his contribution to the awakening of the Indian Muslims and to the movement for the establishment of Pakistan.⁵⁶

The Pakistan Times, *Dawn*, *The Times of Karachi*, *The Morning News*, Karachi and *The Pakistan Standard* reported that glowing tributes were paid to the

⁵³ "Multan News: Glowing tributes paid to Iqbal." *The Pakistan Times*, April 23, 1955.

⁵⁴ "Iqbal Day observed at Montgomery," *The Pakistan Times*, April 23, 1955; "Iqbal's works provide solution to problems facing mankind" and "Pakistan pays eloquent tributes to poet of East: Montgomery," *The Civil and Military Gazette*, April 23, 1955.

⁵⁵ "Sargodha News: Iqbal Day celebrated solemnly." *The Civil and Military Gazette*, April 23, 1955; "Sargodha", *The Times of Karachi*, April 23, 1955.

memory of Allama Iqbal at meeting organized by local literary bodies in observance of his death anniversary at Rawalpindi. The meeting organized by Military Association of Controller of Military Accounts in the afternoon at its office hall attracted a large number of people including officials and local dignitaries. Prominent local poets and writers recited poems on Iqbal and read out papers on his poetry and philosophy. The feature 'seven best verses or the best poem of Iqbal,' in which many speakers participated drew forth special appreciation from the audience.⁵⁷

Azad Kashmir paid homage to the memory of Allama Iqbal by holding meetings throughout the territory. In Muzaffarabad, the highlight of the day's programme was a meeting organized by Halqa Arbab-i-Zauq and Bazm-i-Adab at the Government Intermediate College. A large number of officials, literary figures, and public men attended the meeting. About twelve papers were read out by prominent literary figures covering various aspects of the poet's artistic genius and philosophy. Later in the evening, local poets participated in a 'mushaira' held in the memory of Allama Iqbal.⁵⁸

The death anniversary of Allama Iqbal was also commemorated throughout the Frontier Province. *The Civil and Military Gazette*, *The Pakistan Times*, *The Khyber Mail*, *The Morning News*, Karachi, and *The Pakistan Standard* reported that special meetings were held at the district headquarters where tributes were paid to the great poet-philosopher. In Peshawar, a largely attended meeting was held which was presided over by the Frontier Education Minister, Mian Jaffar Shah (1903-1984)⁵⁹.

⁵⁶ "'Iqbal Day' preparations in Sheikhpura," *Dawn*, April 19, 1955; "[Iqbal Day] in Sheikhpura," *The Pakistan Standard*, April 19, 1955; "Iqbal Day observed at Sheikhpura," *The Pakistan Times*, April 23, 1955.

⁵⁷ "Lahore observes Iqbal Day: Poet's services to Muslims recounted: Rawalpindi," *The Pakistan Times*, April 22, 1955; "Nation observes Iqbal Day: Tributes also from other countries: Rawalpindi," *Dawn*, April 23, 1955; "Iqbal Day celebrated throughout country: Shahabuddin addresses public meeting in Dacca," *The Times of Karachi*, April 23, 1955; "Iqbal gave Muslims a political goal: Country-wide homage: Rawalpindi," *The Morning News*, Karachi, April 22, 1955; "Glowing tributes to Allama Iqbal: Anniversary observed throughout country in Rawalpindi," *The Pakistan Standard*, April 23, 1955.

⁵⁸ *Ibid.*

⁵⁹ Mian Jaffar Shah (1903-1984); politician; took part in the *Khilafat & Hijrat* movements; later joined the *Khudai Khidmatgar* movement; member, INC; NWFP Legislative Assembly, 1937; Education Minister NWFP; member, Pakistan Constituent Assembly, 1955-56; remained Central Minister for Information & Broadcasting, States and Frontier Regions; Food & Agriculture; and Communication; Pub. co-author, *A Statement of Facts about the Present Situation in the NWFP*, 1930.

Besides recitations from Iqbal's poetry, special papers on the poetry and philosophy of Allama Iqbal were read at the meeting. Prominent among those who addressed the meeting were Mir Waliullah Khan of the Peshawar University, Munawar Gilani, Ali Akbar Shah and Imdad Hussain (1910-2000)⁶⁰. Different poets recited verses in praise of Iqbal. Paying glorious tributes to Iqbal, Mian Jafar Shah said that Iqbal created a living spirit in the Indian Muslims and was a source of inspiration during their political struggle for Pakistan. He was also a source of guidance to humanity in general as a spur to achieve self-respect and self-confidence.⁶¹

An another Iqbal Day meeting was organized by the Anjuman-i-Taraqqi-i-Urdu, Sarhad under the presidentship of Sheikh Sanauallah (1897-1959)⁶², editor of *The Khyber Mail*. At the meeting, Majid Shahid recited a poem specially composed for the occasion. Nazir Mirza Barlas, who spoke on the poetry and philosophy of Allama Iqbal, followed him. It was followed by a general discussion in which Syed Zia Jafari and Abdul Wadud Qamar took part. The latter narrated some anecdotes from the life of Allama Iqbal whom he had the honour to meet while studying at Lahore. The programme ended with a recitation from *Pian-i-Mashriq* by Zafar Abbass Bukhari.⁶³

Iqbal Day was also observed throughout Baluchistan and Baluchistan States Union by holding literary gatherings, public meetings, and *mushairas* as reported by *The Pakistan Standard*, *The Pakistan Times*, *The Times of Karachi*, *Dawn*, and *The Civil & Military Gazette*. In Quetta, the educational institutions held special functions in which papers were read and lectures delivered both by students and teachers on life and mission of Allama Iqbal. Speeches on his life and works were also delivered by several

⁶⁰ Imdad Husain Baig (1910-2000); politician; intellectual; educationist; worker of Pakistan movement; remained Press Secretary of AIML.

⁶¹ "Pakistan pays homage to Iqbal: Country-wide meetings," *The Civil and Military Gazette*, April 22, 1955; "Lahore observes Iqbal Day: Poets services to Muslims recounted: Peshawar," *The Pakistan Times*, April 22, 1955; "Iqbal gave Muslims a political goal: Country-wide homage: In Peshawar," *The Morning News*, Karachi, April 22, 1955; "Frontier celebration of Iqbal Day", *The Khyber Mail*, April 23, 1955; "Glowing tributes to Allama Iqbal: Anniversary observed through out country: In Peshawar," *The Pakistan Standard*, April 23, 1955.

⁶² Shaikh Sanauallah (1897-1959); pioneer of English Journalism in NWFP; joined *The Muslim Outlook*, Lahore, correspondent, *The Observer*; *The Pioneer*, Allahabad; *The Statesman*, Delhi; *The Daily Herald*, London; proprietor and editor, *The Khyber Mail*, founded in 1932.

⁶³ "Peshawar observance of Iqbal Day." *The Khyber Mail*, April 22, 1955.

speakers at a public meeting held under the auspices of the Anjuman-i-Taraqqi-i-Urdu, which was presided over by Dr. Muhammad Ayub.⁶⁴

At Kalat, a large number of people including Secretariat and *Durbari* staff, students, teachers, and members of the Hindu *Panchayat* gathered in the hall of the Daud High School to pay homage to Allama Iqbal. Speeches in Urdu and Baluchi by Union officers emphasized that the purpose of that function would be lost if the audience only heard Iqbal's verses and over looked his message of unity, discipline and complete faith in Allah and observance of Islamic dictates which was the real essence of his poetry and which he himself endeavored to underline all his life. Extracts from Iqbal's works illustrating his message to Muslims and humanity were also recited. The meeting concluded with prayers for the soul of Iqbal.⁶⁵

'Marconi', the radio reviewer of *The Pakistan Times* presented an overall view of the Iqbal Day programmes broadcasted by different stations of Radio Pakistan including talks, features, and singing of Iqbal's poems. He observed that these special programmes had acquired a certain fixed pattern tending towards a certain monotony of treatment, as the turning of Iqbal's living poetry into a sort of esoteric philosophy beyond the reach of an ordinary man. He further observed that listening to most features and talks on Iqbal, one missed an essential unity. His philosophy, his ideas and concepts were so minutely dissected and presented in such highly technical philosophical jargon, that the poor listener was definitely impressed with all that parade of learning without in any way getting near the essential spirit of the poetry.⁶⁶

⁶⁴ "Glowing tributes to Allama Iqbal: Anniversary observed throughout country: In Quetta," *The Pakistan Standard*, April 23, 1955; "Iqbal Day in Baluchistan," *The Pakistan Times*, April 23, 1955; "Iqbal Day celebrated throughout country: Shahabuddin address public meeting in Dacca: Baluchistan", *The Times of Karachi*, April 23, 1955; "Nation observes Iqbal Day: Tributes also from other countries: Quetta, Mustang," *Dawn*, April 23, 1955; "Iqbal's works provide solution to problems facing mankind: East Pakistan pays eloquent tributes to poet of East: Baluchistan," *The Civil and Military Gazette*, April 23, 1955; "Iqbal gave Muslims a political goal: Country-wide homage: Baluchistan," *The Morning News*, Karachi, April 22, 1955; "Iqbal gave Muslims a political goal: Country-wide homage: Baluchistan," *The Morning News*, Karachi, April 22, 1955.

⁶⁵ *Ibid.*

⁶⁶ Marconi. "Radio review: Iqbal Day programme." *The Pakistan Times*, April 24, 1955.

He pointed out that “while reading or listening to Iqbal's poetry one feels uplifted and his ideas find immediate emotional response; while on the other hand, these talks and dissertations leave us just bamboozled, confused and none-the-wiser-for-it, then there must be something wrong somewhere”. He further pointed out that in that barrage of features and talks hardly any mention was made of those poems of Iqbal which some how could be construed to serve the ends of current political fashions. On the other hand, those features were full of his Persian poems that were hardly understood by even one percent of the listeners.⁶⁷

Morconi observed that most significant human and interesting programme broadcasted on Iqbal Day. was provided by the village broadcast from Lahore station. The talk in Punjabi by Sufi Ghulam Mustafa Tabassum was one of the best he heard on radio. The significant feature of that talk was the simplicity and directness with which Sufi Tabassum explained the basic concepts of Iqbal's poetry. That simplicity was born of deep study and genuine appreciation of the poet's work, the author maintained.⁶⁸ The reviewer viewed that most stirring item was the interview with Iqbal's old servant, Ali Baksh. Here was something really human, touching and authentic. But he was critical of Syed Viqar Azeem's feature on Iqbal in the children's programme which suffered from one basic defect. He stressed that at least one of Iqbal's poems for the children should had been presented *in toto* in order to give one complete story at least.⁶⁹

The radio reviewer of *The Civil and Military Gazette*, 'Raz' also surveyed Iqbal Day programmes broadcasted by Radio Pakistan, which in his view had been common, by repetition. He argued that their pattern was now old enough comprising recitations (*tarranum* and *tehtul-lafz*), features (flat and musical), talks (English and Urdu) and *Iqbaliyat* in which a selected *ghazal* of Iqbal was presented in the mode of *qawwali* with a wealth of '*girah-bandi*' exclusively from the works of Iqbal in half an hour. He opinioned that some of those programmes had been recorded and were played

⁶⁷ *Ibid.*

⁶⁸ *Ibid.* For a survey of Sufi Tabassum's works on Allama Iqbal, see Sufi Gulzar Ahmed "Sufi Tabassum aur Iqbal Shanasi," *Iqbal Review*, Vol. 19, No. 4, January 1979, pp. 55-70.

⁶⁹ *Ibid.*

from time to time and by now, even the tune seems too had been standardized under the caption '*Iqbaliyyat*'.⁷⁰

The reviewer observed that the radio programmes of that year again constrained one to complain that the stress was on the literary and philosophical aspects of Iqbal and they had already received detailed attention in the past. He mentioned that Iqbal lived in an age when science and philosophy had powerfully rubbed shoulders and as an original thinker, Iqbal could not ignore the new ideas which modern science had been sending to engage the attention of the philosopher. He argued that such side of Iqbal's work had not been studied nor presented on the radio. Moreover, little had been done to assist the influence of scientific ideas on the poetry of Iqbal. The author maintained that Iqbal had a definite attitude towards science in general. Stressing that that little explored region of Iqbal's works should be studied, the author suggested that radio should not rest content with what it had presented thus far on Iqbal.⁷¹

In reality, 'Raz' had raised a very interesting point. Allama Iqbal was a keen observer of the scientific discoveries of his age and always tried to comprehend them. He tried to study Islam in scientific perspective and proved that there was no difference among them. In this connection, he repeatedly referred to scientific realities stated in the Quran. In his presidential address delivered at the All India Mohammedan Educational Conference, in 1911, he pointed out several scientific contributions made by the Muslims. At the same time, he was much perturbed over the overall scientific decline in the Muslim world and always tried to urge the Muslim youth to study sciences. Syed Waheeduddin has stated that in order to understand Einstein's theory of relativity, Allama Iqbal even studied mathematics. When he heard that an American Physicist, Compton, who later won the Noble Prize, would deliver a lecture in the Government College,

⁷⁰ Raz, "Radio Review," *The Civil and Military Gazette*, April 27, 1955.

⁷¹ *Ibid.*

Lahore, he especially went to attend that talk and during question break, asked Compton various complex questions to understand the subject matter.⁷²

Like West Punjab, the Iqbal Day was celebrated with great enthusiasm in East Pakistan. *The Pakistan Standard*, *The Morning News*, Karachi, *The Khyber Mail* and *The Morning News*, Dacca communicated that at Dacca, eight literary and cultural organizations under the guidance of a sub-committee presided over by S. M. Ikram (1908-1973)⁷³, chalked out an elaborate programme to observe the Iqbal Day. They included Purba Bangla Samity, the Pakistan Sahitya Samsad, Pakistan Arts Council, Pakistan Majlis, P. E. N, Tamadun Majlis, Anjuman-i-Tarraqi-i-Urdu and the Dacca Gymkhana Club.⁷⁴

The biggest event was a public meeting held in Curzon Hall, which represented all literary and cultural associations of Dacca. It was presided over by Provincial Governor, Muhammad Shahabuddin and the hall was packed to capacity. Among those who addressed the gathering were Muhammad Akram Khan, Muhammad Shahidullah, Abul Hashim, and S. M. Ikram.⁷⁵

In his presidential speech, Governor Shahabuddin explaining Iqbal's philosophy pointed out that Iqbal's works contained the solution to many of the problems faced by the mankind in general and Muslims in particular in present day world. Iqbal

⁷² Quoted in Fakir Syed Waheeduddin, *Roosgar-i-Fakir*, Vol.II, Karachi, Line Art Press, 1964, pp. 70-71. For an excellent discussion on Iqbal's attitude towards science, see Samiullah Qureshi, *Mozaat-i-Fikr-i-Iqbal*, Lahore, Iqbal Academy, 1996, pp. 77-114.

⁷³ Shiekh Muhammad Ikram (1908-1973); civil servant, intellectual, historian; Director, Institute of Islamic Culture, Lahorc. Pubs. *Ab-i-Kasur*; *Rud-i-Kusar*; *Mauj-i-Kusar*; *Armaghan-i-Pak*; *Shibli Namah*; *Ghalib Namah*.

⁷⁴ "Iqbal Day in Dacca: Elaborate programme," *The Pakistan Standard*, April 21, 1955; "Iqbal Day programme in Dacca", *The Morning News*, Karachi, April 21, 1955; "Dacca celebration for Iqbal Day," *The Khyber Mail*, April 21, 1955; "Iqbal's death anniversary today", *The Morning News*, Dacca, April 21, 1955.

⁷⁵ "Eloquent tributes paid to 'ideological father of Pakistan': Iqbal's works contain solution to present day problems. Shahabuddin," *The Morning News*, Dacca, April 22, 1955; "Iqbal gave Muslims a political goal: Country-wide homage," *The Morning News*, Karachi, April 22, 1955; "Iqbal Day observed in city," *The Pakistan Observer*, April 22, 1955; "Glowing tributes to Allama Iqbal: Anniversary observed throughout country", *The Pakistan Standard*, April 23, 1955; "Iqbal's works provide solution to problems facing mankind: East Pakistan pays eloquent tributes to poet of East," *The Civil and Military Gazette*, April 23, 1955.

not only carefully studied political and social problems of Muslims but gave them a political goal too.⁷⁶ Speaking next, Muhammad Shahidullah of the Dacca University explained the message of Iqbal with special reference to *Javid Namah* and said that the poet therein had analyzed case of man's spiritual and moral decay and provided remedy thereof.⁷⁷

Muhammad Akram Khan addressing the gathering said that it was necessary to see Iqbal in correct perspective in order to appreciate greatness of his poetry and philosophy. He argued that his poetry was dynamic and capable of revolutionizing human thought and action.⁷⁸ Abul Hashim addressing the gathering dwelt on the metaphysical aspects of Iqbal's works and said that according to Iqbal, man except by direct intuitive experience or the religious experience, could not know the ultimate reality. Yet Iqbal's philosophy had shown inter-relation between reason and faith, which were not contradictory to each other.⁷⁹

S. M. Ikram in his speech pointed out that Iqbal occupied a very special position in Pakistan. He observed that Iqbal's special significance was due to two reasons. In the first place, it was he who for the first time saw in tangible form the vision of the new state. He placed before the nation the goal of independent Muslim State and gave his powerful support to the idea when all ridiculed it. He continued that apart from it, Iqbal in his poetry and prose works, particularly in his lectures, had dealt with ideological problems with which modern Muslim world. These factors gave Iqbal a unique position of national importance, he concluded.⁸⁰

Other functions held in observance of Iqbal Day in Dacca included one by students of Salimullah Muslim Hall. Sharif Abdullah Haroon, who presided over the gathering, urged upon students to imbibe teachings of Iqbal in their daily lives. By a

⁷⁶ *Ibid.*

⁷⁷ *Ibid.* For a detailed study of *Javid Namah*, see Muhammad Riaz, *Javid Namah: Tehqiq-o-Tauzeeh*, Lahore, Iqbal Academy, 1988.

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

⁸⁰ *Ibid.*

resolution, the meeting urged upon government to set up an Iqbal Academy.⁸¹ Bengali-Urdu Fellowship Association also held a meeting in observance of Iqbal Day at the District Board Hall, which was presided over by Baqir, President of Association. Distinguished Urdu and Bengali poets excelled each other in paying tributes to Iqbal as poet-philosopher.⁸² Anjuman Mohajareen Mashriqi Pakistan, awarded prizes to students for best articles written on national poet. The students and teachers of Rahmatullah Model High School, Dacca held meeting in observance of Iqbal Day in which eloquent tributes were paid to the poet of the East.⁸³

A meeting of the women of Dacca city was also held to observe Iqbal Day under the Anjuman Fallah Muslim Khawateen. Begum Amiruddin Ahmed, wife of the Chief Justice of East Pakistan presided over. Speeches were delivered in Bengali and Urdu by Begum Wahab, Begum Quadrat-i-Khoda, Begum Jabbar, Begum Nafis Ahmed, Begum Dilafroz Haq, Begum Masood and Begum Akhlaque on life and works of Allama Iqbal. Poems of Allama Iqbal were also recited.⁸⁴

As per reports of *The Morning News*, Dacca, *The Civil and Military Gazette*, *The Pakistan Standard*, *The Khyber Mail* and *The Times of Karachi*, April 21 activities at Dacca were rounded off with a *Tamsili mushaira* followed by a general *mushaira* under the auspices of the Anjuman-i-Taraqqi-i-Urdu, Mashriqi Pakistan, Dacca. Prominent poets from Pakistan and India including Jigar Muradabadi, Saghar Nizami, Sahab Qizalbash and Jagannath Azad, participated in the general *mushaira*. East Pakistan Governor and his wife also attended the function.⁸⁵

The Iqbal Day celebrations in Dacca continued on April 22. *The Pakistan Observer* and *The Morning News*, Dacca reported that a joint function and symposium

⁸¹ *Ibid.*

⁸² *Ibid.*

⁸³ *Ibid.*

⁸⁴ *Ibid.* Also see "Ladies observe Iqbal Day", *The Morning News*, Dacca, April 23, 1955.

⁸⁵ *Ibid.* Also see "Iqbal's death anniversary: Grand *mushaira* tomorrow," *The Morning News*, Dacca, April 20, 1955; "Iqbal Day celebrations in Dacca," *The Civil and Military Gazette*, April 21, 1955; "*Mushaira* in Dacca", *The Pakistan Standard*, April 21, 1955; "Dacca *mushairas* for Iqbal Day, *The Khyber Mail*, April 21, 1955; "*Mushaira* in Dacca on Iqbal Day", *The Times of Karachi*, April 21, 1955.

arranged by cultural and literary organizations of Dacca were held at the Bar Library Hall in observance of Iqbal Day. Prominent Urdu and Bengali authors and poets including women recited poems on the 'Ideological Father of Pakistan' while Abdur Rahman Khan, an eminent Bengali scholar presided over the function.⁸⁶ Speaking on the occasion, Abul Hashim said that Allama Iqbal was a religious thinker and had conceived creation of an Islamic state. He asked people to act upon Iqbal's concept of *khudi*. Begum Sofia Kamal and Qazi Lutf Haq, renowned poets of East Pakistan, read out translated pieces from *Asrar-i-Khudi* and *Rumuz-i-Bekhudi*. Other speakers threw light on the life and works of the national poet.⁸⁷

Dacca Gymkhana Club and Anjuman-i-Taraqqi-i-Urdu also jointly arranged an Iqbal Day meeting which was presided over by S. N. Bakar. Speaking on the occasion, Mahmud Hasan, Chairman of the Provincial Public Service Commission, who had personal contacts with Allama Iqbal during his lifetime, observed that he believed that for deeper study of the Quran, it was advisable to study Iqbal as well. He observed that Iqbal's concept of God and man was essentially the same as in the Quran. He also pointed out that it was very necessary that more and more translations of Allama Iqbal's works were made available to people in English, Bengali and other languages. Later, Jigar Moradabadi recited a Persian poem at the meeting. Bengali translation of few couplets of Iqbal was also recited.⁸⁸

Besides Dacca the Iqbal Day was observed in different parts of East Pakistan- with due solemnity. *The Pakistan Observer* reported that a public meeting was also arranged at Narayangang at its Public Literary Hall in which renowned speakers viz., Shadani, Ghulam Mustafa, and Raghīb Ahsan (1904-1975)⁸⁹ were invited to deliver

⁸⁶ "Death anniversary of Iqbal: Function arranged in bar library hall," *The Pakistan Observer*, April 22, 1955; "Iqbal Day observed," *The Pakistan Observer*, April 23, 1955; "More tributes paid to Iqbal," *The Morning News*, Dacca, April 23, 1955.

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

⁸⁹ Raghīb Ahsan (1904-1975); scholar, writer, historian, politician, intellectual, worker of Khilafat and Pakistan movements; member, Executive Council, Bengal Provincial Muslim League, Working Committee, All India Muslim Conference- Constitutional Committee; BPML, 1938; Council, AIML, 1937-48; Working Committee, BPML, 1940-48; Parliamentary Board, 1940-48; founder Secretary All India Youth League, 1931; Calcutta Muslim League, 1936; Secretary, Bihar Relief Committee, 1946. Prepared

speeches on the life and teachings of Allama Iqbal. The meeting was planned to be followed by a *mushaira* to be participated by prominent poets of Pakistan and India.⁹⁰

The Morning News, Karachi, *The Pakistan Standard*, *The Pakistan Times*, *Dawn*, and *The Times of Karachi* reported that at Comilla, all the offices were closed for half day as mark of respect to the memory of Allama Iqbal. A largely attended meeting was convened at the Tippera Collectorate, sponsored by the officers and staff of the Collectorate, where glowing tributes were paid to the memory of the poet. Latiful Karim read an essay on the life of the poet at the function. Several speakers delivered speeches on the life, ideals, and works of Allama Iqbal. One of the speakers, Khawaja Ahmed stressed the need of establishing an 'Iqbal Academy' in the town.⁹¹ Dr. Quader, in his presidential speech referred to the work of Allama Iqbal. The poet, he said could not fully see his vision of unification of Islamic states of the world materialised in his life time. He left behind the spirit of his ideal. The Muslims of the whole world should realize his preaching and make every attempt to live up to his vision.⁹²

Iqbal Day was observed at Dinajpur on April 21 and the women at Mahial Samiti and the public at the local cinema hall organized public meetings separately. The respective meetings were presided over by the District Magistrate and Rafia Rahman convenor, APWA, Dinajpur. In both the functions the life of the poet and his philosophy were dealt with. In the evening, the annual prize distribution ceremony was held at Parbatipur Jinnah H. E. School where the life and ideals of Iqbal were discussed.⁹³ At

the rules and regulations of the National Guards; founder, All India Jamiatul Ulama-i-Islam, Calcutta, 1945; organized All Pakistan Millat-i-Islam Convention Dacca, 1956; member Pakistan Islamic Law Commission, 1957; Pubs. *The Principles of Islamic Economics; History of Community Electorate in India; The Political Case of Muslim India; Congress Misrule in C.P.; What Muslims Want in India; Bihar State Killing; History of the Making of Muslim Nationalism in India; Husain Shaheed Suhrawardy and the Inner History of the United Bengal Scheme; Asasat-i-Tameer-i-Nou; Iqbal: Jahan-I-Deegar.*

⁹⁰ "Commemorating Iqbal's death anniversary: Public meeting to be held at Narayanganj," *The Pakistan Observer*, April 22, 1955.

⁹¹ "Iqbal Day observed in East Pakistan", *The Morning News*, Karachi, April 25, 1955; "Iqbal Day at home and abroad," *The Pakistan Standard*, April 25, 1955; "Iqbal Day meeting in Karachi: Papers on various aspects of poet's works read, Dinajpur, Comilla, Pabna". *The Pakistan Times*, April 25, 1955; "Tributes paid to Iqbal in E. Wing." *Dawn*, April 26, 1955; "Iqbal Day in East Pakistan," *The Times of Karachi*, April 26, 1955.

⁹² *Ibid.*

⁹³ *Ibid.*

Pabna. Iqbal Day was observed under the auspices of the Pabna Sahitya Majlis presided over by the District Magistrate, Ali Ahmed. Two prizes were awarded at an essay competition on the occasion while Nadvi read out poems of Allama Iqbal. A large public meeting was held at the town hall, where Abdul Hai al Quraishi, presided over and spoke on Iqbal.⁹⁴

The Pakistan Observer revealed that on April 22, under the management of A. K. M. Humayun, Assistant Adjutant of Ansars, Rangpur Saddar, a literary and cultural meeting was held at the Rangpur Saddar Ansar Club to observe the death anniversary of Allama Iqbal with renowned poet and translator of the *Shikwah* and *Jawab-i-Shikwah*, Muhammad Sultan in chair.⁹⁵ Students of music class of Saddar Ansar Club entertained the audience with songs composed by the great poet. Local poets, writers and artists were also present. Thoughtful articles and poems written on the life and works of Allama Iqbal were read. The poem recited from the chair and the song of Babu Amiya Sen was highly appreciated. The meeting closed with a prayer for the peace of the departed soul.⁹⁶

The Pakistan Observer reported that at Saidpur, Iqbal Day was celebrated at the Murtaza Institute Hall under the presidentship of Matiar Rahman, Senior Accounts Officer, Railway. Speeches in Urdu, Bengali and English were delivered dwelling on the multifaceted aspects of the poet's genius. Aaur Rahman, speaking in Bengali said that Iqbal's dream of an ideal Muslim homeland would not be realized in Pakistan, unless we sink our differences and regard ourselves as Pakistanis above all.⁹⁷

The Pakistan Observer further described that at Barisal, a meeting of the staff, students and patrons of the Fazlul Haq College, Chankkar was held at the premises of the College to observe Iqbal Day under the auspices of the Literary Association, Fazlul

⁹⁴ *Ibid.*

⁹⁵ "[Rangpur] Iqbal anniversary," *The Pakistan Observer*, April 26, 1955.

⁹⁶ *Ibid.*

⁹⁷ "Iqbal anniversary," *The Pakistan Observer*, April 26, 1955.

Haq College, with Muhiuddin, Principal of the College in the chair.⁹⁸ In his presidential address, Muhiuddin welcomed the Iqbal Day celebration throughout the country to draw inspiration from the teachings of Iqbal. He compared Iqbal with Rumi, Ghazali, Nietzsche and Bergson and concluded by saying that Iqbal was a worthy representative of Islamic and modern spiritualism. A resolution to form Iqbal-Nazrul Academy in all the colleges of Pakistan was unanimously passed.⁹⁹

According to *The Pakistan Observer*, the Muslim Sakitya Sdansad, the Anjuman-i-Taraqqi-i-Urdu and many other cultural and literary associations, celebrated Iqbal Day at Sylhet. Abdul Matin Memorial Library and many of the local educational institutions also observed the Day.¹⁰⁰ Likewise, the AWPB Bogra Branch under the guidance and presidentship of Begum A. Aziz observed Iqbal Day at Bogra. Many distinguished women participated in the deliberations. Another Iqbal Day meeting was observed by the Bangiya Salitaya Parishad at Bogra Uttara House. Majiruddin Ahmed MLA presided over the function.¹⁰¹

Like previous years, Iqbal Day was also celebrated outside Pakistan, which was prominently reported by the English dailies. *The Civil and Military Gazette*, *The Khyber Mail*, *The Pakistan Standard*, *Dawn*, *The Pakistan Times* and *The Morning News*, Karachi described about Iqbal Day celebrations held in India. They narrated that the Pakistan High Commissioner at New Delhi, arranged two functions in observance of Iqbal Day. The first of the two functions was a symposium on Allama Iqbal presided over by the Iranian Ambassador to India, Ali Asghar Hikmet, a keen student of Iqbal's Persian works. Four papers on life, art and philosophy of Iqbal were read at the symposium by Khawaja Ghulam Hussain, Mahmud Beg, Pandit Hari Chand Akhtar and Hasan Ata. Titles of some of these papers were "Iqbal and Asia", "Iqbal as I knew him" and "Humorous side of Iqbal". Ali Asghar said that the Iranian regarded Iqbal as of the

⁹⁸ "Barisal: Iqbal's death anniversary," *The Pakistan Observer*, April 27, 1955.

⁹⁹ *Ibid.*

¹⁰⁰ "Iqbal Day functions," *The Pakistan Observer*, April 27, 1955.

¹⁰¹ *Ibid.*

rank of Saadi, Rumi and Jami (1414-1493)¹⁰² and observed that Iqbal was dead but his message would live.¹⁰³

India's Defense Minister, Kailash Nath Katju presided over the second function, a '*mushaira*' in which prominent Pakistani and Indian poets including Saghar, Muhammad Jafri, Zohra Nighah, Shaukat Thanvi (1904-1963)¹⁰⁴, Hari Chand Akhtar, Aman, Arsh Malsiani and Ravish Siddiqi participated. Dr. Katju in his presidential speech said that Iqbal Day was a national festival for both India and Pakistan and added that India had always regarded Iqbal as a great poet. He further said that he was and would continue to be until his end, worshipper of '*Nia Shivala*', Iqbal's poem on Hindu Muslim unity as for him it was the best of the temples.¹⁰⁵

The Pakistan Observer, The Morning News, Dacca, Dawn, The Morning News, Karachi, The Pakistan Standard, The Times of Karachi and The Civil and Military Gazette reported that at Calcutta, on eve of Iqbal Day, a literary function was held in the office of Deputy High Commissioner for Pakistan. It was presided over by H. C. Mookherjee, Governor of West Bengal and attended by prominent citizens, poets, literatures, journalists and high officials of the local government.¹⁰⁶

¹⁰² Abdur Rahman Jami (1414-1493); famous mystic, poet and theologian. Extreme love of Allah and the Holy Prophet (SAW) is widely reflected in his poetry.

¹⁰³ "Iqbal Day observed at New Delhi," *The Civil and Military Gazette*, April 26, 1955; "Delhi observe of Iqbal Day," *The Khyber Mail*, April 26, 1955; "[Iqbal Day] in New Delhi," *The Pakistan Standard*, April 26, 1955; "Embassy in Delhi observes Iqbal Day," *Dawn*, April 26, 1955; "Iqbal Day abroad...", *The Times of Karachi*, April 26, 1955.

¹⁰⁴ Muhammad Umer (Shaukat Thanvi) (1904-1963); humourist, poet, journalist, novelist, broadcaster, editor daily *Jang*, Karachi/Rawalpindi. Pubs. *Manj-i-Tabassum; Bahr-i-Tabassum; Sailab-i-Tabassum; Dunya-i-Tabassum; Mabadulat; Bar-i-Khatir; Khuch Yadian Qu'idan Bay Qu'idan; Guhirstan; Shish Mahal*.

¹⁰⁵ *Ibid.*, Also see "Iqbal Day is a national festival for India & Pakistan, says Katju," *The Civil and Military Gazette*, April 26, 1955; "Katju tribute to Iqbal," *The Pakistan Times*, April 26, 1955; "India's homage to Iqbal," *The Khyber Mail*, April 26, 1955; "*Mushaira* in New Delhi," *The Morning News*, Karachi, April 26, 1955.

¹⁰⁶ "Calcutta's homage to Iqbal," *The Pakistan Observer*, April 24, 1955; "Calcutta pays homage to Iqbal," *The Morning News*, Dacca, April 24, 1955; "Iqbal Day observed abroad, Calcutta," *The Morning News*, Karachi, April 25, 1955; "Iqbal's death anniversary: More tributes from abroad, Calcutta," *Dawn*, April 25, 1955; "Iqbal Day at home & abroad, Calcutta," *The Pakistan Standard*, April 25, 1955; "At Calcutta," *The Times of Karachi*, April 24, 1955; "Calcutta," *The Civil and Military Gazette*, April 23, 1955.

Hira Lal Chopra, an ex-student of the poet, in his speech emphasized upon the universal appeal of the message of the poet and his love for humanity. M. M. Namazie of the Calcutta University, in his speech, paid glowing tributes to the poet for dynamic philosophical thought, expressed in his poetry.¹⁰⁷ H. C. Mookerjee, reviewing the works of the poet, said that zest for dynamic existence and a deep religious disposition which, according to the poet, were one and the same were the foundation of his personality and philosophy. The Deputy High Commissioner while thanking the guests, said that Iqbal gave us the idea of a homeland and on that day, every year, we make a gift of his life, thought and poetry to the world.¹⁰⁸

The Pakistan Standard, *The Times of Karachi*, *The Morning News*, Karachi, *Dawn* and *The Morning News*, Dacca reported that in Colombo, Iqbal Day celebrations commenced on the morning of the April 21 with *fatiha* in the Memon Mosque which was attended by good number of Pakistani and Ceylonese Muslims including the High Commissioner of Pakistan, Abdus Sattar Saith. Six leading English, Tamil and Sinhalese dailies came out with feature articles on Allama Iqbal. Almost all of them carried pictures of the great poet. A two-column article in *The Morning Times* headlined "Iqbal in Foreign Lands" traced Iqbal's growing popularity. Under the caption, "Iqbal versatile writer," *The Guardian* published a full-page article covering Iqbal's poetry and philosophy. *The Times of Ceylon* published a four-column article by Dr. Saeed under the caption, "He prophesied the birth of a nation." *Thinakaran*, *Dinamita* and *Virakesavi* also published special feature articles on Iqbal. It was reported that *The Daily News* was bringing out an article in its Friday literary section. Moreover, Radio Ceylon broadcasted special programme in connection with Iqbal Day including a fifteen minute talk in English by S. M. H. Mashkur; a fifteen minute talk in Sinhalese by M. M. Uwais of Ceylon University; and a fifteen minute of talk and music in Tamil arranged and conducted by M .K. M. Abu Bakar.¹⁰⁹

¹⁰⁷ *Ibid.*

¹⁰⁸ *Ibid.*

¹⁰⁹ "Iqbal Day at home and abroad, Colombo," *The Pakistan Standard*, April 25, 1955; "Iqbal Day abroad: In Colombo," *The Times of Karachi*, April 25, 1955; "Iqbal Day observed abroad: Colombo", *The Morning News*, Karachi, April 25, 1955; and "Iqbal's death anniversary: More tributes from abroad," *Dawn*, April 25, 1955; "Iqbal Day observed abroad," *The Morning News*, Dacca, April 26, 1955.

The newspapers further described that the Iqbal Society of Colombo brought out a special booklet of twenty pages in English. One thousand copies of that publication were circulated among leading libraries, reading rooms and schools. In the evening, a public meeting was held under the auspices of the Iqbal Society of Colombo in the heart of the city. Senator A. M.A. Azeez, Principal Zahira College presided over. Abdus Sattar Saith, M. A. C. M. Salih, ex-President of the All Ceylon Muslim League, S. Sheikh Ibrahim, Moulvi Khalilur Rahman and M. K. M. Abu Bakar spoke on the various aspects of Iqbal's life and message.¹¹⁰

About Iqbal Day celebration in Iraq, *Dawn*, *The Times of Karachi*, *The Khyber Mail*, *The Pakistan Standard* and *The Pakistan Observer* informed that many tributes were paid to Allama Iqbal's memory at a largely attended meeting presided over by the Iraqi Education Minister, Khalil Kanna at the Higher Teachers' Training College, Baghdad on April 21. The gathering included local dignitaries, high government officials, and members of the diplomatic corps, educationists, intelligentsia, *ulama*, journalists, and local Pakistanis. Besides the Education Minister, the Pakistani Ambassador and two noted literatures Safaekhalouis and Syed Aziz Sami addressed the meeting.¹¹¹

The Pakistan Standard, *Dawn*, *The Morning News*, Karachi, *The Times of Karachi*, *The Morning News*, Dacca, and *The Civil and Military Gazette* published news coverage of Iqbal Day celebration in Saudi Arabia. As per their information, Abdul Wahab Azzam, Egyptian Ambassador, presided over the Iqbal Day gathering at the Pakistan Embassy, Jeddah. Among those who attended were Amir Abdullah Faisal,

¹¹⁰ *Ibid.*

¹¹¹ "Iqbal's death anniversary: More tributes from abroad, Baghdad," *Dawn*, April 25, 1955; "Iqbal Day abroad.... Iraqi tribute," *The Times of Karachi*, April 26, 1955; "Baghdad celebration of Iqbal Day," *The Khyber Mail*, April 26, 1955; "Iqbal Day in Baghdad," *The Pakistan Standard*, April 26, 1955; "Iqbal Day in Baghdad," *The Pakistan Observer*, April 27, 1955.

Minister of Interior, heads and members of diplomatic missions and other dignitaries of Makkah and Jeddah.¹¹²

Omar Blauddin al-Amin, Syrian Ambassador, spoke at length on the value of Iqbal's message to the Islamic world. Azzam gave a brief appreciation of Iqbal's poetry and pointed out the necessity of introducing Iqbal's ideas to the Arab world. He also suggested that Iqbal's admirers should hold a conference to make his work more popular in the Arab world. The Pakistan's Embassy also published on that occasion a translation in Arabic of Iqbal's poem *Musjid-i-Qurtubah* by Azzam.¹¹³

The Pakistan Standard, The Civil and Military Gazette, Dawn, The Times of Karachi, The Morning News, Dacca, and The Pakistan Observer reported that at Damascus, Iqbal Day was celebrated on April 21 in the Syrian University at a meeting held under the patronage of the Syrian Education Minister. The University Hall was packed to capacity and the audience included Cabinet Ministers, diplomats, ex-Premiers, and Ministers, political leaders, lawyers, professors, students, journalists and other personalities.¹¹⁴

Speeches were made by some prominent personalities. A special *qasida* was recited by the Syrian poetess, Aziza Haroon, in praise of Allama Iqbal and Pakistan. The speakers recited translations of Iqbal's poems and writings and paid glowing tributes to the poet and Pakistan. The highlight of the Iqbal Day celebrations was a special programme on Iqbal, which was broadcasted by the Syrian Radio. Almost all newspapers published specially illustrated articles on Iqbal.¹¹⁵

¹¹² "Iqbal Day home and abroad: Jeddah" *The Pakistan Standard*, April 25, 1955; "Iqbal's death anniversary: More tributes from abroad, Jeddah," *Dawn*, April 25, 1955; "Iqbal Day observed abroad, Jeddah", *The Morning News*, Karachi, April 25, 1955; "Iqbal Day abroad: In Jeddah", *The Times of Karachi*, April 25, 1955; "Iqbal Day observed abroad: In Jeddah," *The Morning News*, Dacca, April 26, 1955 and "Iqbal Day in Jeddah," *The Civil and Military Gazette*, April 26, 1955.

¹¹³ *Ibid.*

¹¹⁴ "Foreigners' homage, Damascus." *The Pakistan Standard*, April 23, 1955; "Syria," *The Civil and Military Gazette*, April 23, 1955; "Nation observes Iqbal Day: Tributes also from other countries, Damascus", *Dawn*, April 23, 1955; "In Damascus," *The Times of Karachi*, April 23, 1955; "Iqbal Day observed abroad: in Damascus." *The Morning News*, Dacca, April 26, 1955; "Iqbal Day celebrated at Syrian University," *The Pakistan Observer*, April 24, 1955.

¹¹⁵ *Ibid.*

The Times of Karachi, The Pakistan Standard, and Dawn published news reports narrating that at Ankara, the Iqbal Day was observed under the auspices of the Turco-Pakistan Cultural Association on April 21. In a largely attended gathering, which included Zihad Aban, President of the Foreign Affairs Commission of the Turkish Parliament, Nabil Bati ex-Turkish Ambassador to Pakistan, and President of the Association, paid glowing tributes to Iqbal's poetry, philosophy, and foresight in conceiving the idea of Pakistan? Renowned Turkish scholar, Abdul Qadir Karahan, in a moving speech observed that Iqbal was alive in the hearts of eighty million people. Jahide Divitchi recited the Turkish translations of Iqbal's poems. Many Turkish papers prominently published feature articles on Iqbal and commented on the activities, poems, and philosophy of the national poet of Pakistan.¹¹⁶

The Pakistan Standard, The Times of Karachi, Dawn and The Civil and Military Gazette reported that Iqbal Day was celebrated in Holland at a meeting held at the Royal Institute for the Tropics in Amsterdam with Begum Liaquat Ali Khan, Ambassador of Pakistan, in the chair. A large number of persons including professors, students, orientalist, businesspersons, the Pakistani community in the Netherlands and many others attended the meeting.¹¹⁷

The chief speaker was Dr. Houben, Professor in Islamic Studies at the University of Nymegen who spoke on Iqbal's philosophy and its democratic contents. For the first time in the Netherlands, some poems of Iqbal were translated into Dutch verse and recited at the meeting. Bert Voeten, the well-known Dutch poet, did the translations especially for that year's commemoration meeting. Brans, an expert of Dutch language and the art and music critic of the Hague newspaper *Het Binnenhof*,

¹¹⁶ "In Muslim World," *The Times of Karachi*, April 23, 1955; "Foreigners' homage," *The Pakistan Standard*, April 23, 1955; "Nation observes Iqbal Day: Tributes also from other countries, Turkey", *Dawn*, April 23, 1955; "Turkey," *The Civil and Military Gazette*, April 23, 1955; "In Turkey", *The Morning News*, Dacca, April 26, 1955.

¹¹⁷ "Foreigners' homage, Amsterdam," *The Pakistan Standard*, April 23, 1955; "[Iqbal Day in] Netherlands," *The Times of Karachi*, April 23, 1955; "Nation observes Iqbal Day: Tributes also from other countries, Netherlands." *Dawn*, April 23, 1955; "Holland," *The Civil and Military Gazette*, April 23, 1955;

recited the poems. It was reported that Voeten's translations of Iqbal in Dutch verse had created considerable interest in Dutch literary circles. The Dutch Radio in its fortnightly literary review: planned to broadcast Voeten's Dutch verse translation of Iqbal together with a talk on Iqbal by Voeten himself. The independent socialist, *Het Paroo* also published an article in its issue of April 21 entitled "Iqbal: His thought and philosophy". The Dutch literacy monthly *De Gids* (The Guide) was also reported to publish an article on Iqbal and his poetry in one of its forthcoming issues.¹¹⁸

The Civil and Military Gazette, Dawn, and The Pakistan Standard reported that at Stockholm, the Swedish Pakistan Friendship Society celebrated Iqbal Day. Paying scintillating tributes to Allama Iqbal, Dr. Pentti Atto, Professor of Oriental languages, Helsinki University told the meeting that Iqbal who had the first vision of Pakistan, was a symbol of the energetic activist strain of thought in undivided India. It was a tribute to his greatness that the vision was translated into reality. He illustrated various aspects of Iqbal's philosophy and poetry which he said in their vigor and strength believed the average westerner's conception of eastern poetry. Dr. Atto concluded that Iqbal as a poet had a towering personality in the East and could be compared with any western poet. He also won laurels in the non-poetic field as a political leader and philosopher.¹¹⁹

The Pakistan Times, Dawn, The Morning News, Karachi, and The Pakistan Standard reported that at Rome, the newly formed Italo-Pakistan Cultural Association held an Iqbal Day meeting at the Italian Institute for the Middle and Far East. Nicolai, an Italian writer who won the first prize of a literary contest at the 1920 Olympic Games in Antwerp, recited four poems by Iqbal in Italian translation. The programme

"Iqbal Day in Holland," *The Morning News*, Dacca, April 24, 1955; "Iqbal's poems translated in Dutch," *The Morning News*, Karachi, April 24, 1955.

¹¹⁸ *Ibid.*

¹¹⁹ "Iqbal Day observed in Stockholm," *The Civil and Military Gazette*, April 25, 1955; "Iqbal's death anniversary: More tributes from abroad, Stockholm," *Dawn*, April 25, 1955; "Iqbal Day at home & abroad, Stockholm," *The Pakistan Standard*, April 25, 1955.

ended with a message of thanks from Akhtar Husain (1910-1979)¹²⁰, Pakistan Ambassador to Italy.¹²¹

Diplomats and government officials were among the audience that crowded the Islamic centre in Washington on April 21 to attend the Iqbal Day programme sponsored by the Pakistan Embassy as per reports appeared in *The Times of Karachi*, *The Civil and Military Gazette*, *The Khyber Mail*, *Dawn*, *The Pakistan Standard*, *The Pakistan Observer*, *The Morning News*, Karachi and *The Morning News*, Dacca.¹²² According to details, the principal speaker was Ishtiaq Husain Qureshi, former Pakistan Education Minister and then visiting professor at the Columbia University in New York. He traced the career of the poet-philosopher from his early days of Urdu writing. He observed that Iqbal was not a poet of Pakistan alone but his message was for all humanity. Regarding Iqbal's philosophy, Qureshi stated that it was synthesis of the best of Islamic mysticism, reaffirming Islam's message of dynamic action. He stressed that while Iqbal condemned the escapist aspects of mysticism, he proclaimed the mystic tenet that awareness of God was the first step in cultivation of self.¹²³

Another speaker George Camp Keiser, Chairman of the Board of Governors of the Middle East Institute, declared that Iqbal's greatness as Muslim poet and thinker warranted international recognition of his genius. Saeed Akhtar of Pakistan Embassy recited two of Iqbal's poems and their English translations. The Pakistan

¹²⁰ Akhtar Husain (1910-1979); diplomat; Pakistan's envoy to Iran, Italy, Austria, Russia; Secretary General Foreign Affairs.

¹²¹ "Iqbal Day observed in Rome," *The Pakistan Times*, April 24, 1955; "Iqbal's death anniversary: More tributes from abroad, Italy," *Dawn*, April 25, 1955; "Iqbal Day observed abroad," *The Morning News*, Karachi, April 25, 1955; "Iqbal Day at home and abroad, Rome," *The Pakistan Standard*, April 25, 1955.

¹²² "Iqbal Day in Washington," *The Times of Karachi*, April 20, 1955; "Iqbal Day in Washington," *The Civil and Military Gazette*, April 20, 1955; "Iqbal commemoration planned in Washington," *The Khyber Mail*, April 20, 1955; "Iqbal's commemoration in Washington," *Dawn*, April 20, 1955; "Iqbal Day in Washington: Dr. I. H. Qureshi to speak," *The Pakistan Standard*, April 21, 1955; "Death anniversary of Iqbal in Washington," *The Pakistan Observer*, April 22, 1955; "Iqbal hailed as world figure," *The Khyber Mail*, April 24, 1955; "Iqbal's death anniversary observed in Washington," *The Pakistan Observer*, April 25, 1955; "Iqbal Day at home and abroad," *The Pakistan Standard*, April 25, 1955; "Iqbal Day observed abroad," *The Morning News*, Karachi, April 25, 1955; "Iqbal's death anniversary: More tributes' from abroad," *Dawn*, April 25, 1955; "Iqbal Day abroad," *The Times of Karachi*, April 25, 1955; "Iqbal Day observed abroad: In Washington," *The Morning News*, Dacca, April 26, 1955.

¹²³ *Ibid.* For an excellent discussion about Allama Iqbal's reaction towards Islamic mysticism, see A. D. Nasim, *Masala-i-Wahdat-Wujud aur Iqbal*, Lahore, Bazm-i-Iqbal, 1992.

Embassy published a four page, two colour supplement of the fortnightly news bulletin *Pakistan Affairs* in connection with the Iqbal Day celebrations. The supplement received wide distribution throughout the United States.¹²⁴

The Morning News, Karachi, *The Pakistan Times*, *The Times of Karachi*, *The Pakistan Standard*, *The Khyber Mail*, and *The Civil and Military Gazette* reported that leaders of religious, cultural, and political thought paid tributes to Allama Iqbal at a meeting held at the Islamic Cultural Centre in London to commemorate Iqbal's seventeenth death anniversary. The Iqbal Society, the Royal India, Pakistan and Ceylon Society and the Pakistan Students Federation whose members attended in force organized the programme jointly. Also present were the Ambassadors of Saudi Arabia and Libya, the *charge d affaires* of Libya and Burma, British members of parliament, William Barton, Frank Brown, A. J. Arberry and many other friends of the Islamic world, including representations of the Indian and Ceylon's communities in London.¹²⁵

Welcoming the guests, Pakistan's High Commissioner said that he could think of no period in his life when he did not know of Iqbal. Raz Moradabadi, a writer, poet and member of the Pakistan Section of the BBC gave a recitation from Iqbal's poetry in Urdu. He was followed by Takivi of the BBC Persian Section, who quoted from Iqbal's verse and spoke of the vastness of his mental horizon." Javid Iqbal, son of Allama Iqbal, who had just been awarded his doctorate at his father's old university, Cambridge and was then doing post doctorate research in philosophy was present at the meeting attended by several hundred admirers of the great Muslim writer.¹²⁶

¹²⁴ *Ibid.*

¹²⁵ "Iqbal Day in London," *The Morning News*, Karachi, April 22, 1955; "Iqbal Day observed in London: Arberry presents new translation of *Shikwah*", *The Pakistan Times*, April 26, 1955; "Iqbal Day abroad: Prof. Arberry's new translations of *Shikwah*", *The Times of Karachi*, April 26, 1955; "Voice that awakened Muslims: London homage to Iqbal," *The Morning News*, Karachi, April 26, 1955; "Tributes paid to Iqbal in London: New translation of *Shikwah*" and "*Jawab-i-Shikwah*", *The Pakistan Standard*, April 26, 1955; "London tributes to memory of Iqbal," *The Khyber Mail*, April 26, 1955; "Glowing tributes paid to Iqbal in London: New English translation of *Shikwah*", *The Civil and Military Gazette*, April 27, 1955; "Iqbal's message of 'inspiration to man: Extracts from Arberry's translation of *Shikwah*", *The Pakistan Times*, April 28, 1955.

¹²⁶ *Ibid.*

A new translation into English of *Shikwah* and *Jawab-i-Shikwah* was read by Arberry that he had prepared specially for the occasion and that was warmly applauded. Paying a tribute, Arberry said that Iqbal's genius had many aspects. Nevertheless, one that embraced all others was that Iqbal had been a voice rousing his fellow men from their lethargy and reviving their faith in Islam. He concluded by describing Iqbal's life as an existence devoted to the cause of religion and the triumphal advance of humanity.¹²⁷

A couple of editorials appeared on eve of Iqbal Day in 1955. *The Pakistan Observer*, in its editorial entitled, "Allama Iqbal" paying tributes to him observed that it was indeed a fortune for the nation that Iqbal the great poet, philosopher and political leader was born in this sub-continent. The paper observed that he helped a half-dead nation become conscious, virile, and master of its own destiny. The paper further observed, "If we as a free nation hope to survive the destructive forces of time we must awaken our 'self', the elan vital, as prescribed by Iqbal."¹²⁸

The Morning News, Dacca, in its editorial "Iqbal Day" observed that to Iqbal, poetry was the aureole of true philosophy and a complete science whose object was to appeal to the inner side of human nature to strengthen it and to come to the rescue of humankind in its struggle against all that is ignoble. The paper further observed that Iqbal had a mission before him and he completed it. He realized the fundamental truth that man's personality could endure and develop only in an atmosphere of freedom and it was in preaching fervently to his people this forgotten truism that his greatness lay.¹²⁹

The Morning News, Karachi, in its editorial, "Iqbal" observed that Iqbal liberates the human mind from its narrow grooves and opens out new vistas of thought, which are at once ideal and real. They are not mere abstractions or reflections 'folded within their own eternity'. They have a solidity about them, a matter of fact profundity.

¹²⁷ *Ibid.*

¹²⁸ Editorial, "Allama Iqbal", *The Pakistan Observer*, April 22, 1955.

¹²⁹ Editorial, "Iqbal Day," *The Morning News*, Dacca, April 21, 1955.

which is capable of revolutionizing human behavior and imparting it, a nobility that would be the envy of angels.¹³⁰

The paper questioned that while observing the Iqbal Day, "we should ask ourselves how far we have regulated our lives in the light of Iqbal's teachings or lived up to his ideals. If we have failed in our duty to ourselves and to the nation, Iqbal Day should be a day of reckoning and honest stock-taking for us." The paper stressed that it was no use celebrating his name by slogans ringing with hypocrisy or by raising edifices in his memory, such as the much publicized Iqbal Academy where a couple of research scholars stretched their imagination to read into Iqbal's poetry more than met the common eye. The paper concluded that the lasting tribute and the true homage we could pay to Iqbal was to imbibe his teachings into our daily life.¹³¹

Dawn in its editorial, "Iqbal Day" observed that it was important that we in this country make an earnest effort to understand, interpret and give the widest possible currency to the fundamentals of Iqbal's message. It was the task of scholars, the paper continued, who had competence and devotion to make his aesthetic pleasures accessible to an ever-larger number of people by an imaginative interpretation of his poetic temper and technique.¹³² It was also their duty to pick up, with assiduity and enthusiasm, the many radiation of his phenomenal intelligence and synthesizing their meaning and significance reach them out to the masses of Muslim men and women, the daily concluded.¹³³

The Khyber Mail, in its editorial "Iqbal Day" observed that for those devoted to higher learning and the pursuit of knowledge, the setting up of Iqbal Academy would be a real boon indeed and as time passes the Academy may be relied upon to convey the message of Iqbal to the four corners of the globe. The paper urged all true

¹³⁰ Editorial, "Iqbal", *The Morning News*, Karachi, April 21, 1955.

¹³¹ *Ibid.*

¹³² For an aesthetical study of works of Allama Iqbal, see Naseer Ahmad Nasir, *Iqbal aur Jamaliyat*, Lahore, Iqbal Academy, 1981.

¹³³ Editorial, "Iqbal Day", *Dawn*, April 21, 1955.

Pakistanis to take a solemn vow to understand Iqbal in order to serve Pakistan and glorify the ideals of Islam.¹³⁴

The Civil and Military Gazette, in its editorial, "Iqbal's discovery," observed that Iqbal's greatest gift to his people and humanity at large was his discovery of man. The dignity and grandeur of the human ego had come to be an all-consuming passion with him, and the whole of his poetry is one passionate strain, unfolding in all their richness, beauty, and sublimity the numerous potentialities of the human spirit. The paper said that it was a strange irony that whereas Iqbal's poetry had attained a household popularity, his message to raise the human stature had left his admirers mostly untouched. The paper observed that one of the qualities of Iqbal's superman undoubtedly was incessant, unlimited progress soaring upward and ever upward. If the people had taken that message to heart, Pakistan should have been one of the most advanced countries of Asia by now. "It seems people seek just intellectual pleasure in Iqbal's poetry and do not take its underlying message seriously," the paper further observed. The daily urged that it was time the nation grasped the kernel of his message, which, concisely, was the re-discovery of the tremendous potentialities of the human spirit and their realization. The paper concluded that Iqbal's message was a great national asset, but the way it was treated as an object of mere adoration-amounted to tinkering with a great heritage.¹³⁵

The Pakistan Standard, in its editorial, "Whither Iqbal," said that Iqbal was not only a great poet but also a philosopher with a message. The paper questioned that what had been done during the last seven and half years in Pakistan to gather his thought, his arguments for the revolution of Islamic ideology and to bring it in tune with the needs of the present day social order. The paper asked that what Iqbal Academy had really done to justify its existence except providing means of easy and leisurely livelihood to its office-bearers. Had they published any research work and any

¹³⁴ Editorial, "Iqbal Day", *The Khyber Mail*, April 21, 1955.

¹³⁵ Editorial, "Iqbal Day", *The Civil and Military Gazette*, April 21, 1955.

translations of Iqbal's works, pointing out that even his immortal lectures had not been reprinted which were not available in the market.¹³⁶

The paper regretted that we had not progressed either intellectually or ideologically. It argued that Pakistan, if our leaders were serious and sincere to take it to its destined goal, as envisaged by both Iqbal and the Quaid-i-Azam, must work towards laying the foundations of a new world on the basis of both intellect and love. The solution was only in mobilizing our culture and then to bring them into closer contact with the spirit of the modern times, the daily concluded.¹³⁷

Several articles appeared in English dailies of Pakistan in the year 1955 dealing with diversified aspects of life and thought of Allama Iqbal. Mian Muhammad Shafi, wrote his memoirs about Allama Iqbal's visitors under the caption "The poet's visitors" appeared in *The Pakistan Times*. He recalled that Iqbal's visitors were drawn from all lifestyles. They included students, businesspersons, professors, politicians, *pehalwans*, litterateurs, and foreigners. He did not discriminate amongst them because of caste, colour, creed, or community. He received them with uniform courtesy and warmth of feeling. He never tried to dominate over those who met him, or treat them with scant regard. In fact, he made visible effort to enable his visitors suffering from complexes to regain their confidence. When he disagreed, he did so with extreme politeness. The author recalled that there were no protocol ethics in Javid Manzil. There was no categorization of people to be dealt with according to their status. Every one, no matter who he was, was welcome. There was no arrangement for fixing up an appointment. There were no intermediaries between him and his intending visitors except his faithful valet, Ali Bakhsh. Shafi remembered that sometimes it so happened that Ali Baksh being out of the house, a visitor walked into Iqbal's room without announcement. Nevertheless, he rarely gave expression to his disapproval on that account.¹³⁸

¹³⁶ Editorial, "Whither Iqbal", *The Pakistan Standard*, April 22, 1955.

¹³⁷ *Ibid.*

Shafi recalled that amongst the distinguished visitors who used to call on the poet, while he was residing in a flat in Anarkali and later on McLeod Road, were Abdul Qadir, Mian Muhammad Shafi (1869-1932)¹³⁹, Fazal-i-Husain (1877-1936)¹⁴⁰, Jogindar Singh, Sardar Umrao Singh, Zulfiqar Ali Khan and Raja Narendra Nath. Amongst his close friends were Mian Muhammad Shah Nawaz, Syed Taqi Shah, and Sardar Abdul Ghafur. Amongst the younger generation who came to Iqbal for instructions and guidance were Khalifa Shuja-ud-Din, Sheikh Akbar Ali Arasto and Ghulam Rasul Khan (d.1949)¹⁴¹. Zafar Ali Khan, the veteran journalist, for years together was a regular visitor to the poet in the evening.¹⁴² Salik, Mehr, Maikash came to see the poet almost every day. Ch. Muhammad Hussain, Syed Nazir Niazi, Hakim Muhammad Hassan Qarshi, Raja Hasan Akhtar, Malik Lal Din Qaiser were also visitors.¹⁴³

Shafi recollected that most welcome visitors to the poet were the students. He loved to talk to them and understand their problems. His profoundest anxiety was to keep the Muslim students true to their faith. Any indication that the younger generation was drifting away from the path of Islam caused his infinite pain. So great was his

¹³⁸ Mian Muhammad Shafi, "The poet's visitors," *The Pakistan Times*, April 21, 1955. For a detailed narration of simplicity of Iqbal's household, see Khalid Nazir Sufi, *Iqbal Daroon-i-Khana*, Lahore, Bazm-i-Iqbal, 1971.

¹³⁹ Mian Muhammad Shafi (1869-1932); one of the foremost leader of Muslim Punjab, who was active in Muslim and League politics for some three decades; founder- President, Anjuman-i-Islam, London, 1890; called to the Bar, 1892; practiced law at Hoshiarpur and Lahore; member, Simla deputation, 1906; Punjab Legislative Council and Imperial Legislative Council, 1909-19; President, All-India Urdu Conference, 1911; President, AIML, 1913, and its split session in Lahore, 1927, President, All India Muhammadan Educational Conference, 1916; member, Viceroy's Council, 1919-24; its Vice-President 1923-24; leader of Council of State, 1922-24; delegate Imperial Conference, 1930 and RTC 1930-31; Pubs. *Punjab Tenancy Act With Notes*; *Provincial Small Causes Act With Notes*; *Law of Compensation for Improvements in British India*; *Some Important Indian Problems*.

¹⁴⁰ Mian Fazl-i-Husain (1877-1936); the most outstanding leader of Muslim Punjab who utilized the various positions he occupied to cause educational and economic uplift of Muslims, organized Punjab politics on a pro-British base, and was a potential contender for Muslim leadership in 1936; practiced law, 1901-20; elected member Punjab Legislative Council, 1922-23; Minister for Education Punjab, 1921-23, 1924-25, 1936; founder leader, Punjab National Unionist Party, 1923-36; member, Governor General's Executive Council, 1925, 1929, 1933-35; Revenue Member, Punjab, three terms 1926-30; substitute delegate for India to the Assembly of League of Nations, 1927; member, Indian delegation to Indo-South African Conference, 1932.

¹⁴¹ Ghulam Rasul Khan (d.1949); lawyer, politician, close associate of Allama Iqbal, worker of Pakistan movement; member, College Committee, Islamia College Lahore, 1927-28; Secretary, PPML, 1936; Punjab Bar Council, 1935-36, 1943; Vice President, Punjab Bar Council, 1944; Secretary to Allama Iqbal during his visit to Afghanistan, 1933.

¹⁴² For a study of close relationship between Allama Iqbal and Zafar Ali Khan, see Jafar Balauch, *Iqbal aur Zafar Ali Khan*, Lahore, Iqbal Academy, 1995.

concern on this score, the author pointed out, that if he came across a news item in the papers suggesting that young Muslim students showed preference to un-Islamic ideology, he would sit down to write letters to Muslim rulers drawing their attention to the conflict in the mind of Muslim youth and ask them to devise ways and means to curb the wave of irreligiousness amongst the Muslim youth.¹⁴⁴

Shafi further mentioned that Iqbal's one anxiety which remained with him to the end of his life was about the course of studies for Muslim students. In that connection, he carried on a lengthy correspondence with the Rector of al-Azhar University to seek his guidance. Later syllabus of studies were drawn up beginning from the first primary class to Matric standard and it was then decided that the proposed course be given a trail in Islamia Schools particularly those under the management of the Anjuman-i-Himayat-i-Islam, Lahore.¹⁴⁵

Syed Mohsin Tirmizi, in his article "Iqbal's personal file in Lahore High Court" appeared in *The Civil and Military Gazette* and *The Pakistan Times* presented a detailed description of personal file of Allama Iqbal preserved in the Lahore High Court. The author described that in the archives of the High Court of Judicature at Lahore there was a file bearing number XII-A.284 under the caption 'Sir Muhammad Iqbal, M. A. Ph. D. Advocate-Legal Practitioner.' The file was preserved by a former registrar of the High Court, Mian Muhammad Khalil, who prevented its destruction in contradiction of existing rules. The author maintained that this file revealed some very interesting episodes of Iqbal's life. He pointed out that Iqbal attended as a student of Law the full course of lectures at the Lahore Law School in the year 1898, appeared in the Preliminary Examination in Law in December 1898 but failed in the paper of Jurisprudence. In June 1900, Iqbal applied to the Chief Court of the Punjab for permission to appear in the

¹⁴³ *Ibid.*

¹⁴⁴ *Ibid.*

¹⁴⁵ *Ibid.*

Preliminary Law Examination in December 1900 without attending the Law lectures again but Justice Chatterji refused the request owing to 'rules'.¹⁴⁶

Syed Mohsin pointed out that apparently that refusal became a turning point in the poet's life and it must be one of the causes for his giving up the idea of completing his studies in law in his own country and going abroad where he spent three years from 1905 to 1908 in the company of some of the greatest men of the age. The author believed that apparently if the application had been accepted by the Chief Court, then the poet had enabled to settle down somewhere in the Punjab as a district court pleader some eight years before he was actually called to the Bar.¹⁴⁷

The contributor has also indicated some other interesting correspondence preserved in the said file. For instance, after Iqbal's enrolment as an advocate of the Chief Court in October 1908, the poet, while continuing to be a practicing lawyer, became in May 1909, the Professor of Philosophy in the Lahore Government College, due to sudden death of the former Professor of Philosophy James and Chief Court arranged to let his cases come on after his lecture hours. The file also contains his application of October 1908 for enrolment as advocate after he was called to the Bar put in by him through Mian Muhammad Sahfi Bar-at-law.¹⁴⁸

Among the articles dealing with the general assessment of personality of Iqbal, Khurshid Alam's article, "Iqbal: Symbol of Muslim Renaissance", appeared in *The Morning News*, Karachi was quite significant. The author regretted that Pakistan was far from having developed into Iqbal's Pakistan. All these eight years we had drifted away from Iqbal. The author observed that we had failed to appreciate the significance of Iqbal's conception. It had happened in spite of the fact that we paid homage to his

¹⁴⁶ Syed Mohsin Tirmizi, "Iqbal's personal file in Lahore High Court," *The Civil and Military Gazette*, April 21, 1955. Also appeared in *The Pakistan Times*, April 21, 1955 under the caption, "His personal file in the High Court." For a comprehensive survey of legal career of Allama Iqbal, see Chaudhry Bashir Ahmad Bashir, "*Iqbal Baheseet Vaqeel*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1994.

¹⁴⁷ *Ibid.*

¹⁴⁸ *Ibid.*

memory, recited his poetry and embellished our sayings and writings with this quotations.¹⁴⁹

The author further observed that Iqbal was not a poet in the ordinary sense of the term. In his own words, he was an interpreter of the Quran in the light of the modern ideas. He took great pains to explain things for us but we took no pains to reconstruct his message and teachings and make use of it in the practical field. The author argued that if we did it even now, the confusion of ideas, which was the bane of our national life, would be liquidated and we would march along the road to our destiny trailed by Iqbal's vision.¹⁵⁰

S. A. Vahid in his article "Iqbal: His life" published in *The Pakistan Standard*, surveyed all major events of the poet's life. He observed that when we scan his career, the prodigious versatility of the man staggers our imagination. Here is a poet and philosopher who is also a fine prose-writer and a great art critic. The author maintained that Iqbal has bewildered man by the very brilliance of his versatility. In fact, there is no more versatile, prolific, and gifted genius in history; and for similar examples of omni competence one has to turn to Michael Angelo, Leonardo de Vinci, Alberti and Tagore.¹⁵¹

S. A. Vahid in another article entitled "The poetic art of Iqbal," appeared in *The Morning News*, Dacca, has discussed the major qualities of Iqbal's poetry as reflected in his works. The author believes that according to Iqbal, art must be for life. Although Iqbal was a great artist himself but he was not a mere decorative artist. The aim of his art was to provide succor and guidance to humanity in its onward march. He utilized his greatest art to expose those truths, which alone could bring salvation to humankind, and there lies its true significance for humanity. Moreover, it is this feature, S. A. Vahid pointed out, which tends to make the appeal of his art universal. For Iqbal two powerful impulses to poetic expression are his faith in human capacity for limitless

¹⁴⁹ Khurshid Alam, "Iqbal: Symbol of Muslim renaissance," *The Morning News*, Karachi, April 21, 1955.

¹⁵⁰ *Ibid.*

¹⁵¹ Syed Abdul Vahid, "Iqbal: His life," *The Pakistan Standard*, April 24, 1955.

development and man's unique position in the universe and both these impulses, serve to impart an unparalleled charm to his poetry.¹⁵²

The author further added that Iqbal's philosophy of life insists on ceaseless activity and insatiable yearning and this is part of his doctrine of love. Iqbal's poetic genius was so comprehensive that even in his lyrics he displayed great versatility. He could write poems whose perfection resides in their spontaneity and he could also produce poems in which both spontaneity and artistry could blend efficiently and harmoniously. This synthesis makes Iqbal one of the finest lyrical poets of the world. The author believed that with his incisive humour and penetrating wit, Iqbal is at home in satire as in lyrical verse. His satire is characterized by smoothness of verse, lucidity of style and straight forwardness of manner.¹⁵³

S. A. Vahid further elaborates these points in his book *Studies in Iqbal* in which he observes that Iqbal could write poems whose perfection resides in their spontaneity, but he could also write poems whose perfection lies in their art. Yet again, he could write poems in which both spontaneity and artistry seem to function more intensely than usual and at the same time harmoniously. S. A. Vahid believes that this makes Iqbal one of the greatest lyric poets of the world and he ranks him with Ghalib, Hafiz, Burns, Ronsard and Shelley.¹⁵⁴

Yusuf Zafar in his article, "Iqbal as an artist," published in *The Pakistan Times* observed that Iqbal, like all great artists, has ideas to lodge and knows where to lodge them. The depth of his feelings, the beauty of his expression, the richness of his experience, the profundity of his philosophy and the charm of his eloquence all combine to create a world absolutely and fascinatingly his own.¹⁵⁵

¹⁵² _____, "The poetic art of Iqbal," *The Morning News*, Dacca, April 21, 1955.

¹⁵³ *Ibid.*

¹⁵⁴ _____, *Studies in Iqbal*, Lahore, Sh. Muhammad Ashraf Publishers, 1976, p.18. Also see, Ziauddin Ahmed, "Nature of Art: According to Iqbal," *Iqbal Review*, Vol. IV, No. 4, April, 1964, pp. 47-56.

¹⁵⁵ Yusuf Zafar, "Iqbal as an artist," *The Pakistan Times*, April 21, 1955.

Yusuf observed that Iqbal was the most exquisitely balanced artist, in this respect. His ideas are completely, harmonized in their environments of diction, form and expression. Though the course of his trail in the sphere of poetic fancy, he evolved an altogether novel phraseology and taste which exactly suited his genius. The magical touch of the master awoke new meanings and put new life into a hackneyed phraseology. The artist in him chiselled and carved out a style, which his thought demanded, and herein lied Iqbal's greatness as a poet.¹⁵⁶

Yusuf mentioned that message of Iqbal would have lost its purport had it not been for the perfection of his technique, the moving force of his expression and the richness of his cadences. To Iqbal, poetry was a vehicle for his thought, a mode of communication. He had ethical and aesthetical values dear to his heart, and when he composed his poems, they came handy to him in the choice of his diction and expression. Iqbal was extremely sensitive to sounds, sights, and hidden, essential forms of all life. With the help of this, he achieved a perfection rarely surpassed by any artist in any language. He himself admits the fact that all genuine art is the product of pangs in the artist's soul.¹⁵⁷

Yusuf maintained that to bring home his thought, Iqbal employs all the ways and means known to art. He shocks, loves, preaches, dramatizes, philosophizes, terrorizes and mesmerizes his reader, wherever he wants to do so. He creates an exchanged atmosphere and completely captivates his readers. At the extreme pitch of his artistic excellence, he uses similes and metaphors, which always fit his feelings and emotions and verify the situation he wishes to explain. The author concluded that Iqbal used poetry as a means for communicating his philosophy. However, he never left it at that. He polished his verse and tried new metres, rhythms, and expressions. His imagination lent a new magic to imaginary and gave new meanings to words.¹⁵⁸

¹⁵⁶ *Ibid.*

¹⁵⁷ *Ibid.*

¹⁵⁸ *Ibid.*

Perhaps one of the reasons of Iqbal's magical command over poetic techniques was the fact that he was a very well read person. Sohail Bukhari has pointed out that about seventy poets have been mentioned in his works, which hail from various countries, belong to different ages, and speak diverse languages. They belong to Urdu, Persian, English, Arabic, Pushto, Punjabi, Kashmiri and other languages. It can be easily claimed that there is no other poet having such diversified backdrop.¹⁵⁹ Syed Abdullah while discussing poetic artistry of Iqbal observes that Iqbal persists on words expressive of the traits of vitality and authority. He is a fan of authoritative words- and prevailing in this perspective connotes strong exciting state and all that is inbuilt in difference and sweep and stress and sway. He uses correct words for appropriate situations and knows the tone and tune of the moment. He is not much caring of onomatopoeic and does not deliberately choose sounds of his words but he never overlooks circumstances and contexts and is observant about the music of his words. His judgment of rhythmic arrangement is always suitable to the occurrence.¹⁶⁰

Afzal Iqbal in his lengthy article, "Rumi and Iqbal," published in *The Pakistan Standard*, had compared the personalities of Rumi and Iqbal in detail. He observed that despite the gap of seven hundred years, there is a striking similarity in the essential contours of the two periods. Both the periods were marked essentially by political turmoil, economic insecurity, religious disintegration, and a visible decline in the forces, which once made Islam a dynamic movement. The author observed that the man who had brought about change in Iqbal was none else than Rumi. It was to him that he increasingly denoted his thought and study and it was to him that he turned for encouragement, hope, and inspiration. The first work ever published by Iqbal was his treatise on the 'Secrets of Self' (*Asrar-i-Khudi*), a long poem written after the pattern of the *Mathnavi*. In this work, published in 1914-1915, Rumi finds a place of precedence. Iqbal sums up beautifully the ardent yearning of his own heart in three verses of Rumi from *Diwan-i-Shams-i-Tabriz*, which appeared on the very first page of his work. He mentions it specifically in the introductory verses of *Asrar-i-Khudi* that he owes his

¹⁵⁹ Sohail Bukhari, *Iqbal: Mujadid-i-Asar*, Lahore, Iqbal Academy, 1990, pp. 212-213.

¹⁶⁰ Syed Abdullah, *Mutalah-i-Iqbal kay Chand Nay Rukh*, Lahore, Bazm-i-Iqbal, 1994, pp. 25-26.

maturity of thought and loftiness of vision to none else than Rumi. He compares himself in all humility to a wave, which finds refuge in the ocean that is Rumi.¹⁶¹

Comparing the both, Afzal Iqbal observed that Rumi ended up his eventful career with the immortal *Mathnavi*, while Iqbal began it with one. Rumi's *Mathnavi* containing numerous didactic stories comprises thousands of verses while Iqbal's *Mathnavi* is a brief affair and does not depend for its effect on didactic stories. Afzal pointed out that Rumi is not a thinker in the strict sense of the word. He generally makes assertions and tries to invest them with power by means of analogies. Iqbal on the other hand is a thinker *par excellence*. Although his greatness as a poet far outweighs his originality as a thinker. He invests the problem with such intense poetic beauty that the reader hardly ever feels he is being confronted with an abstract problem of philosophy. It is here that Iqbal's greatness lies as a poet who has an original contribution to make to the realm to the ideas.¹⁶²

The author pointed out that Iqbal's gratitude to Rumi continued in later days also. For instance, by 1927, when *Zabur-i-Ajam* came out, Iqbal was already proclaiming to the world that he was the only Brahmin in the land of the Brahmins who was fully conversant with the thought of Rumi. Five years later, in *Javid Namah* we see Rumi as his friend, guide and philosopher leading him to heavens of thought and ecstasy and opening up to the soul of Iqbal unprecedented avenues of development. The whole work is replete with references of Rumi who unravels the mysteries of the world to our poet. In the concluding poem, Iqbal commends his guide to the worlds, for was it not Rumi who revealed to Iqbal what all logicians and thinkers of the world had combined to conceal.¹⁶³

Relations between Rumi and Iqbal are focus of serious investigation by a number of scholars. Nazir Qaiser observes that Iqbal is much indebted to Rumi and explicitly recognizes him as his guide. He has paid him compliments and high regard

¹⁶¹ Afzal Iqbal, "Rumi and Iqbal," *The Pakistan Standard*, April 21, 1955.

¹⁶² *Ibid.*

¹⁶³ *Ibid.*

nearly in all of his books. Besides straight references, there are frequent indirect pointers proving Iqbal's acceptance of Rumi as guide. He usually appears as a spiritual leader and leads his disciple by making different proposals. Again, Iqbal frequently quotes Rumi or refers to him at the beginning of his Persian works. Iqbal's poetic forms, his literary treatment, and the basis of his Persian verses also adequately speak for the above. For instance, *Asrar-i-Khudi* is written in the metre and modeled on the style of Rumi's *Mathnavi*. In addition, Iqbal introduces in his poetry the verses of Rumi and some times a complete lyric is put in. After the style of Rumi, Iqbal at places, brings in fables and apologues, quotes the verses of the Quran and shapes his thinking in the shape of dialogues.¹⁶⁴

S. M. Abdullah in his article, "Reconstruction of Muslim thought," appeared in *The Civil and Military Gazette* has surveyed major aspects of Allama Iqbal's philosophy. He observed that in his works, Iqbal had tried to reconcile religion and philosophy, and had made a consistent and systematic effort to elucidate the internal values, along with a discussion of the problems and issues facing the modern world.¹⁶⁵

The author further observed that in this age of disbelief and uncertainty Iqbal has given to the world a message of hope and faith, and has unmasked the meaning and mystery of man's life, whose creative role in the drama of evolution stirred Iqbal's imagination tremendously. The main efforts of Iqbal revolved around to affirm the existence of God, the reality of self, its freedom, and immortality, and lastly the creation of a dynamic social order based on freedom, equality, and solidarity.¹⁶⁶

Discussing the poetry of Iqbal and its form and content, the author observed that his poems deal with basic problems of life. Iqbal's art possess as grandeur, beauty and sublimity. Iqbal was 'progressive' in the sense that he gave new modes of

¹⁶⁴ Nazir Qaiser, *Rumi's Impact on Iqbal's Religious Thought*, Lahore, Iqbal Academy, 1989, pp. v-xi.

¹⁶⁵ S. M. Abdullah, "Reconstruction of Muslim thought", *The Civil and Military Gazette*, April 21, 1955. For a survey of S. M. Abdullah's research on Allama Iqbal, see Shamim Akhtar, "Dr. Syed Abdullah ki Iqbal Shanasi," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993. For a collection of S. M. Abdullah's contributions on Iqbal, see Syed Abdullah, *Mutalah-i-Iqbal kay Chand Naiy Rukh*, Lahore, Bazm-i-Iqbal, 1984.

expression and patterns to Urdu and Persian poetry and discarded several conventions of classical literature. Iqbal was not a believer in 'art for art's sake' and thought that art drew upon life and then has a bearing on life. Art, according to him, is not only an experience and a creation but also action and a part of life.¹⁶⁷

Describing Iqbal as a poet of hope, faith and action, the author further observed that his mature poetry is saturated with movement, restlessness, love and a sense of the dignity of the self. He worked for revival of life and height in the East, and was an ardent admirer of the wisdom and philosophical achievements of easterners, though, no doubt he drew inspiration from the West also.¹⁶⁸

Ziauddin Ahmed in his article "Iqbal's concept of the Perfect Man" appeared in *Dawn* has surveyed major aspects of Iqbal's philosophy. The author observes that Iqbal is one of the most outstanding and pre-eminent poet. Like Sanai, Attar, Jami and Rumi, whose writings have left a profound and abiding impress on his mind,¹⁶⁹ he is deeply immersed in pristine Arabic sufistic doctrines and has a very wide knowledge of the doings of nature. Endowed with a most original and profound mind his thought and vision catch the glimpses of reality. Possessed of an innate of quality of intuition and Divine sight, a faculty of the spirit approached by faith and purity, love and self-realization he can probe into the Infinite: can make an adventure into the unknown and a winged ride into Eternity. He perceives the universality and unfolds the spirit, which in its essence is ever all knowledge and all bliss. His poetry therefore is the outcome of spontaneity, inspiration, and outflow of divine feelings.¹⁷⁰

¹⁶⁶ *Ibid.*

¹⁶⁷ *Ibid.*

¹⁶⁸ *Ibid.*, Muhammad Munawwar maintains that Allama Iqbal was a 'progressivist' in respect of art much before the 'progressivism' of the socialist impact had appeared in the sub-continent or even in Europe. His *Asrar-i-Khudi* had been published in 1915, but he had been writing it since 1910. *Rumuz-i-Bekhudi* was being shaped during years 1915-1917 i.e. before the socialist revolution took place in Russia. Quoted in Muhammad Munawwar, *Iqbal: A Human Perfection*, Lahore, Iqbal Academy, 2001, p.175.

¹⁶⁹ For a study of Sanai and Attar's impact upon Iqbal, see Muhammad Baqir, "Iqbal aur Sanai," and Syed Abid Ali Abid, "Iqbal aur Attar," in *Mansurat-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1988, pp.11-28.

¹⁷⁰ Ziauddin Ahmed, "Iqbal's concept of the perfect man," *Dawn*, April 21, 1955.

About Allama Iqbal's conception of an ideal perfect man, various scholars had drawn valuable conclusions. Jamilah Khatoon believes that the moral and religious idea of man, as Iqbal emphasized in his letter to Nicholson, lies in the fortification of his personality and the increasing uniqueness of his individuality. Iqbal has proved that man is the possessor of tremendous powers and immense potentialities. Iqbal has done away with the conception of space, time and destiny as un-traversable barriers to man, and has thus given a satisfactory basis to novelty, originality and initiative. Iqbal's reasoning amply justifies belief in the ascendancy of man over the universe and his predicted perfection. The perfect man is the ultimate end of the revolutionary process, and is developed out of the present man, just as the full moon is developed from the crescent.¹⁷¹

Marghub Siddiqi in his article, "Iqbal's message to Pakistanis: Reject all that is alien to spirit of history," appeared in *The Civil and Military Gazette*, discussed the national dilemma faced by the Pakistanis then and pointed out that upon our capability of rising to a consciousness of the universal, the inviolable and the un-challengeable in history, there depend our chances of survival as well as progress. The author after quoting several quotations from Iqbal's poetic works, concluded that if the sense of national history and its universal principle working through the acts of the people as a whole cease to be active relegating the general will into oblivion, the nation must, sooner or later, find itself beset with familiar internal discords through which societies forfeit their factuality of self-determination and ultimately, their independence.¹⁷²

M. H. Khan, an Afghan national, in his article, "Democracy is a system of government in which men are counted not weighed" published in *The Civil and Military Gazette* had narrated his memories about Allama Iqbal and discussed his ideas about democratic system. Supporting Allama Iqbal's ideas, he condemned the Western system of government and polity by arguing that democracy, counting heads and not weighing

¹⁷¹ Jamilah Khatoon, "Iqbal's Perfect Man," in M. Saeed Shaikh, *Studies in Iqbal's Thought and Art*, Lahore, Bazm-i-Iqbal, 1972, pp. 125-132.

¹⁷² Marghub Siddiqi, "Iqbal's message to Pakistanis: 'Reject all that is alien to spirit of history,'" *The Civil and Military Gazette*, April 21, 1955.

minds, places those who did not know, see, and discuss above those who had knowledge, sight, and discernment.¹⁷³

Muhammad Baqir in his article, "Iqbal, greatest Islamic social planner," appeared in *The Civil and Military Gazette*, has discussed various aspects of his thought. The author argues that Iqbal was the greatest Islamic social planner of his times who had suggested remedies to remove the evils prevailing in the society. He very carefully looked into the causes of the rot that was eating up the roots of the Islamic society. Iqbal sought all his life for a better social order in the existing social system. Out of the evils that had crept into this system the most obvious seemed to him to be the distinction of race, caste, and colour, which Islam claimed to have abolished. This distinction according to him, had led to the establishment of geographical, tribal and feudal barriers between Muslims of different countries as well as between Muslims of the same country.¹⁷⁴

Baqir pleaded that Iqbal also probed into causes that according to him, had led to the deterioration of womanhood. He felt that intrinsically there was nothing wrong with women, but her following the West blindly and probably wrongly, had led her to that sad state. The author maintained that Iqbal was also not satisfied with the formal education that the society was sponsoring. According to him, education that was being imparted to students created confusion to their minds without guidance regarding their future. Iqbal styles the teacher as an 'architect of the soul of man' and advises him to be optimistic about the younger generation, but he exhorts him to make sure that they have a real aim in life, as according to him, the present education, without providing even for bread to the educated is robbing them of their vitality.¹⁷⁵

¹⁷³ M. H. Khan, "Democracy is a system of government in which men are counted, not weighed," *The Civil and Military Gazette*, April 21, 1955. For a brief review of Allama Iqbal's ideas about democracy, see Aalia Sohail Khan, "Iqbal and Democracy," *Iqbaliat*, Vol. 43, No. 2, April 1996, pp. 3-10; Muhammad Munawwar, "Iqbal's idea of democracy," *Iqbal Review*, Vol. XXVII, No. 1, April-June, 1985, pp. 101-118.

¹⁷⁴ Muhammad Baqir, "Iqbal, greatest Islamic social planner," *The Civil and Military Gazette*, April 21, 1955.

¹⁷⁵ *Ibid.*

The writer pointed out that Iqbal also talked about leadership and blamed leaders for their selfish motives and for their indifference to improvement of national conditions. He firmly believed that political leaders were duping their followers irrespective of the latter's loyalty towards them. The author concluded with the regret that even after establishment of Pakistan, the ways of the political leadership had not changed.¹⁷⁶

Zeenat Fida Hassan (1913-1980)¹⁷⁷ in her article "Iqbal's campaign against Muslim pseudo-mysticism" appeared in *The Civil and Military Gazette* had analyzed Iqbal's poetry and its main qualities. She observed that a careful examination of Iqbal's poetry reveals that he writes lucidly and lovingly about all the beauties of nature and he was aptly given the title of the 'interpreter of nature.' There is so much knowledge, wisdom, and philosophy in his verses that volumes could be written on each verse. At the same time, he talks about small and simple things of life in a most human way. The secret of his wide appeal is that he took an intense interest in this work-a-day world of ours. His works are a great source of strength and happiness because they have a unique healing and refreshing effect both on the mind and the spirit.¹⁷⁸

Discussing the philosophy of Iqbal, the writer observed that Iqbal discovered that the various philosophical systems prevalent in the East were responsible for its backwardness and decadence because they preached self-negation and self-abandonment. Instead of exhorting man to face the difficulties of the world bravely these systems encouraged him to run away from responsibilities by renouncing the world or by denouncing the material good in the hope that a hand source reward was awaiting them in the next world. Life came to be regarded as mere phantom and rotting in life seemed worth striving for. These ideas produced a system of pseudo- mysticism in Islam. Iqbal

¹⁷⁶ *Ibid.*

¹⁷⁷ Zeenat Fida Hasan (1913-1980); social worker and wife of Syed Fida Hasan; Pakistan's Ambassador in India; remained President APWA Lahore branch, Minister in Punjab Government and Deputy Minister in West Pakistan Cabinet, 1957.

¹⁷⁸ Zeenat Fida Hassan, "Iqbal's campaign against Muslim pseudo-mysticism," *The Civil and Military Gazette*, April 21, 1955.

courageously challenged the existing ideas by declaring that life is real and not a mere illusion.¹⁷⁹

The author concluded that the magic of Iqbal's poetry could work wonders in breaking the inertia among us and could galvanize us into action. She stressed that our educational system needed to be organized under the healthy inspiration of a new ideology the sole aim of which should be to strengthen the personality and the individuality of our young men and women. The sources of the national culture also had to be revitalized with a view to accelerate the development of our people's creative genius. Until this was done, the author appealed that "let the youth of our country go deriving whatever inspiration they can by reading, reciting or listening to his poetry."¹⁸⁰

Khurshid Alam in his article "The poet's utopia" appeared in *The Times of Karachi* has narrated some of Iqbal's thought as reflected in his famous work *Javid Namah*.¹⁸¹ The author believes that Iqbal was essentially a social philosopher and a thinker. His mind was engaged in understanding and interpreting the policy of Islam. Although the ideas of Iqbal are scattered throughout his works, yet at places they are to be found in more compact form and explain at length what the ideal polity world be like. The author referred to 'God given kingdom, the city of Barkhaya' mentioned in the *Javid Namah* whose citizens are honey-tongued, handsome, good natured and simple. They have conjured nature to such an extent that they derive energy direct from the very source- the sun. Their knowledge and core are dedicated to the service of man, they are devoid of motives. They are unaware either of *Dinar* or of *Dirham* as their economy is moneyless and, without money motive. The peasants of Marghdeen fully enjoy the fruits of their labour and are immune from the exploitation of land lords. There is also no clash of interest even between peasants. Since exploitation and clash of interest are unknown, there is perfect harmony and peace. There is no question of war mongering or any one

¹⁷⁹ *Ibid.* For details of Allama Iqbal's ideas about pseudo-mysticism, see Haq Nawaz, *Iqbal aur Luzat-i-Paikaar*, Lahore, Iqbal Academy, 1984.

¹⁸⁰ *Ibid.*

¹⁸¹ For a versified Urdu translation of *Javid Namah*, see Rafiq Khawar, *Javid Namah: Manzoom Urdu Tarjama*, Lahore, Iqbal Academy, 1977. For an explanation of *Javid Namah*, see Abadullah Qudsi,

earing anything out of killing and destruction. The city has no army, its writers do not thrive on false hood and propaganda.¹⁸²

The author after describing this scenario concludes briefly that it is the vision of Iqbal's utopia. Iqbal had devoted his lifetime to the study of the social problem of man and was fully convinced that Islam had a remedy for all the social ills. Therefore, he lost no opportunity to explain and stress his viewpoint. The author stressed that only if we approach Iqbal with a genuine desire to seek light and guidance, our labour would be amply rewarded, and we would have set sail for the cherished goal of Marghdeen--Iqbal's Pakistan.¹⁸³

Javid Namah is a Persian *mathnavi* of Allama Iqbal, which has the same *bahr* as that of *Mathnavi-i-Rumi*, but it contains some samples of *ghazal*, *tarjee bund* and *tarkeeb bund* also. It has total 1823 *abeeyat* in which 73 verses are either taken from Nasir, Khusro, Rumi, Ghani, Tahira and Ghalib or from Iqbal's other three Persian works *Asrar-i-Khudi*, *Piam-i-Mashriq* and *Zabur-i-Ajam* Iqbal started it in 1929 and it was published in 1932. According to Muhammad Riaz, the style and technique of *Javid Namah* are very striking and its beginning, middle, and end are similarly motivating. The inclusion of verses of other poets has made it more pleasing. Its major portion is a poetic drama and no other book of such kind is written in Persian before and even after it.¹⁸⁴ Another important feature of *Javid Namah* was presence of versified characters in it. More than three dozens characters, which hail from all ages and every part of the world, are present in the book. Besides several imaginary characters have been introduced by the poet to explain his message.¹⁸⁵ Some scholars believe that through *Javid Namah*,

Munajat-i-Javid Namah, Lahore, Iqbal Academy, 1985. Also, see Hafiz Abadullah Farooqi, "Javid Namah," *Iqbal Review*, Vol. 4, No. 2, July 1963, pp. 68-87.

¹⁸² Khurshid Alam, "The Poet's utopia," *The Times of Karachi*, April 21, 1955.

¹⁸³ *Ibid.*

¹⁸⁴ Muhammad Riaz, *Taqdeer-i-Ummam aur Iqbal*, Lahore, Sang-i-Meel, Publications, 1983, pp. 49-53. For a detailed study of Dr. Muhammad Riaz's other writings on Iqbal, see Saeeda Mahtab, "Dr. Muhammad Riaz Bahasiyat Iqbal Shanas," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000.

¹⁸⁵ For an introduction of these characters, see Muhammad Riaz, *Barkat-i-Iqbal*, Lahore, Maqbool Academy, 1982, pp.112-122. Also, see Nacem Ahmed, "Misali Mausharay kay Mukhtalif Model aur Iqbal ka Marghadin," *Iqbaliat*, Vol.36, No.2, July 1995, pp.1-14.

Iqbal has urged to conquer the universe and explore the new fields in science, technology, and cosmology.¹⁸⁶

The Times of Karachi also published a speech delivered by A. Bausani on Iqbal's thought and ideas under the title "Iqbal and the West." The venue of oration was not disclosed but most probably, it was on Iqbal Day at Rome. The discourse was a general analysis of Iqbal's philosophy and its comparison and contrast with the western thought. Bausani pointed out that some of the most prominent characteristics of Iqbal's thought i.e. vitalism, his revaluation of time in front of an abstract and passive eternity etc. could seem to a superficial eye identical with source affirmations of existentialist European philosophers. However, Iqbal's approach, the author pointed out, is religious. His revaluation of the values of existence in front of the older values of substance and essence derives in him from a personal interpretation of the Quran. European existentialism started with Kierkegaard, also on a religious basis, but the spirit of the Gospel soon led even religious existentialists of Europe to misunderstand the value of religious way, which is on the contrary extremely important in Iqbal's religious philosophy. European existentialism is, moreover a reaction against Hegel. Iqbal's existentialism is a reaction against Plato and neo-Platouism.¹⁸⁷ The rediscovery of the values of personality in Europe is deeply laid in Iqbal's *khudi* and is closely bound to *Khuda*.¹⁸⁸

Some other scholars have also analyzed Iqbal's works with an existential approach. A. A. Ansari argues that there is a noticeable resemblance between Iqbal's approach to the predicament of consciousness, human identity, its freedom of choice, death, anguish and dread, the inconsequential nature of pure thought as against the soundness of experiential reality and that of the existentialists of both persuasions- the secular and the religious. Ansari maintains that this likeness becomes even more fascinating because here there is no question of cultural equivalence or of any direct

¹⁸⁶ For details of this novel idea, see Malik Muhammad Azim and Lateef Khan Siddiqi, *Aks-i-Iqbal*, Lahore, Maktabah-i-Meer Library, 1975, pp. 104-118.

¹⁸⁷ For a comparative study of ideas of Plato and Iqbal, see Muazmal Hasan, "Iqbal aur Aflatoon," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

influence. It is still more exhilarating because the universe of Iqbal's poetry is a God oriented cosmos. Likewise, Iqbal shares with the existentialist theorists, the understanding of the insignificance of pure thought. To him it is the actual reality of objects rather than any simple abstract assumption about them that should attract our consideration. Another existentialist feature found in Iqbal's thinking is the sense of freedom that the Ego enjoys in its particular concrete circumstances. For him as for the existentialists of all range of persuasion, existence is prior to essence, and existence alone enjoys a degree of reality.¹⁸⁹

Besides these similarities highlighted by Ansari, we can securely say that Iqbal's existentialism is dissimilar from its European counterparts because of strong Islamic trends found in Iqbal's poetry and due to his Islamic outlook towards life. However, as pointed out by Niaz Irfan no doubt Iqbal has a great deal of similarity with existentialists, yet he is at disagreement with them in many fundamental features. First, existentialism is a thinking of rebellion and as such tends to support negativism and extremism. On the other hand, Iqbal drives his motivation fundamentally and principally from the Quran which gives humankind an optimistic viewpoint. Likewise, Iqbal gives due significance to the idea of evolution, while existentialists almost pay no attention to it. Opposite to Iqbal's ideas resulting from the Islamic commands, existentialists stand for a limitless freedom of the human being. Similarly, Iqbal believes that life is through and through purposive and has precise ends to accomplish which is contradictory to existentialist approach. Existentialists make much of the psychological states of shame, suffering, and hopelessness, leading to a dark view of life. Iqbal on the contrary, is the proponent of the philosophy of hope and ambition.¹⁹⁰

Besides the above-mentioned articles, several other items appeared in the English dailies related with Allama Iqbal. The *Morning News*, Karachi, in its series of articles on 'Struggle for Freedom' published an article entitled "Iqbal's idea of Pakistan"

¹⁸⁸ A Bausani, "Iqbal and the West," *The Times of Karachi*, April 21, 1955.

¹⁸⁹ A. A. Ansari, "An existential approach to Iqbal," in Asloob Ahmad Ansari, ed., *Iqbal: Essays and Studies*, New Delhi, Ghalib Academy, 1978, pp. 121-144.

¹⁹⁰ Niaz Irfan, "Iqbal: Existentialism and Other Articles," Lahore, Iqbal Academy, 1997, pp. 57-66.

on April 23, 1957 dealing with Allama Iqbal's Allahabad Address. The unknown author expressed the view that few thought at that time that Iqbal's foresight would lead to the creation of the independent and sovereign state of Pakistan.¹⁹¹ *The Times of Karachi* published Allama Iqbal's reply to Hussain Ahmed Madani (1879-1957)¹⁹², selected from *Statements and Speeches of Iqbal* under the caption 'Islam and Nationalism'. The paper also published extracts of the Iqbal's address delivered at the annual session of All India Muslim Conference held in 1932; and his speech delivered on budget 1927-28 in the Punjab Legislative Council under the caption of "Sayings of Iqbal."¹⁹³

The children also wrote small articles on Iqbal on eve of Iqbal Day observed in 1955. For instance, Haneef Asghar Ansari from Tando Adam wrote an article on Allama Iqbal entitled 'Poet Iqbal'. He concluded that to Iqbal we owe the concept of Pakistan, which is enough to keep his name alive in history.¹⁹⁴ Another child Amanullah Umerani in his short article on Iqbal observed that we love Iqbal because of his patriotism, because of his inspiring poetry, because he dreamt of Pakistan for us which, thanks to the genius of Quaid-i-Azam, has today turned into a reality.¹⁹⁵

On April 22, 1955 a letter written by one, Mushtaq Elahi appeared in *The Morning News*, Karachi which urged to take vigorous steps to make Iqbal more popular. The writer observed that apart from a few poems being taught here and there to school going population, there is no evidence of any attempt on a nation-wide scale to project Iqbal's message into the nation's conscience. The author regretted that Iqbal Academy should only work to cater to the needs of the scholar. He urged that its scope of work should be widened so that it could take Iqbal's message to not only the schools, colleges

¹⁹¹ "Iqbal's idea of Pakistan," *The Morning News*, Karachi, April 23, 1955.

¹⁹² Hussain Ahmed Madani (1879-1957); a pro-Congress nationalist theologian from Deoband, educated at Deoband, 1892-1899; joined it as teacher; joined Mahmud-ul-Hasan in his pan-Islamic schemes, 1915-16; took part in Silk Letter Conspiracy; arrested, 1916; and interned at Malata by British, 1917-20; returned to Deoband, joined Khilafat and non-cooperation movements; tried at Karachi with Ali Brothers, September 1921, and imprisoned, 1921-23; presided over the fifth and every session from 12th to 19th of Jamiat-ul-Ulama-i-Hind; opposed the partition of the sub-continent; declared his opposition to two-nation theory on which he was challenged by Allama Iqbal who also wrote four couplets in reply. Pubs. *An Open letter to the Muslim League; Naqsh-i-Hayat* (Autobiography).

¹⁹³ "Sayings of Iqbal," *The Times of Karachi*, April 21, 1955.

¹⁹⁴ Haneef Asghar Ansari, "Poet Iqbal," *The Times of Karachi*, April 24, 1955.

¹⁹⁵ Amanullah Umarani, "Poet Iqbal," *The Times of Karachi*, April 24, 1955.

and the homes of the erudite but to every village and hamlet. Steps should be taken to make available to the people in cheap abundance the pictures of the poet to adorn the walls of every home and well got up selections from his works with easy and inspiring commentaries. Subsidized reproductions of selections from Iqbal should be made available to average person if he was to know what Iqbal's message was. Fortnightly or monthly public meetings should be organized in all large towns of the country where the illiterates should be treated to inspiring pieces from the poet's writings. The writer concluded that with a little imagination we could press our national poet into effective service in raising our national morale.¹⁹⁶

Responding to the said letter, one Ghulam Rasul in his letter appeared in *The Morning News*, Karachi on May 2, 1955, maintained that it deserved the serious attention of every admirer of our great poet and thinker. He observed that it was not within the means of the average Pakistani to buy the works of Iqbal nor could he understand his message without its being interpreted to him in simple language. The poet's works in Persian were particularly beyond his understanding. He suggested that if a selection of the great thinker's more popular pieces were brought out separately in attractive print and sold at cheap prices, the effective use of the poet's message could be made in raising the morale of our people. He further recommended that the more difficult works of Iqbal should be brought out with intelligent commentaries in more readable form and sold at attractive prices. He also emphasized that the books so produced should be different from those brought out for the scholar and the student.¹⁹⁷ After the detailed coverage of Iqbal Day activities, items related with Allama Iqbal continued to appear in the English dailies occasionally, which are described below.

On May 8, 1955, *The Times of Karachi* published text of the speech delivered by Hira Lal Chopra on Iqbal Day function at the Pakistan High Commission, Calcutta. In the course of his speech, Chopra observed that the greatest service Iqbal rendered to humankind is his message of action and continuous action. To the youth of

¹⁹⁶ Mushtaq Elahi, "Letter to editor: Make Iqbal more popular," *The Morning News*, Karachi, April 22, 1955.

¹⁹⁷ Ghulam Rasul, "Letter to editor: Make Iqbal more popular," *The Morning News*, Karachi, May 2, 1955.

the country, Iqbal gives a message of living on lawful earnings and for the defence of the community they should confirm themselves to the rough and rugged ways of life. The speaker concluded that Iqbal's message heralds the advent of an era of love, amity, and friendship among all nations of the world and among all human beings everywhere.¹⁹⁸

On May 15, 1955, *The Times of Karachi* published text of the speech delivered by H. C. Mookerjee, Governor of West Bengal on the above mentioned function. Discussing Iqbal's attitude towards life, the Governor observed that Iqbal was deeply conscious of the purpose of life, the destiny of man, the moral and spiritual problems of the world of his time and the historical process behind it. A detailed discussion of Iqbal's view of life would therefore demand reference to the history of civilization and human thought from the time of the Greeks up to modern times.¹⁹⁹

On June 1, *The Civil and Military Gazette* informed that Kazim Ahtada, a student of Islamia College, Karachi and Baydar Malik, a student of Islamia College, Peshawar, had won the first prize in the annual essay competition for the college students held by the Iqbal Academy. Likewise, Minhajuddin Ahmad Kirmani, a student of Government Secondary School No. 1, Karachi had won the first prize in a similar competition for school students held by the Iqbal Academy. The paper further informed that the essays of students participating in both those competitions were examined by Raziuddin Siddiqi, Vice-Chancellor, Peshawar University.²⁰⁰

On July 1, 1955, *The Morning News*, Karachi informed that five new members had been elected to the Council of the Iqbal Academy Pakistan, Karachi in place of the five retiring members. They were Khawaja Abdul Waheed, Sahibzada Jamiluddin, Pioneer Arms, Karachi; Mulla Abdul Majid Dar, Under Secretary, Ministry

¹⁹⁸ "Immortal poet Iqbal," *The Times of Karachi*, May 8, 1955.

¹⁹⁹ "The political world of Iqbal," *The Times of Karachi*, May 15, 1955.

²⁰⁰ "Iqbal Academy essay competition result: 2 [two] students share first prize." *The Civil and Military Gazette*, June 1, 1955.

of Commerce; Mumtaz Hasan, Finance Secretary and M. M. Sharif, Principal, Islamia College, Lahore.²⁰¹

On October 16, 1955, *The Morning News*, Karachi published an article entitled, "Iqbal as his commentator," without giving the name of his author. The author maintained that like an expert baker Iqbal kneads, rolls, shapes and himself provides the decorative icings to his own products with such calculated precision that there is nothing left for his 'literary consumers' than to accept it for granted. His work defies all attempts at post-mortem and does not leave much room for anatomical dissection. The author argued that all this is for the fact that Iqbal, to a considerable degree, is himself the commentator of his own poetry—a feat very seldom performed by birds of the same feather.²⁰²

On December 25, 1955, *The Pakistan Times* published an excellent article of Muhammad Shafi, entitled "Jinnah - Iqbal correspondence" in which he explored the nature of relationship between two giants supplementing his statements from his memory and personal record. He recalled that when Quaid-i-Azam started reorganizing the AIML, the one person who stood by M.A. Jinnah with unswerving devotion and loyalty was the ailing poet-philosopher Allama Muhammad Iqbal. He called upon his old friends and colleagues to rally round Quaid-i-Azam and he appealed to the Muslim youth to understand the implication of the new situation. He discussed with one and all, who came into contact with him the possibilities of the Indian situation. As a result of these efforts the PMSF came into being. The Inter-Collegiate Muslim Brotherhood, a unique cultural organization of Muslim students, came forward to support M.A. Jinnah. Men like Malik Barkat Ali, Ghulam Rasul Khan, Khalifa Sujuddin, Malik Zaman Mahdi Khan, Pir Tajuddin, Murtaza Ahmed Khan Maikash and Ali Muhammad Khadi m lined up behind Iqbal and the PPML was reorganized with Iqbal as its president.²⁰³ The author pointed out that Iqbal, naturally was unable to participate in the day-to-day activities of the

²⁰¹ "New members of Iqbal Academy Council," *The Morning News*, Karachi, July 1, 1955.

²⁰² "Iqbal as his commentator," *The Morning News*, Karachi, October 16, 1955.

Muslim League. He, however, made his fullest contribution to the growth of the Muslim League movement by taking a lively interest in its destinies. He reacted in his typical manner to every situation that developed in the Indian political scene.²⁰⁴

But it was mainly through correspondence, Shafi pointed out, that Allama Iqbal tried to influence the mind of the Quaid-i-Azam regarding the destiny of Indian Muslims. From May 1936 to November 1937 Iqbal wrote to him besides holding a number of personal meetings with him. The correspondence between the two opened on a formal note, one addressing the other as 'Dear Mr. M. A. Jinnah' or 'Dear Sir Muhammad Iqbal'. Nevertheless, as the correspondence progressed and they started sharing each other's confidence, Iqbal addressed the Quaid-i-Azam as 'My Dear Jinnah' and the Quaid-i-Azam addressed Iqbal as 'My Dear Iqbal'.²⁰⁵

The author regretted that it is a great pity that, not realizing the great historical importance of the correspondence between the two savants, their letters were not preserved. He, however, vividly remembered that the letters of the Quaid-i-Azam to Allama Iqbal always contained a responsive note to the letter's suggestions regarding the destiny of the Indian Muslims. He wanted to take his people with him and not to go too fast and leave them far behind. After a careful examination and study of the constitutional problem facing India, Quaid-i-Azam had come to the same conclusion in 1937 as the one arrived at by Allama Iqbal, namely partitioning of the country on

²⁰³ For details of these events, see Ashiq Hussain Batalvi, *Iqbal Kay Akhri Dou Sal*, Lahore, Iqbal Academy, 1978. Also see Muhammad Saddiq Qureshi, *Iqbal Aik Siasatdan*, Jhelum, Qintara Publications, 1977, pp. 97-156.

²⁰⁴ Muhammad Shafi, "Jinnah- Iqbal correspondence," *The Pakistan Times*, December 25, 1955.

²⁰⁵ *Ibid.*, Jinnah-Iqbal Correspondence was first published in April, 1943 under the caption "*Letters of Iqbal to Mr. Jinnah*." For details, see Muhammad Jahangir Alam, "*Iqbal kay Khutoot Jinnah kay Nam: Ashat ki Khani*," *Iqbal Review*, Vol. 20, No. 2, July 1979, pp. 57-67. However, it may be pointed out that besides differences on the issues of separate electorates, Simon Commission and Nehru report, unity of views existed between the Quaid-i-Azam and Allama Iqbal even before thirties. For instance both the leaders held identical views on the issue of separation of Sindh from Bombay; grant of constitutional reforms to NWFP; condemnation of Communal Award; introduction of western type of democracy in India; and support for the Arabs of Palestine. For details, see Ahmad Saeed, "*Iqbal aur Quaid-i-Azam: Aik Mukhtasar Siyasi Jaiyza*", in Muhammad Munawwar, ed., *Maqalat Jashan-i-Iqbal Sadi*, Lahore, Punjab University, 1982, pp. 207-226.

religious, cultural, and linguistic affinities. However, he was reluctant to make a public commitment in this behalf before the appropriate time.²⁰⁶

In fact, during the last six years of his life, Allama Iqbal left no stone unturned to popularize AIML in Punjab. Riaz Hussain has correctly observed that “from 1932 to the last day of life in 1938, Iqbal zealously devoted himself to the organizations of Muslim League as a mass political party in the Punjab.”²⁰⁷ Despite the ill health, he took active interest in re-organization of the AIML in Punjab. Jahangir Alam’s research discloses that up till November 1937, thirty-four branches of Muslim League were established in different cities of Punjab.²⁰⁸ Jahangir also points out that Allama Iqbal requested Quaid-i-Azam to hold annual session of the AIML annual session in Punjab to create a new political revival among the Muslims of Punjab. Although no such session could be held during the lifetime of Iqbal, but in March 1940, historic 27th annual session of the AIML was held at Lahore passing famous Pakistan Resolution, which in turn led to the creation of Pakistan.²⁰⁹

Moreover, the contents of Iqbal’s letters addressed to Quaid-i-Azam greatly influenced latter’s thinking about Muslim politics and in view of Manzoor H. Khatana, “in the final analysis, he had to do exactly as Iqbal’s had demanded, that is, to re-organize the League from bottom up and then seek a separate homeland for Indian Muslims.”²¹⁰ Above all, one of the major services of Allama Iqbal was to challenge the menace of provincialism being propagated by the Unionist Party in Punjab.²¹¹

²⁰⁶ *Ibid.*

²⁰⁷ Riaz Hussain, *The Politics of Iqbal: A Study of His Political Thoughts and Action*, Lahore, Islamic Book Service, 1977, p.93. For details, see Rashid Malik, “*Allama Iqbal ki Muslim League Say Wabastagi*,” Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1990; and Khadijah Yasmeen Malik, “*Iqbal aur Simon Commission*,” Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1992. For study of Allama Iqbal’s contribution in strengthening two-nation theory, see Irshad Ahmad Shakar, “*Iqbal aur Duo Qumi Nazria: Matawan Iqbal ki Rushni Main*,” Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1990.

²⁰⁸ Muhammad Jahangir Alam, “*Allama Iqbal aur Punjab Main Muslim League ki Tanzeem*,” in Muhammad Jahangir Alam, *Iqbal Sanashi aur Karwan*, Lahore, Bazm-i-Iqbal, 1992, pp. 111-112.

²⁰⁹ *Ibid.*

²¹⁰ Manzoor H. Khatana, *Iqbal and Foundations of Pakistani Nationalism: 1857-1947*, Lahore, Book Traders, 1992, p.281.

²¹¹ For details, see Muhammad Iqbal, “*Iqbal aur Unionist Party Punjab*,” Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999.

The first available news related with Allama Iqbal appeared on February 15, 1956, in *The Pakistan Times* when while publishing a photograph of Said Nafisy, the well-known Iranian scholar, the paper stated that he was expected to arrive in Pakistan at the invitation of Iqbal Academy on February 23.¹

In its issue of March 19, 1956, *The Pakistan Times* informed that the Sialkot Municipality arranged an 'Iqbal Majlis' in memory of Iqbal in Islamia High School with Shaikh Manzoor Elahi, Deputy Commissioner, in chair. Literary persons of the town read papers on life of the great poet. The Majlis was ` which a number of well-known poets of the country recited their poems.²

The Pakistan Times in its issue of April 6, 1956, informed that a meeting of the Central Iqbal Committee was held in Lahore at the residence of Shorash Kashmiri under the chairmanship of Raja Hasan Akhtar. The programme for the Iqbal Day celebrations included *Khtam-i-Quran*, wreath laying at the *mazar* of Allama Iqbal and a public meeting in the University Hall.³ On April 17, 1956, an advertisement issued by the Central Iqbal Committee appeared in *The Pakistan Times* which gave the details of the Iqbal Day programme arranged by the Committee to be observed at Lahore on April 21, 1956.⁴

In 1956, since the proclamation of the Islamic Republic of Pakistan- an idea first visualized by Iqbal- this was the first Iqbal Day being observed on a countrywide scale. As usual, the English newspapers gave coverage of Iqbal Day celebrations held in various parts of the country, which are, examined the following pages.

¹ "Prof. Said Nafisy...", *The Pakistan Times*, February 15, 1956.

² "Iqbal Majlis in Sialkot: *Mushaira* also held," *The Pakistan Times*, March 19, 1956.

³ "Iqbal Day programme," *The Pakistan Times*, April 6, 1956.

The Pakistan Times, Dawn, The Khyber Mail, The Morning News, Dacca, The Times of Karachi, The Morning News, Karachi and The Civil and Military Gazette reported that Iqbal Day marking the 18th death anniversary of Allama Iqbal was celebrated in Lahore with due solemnity. The Lahore newspapers brought out special Iqbal Day supplements. In the morning, *Khtam-i-Quran* was held at the *mazar* of Allama Iqbal in which more than two hundred persons participated. After *Quran Khawani*, wreaths were placed at the *mazar* by men of the Lahore Garrison, representatives of the Lahore Corporation, Central Iqbal Committee, and Majlis-i-Iqbal of the Government College, Lahore.⁵

Later glowing tributes were paid to Iqbal at a meeting held under the auspices of the Central Iqbal Committee, at the University Hall with the West Pakistan Governor, Mian Mushtaq Ahmed Gurmani in chair. Among those who addressed the meeting were Agha Shorish Kashmiri, Salahuddin, Muhammad Baqar and Ashfaq Ali Khan.⁶

Addressing the meeting, Mushtaq Ahmed Gurmani said that the services of the national poet could not be forgotten as he infused the idea of establishing an Islamic state among the people. He said that the main object of celebrating the Iqbal Day should be to popularize his message all over the world. He told the meeting that the free Pakistan envisaged by Iqbal did not foresee the mere acquisition of power by the Muslims but it was to found a nation, which should serve as the repositioning of all that is good in democracy. It was meant to enlarge and widen the field of individual and

⁴ "Under auspices...." *The Pakistan Times*, April 17, 1956. "Under auspices...." *The Pakistan Times*, April 17, 1956.

⁵ "Iqbal Day [an advertisement issued by the Central Iqbal Committee]," *The Pakistan Times*, April 20, 1956; "Iqbal Day programme for Lahore," *Dawn*, April 21, 1956; "Iqbal Day," *The Khyber Mail*, April 21, 1956; "Iqbal Day programme," *The Civil and Military Gazette*, April 21, 1956; "Iqbal Day today: Lahore programme," *The Pakistan Times*, April 21, 1956; "Iqbal's work echo of divine message, Gurmani: Nation wide homage to poet- philosopher," *The Pakistan Times*, April 22, 1956; "Popularize Iqbal's message all over world," *The Morning News*, Dacca, April 22, 1956; "Tributes paid to Iqbal at Lahore meeting," *The Morning News*, Karachi, April 22, 1956; "Glowing tributes paid to Iqbal at Lahore," *Dawn*, April 22, 1956; "Glowing tributes paid to Iqbal," *The Pakistan Observer*, April 22, 1956; "Lahore tributes to Iqbal," *The Khyber Mail*, April 22, 1956; "Iqbal's services can't be forgotten," *The Times of Karachi*, April 22, 1956; "Gurmani's tribute to Iqbal's memory," *The Civil and Military Gazette*, April 22, 1956.

⁶ *Ibid.*

collective liberty so that man might be enabled to rise to the heights marked for him by the Creator and adorn him with the qualities of strength and greatness.⁷

Gurmani further said that Pakistan was indeed Iqbal's dream but on a way it was the first half of the dream- the second had been provided by the 'unification' of the province of West Pakistan which was the direct result of the Muslim unity of thought . At one stroke, it had done away with geographical, racial, and linguistic boundaries which had separated various parts of West Pakistan and which was a legacy of prolonged period of slavery. He was sure that that experiment would be a success and prove the forerunner of the ultimate ideal of Islamic unity. Concluding, Gurmani stressed that Iqbal knew that even today Islam had the power to reunite the various factions, which was the cause of its disruption, not only in this sub-continent but also in other Muslim countries.⁸

Speaking on the occasion, Agha Shorish Kashmiri suggested the building of a hall in Lahore as a memorial to Allama Iqbal. He also advocated the setting up of an academy where research should be conducted on the works of Iqbal. He appealed to the West Pakistan Government to allot a suitable plot of land for the Iqbal Memorial Hall and contribute funds for the building. Dr. Babashi, the Cultural Attaché to the Egyptian Embassy in Pakistan, addressing the meeting said that Allama Iqbal's works were the common cultural heritage of all the Muslims. Messages from the Italian Ambassador to Pakistan and Said Nafisi were also read.⁹

Salahuddin Ahmed, Ashfaq Ali Khan, and Shams-ud-Din read papers on Iqbal. The correspondent of *The Pakistan Times* observed that the standard of papers read at the meeting was not up to the mark. Iqbal's poems were recited at the meeting by Shakil Badayuni, Shakoor Bedil and Ravish Siddiqi. The West Pakistan Public Relations Department exhibited photo strips on the life of Allama Iqbal in the University Hall¹⁰.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

Commenting on this function, one M.A. Khan in his letter to the editor of *The Pakistan Times*, regretted that in a city of a million-and-a half souls only a paltry five hundred people on a most liberal estimate should turn up to attend the well-published anniversary celebration. He pointed out that about half the audience left shortly after the conclusion of the Governor's address and the remaining indulged in booing and hooting the speakers without any discrimination. The pandemonium continued until the very end despite the repeated emotional appeals of the stage-managers for restraint in the presence of the Governor and other official dignitaries.¹¹

The writer observed that one of the main causes of this fiasco appears to be the low standard of the various papers read on Iqbal, and the confused and boring speeches delivered there. To add to that highly fatiguing fare for the public, the uncalled for interventions of the stage managers with their rhetorical sermons to a tired audience further aggravated the situation. The writer criticized the Central Iqbal Committee, which was perhaps formed solely to observe the poet's death anniversary regularly, some times as an independent public body and some times as an appendix of a government department, according to the politics and convenience of the times.¹²

The author recalled that in the past Iqbal Day was observed in Lahore under the auspices of more than one institutions- a really befitting practice for this great national occasion. It provided ample opportunity for people from various schools of thought and walks of life to speak according to their choice. He argued that the amalgamation of the various agencies under the patronage of the government had unfortunately robbed the occasion of its inherent popular appeal and observed that this thing had not enhanced the prestige of those managing the affairs of the Central Iqbal Committee.¹³

¹¹ M.A. Khan, "Iqbal Day meeting," *The Pakistan Times*, April 28, 1956.

¹² *Ibid.*

¹³ *Ibid.*

According to announcement appeared in *The Civil and Military Gazette* and *Dawn*, the All Pakistan Muslim Women's Conference also planned to observe Iqbal Day by holding a meeting at Women's Club, Lahore in which Khadija Ferozuddin, Begum Mshtaq Ahmad, Begum Ishaq and Begum Bashir Ahmad were to speak on Iqbal's message to the nation.¹⁴

The Lahore correspondent of *Dawn* also informed that the West Pakistan, government was understood to have decided to award another square of land to aged Ali Bakhsh, who was in service of Allama Iqbal for long. The reporter revealed that Ali Bakhsh was given a square of land about three years back for his yeomen services to the national poet. He also narrated that thousands of Iqbal's admirers, who gathered at his grave to offer *fateha* on April 21, profusely garlanded Ali Bakhsh.¹⁵

Raz in his 'Radio Review' appeared in *The Civil and Military Gazette* on April 25, 1956 reviewed the Iqbal Day programmes broadcasted by Radio Pakistan, Lahore. He regretted that this time everything was effete and jejune. It appeared that all was exhausted and the Lahore station had nothing fresh and elegant to offer. He maintained that there was not a single item of programme, which could linger in the memory in theme, treatment, or production and presentation. He regretted that Iqbal Day too sounded to have become routine about which nobody seemed to have had bothered particularly.¹⁶

The reviewer further regretted that our Punjabi Poets had not translated at least some of the poems of Iqbal into Punjabi verse. He stressed that the Radio Pakistan should have suggested that long ago to Sufi Tabassum or Abdul Majid Bhatti or some other bilingual poet to translate a selection of Iqbal's poems into Punjabi. It would have

¹⁴ "Lahore women's Club to observe Iqbal Day," *The Civil and Military Gazette*, April 20, 1956; "Model Town women to observe Iqbal Day," *Dawn*, April 21, 1956.

¹⁵ "More land for late Iqbal's servant," *Dawn*, April 22, 1956.

¹⁶ Raz, "Radio Review," *The Civil and Military Gazette*, April 25, 1956.

been a service to the regional language on the one hand and an advantage to the Radio Pakistan to enrich its *dehati* programme with Iqbal's ideas.¹⁷

The Morning News, Dacca, *Dawn*. *The Morning News*, Karachi and *The Times of Karachi* reported that at Karachi, Iqbal Day was observed by the Iqbal Academy at a meeting which was presided over by well known Iranian scholar Said Nafisy. It was attended by a large gathering including the Central Education Minister, Abdus Sattar, who was also the President of the Academy, the Iranian Ambassador, diplomats, officials, teachers, and students.¹⁸

Mumtaz Hasan, Secretary Ministry of Finance and Vice President of the Academy, introduced the speakers who included Kazi Ghulam Mustafa, Mizanur Rahman and A.S. Nuruddin from East Pakistan; and Academy Director, M. Rafiuddin. He also read out the message of Iskander Mirza (1899-1969)¹⁹, President of the Islamic Republic of Pakistan who said that the "best homage we can pay to Dr. Iqbal is to dedicate ourselves afresh to the spirit of his message, which is in essence the message of the Quaid-i-Azam "Unity. Faith and Discipline". He called Iqbal as one of the rare

¹⁷ *Ibid*. The first Punjabi translation of Iqbal's works was done by Pirzada Fazl Ahmad Farooqi in 1918, which was the translation of *Shikwah* and *Jawab-i-Shikwah*. It was followed by Ahmad Hussain Qiladari and Kazim Ali's translations of same poems in 1963 and 1969 respectively: Abdul Ghafoor Azhar's translation of Persian part of *Arghaman-i-Hijaz* in 1973; Khalil Atish's translation of *Asrar-o-Rumuz* in 1975; Ahmad Hussain Qiladari's translation of *Asrar-i-Khudi* and *Musafir* in 1976; Sharif Kunjahi's translation of *Javid Namah* in 1977; Khalil Atish's translation of ten long poems of Iqbal in 1977; Qiladari's translation of *Gulshan-i-Raz-i-Jadid* and *Bandagi Namah* in 1984, and *Pas Chah Bayad Kard* in 1994 and Aseer Abid's translation of *Bal-i-Jabril* in 1995. However, uptill 1956 there was a vide deficiency of Punjabi translation of Allama Iqbal's works. For further details see, Irshad Fazal Ahmad, "*Tasaneef-i-Iqbal kay Punjabi Tarajim: Tehqeeqi Mutalah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993.

¹⁸ "Iqbal Academy invites Bengali poet," *The Morning News*, Dacca, April 19, 1956; "Elaborate Programme for Iqbal Day," *The Morning News*, Dacca, April 20, 1956; "Iqbal Day today," *Dawn* April 21, 1956; "Iqbal Day today," *The Morning News*, Karachi, April 21, 1956; "Iqbal Day session: He infused new spirit in Islamic world: Prof. Nafisy's tribute," *Dawn*, April 22, 1956; "Dedicate yourself to spirit of Iqbal: Mirza's message on poet's anniversary: Nation-wide homage," *The Morning News*, Karachi, April 22, 1956; "City pays homage to Iqbal," *The Times of Karachi*, April 22, 1956, "Pakistan celebrates Iqbal Day," *Dawn*, April 22, 1956; "President's message on Iqbal Day," *The Times of Karachi*, April 22, 1956; "President's message," *Dawn* April 22, 1956; "Dedicate yourself to spirit of Iqbal: Mirza's message on poet's anniversary," *The Morning News*, Dacca, April 24, 1956.

¹⁹ Iskandar Mirza (1899-1969); civil servant; member Pakistan Legislative Assembly, 1955-56; last Governor-General of Pakistan, 1955-56; and first President of Pakistan, 1956-58.

masterminds whose message inspired dynamic action within the framework of deep spiritual and moral values.²⁰

Said Nafisy, in fluent and flowery Persian which was translated into English by Khawaja Abdul Hamid Irfani (1907-1990)²¹, devoted his address to Iqbal's mysticism which according to him changed the cult of sufism from 'static individualism into a dynamic collectivism.' Nafisy described Iqbal as one of the greatest poets of the symbolic school of poetry who ranked with Rumi, Jami and Hafiz. Iqbal's philosophy of self, he said, was 'extremely fine and subtle' and a 'beautiful poetic concept.' Another great quality of Iqbal, Nafisy observed that his poetry while spotlighting the problems of his age also suggested the remedies.²²

Mizanur Rahman, a former Secretary of East Pakistan Government in his speech debunked the popular misconception in West Pakistan that Iqbal and his poetry were not appreciated in East Pakistan. Rebutting this, Mizanur Rahman said that Iqbal has influenced the Bengali literature to a much greater extent than even known in West Pakistan. He said that it was in 1905 that Iqbal's *Tarrana-i-Milli* was translated into Bengali and it had a great influence on the young minds of Muslim Bengali students. Then in 1927-28, a Bengali journal known as *Gulistan* published Iqbal's poems regularly. Mizanur Rahman also made a strong plea for translating Iqbal's teaching into practice. It would be a great homage to the poet if the people acted upon his teachings.²³

Kavi Ghulam Mustafa, a well known poet from East Pakistan, spoke on Iqbal's conception of an 'Ideal State'. He said that Iqbal conceives of an ideal state in the

²⁰ *Ibid.*

²¹ Khawaja Adul Hameed Irfani (1907-1990); Urdu and Persian poet; writer, educationist, Iqbalist; expert on Iqbal and Rumi; remained Principal of Islamia Cllege, Gujranwala and Government College, Quetta; Press and Cultural Attache in Iran. Pubs. *Iqbal Iranion ki Nazar Main*; *Sharh Zarb-i-Kalim*; *Rumi-i-Asar*; *Iran-i-Saghir*; *Iqbal aur Zarb-i-Kalim*; *Hadith-i-'Ishq'*. For a comprehensive review of services of Irfani in the field of Iqbal studies, see Imanullah, "*Khawaja Abdul Hameed Irfani Bahasiat Iqbal Shanas*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1995.

²² *Ibid.*

²³ *Ibid.* For a detailed study of Iqbal studies in Bengali language, see Lutfur-Rahman Farooqi, "*Bangla Zuban Main Iqbal Shanas*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000. Also see, Wafa Rashdi, "*Iqbal aur Bengal*," *Iqbaliat*, Vol.32, No.2, July, 1991, pp.89-107.

shape of *Millat-i-Islamia* where he thinks all the ills of the modern world will be healed up. Pakistan's mission, Kavi Mustafa urged, would not be fulfilled unless it first united all Muslim countries into an Islamic commonwealth and then establishing one world by inviting the people of the world to come under the horned moon banner.^{23A} A. S. Nurrudin read out a paper on 'the perfect man of Iqbal'. Khawaja Abdul Hamid Irfani made a brief speech on 'Iqbal in Iran.' He said that the glowing tributes and warm love that Iranians poets, scholars, public officials, and writers had shared on Iqbal had no parallel in their history. He said that Iqbal gave a new style to the Persian poetry and the Iranians were proud of it.²⁴

Speaking on the occasion, the Director of the Iqbal Academy announced its plans for the future. He narrated that the Academy had decided to bring out a half-yearly journal, the first issue of which would be out in October. The Academy, he said had published two books and seven more were in the press. Another twenty-one books, he said were written, eight of which were in Bengali. He informed that Jamila Khatoun and A. S. Nuruddin, Fellows of the Academy had completed their research work, which had been submitted to the University of Karachi for their Ph. D degrees. Hosiena Sheikh, another fellow of the Academy, was doing her research on "The idea of superman in Iqbal."²⁵

The Director complained about lack of funds. He said that the Academy was functioning in a single room of 14ft by 12ft. They got grant of Rs. one lac for the Academy building, which he declared too small, as the minimum needed, was Rs. 4 lacs. He maintained that it was again for the lack of funds that the Academy was not able to open its branches at Dacca and Lahore.²⁶ The staff reporter of *The Times of Karachi* in a supplement report informed that the two books published by the Iqbal Academy during the last two years of its active existence, were '*Iqbaliyat Ka Tanqidi Jaiza*' by Kazi

^{23A} *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ *Ibid.*

Ahmad Mian Akhtar and an Arabic translation of *Asrar-o-Rumuz* by Abdul Wahab Azzam.²⁷

The Times of Karachi and *Dawn* also informed that Muhammad Sharif, *charge d' affairs*, Embassy of the Republic of Indonesia in a message issued on the occasion of the Iqbal Day celebrations expressed his happiness to see the realization of Iqbal's struggle, namely the proclamation of the Islamic Republic of Pakistan on March 23, 1956.²⁸

As usual, the Radio Pakistan, Karachi also broadcasted special Iqbal Day programmes. They included, as reported by *Dawn* and *The Times of Karachi* a feature programme, '*Markaz-i-Islam se Iqbal ki wabastagi*,' '*Khutoot-i-Iqbal*' an Urdu talk by Mumtaz Hasan; '*Baya Ba Majlis-i-Iqbal*,' a symposium with Khawaja Abdul Wahid, Captain Abdul Wahid and Mumtaz Hasan; '*Digar Danae Raz Ayad ki Naayad*,' a musical feature by Aslam Furrukhi, and eye witness account of Iqbal Day celebrations at Karachi.²⁹

The Times of Karachi informed that on April 22, Said Nafisy, the celebrated scholar of Iran, was entertained at a dinner party by the Iqbal Academy. Amongst those who attended the dinner was the Iranian Ambassador in Pakistan, Abdul Qadir (1903-79)³⁰, Governor of the State Bank, Mumtaz Hasan and other leading literary figures.³¹ It may be pointed out that before his arrival in Karachi, Said Nafisy was also presented with a welcome address at Multan on April 17 by Taj Muhammad Khan, President Oriental Society of Government Emerson College, Multan.³²

²⁷ "Iqbal Academy's work", *The Times of Karachi*, April 22, 1956.

²⁸ "Iqbal: An Indonesian's appraisal," *The Times of Karachi*, April 21, 1956; "Jakarta envoy's tribute to Iqbal," *Dawn*, April 21, 1956.

²⁹ "Radio Pakistan's special programme on Iqbal Day," *Dawn*, April 21, 1956; "Iqbal Day on air," *The Times of Karachi*, April 21, 1956.

³⁰ Abdul Qadir (1903-79); renowned economist; remained Governor State Bank of Pakistan; Secretary Finance, and Federal Finance Secretary in 1962.

³¹ "Iqbal Academy fetes Dr. Nafisy," *The Times of Karachi*, April 23, 1956.

³² For details, see "Iran scholar's tributes to Iqbal," *The Khyber Mail*, April 18, 1956; "Prof. Nafisy prays for better Iran-Pakistan ties," *The Civil and Military Gazette*, April 20, 1956.

Besides Lahore and Karachi, Iqbal Day was also celebrated in rest of the West Pakistan *The Times of Karachi* and *The Morning News*, Karachi stated that in Hyderabad, under the auspices of Hyderabad Markaz-i-Adab, an Iqbal Day meeting was held. Speaking on the occasion, Qazi Muhammad Akbar (1910-1979),³³ a former Sind Minister, said that Iqbal was not the poet of the East as he was known, but his message held equally good in the western world, if they could understand Iqbal's philosophy. He pointed out that Iqbal had created a sense of realization and spirit of self-determination among the Muslims of the Indo-Pakistan sub-continent. The meeting was also attended by Agha Taj Muhammad (1904-1959)³⁴, Registrar Sind University and Ibrahim Khalil (1900-1982)³⁵, a well-known Urdu and Sindhi poet.³⁶ According to reports, the University of Sind, Hyderabad had also prepared an elaborate programme for the death anniversary of Allama Iqbal.³⁷

The Pakistan Times, *The Morning News*, Karachi, and *The Times of Karachi* reported that at Baghdad-ul-Jadid, Bahawalpur, Iqbal Day was observed at the S.E. College Hall under the auspices of the All Pakistan Youth Movement, Bahawalpur Division with Syed Hashim Raza, Commissioner Bahawalpur Division in the chair. In his presidential address, Syed Hashim observed that Iqbal was a symbol of political awakening among the Muslims of the sub-continent, which at last materialized in the form of Pakistan because of the struggle waged by Quaid-i-Azam. Shabbir Bukhari, Captain Ghulam Muhammad and Muhammad Ahmed also addressed the gathering.³⁸

³³ Qazi Muhammad Akbar (1910-1979); politician, diplomat, journalist, worker of Pakistan movement; Vice President, Sindh Municipality, 1931, 1935; joined the AIML, 1935; *Salar*, National Guards, Hyderabad District, 1940, member, Sindh Legislative Assembly, 1946, 1952; editor, weekly *Sindh Observer*; daily *Sindh News*; Minister for Education, Sindh, 1955; Pakistan envoy to Portugal.

³⁴ Agha Taj Muhammad Khan (1904-1959); writer, poet, researcher of Urdu and Sindhi languages. Pubs. *Aaks-i-Latif*; *Dihati Geet*; *Hussain aur Islam*; *Thattah ki Sair*; *Sindh Kay Rasm-o-Riwaj*.

³⁵ Sheikh Muhammad Ibrahim Khalil (1900-1982); poet, writer, researcher, short story writer, psychiatrist; head, Sir Kaoosjee Institute of Psychology, 1941-58; Professor Dow Medical College, Karachi; Liaquat Medical College, Hyderabad. Pubs. *Adhkar Shah Abdul Latif Bhitai*; *Iqbal-Hayat-o-Afkar*; *Sindh Main Qaumi Shairi*; *Kuliat-i-Khalil*; *Intikhab-i-Khalil*.

³⁶ "Tributes to Iqbal: Hyderabad," *The Times of Karachi*, April 23, 1956; "Universal appeal," *The Morning News*, Karachi, April 23, 1956.

³⁷ *Ibid*.

At Sialkot a number of meetings were held to commemorate the Iqbal Day. *Dawn* and *The Times of Karachi* reported that Hakim Muhammad Hasan Qarshi, an old friend and close associate of the poet presided over a well attended meeting organized by the Bazm-i-Urdu. Hakim Qarshi during the course of a paper read on the life and works of the great poet, made a fervent appeal to the youth of the country to understand his message and contribute to the progress, prosperity and solidarity of the state in that light.³⁹

The Pakistan Times informed that at Gujrat a big function was arranged under the auspices of the Gujrat branch of Anjuman-i-Azad Khayal Musannifin where papers were read on the life and works of Allama Iqbal. The meeting was followed by a 'mushaira' in which Arsh Siddiqui (1927-1997)⁴⁰, Nazish Kashmiri (1926-1999)⁴¹, Mumtaz, Iftikhar Ahmad, Begum Surayia Salim and N. H. Aziz recited.⁴² According to *The Pakistan Times* and *The Times of Karachi* at Lyallpur the Cultural Association arranged a literary meeting in the District Board Hall which was presided over by Mir Abdul Qayyum, M. L. A. Many papers and poems were read which paid tributes to the national poet.⁴³

At Muzaffarabad, the Azad Kashmir President, Col. Sher Ahmad Khan (1902-1972)⁴⁴, issued a statement on the celebration of the Iqbal Day, which appeared in

³⁸ "Iqbal Day in Bahawalpur," *The Pakistan Times*, April 23, 1956; "Symbol of awakening: Tributes to national poet," *The Morning News*, Karachi, April 23, 1956; "Tributes to Iqbal: At home," *The Times of Karachi*, April 23, 1956.

³⁹ "Glorious tributes paid to Iqbal in Sialkot and Dacca," *Dawn*, April 23, 1956; "Tributes to Iqbal: At home," *The Times of Karachi*, April 23, 1956.

⁴⁰ Irshadur Rahman (Arish Siddiqi) (1927-1997); poet, critic, educationist, short story writer; founder, Urdu Academy Multan; Principal, Multan Post Graduate College, 1975-78; Registrar/Chairman English Department Bahauddin Zakria University, Multan, 1978-90. Pubs. *Bahir Kafan say Pa'um*; *Didah-i-Ya'qub*; *Muhabbat Lafz Tha Maira*; *Har Muj-i-Hama Taiz*; *Takwiat*; *Mahakamet*; *Kali Rat Day Ghangharu*.

⁴¹ Muhammad Sadiq (Nazish Kashmiri) (1926-1999); poet, writer, journalist, columnist, expert of Urdu/English languages; editor, weekly *Yadgar*, Lahore; Secretary, Anjuman Taraqi Pasand Musannifeen, Lahore. Pubs. *Punjab Day Luk Ghiat*; *Sadhran*; *Gian Dhian*; *Gird-u-Paish*.

⁴² "... Nation wide homage to poet-philosopher: Gujrat," *The Pakistan Times*, April 22, 1956. Besides Lahore and Sialkot, Iqbal was perhaps most closely related with Gujrat. For details, see Muhammad Munir Ahmad Salach, *Iqbal aur Gujrat*, Gujrat, Salach Publications, 1998.

⁴³ *Ibid.*, "[Iqbal Day] In Lyallpur", *The Times of Karachi*, April 22, 1956.

⁴⁴ Sher Ahmad Khan (1902-1972); prominent leader of Kashmir liberation movement; Minister Azad Kashmiri Government, 1949; also remained President Azad Jammu & Kashmir Government.

The Civil and Military Gazette and *The Pakistan Times*. In it, he exhorted the people to celebrate the day with a spirit of devotion to the message of Iqbal in which he visualizes a new order for the material and spiritual advancement of humanity. The President recalled that Iqbal was in the vanguard of the Kashmir liberation movement. In fact, his ideas were responsible for rousing the people of Kashmir to cast off their shackles of bondage.⁴⁵

At Peshawar, glowing tributes were paid to Allama Iqbal at a meeting held to observe his death anniversary. According to reports appeared in *The Khyber Mail*, *Dawn*, *The Times of Karachi* and *The Morning News*, Dacca lectures were delivered, papers read and poems recited on the life, works, and mission of the great poet. Musarrat Husain Zuberi (1911-1987)⁴⁶, Commissioner, Peshawar Division, in his presidential speech praised Allama Iqbal for his mission, dynamic poetry and his scientific approach to Islam. He observed that the time had come when unbiased estimate of the personality of the great poet should be attempted. He further said that Allama Iqbal was a great man in the real sense as his works contained practical solutions to many problems not only of the Muslims but also of the humanity in general. Prominent among others who took part in the meeting were Mir Waliullah (1887-1964)⁴⁷, Mazhar Ali (d.1971)⁴⁸ and Munawar Gilani.⁴⁹

The death anniversary of Allama Iqbal was commemorated on April 21 all over Quetta and Kalat Division. *The Pakistan Times*, *Dawn* and *The Morning News*,

⁴⁵ "Col. Sher's tribute to Iqbal," *The Civil and Military Gazette*, April 22, 1956; "Iqbal Day celebrations: Col. Sher's message," *The Pakistan Times*, April 23, 1956.

⁴⁶ Mussarat Hussain Zuberi (1911-1987); civil servant, writer, remained Commissioner, Karachi; Federal Secretary, Secretary General RCD; first Chairman of OGDCL; Publs. *Hazrat Ibrahim Alia Salam; Voyage through History*.

⁴⁷ Mir Waliullah Abboatabadi (1887-1964); Urdu poet, writer, researcher, lawyer; expert of Urdu, Persian, Hindi and Hindko languages; President, Abboatabad Bar Association, 1922-54; first Principal of Peshawar Law College. Publs. *Khulq-i-Azim; Lisan-al-Ghaib* (4 Vols); *Gulbang; Badah-i-Nab, Kas ul Krim; Namakdan-i-Fasahat; Mah-o-Perveen*.

⁴⁸ Mazhar Ali Khan (d.1971); researcher, theologian, writer and educationist, Prof. of English language and literature, Usmania University, 1943-47; Director Academics, Kakul Academy, 1948-55; Chairman, Department of English and Modern Languages; 1955-71.

⁴⁹ "Peshawar celebration of Iqbal Day," *The Khyber Mail*, "At Peshawar," *Dawn* April 23, 1956; "Peshawar homage to Iqbal," *The Morning News*, Karachi, April 23, 1956; "Tribute to Iqbal: At home,

Karachi informed that the all government offices and educational institutions remained closed as a mark of respect to the memory of the poet. A public meeting was held in the local Government College, Quetta that was presided over by the Divisional Commissioner. Speakers and poets paid homage to Iqbal. Similar meetings were also held in other educational institutions of Quetta and Kalat.⁵⁰

The Pakistan Observer, The Morning News, Karachi, The Pakistan Times, Dawn, The Morning News, Dacca and The Times of Karachi reported that at Dacca, the death anniversary of Allama Iqbal was observed by several literary organizations. The Iqbal Hall Union at a meeting attended by renowned literary figures paid warm tributes to the memory of the poet. Paying homage to the poet, G. C. Dev said that Dr. Iqbal's ideal was not nationalism but internationalism based on love of humanity for the establishment of world peace. Mahfuzul Huq observed that the central theme of Iqbal's philosophy was to develop 'self' for the welfare of the society and that development of personality, he added, required courage and character as its basis.⁵¹ The Mukul Fouj (a student social organization) also observed Iqbal Day at Dacca. Students assembled in the Parade Ground at Motijheel where speakers threw light over Iqbal's life and paid glowing tributes to the poet of the East. Many of his poems were also recited. The death anniversary was also observed in the office of the Urdu daily *Pasban*.⁵²

The Iqbal Day celebrations in the East Pakistan were at their lowest ebb in 1956. Commenting on it, *The Morning News, Dacca*, while informing that comprehensive Iqbal Day programmes had been chalked out by literary organizations in

Peshawar," *The Times of Karachi*, April 23, 1956; "Peshawar observes Iqbal Day," *The Morning News, Dacca*, April 24, 1956.

⁵⁰ "... Nation-wide homage to poet-philosopher, Quetta," *The Pakistan Times*, April 22, 1956; "... nation-wide homage: Quetta," *The Morning News, Karachi*, April 22, 1956; "Quetta," *Dawn*, April 23, 1956.

⁵¹ "Iqbal Day observed," *The Pakistan Observer*, April 22, 1956; "... Nation-wide homage: Dacca," *The Morning News, Karachi*, April 22, 1956; "Nation-wide homage to poet-philosopher, Dacca," *The Pakistan Times*, April 22, 1956; "Mukul Fouj celebrates 'Iqbal Day'," *The Morning News, Dacca*, April 23, 1956; "Glorious tributes paid to Iqbal in Sialkot and Dacca", *Dawn*, April 23, 1956; "Tributes to Iqbal: At home, Dacca," *The Times of Karachi*, April 23, 1956.

⁵² *Ibid.*

every prominent town in West Pakistan. In East Pakistan the only programme for the occasion was special broadcast from Radio Pakistan, Dacca.⁵³

Like previous years, Iqbal Day was celebrated in different cities of the world, which was properly covered by all major English dailies. *Dawn*, *The Times of Karachi*, *The Pakistan Observer* and *The Morning News*, Dacca, reported that the Pakistan High Commission in Calcutta commemorated the 18th death anniversary of Allama Iqbal by holding a literary function under the presidentship of H. C. Mookerjee, Governor of West Bengal. Among the guests who attended the function were members of the Consular Corps, high officials of the local government, poets, litterateurs, journalists, and prominent citizens.⁵⁴

The function commenced with recitations from Iqbal's works and was followed by the speeches of different scholars reviewing the life and works of the poet. Paying glowing tributes to Allama Iqbal, Hiralal Chopra observed that to label Iqbal, as a Muslim poet was the height of injustice. He was a good Muslim as Milton was a good Christian and Kalidas a good Hindu. However, as a poet he belonged to the whole humanity like the other great poets of the world.⁵⁵

A. H. A. Baqi, ex-Vice Principal of the Central Calcutta College, paid a tribute to the poet by saying that Iqbal was the controller of the switchboard of human emotions, thought, and conducts. He said Iqbal was interested in man's place and position, promise and potency and fate and destiny.⁵⁶ Reviewing the works of the poet from the chair, H. C. Mookerjee observed that the complexity of Iqbal's genius was bewildering. He was an artist of outstanding ability and consummate skill and his

⁵³ "Iqbal death anniversary today," *The Morning News*, Dacca, April 21, 1956.

⁵⁴ "Observance of Iqbal Day abroad: Bharat," *Dawn*, April 23, 1956; "Tributes to Iqbal: Abroad," *The Times of Karachi*, April 23, 1956; "Iqbal Day abroad: Calcutta," *The Pakistan Observer*, April 24, 1956; "Pakistan Mission in Calcutta celebrates Iqbal Day," *The Morning News*, Dacca, April 25, 1956.

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

versatile genius roamed freely and majestically in the realms of poetry, prose, philosophy, law, and statecraft adding luster to each domain by his masterful columns.⁵⁷

The Pakistan Times, The Morning News, Karachi, The Times of Karachi, and *The Morning News, Dacca* reported that glowing tributes to Iqbal's genius were paid at a largely attended *mushaira* that was held to celebrate the Iqbal Day at the office of the Pakistan Deputy High Commissioner, Jallandar. About fifty poets from India and Pakistan participated. The gathering comprising over two thousand people indicated the respect that Iqbal enjoyed among the people in India in general and in the East Punjab in particular.⁵⁸

Abdur Rahman, Deputy High Commissioner of Pakistan, who presided over the function, said that Iqbal's poetry was not only written in beautiful language, but also gave a philosophy that provided food for thought. Later, Gurbachan Singh Talib after paying tribute to the poet-philosopher, said that Iqbal put the Punjab on the literary scene and that he belonged to people on both sides of the border. Chand Narain Chand, until recently Deputy Commissioner, Simla and a very distinguished pupil of Iqbal, recited his own poems in praise of Iqbal. Among the poets who participated in the '*mushaira*' were Sufi Tabassum, Qaiyum Nazar (1914-1989)⁵⁹, Yusuf Zafur and Qateel Shifai from Pakistan, and Josh Malsiani and Mela Ram Wafa from India.⁶⁰

The Pakistan Times, The Khyber Mail, The Times of Karachi and *The Morning News, Karachi* informed that at Delhi, Iqbal Day was celebrated on April 27, to enable Pakistani poets to participate in '*mushaira*'. The programme included a

⁵⁷ *Ibid.*

⁵⁸ "Iqbal Day celebrated in Jallandar," *The Pakistan Times*, April 24, 1956; "[Iqbal Day] in Jallandar," *The Morning News, Karachi*, April 24, 1956; "Homage to the poet: Iqbal Day in Cairo," *The Times of Karachi*, April 24, 1956; "Iqbal Day in Jallandar," *The Morning News, Dacca*, April 25, 1956; "Iqbal Day in Jallandar," *The Times of Karachi*, April 25, 1956.

⁵⁹ Abdul Qaiyum (Qaiyum Nazar) (1914-1989); poet, critic, dramatist; first General Secretary of Halqa Arbab-i-Zouq, Lahore; lecturer, Government College, Lahore; Resident Director, Pakistan National Centre, Lahore. Director Pakistan Arts Council; Chairman, Department of Punjabi, Punjab University, Lahore; Pubs. *Qalb-o-Nazar kay Faslay; Qindil; Zindah Hay Lahore; Pawan Jhakolay; Ghass ki Pattian; Phul hi Phul; Urdu Nathr Unuiswian Sadi Main; Sawirah; Ham Safar; Wasukht Amanat.*

⁶⁰ *Ibid.*

symposium during the day in which, K. G. Sayyadain, Dr. Faridani and Prof. Faruqi read papers on Iqbal and his poetry and philosophy. Sayyadain's paper on Iqbal's humanism and universalism was specially appreciated.⁶¹

Later a very well attended *mushairas*, participated by leading Indian and Pakistani poets was held which was presided over by India's Food Minister, Ajit Prasad Jain, and inaugurated by Indian Vice President, Dr. S. Radhakrishnan who observed that Iqbal's poetry set before the world a classless social order without distinction of rich and poor and high and low. Fiaz, Zohra Negah and Syed Muhammad Jafari drew not only prolonged applause from the audience but also repeated requests to recite again.⁶²

In Colombo, Iqbal Day celebrations as reported by *Dawn*, *The Pakistan Observer* and *The Times of Karachi* started with *Quran Khawani* and *Fatiha Khawani* held in Memon Mosque. Ceylon Radio devoted one hour special broadcast to the memory of Allama Iqbal which included a talk in English by E. H. Enwar, Second Secretary, Pakistan High Commissioner; a talk in Sinhalese by M. M. Uwais of the University of Ceylon and a special feature in Tamil. English and other language dailies published special articles. Iqbal Society of Zahira College of Colombo brought out a publication containing Tamil translation of Iqbal's *Shikwah* and *Jawab-i-Shikwah*. One thousand copies of that booklet were distributed in various institutions.⁶³

The Khyber Mail revealed that The Iraqi Press paid tributes to Iqbal's memory by publishing articles on his life and philosophy on occasion of Iqbal Day. The Pakistan's *charge d' affaires*, speaking on Radio Baghdad commended Iqbal's services for the cause of Islam and humanity at large and described him as the architect of

⁶¹ "Iqbal Day *mushaira* in Delhi on April 27, Radhakrishnan to inaugurate," *The Pakistan Times*, April 26, 1956; "Iqbal Day *mushaira* in Delhi," *The Khyber Mail*, April 26, 1956; "Iqbal Day *mushaira* in Delhi today," *The Times of Karachi*, April 27, 1956; "Iqbal Day *mushaira* in Delhi on April 27," *The Morning News*, Karachi, April 27, 1956; "*Mushaira* at Iqbal Day in Delhi: Faiz and other Pakistani poets attend," *The Times of Karachi*, April 29, 1956; "Iqbal: A poet of humanity: Death anniversary observed in Delhi," *The Pakistan Times*, April 29, 1956.

⁶² *Ibid.*

⁶³ "Observance of Iqbal Day abroad, Ceylon," *Dawn*, April 23, 1956; "Iqbal Day abroad: Ceylon," *The Pakistan Observer*, April 24, 1956; "Tributes to Iqbal: Abroad," *The Times of Karachi*, April 23, 1956.

Pakistan.⁶⁴ In Istanbul, the Turco-Pakistan Cultural Association organized an elaborate programme on Iqbal Day. A largely attended meeting was opened by Prof. Fahriz of Istanbul University who called Allama Iqbal as one of the greatest poets of the Islamic world. Speaking next, the President of the Association, Faik Turkmen, described at length the philosophical aspects of Iqbal's works. He stressed Iqbal's admiration for Rumi and underlined his influence on him.⁶⁵

Another professor of the Istanbul University, Abdul Kadir Karhan, in a thought provoking address explained the message contained in the works of the poet. He said that Iqbal belonged to the East and his greatest contribution was that he taught the easterners self-confidence. Later the well-known poet, Bebchet Kemal Chaglar read out his own translation of Iqbal's poems on Rumi.⁶⁶ The Turkish press and radio also gave full coverage to the event. Many newspapers came out with articles on the works and life of the poet of East. The Ankara Radio broadcasted speeches by eminent scholars on Iqbal.⁶⁷

The Times of Karachi, *The Morning News*, Karachi and *The Morning News*, Dacca stated that while addressing a gathering of five thousand at the Cairo University Auditorium on the occasion of Iqbal Day, Tafazzal Ali, Pakistan's Ambassador in Cairo spoke about the philosophy of Iqbal. Those present included members of the diplomatic corps, writers, journalists, university professors, and students. The University Auditorium, which was the biggest hall in the city, was packed to capacity. Later in the evening, broadcasting from Radio Cairo, Pakistan Counselor, Dr. V. A. Hamadani stressed that Iqbal's message was really meant for the whole of mankind. Its appeal is universal and it is addressed to every seeker of truth.⁶⁸

⁶⁴ *Ibid.* "Mid East celebrates Iqbal Day," *The Khyber Mail*, April 24, 1956.

⁶⁵ *Ibid.*

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*

⁶⁸ "Homage to the poet: Iqbal Day in Cairo," *The Times of Karachi*, April 24, 1956; "Iqbal Day in Cairo," *The Morning News*, Karachi, April 24, 1956; "[Iqbal Day] in Cairo," *The Morning News*, Dacca, April 25, 1956.

At Nairobi, Iqbal Day was celebrated under the auspices of the Pakistan Commission, at the Manladad Nursery School as per reports appeared in *The Morning News*, Karachi, *Dawn* and *The Times of Karachi*. More than 300 persons including members of the diplomatic corps and the elite of the town attended the meeting. Students from different schools took part in the programme and spoke on the life and works of Allama Iqbal. S. A. Afzal, the Pakistan High Commissioner awarded prizes to the students.⁶⁹

The Morning News, Karachi and *The Times of Karachi* informed that at Stockholm Iqbal Day was celebrated with great enthusiasm under the auspices of the Pakistan Sweden Friendship Society and the Oriental Society. The meeting was presided over by Dr. Gustar Munthe a well known man of letters and the Vice President of the Sweden Pakistan Friendship Society. A large number of persons from all lifestyles including diplomats attended the function that was given good coverage by the Swedish press.⁷⁰

The Pakistan Observer and *Dawn* revealed that in Netherlands, Iqbal Day was celebrated by the Netherlands- England Society in Maastricht (S. Holland) with Rana Liaquat Ali Khan, Pakistan's Ambassador to the Netherlands in chair. In her presidential speech, Rana Liaquat observed that Iqbal's stirring message was finding an increasingly wide response among people every where. She thanked the organizers and the audience for their keen interest and paid glowing tributes to the national philosopher-poet for his inspiring and dynamic message of personality development that was getting universal appreciation in the West.⁷¹

The Morning News, Karachi, and *The Morning News*, Dacca communicated that at London, The Iqbal Society jointly with the Royal India, Pakistan,

⁶⁹ "Iqbal Day at Nairobi," *The Morning News*, Karachi, April 25, 1956; "Iqbal Day observed in Nairobi," *Dawn*, April 25, 1956; "Iqbal Day celebrated in Nairobi," *The Times of Karachi*, April 27, 1956.

⁷⁰ "[Iqbal Day] in Stockholm," *The Morning News*, Karachi, April 24, 1956; "Homage to the poet: [Iqbal Day in] Stockholm," *The Times of Karachi*, April 24, 1956.

Ceylon Society, and the Pakistan Students Federation in the UK commemorated the death anniversary of Allama Iqbal at the Islamic Culture Centre, London with Pakistan's High Commissioner in the UK, M. Ikramullah in chair.⁷² The guest speakers of the evening included M. Samy Abdoul Fatouh, the Egyptian Ambassador who spoke on Iqbal's life and works, A.D. Azhar, Financial Adviser to the Pakistan Mission, London, and Ashiq Hussain Batalvi. Those present included the Ambassadors of Turkey, Iraq, Syria, Afghanistan, Burma, Philippines and a large number of English, Pakistani and Indian guests. After the meeting, a *mushaira* under the chairmanship of A.D. Azhar was held in which well known Urdu poets in London participated.⁷³

The Pakistan Times, Dawn, The Times of Karachi and The Khyber Mail gave a detailed account of Iqbal Day celebrations in USA. They stated that at Washington, Iqbal Day was celebrated under the auspices of the Council of Islamic Affairs, a private organization dedicated to increase understanding between the Islamic countries and America. The ceremony that was held under the chairmanship of Dr. Ali Amini, Iran's Ambassador to the USA and Chairman of the Iqbal Commemorative Programme, drew speakers from Pakistan, Iran, Egypt and the United States.⁷⁴

Dr. Ali Amini in his presidential speech noted with pride that much of Iqbal's poetry was written in Persian and turned Iqbal a 'rare man of genius' whose 'words of wisdom will long remain a source of inspiration' to all men. Speaking on the occasion, Supreme Court Justice William O Douglas paid tribute to Iqbal as philosopher, jurist, political leader, and poet. He observed that Iqbal was a voice from the East that found a common denominator with the West and helped to build a real community that absorbs

⁷¹ "Iqbal Day function in Netherlands. Begum Liaquat's glowing tributes to poet," *The Pakistan Observer*, April 24, 1956; "Iqbal Day celebrated in Netherlands: Begum Liaquat Ali Khan pays tribute to poet," *Dawn*, April 25, 1956.

⁷² "Iqbal Day in London", *The Morning News*, Karachi, April 23, 1956; "Iqbal Day in London," *The Morning News*, Dacca, April 25, 1956.

⁷³ *Ibid.*

⁷⁴ "Iqbal's death anniversary: Washington programme," *The Pakistan Times*, April 20, 1956; "Preparations for Iqbal Day in Washington," *Dawn*, April 20, 1956; "Iqbal Day preparations in America," *The Times of Karachi*, April 20, 1956; "Iqbal Day in U.S.," *The Khyber Mail*, April 20, 1956; "Tribute to Iqbal: Abroad. Washington," *The Times of Karachi*, April 23, 1956. "Iqbal would have been proud of Pakistan, US Supreme Court Justice tribute," *The Times of Karachi*, April 24, 1956; "Iqbal Day functions: Washington," *The Pakistan Times*, April 24, 1956.

all differences in race, in creed, and in language. Khalifa Abdul Hakeem and Azzam Pasha, former Secretary General of the Arab League also addressed the gathering.⁷⁵

The Americans friends of the Middle East, as informed by *The Times of Karachi*, also celebrated Iqbal Day at New York. The Chief speaker was Khalifa Abdul Hakim who discussed Iqbal as a poet, author, linguist, jurist, politician, teacher, and art critic. He observed that Iqbal fashioned the social and political thought of more than one generation of Muslim intelligentsia. He brought a message of hope to a dejected community and reminded it of its great historical and cultural heritage.⁷⁶

A number of editorials appeared on eve of Iqbal Day in the English dailies of Pakistan. *The Morning News*, Karachi, in its editorial "Iqbal's message" observed that Iqbal's message transcended the barriers of space and time, country and clime and embraced the Muslim world, in particular and humanity in general. By placing before the bewildered man of twentieth century the concept of a '*momin*', Iqbal tried to liberate him from the chains that bind him down to a mournful existence. The paper observed that distinct from Aristotle's 'ideal man' and Nietzsche's 'superman,' Iqbal's perfect man is an ideal towards which humanity had to strive if it wished to escape the abysmal depths of degeneration. In the end, the daily urged the people to stick to the poet's faith and act upon his dictum, 'Life's eternity lies in struggle.'⁷⁷ *The Khyber Mail*, in its editorial "Iqbal" also urged that on eve of Iqbal Day, let us rededicate ourselves to the service of Islam and Pakistan.⁷⁸

Dawn in its editorial, "Iqbal Day" observed that it was largely left to Iqbal to see the present in the revealing light of a great and glorious past in the consciousness of a vast and ancient heritage and in the conviction of a greater destiny seeking its fulfillment through the tribulations of the present.⁷⁹ The paper further observed that poet of Islam had the almost un-approachable distinction of expressing in one of the finest

⁷⁵ *Ibid.*

⁷⁶ "[Iqbal Day] in New York," *The Times of Karachi*, April 25, 1956.

⁷⁷ Editorial, "Iqbal's message," *The Morning News*, Karachi, April 21, 1956.

⁷⁸ Editorial, "Iqbal", *The Khyber Mail*, April 22, 1956.

poetry ever written the great philosophical values of a dynamic faith and the comprehensive discipline that should follow its acceptance. It is the ego that he exalted to the highest point conceivable, for that to him was the only way of rediscovering and recreating the meaning and significance of life beneath its superficial manifestations. The paper viewed that it was particularly important that a more serious and sustained effort was made on a comprehensive national scale to understand, interpret and popularize the fundamentals of Iqbal's message.⁸⁰

On eve of Iqbal Day, two advertisements also appeared relating with Allama Iqbal. One was issued by the manufactures of B. P. bread appeared in *The Times of Karachi* which giving a sketch of Allama Iqbal with a title that 'Even genius lives on bread,' stated that "men of flesh and blood have to live on bread. A man of genius needs it no less, before he can serve you food for thought. The better bread you take the better brains you would have."⁸¹ The Batala Engineering Company (BECO) also issued an advertisement published in *The Civil & Military Gazette* and *The Pakistan Times* about its products along with Allama Iqbal's picture in a contemplative mood and under the caption "Vision and Action."⁸²

A couple of articles also appeared in the English dailies during 1956 dealing with life and achievements of Allama Iqbal. Atiya Faizi, in her article, "The poet as a young man," appeared in *The Pakistan Times* recalled her meetings with Iqbal in April 1907. About her first impression about Iqbal, the authoress recalled that she found him self centered, sarcastic and a cynic. Being a scholar perhaps, he had a right to be so. She stated that they chatted away easily on many subjects and during the course of the conversation, he said that he was devoted to Hafiz and when his spirits entered his (Iqbal's) soul, he became one with him.⁸³ But he also praised Baba Fughani and called him superior to all and advised Atiya to read Baba Fughani. Recalling another meeting

⁷⁹ Editorial, "Iqbal Day," *Dawn*, April 21, 1956.

⁸⁰ *Ibid.*

⁸¹ "Even genius lives on bread," *The Times of Karachi*, April 21, 1956.

⁸² "Vision and Action", *The Civil and Military Gazette*, April 21, 1956; Also appeared in *The Pakistan Times*, April 21, 1956.

with Iqbal, Atiya said that when she appreciated his good taste, he replied that he had two personalities in one. The outer was casual but the inner was that of a dreamer and a philosopher.⁸⁴

Mirza Jalal-ud-Din, a close friend of Allama Iqbal, recorded his memories about Iqbal as an advocate, poet and human being in his short article, "Some reminiscences" appeared in *The Pakistan Times*. He observed that very little had been attempted on Iqbal's capacity as a lawyer, but being his contemporary in the Lahore High Court, he could say that Iqbal was very careful in taking cases and was a hard worker when he took up a brief. Iqbal did not take cases indiscriminately and his clerk Munshi Tahir Din, once complained to the author about it. Mirza Jalal revealed that Iqbal used to refuse all cases that he did not find worthy of his advocacy; small wonder that he never had a large practice. He was critical of Anglo-Muhammadden Law that was administered by the courts generally and he used to suggest some revision in its principles. About Iqbal's personality, Jalal-ud-Din observed that he was of frugal habits and liked simple living. He avoided all ostentation and did not like to show his superiority while talking to his friends. He was of a cheerful disposition and was a jolly conversationalist. In every gathering people would like to gather around him to hear his talk.⁸⁵

The staff reporter of *The Pakistan Times*, in his article, "The poet and a policeman," narrated the memories of a senior police official working in Lahore about his meeting with Allama Iqbal when he was constable. He recalled that he was traveling to Simla as a member of Viceroy's security team but left behind at Kalka railway station by mistake. It was a serious lapse on his part for which a heavy punishment, possibly

⁸³ Hafiz had exercised a great influence on Iqbal's thought and poetry. For details, see Abbadullah Farooqi, "The impact of Khwaja Hafiz on Iqbal's thought," *Iqbal Review*, Vol. XIV, No.1, April, 1963, pp.83-60.

⁸⁴ Atiya Faizi, "The poet as a young man," *The Pakistan Times*, April 21, 1956. Recalling his memoirs about Allama Iqbal's stay in Europe, Sheikh Abdul Qadir has observed that during this period a particular type of isolation was becoming more and more evident in Iqbal's personality. Although he used to go to attend some academic meetings but he was not very fond of making friends. Moreover, he was not very enthusiastic about traveling. Perhaps, it was because of the mental revolution through which Iqbal was passing during those days. Quoted in Muhammad Hanif Sahid, ed., *Nazr-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1972, p.89.

⁸⁵ Mirza Jalal-ud-Din, "Some reminiscences," *The Pakistan Times*, April 21, 1956. About press coverage of some cases in which Allama Iqbal appeared as a lawyer, see Muhammad Hamza Farooqi, *Hayat-i-Iqbal kay Chand Makhfi Goshay*, Lahore, Research Society of Pakistan, 1988, pp.282-285.

dismissal, awaited him. He was nervous, and rushed to the taxi stand to hire a cab to overtake the police van before it reached its destination. There was only one taxi at the stand, but that too had been engaged.⁸⁶

The Taxi driver, pointed to the person who had engaged the taxi. That man was ordinarily dressed in a white '*mulmul kurtu*' and '*tehband*' with a '*khusa*' and had his turban under his arm. He looked like a '*pehlwan*' and the police constable had no hesitation in approaching him. The constable approached the occupant and asked him for a lift. The '*pehlwan*' smiled and agreed to give him a lift if the constable could thus be saved from losing his '*rizq*'. During the travel, his hefty helper started reciting some Urdu verses. Recognizing those couplets, the constable turned back and said 'you seem to know a lot of Dr. Iqbal's verses'. The '*pehlwan*' smiled and hooded and after some conversation asked the constable, had he ever met Iqbal? Knowing that the constable had not seen him, he introduced himself as Iqbal. After early astonishment and suspicion, the constable was later convinced.⁸⁷

After that pleasant meeting, the police officer was a regular caller at Javid Manzil as long he stayed at Lahore and even after his transfer, he never failed to pay his respects to the seer and poet when he visited Lahore. He admitted that Iqbal's death was the first occasion on which he could remember having wept.⁸⁸ This incident throws light on Iqbal's humanism and his urge to help the poor and needy persons. Lot of such incidents are reported by various individuals in their memoirs about Iqbal.

A.H. in his article, "Dreamer of Pakistan," published in *The Pakistan Observer* presented a general analysis of Allama Iqbal's life and achievements. He observed that as a great exponent of Islamic culture, Iqbal appeared with a definite mission of inspiring the Muslims to Islamic nationalism and to show them the way to regain lost glories of Islam. Iqbal's philosophy of self-assertiveness led the Indian

⁸⁶ A Staff Reporter, "The poet and a policeman," *The Pakistan Times*, April 21, 1956.

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

Muslims to activity and self-consciousness, which ultimately gave them a national homeland.⁸⁹

Arif Husain in his article "Poet's political philosophy" appeared in *The Times of Karachi* has briefly surveyed some salient features of Iqbal's ideas. He argues that for Iqbal, the new world order is Islam. However, he warned that there could be no revolution in the outer world without a prior revolution in the inner depths of life. In addition, no revolution could take a concrete shape until it first takes its form in the consciousness of man. These two vital points formulate the political philosophy of Iqbal. The first point explains his philosophy of 'Revolution' which according to him alone could guide the spirit of man and take him to greater glories of human destination. The second point emphasizes the importance of individual. In his work, Iqbal emphasizes and sings the songs of the uniqueness of man. He believes that the individual development of personality could only take place in society, which for practical purposes becomes a state. The ideal state in turn has to be organized in accordance with the injunctions of Islam.⁹⁰

Ashraf Kamal in his article, "Iqbal: The Poet-Philosopher of the East," published in *The Morning News*, Dacca, surveyed the poetic career of Allama Iqbal. He observed that Iqbal was very anxious to see a radical change in the state of the Muslim world. He succeeded largely in creating a new social outlook and affected the currents of thought in the fast changing world. He viewed with confidence the possibilities of worldwide theocratic state (with *Kaaba* as its centre) in which all Muslims, no longer divided by barriers of country and race, would be one. About his poetical works, the author viewed that they are repository of ideas that would live forever to inspire individuals and nations of the East to attain a higher level of the human existence, moral development, and spiritual sublimation.⁹¹

Andre Guimbretiere in his article "Elemental dynamics in Iqbal's poetry: Astro-Analysis," published in *The Times of Karachi* has based his contribution on a

⁸⁹ A.H., "Dreamer of Pakistan," *The Pakistan Observer*, April 27, 1956.

⁹⁰ Arif Hussain, "Poet's political philosophy," *The Times of Karachi*, April 21, 1956.

⁹¹ Ashraf Kamal, "Iqbal- The poet-philosopher of the East," *The Morning News*, Dacca, April 21, 1956.

careful reading of Iqbal's work and a study of the natural (physical and spiritual) impulse in Iqbal as given an Astro-Analysis. The author believes that the way in which Iqbal expresses his whole personality is of much more importance than his ideas; the uniqueness and originality of the man. Iqbal can be perceived only through the uniqueness and originality of his responsibility of his response to life. He expressed this response to life in his poetry and we could catch in his poetry, the author argued, a glimpse of what were the inner processes of his most profound personality.⁹²

The author further pointed out that Iqbal was influenced a great deal by poets such as Rumi and Nietzsche, philosophers such as Fichte, and teachers such as McTaggart⁹³ and Ward. Iqbal himself already told his readers about the thinkers whose elements he took or rejected from their writing, teaching or preaching. Tracing resemblance between Iqbal and other writers, the author added names of some French writers viz., Andre Gide, Maurice Barres and Andre Malraux of the period which spread from 1880 to 1940. "In each of these writers we find a theory of fortifying the ego '*Le culte du moi*' so strongly emphasized by Maurice Barres) and a philosophy of action ("*Nathanael, je ne crois plus au peche. Il faut agir sans juger si l'action est bonne ou mauvaise*" which in Andre Gide's words are so close to Iqbal's ideas," the author concluded.⁹⁴

Atiquzzaman Khan in his article "The neglected aspects of Iqbal" appeared in *The Morning News*, Dacca argues that a study of Iqbal's work without the requisite historical perspective and erudition in reality amounts to a wild goose chase. For instance mention of Tariq, Andalus, Mahmud, Ayaz, Tarablas, Khyber, Ghazali, Bu Ali and Rumi all are without exception in one way or the other connected with some particular historical incident or episode and torn from the context, mean and signify

⁹² Andre Guimbretiere, "Elemental dynamics in Iqbal's poetry: Astro Analysis," *The Times of Karachi*, April 21, 1956.

⁹³ John McTaggart Ellis McTaggart (1866-1925) was teacher of philosophy at Trinity College Cambridge where Iqbal remained for higher studies during 1905-1907. Allama Iqbal held almost daily discussions with McTaggart on various issues during his stay at Cambridge and their correspondence even continued afterwards. For details see, Ashiq Hussain Batalvi, "*Iqbal kay Ustad: Dr. McTaggart*," in Anwar Sadid, *Iqbal Shanas aur Adabi Duniya*, Lahore, Bazm-i-Iqbal, 1988, pp.188-192.

⁹⁴ *Ibid.*

nothing. Therefore, a detached study of Iqbal and his work without any reference to the historical background and environment in which the very root of his poetry and philosophy are embedded tantamount to a study which could only be described as superficial and shallow.⁹⁵

Atiquzzaman regretted that besides the multi-dimensional study of Iqbal, no attempt so far had been made to see him through the eye of historical tradition and legend. The author urged that the historical background of Iqbal's poetry and philosophy should be made of both intensive and extensive study. The writer believed that such an attempt would considerably help in making Iqbal intelligible to many more that, despite the effort, do not quite get on with the great poet.⁹⁶

Atiquzzaman pointed out that Iqbal could very favourably be compared with Milton, if the sublimity, classical approach, and grandeur of his poetry were taken into account. As Milton's *Paradise Lost*, *Paradise Regained*, *L'Illegro* and *Ill Pensoso* demand a class of readers thoroughly well versed and conversant with continental classic and history, similarly Iqbal's writings could blossom forth and flourish only if his reader's circle is fairly consonant with history, tradition, philosophy, religion and *fiqh*.⁹⁷

History always remained a matter of great interest for Iqbal and he very effectively used historical material for proper communication of his message. Masud-ul-Hasan who had dig out 241 'stories and biographies' from his works, observes that Iqbal has often adopted the *modus operandi* of story-telling to draw attention to his message.⁹⁸ Aalia Sohail argues that Iqbal uses history to warn the Muslims of an impending

⁹⁵ Atiquzzaman Khan, "Some neglected aspects of Iqbal," *The Morning News*, Dacca, April 22, 1956, Also reproduced in *The Morning News*, Karachi, April 29, 1956 as "The neglected aspects of Iqbal." Besides frequent historical references in Iqbal's works, there are complete poems written on particular episodes of History. For instance see, Zahoor Ahmad Azhar, *Marsia Saqallia Pur Aik Nazar*, Lahore, Bazm-i-Iqbal, 1992.

⁹⁶ *Ibid.*

⁹⁷ *Ibid.* It has been reported that Iqbal had deeply studied Milton's long poems and intended to present the events of Karbala in such style which could compete with Milton's '*Paradise Regained*.' Quoted in Rauf Anjum, "*Iqbal aur Milton*," in Saleem Akhtar, ed., *Iqbal Shanasi kay Zawiya*, Lahore, Bazm-i-Iqbal, 1985, pp.180-181. For a comparative study of Iqbal and Milton, see Abdul Mughni, *Iqbal aur Alami Adab*, Lahore, Iqbal Academy, 1990, pp.435-462.

⁹⁸ Masud-ul-Hasan, *Stories and Biographies from Iqbal*, Lahore, Ferozsons Ltd., [1977], p.vii.

devastation if they fail to rise to the occasion. Iqbal believes that one of the most indispensable teachings of the Quran is that nations are jointly judged and undergo for their offenses here and now.⁹⁹

In his writings, the major stress of Iqbal remained on Islamic History although he had also referred to the world history. Explaining that phenomenon, Anwar Ruman observes that the main reason of this trend was Iqbal's desire to revive the Islamic community for which an indication to Islamic traditions was necessary. Moreover, being a humanist, Iqbal preferred Islamic history, which has deep-rooted international and humanist traditions than the narrow territorial and nationalist history.¹⁰⁰

Sadullah Kaleem has indicated another interesting fact that Iqbal has used some historical terms during certain period, then left them, and used some other pointers. For instance, in a span of time, *Toor* and *Jalwah-i-Toor* have been used repeatedly and then Iqbal used *Kaleem* and *Asa* in another period of time, which reflects a continuing evolution in his thought and ideas.¹⁰¹

Shabbir Awan Rehmanee in his article "Iqbal: Greatest thinker of the East," appeared in *The Civil and Military Gazette* has discussed main ideas of Iqbal's poetry. The author believes, that his philosophy of ego is based on a strong faith in the evolution of man in three directions. Personal immortality, personal freedom, and production of superman. About Iqbal's conception of art, the author says that the true aim of all art, according to Iqbal, is to make human life beautiful and art that fails to do this has failed in its great mission.¹⁰²

⁹⁹ Aalia Sohail Khan, "Glorification of Past in Iqbal's poetry," *Iqbal Review*, Vol.43, No.1, January, 1996, p.17.

¹⁰⁰ Anwar Ruman, "Allama Iqbal aur Tarikh," in Inamul Haq Kusar, ed., *Iqbal Shanasi aur Baluchistan kay College Magazine*, Vol.II, Lahore, Bazm-i-Iqbal, 1994, pp.4-5.

¹⁰¹ Saadullah Kaleem, *Iqbal kay Musabab wa Musta'ar Minhu*, Lahore, Iqbal Academy, 1985, p.15. For a detailed survey of historical stories, events, personalities and places mentioned in Urdu and Persian works of Allama Iqbal, see Syed Abid Ali Abid, *Talmihat-i-Iqbal*, Lahore, Bazm-i-Iqbal, 1985. Also see Akbar Hussain Qureshi, *Mutalah-i-Talmihat wa Isharat-i-Iqbal*, Lahore, Iqbal Academy, 1986, pp.173-276.

¹⁰² Shabbir Awan Rehmanee, "Iqbal: Greatest thinker of the East," *The Civil and Military Gazette*, April 22, 1956.

Shahabuddin Rahmatullah in his superb article entitled "The poetry of Iqbal" appeared in *The Pakistan Observer* has surveyed some salient features of Iqbal's poetic genius. He pointed out that '*momin*' is the term used by Iqbal for the perfect man or superman. There is no doubt about some resemblances between Iqbal's perfect man and Nietzsche's superman, but there are also fundamental differences between the two. Nietzsche's superman is a personification of a ruthless, remorseless, violent, and unscrupulous 'Will to Power.' Nietzsche further denied the existence of the soul without the body and made his superman a materialist seeking nothing beyond physical power and physical development. Iqbal's perfect man, the author maintains, on the other hand is an indomitable self-conscious centre of energy with its characteristics of tolerance for others and of belief not only in the existence of God on earth, but in the inherent dynamic forces of the spirit for bringing matter under control.¹⁰³

The author points out that whereas in earlier Urdu poetry the *bulbul* stands out as the most prominent subject in poetry of Iqbal, the *shahin* is the symbol of new age. The poetry of the *bulbul* has been the poetry of pure love and love play. It has been the poetry of the love of the nightingale for the rose of deserted gardens and gardens in bloom, of the willings of the nightingale, of the captive birds and the cruelties of their captors, and of the lightning that has ever been restless to destroy all nests that the birds in love build on this earth.¹⁰⁴

Rahmatullah maintains that the poetry of the *shahin* on the other hand is the poetry that presents before us the picture of the perfect youth. The *shahin* is an extremely powerful being with an intense love of pursuit and progress with lofty ideals and grand principles; with steadfastness in purpose with hardiness and courage; with an

¹⁰³ Shahabuddin Rahmatullah, "The poetry of Iqbal," *The Pakistan Observer*, April 22, 1956. A fundamental difference between Iqbal and Nietzsche, as highlighted by Nazeer Siddiqi, was the fact the Nietzsche's superman emerged from his reaction to Christianity he had ceased to believe in while Iqbal's perfect man is an out come of his strongest faith in Islam and Islamic values of life. While Nietzsche's superman was a failed attempt to substitute divinity, Iqbal's perfect man was an embodiment of the highest moral, spiritual and divine qualities but never a divinity in himself. Quoted in Nazeer Siddiqi, *Iqbal In His Varied Aspects*, Lahore, Iqbal Academy, 1995, p.12.

¹⁰⁴ *Ibid.*

inexhaustible store of energy; endowed with the quality of resourcefulness; ever soaring higher and higher ever preying, and ever victorious. The *shahin* has all the attributes of a perfect Muslim or *mard-i-momin*. Iqbal utilized the symbol of the *shahin* to convey to the youth his message of ceaseless effort, hard work, and denial of comforts of life. Discussing Iqbal's poetic art, the author says that according to Iqbal, real art must provide guidance for human thought and energy, and art must serve life and make it more beautiful.¹⁰⁵

Khalilur Rahman in his article "Iqbal: The poet of the nation," appeared in *The Pakistan Observer* observed that Iqbal was a world poet who taught to create a new universal brotherhood with a new spirit. Iqbal was a poet of youth like Bengali poet Nazrul Islam (1899-1976)¹⁰⁶. Both of them believed that "real meaning of life is to express strength and ambition is the origin of life."¹⁰⁷

In another article entitled, "Iqbal's conception of life" published in *The Morning News*, Karachi Shahabuddin Rahmatullah very beautifully surveyed Allama Iqbal's poetic career and his philosophy of ego. The author believed that Iqbal rendered a great service to humanity in general and to the Muslims of India in particular by proclaiming that life is real and not a mere illusion. According to him, life is individual which in a highly developed form in man becomes personality and its highest form is the ego (*khudi*) resulting in the individual becoming a self-contained exclusive center.¹⁰⁸

The author maintains that life according to Iqbal is a forward assimilative movement that surmounts all difficulties that come in the path of its onward march. The essence of life is the continual creation of new desires and fresh ideals, resulting in the

¹⁰⁵ *Ibid.*

¹⁰⁶ Nazrul-Islam (1899-1976); great Bengali poet; Pubs. *Zulfikar*; *Nia Chand*; *Gul Baghichah*; *Agni Bania*; *Zahrili Bansuri*.

¹⁰⁷ Khalilur Rahman, "Iqbal: The poet of the nation," *The Pakistan Observer*, April 22, 1956.

¹⁰⁸ Shahabuddin Rahmatullah, "Iqbal's conception of life," *The Morning News*, Karachi, April 21, 1956. For a further elucidation of this point, see Qazi Qaiser-ul-Islam, *Falsafa-i-Jadid Kay Nazriyat*, Lahore, Iqbal Academy, 1998, p.539-541.

creation of state of constant tension, under which condition alone can personality continue to exist, develop, and ultimately become immortal.¹⁰⁹

The writer continued that human ego has to struggle with its environment to conquer it and to become free so that it may be nearest to God, the freest individual. It has also to maintain a state of tension for the attainment of immortality. Through freedom and immortality, the ego can conquer space and time. It can also help humanity towards progress and the birth of a higher type of man, the superman, or the perfect man. The idea of personality gives us a standard of value. It settles the problem of good and evil. Every thing that fortifies and develops personality is good and things that tend to weaken it are bad, according to Iqbal.¹¹⁰

The Times of Karachi published articles and illustrations specially selected for it by Shahabuddin Rahmatullah from his book *Art in Urdu Poetry*. The author himself made the paintings. The extracts included, "Early influences and sources of thought", "His *ghazals*", "Treatment of nature", "He went to the depth of things" etc.¹¹¹ *The Times of Karachi* also reproduced the text of the address delivered by Muhammad Ali, then Finance Minister of Pakistan, in 1952 at Lahore while addressing the Iqbal Day function arguing, "it needs to be read again and again in view of its thought provoking content and touching simplicity."¹¹²

The Pakistan Times reproduced a radio talk of E. M. Forster broadcasted from the BBC in 1946 under the caption, 'A commanding genius.' Forster who met Iqbal once in 1916 only in passing and read him only in translations had discussed his views about Iqbal's poetry and philosophy. He said that he was convinced that Iqbal was a commanding genius and though he often disagrees with him and usually agree with Togore, it was Iqbal he would rather read. He expressed the hope that a sensitive

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

¹¹¹ Shahabuddin Rahmatullah, "The many sides of the poet: Early influences and sources of thought", *The Times of Karachi*, April 21, 1956.

¹¹² "Muhammad Ali, "What then is to be done by Muslims: Iqbal gave the right answer," *The Times of Karachi*, April 21, 1956.

translation of his poems and an authoritative criticism of his opinions would come out arguing that "he is one of the two great cultural figures of modern India, and our ignorance about him is extraordinary."¹¹³

Ibn Afaq, in his article, "Universe and man" published in *The Times of Karachi* observes that Iqbal's outlook was not a one sided view of things. He took life as a whole and not in fragments. Life is not mechanically composed of mere economic atoms or units nor is it ruled by the Marxist determination turning man into the slave of environment. To Iqbal life is a constant activity, a never ceasing upward flight, a never-ending soaring into regions higher and higher as symbolized by his favorite figure, the *shahin*.¹¹⁴

Ibne Afaq maintains that Iqbal uses the symbol of the *shahin* in the absence of any other more descriptive symbol- to outline the characteristics of his universal man. Like the *shahin*, the universal man perceives even the tiniest and the remotest object on this earth; yet he, ever soaring higher and higher with self-energy. Self-propulsion is above it and is the master of it. Only the self-existent being is above this *mard-i-afaqi*. Iqbal in fact exhorts man to raise his ego to such heights that the self-existent himself asks the *mard-i-momin* to apprise him of his wish before ordaining any arrangement. The author believes that the ordained function of the universal man (*mard-i-afaqi*) is to make the common mass of humanity imbibe the 'etiquette of sovereignty' over the universe. The whole universe is at his command and nothing lies beyond his reach. The illusions of cosmos are cleared at one stroke.¹¹⁵

Yusuf Azmi observes that Iqbal projects a dynamic concept of man. Iqbal's man *mard-i-hur* bears that personality which feels the pulse of life even in death. *Mard-i-momin* the ideal of Iqbal is central in the understanding of the nature of man. He carried out the Divine laws, while organic materials and plants are bound by their

¹¹³ E.M. Forster, "A commanding genius," *The Pakistan Times*, April 21, 1956.

¹¹⁴ Ibn Afaq, "Universe and Man" *The Times of Karachi*, April 21, 1956.

destinies. Iqbalian man is placed in the tension between determinism and free will. He is alive in the conflict of evil and virtue. Iqbal's *mard-i-momin* is ever changing. In his thought and deed, he becomes the representative of the Divine reality.¹¹⁶

Ziauddin in his article "Iqbal's concept of deracialization" published in *Dawn* observes that Iqbal was a keen student of philosophy and devoted whole-heartedly to the comparative study of the philosophies of East and West. These exercised a profound and remarkable influence in changing his outlook and widening his horizon. The conception of narrow and aggressive nationalism; the division of nations of races and colours, formalism, convention; low standard of morality and character- all these created in him a spirit of revolt.¹¹⁷

Ziauddin pointed out that in his abiding passion for reforming humankind and bringing a renaissance in the world of ideas and actions, Iqbal presented Islam as the panacea of all ills. 'Back to Quran,' 'Back to Hijaz' with simplicity, high mindedness, faith, and courage were his watchwords. He sang of the early glories of Islam and paid homage to the embodiment of human perfection, symbol of fortitude and ideal of universal culture and goodwill. Iqbal's conception of society which in the main is the conception of Islamic society, is a confederation of human brotherhood in which every one high and low, rich and poor, black and white would be able to slake his thirst in the fountain of justice, freedom, equality and fraternity. "Islamic society" according to the poet, "is the only society which has so far proved itself a most successful opponent of the race idea."¹¹⁸

The author further pointed out that the change, advancement in Iqbal's outlook of life and society, which gave his poetry an Islamic flavour, robbed him of many of his readers in India, and his reputation and popularity as a national-patriotic poet

¹¹⁵ *Ibid.* Umar Farooq has pointed out that Iqbal's philosophy and poetry is an interesting story about relationship of God, Universe and man. Quoted in S. M. Umar Farooq, *Tawaseen-i-Iqbal*, Vol.1, Lahore, Iqbal Academy, 1987, p.101.

¹¹⁶ M. Yusuf Azmi, "The concept of man in Iqbal," *Iqbal Review*, Vol33, No.1, April, 1992, p.12.

¹¹⁷ Ziauddin, "Iqbal's concept of deracialisation," *Dawn*, April 21, 1956.

¹¹⁸ *Ibid.*

declined. Nevertheless, unfortunately this was the outcome of a misinterpretation of his philosophy. However, the loss in India was a gain outside. He earned a worldwide fame and importance in other oriental and occidental countries.¹¹⁹

S. N. Q in his article, "European critics hail first book in French on Iqbal" appeared in *Dawn* has presented several comments offered on Luce Claude Maitre's book *Introduction to the Thought of Iqbal* which is the first book to appear in French on Allama Iqbal.¹²⁰ Commenting on book, M. Gason Bachelard, Director of the Institute of History of Sciences and Techniques of the Paris University wrote to the author that he did not know this poet before but now he would read every work of Iqbal that he could find. He expressed the surprise that how was it possible that the work of such a great poet had remained unknown to the French public for so long.¹²¹

Madeleine Rousseau, editor of the review *Musee Vivant*, Paris, and author of several well known works of art, commented in her magazine that the book was well presented, easy to read and led us to the crossroads where the thought of the East and West meet. The *Nombre d' Or*, a publication of the 'Cercle Paul Valery', a society dedicated to the study of literature and art, observed that Luce-Claude Maitre, with loving hands presented Iqbal to us in that small book containing sparkling treasures. It further observed that the lofty thought of Iqbal and the noble life he urged us to live were presented to us like a 'Japanese bouquet'.¹²² In the October issue of the monthly review *Europe*, the critic and novelist Pierre Gammarra while commenting on the book observed that Iqbal renewed and enriched the poetical forms of his time. The moral beauty and sparkling richness of the poems quoted in the book could be felt even through the

¹¹⁹ *Ibid.*

¹²⁰ The main chapters of the book included, his life and works; his philosophy of personality; the perfect man and the ideal society; metaphysics and philosophy of religion; Iqbal and oriental thought; Iqbal and western thought; the poet and *ghazals*. For an English translation of the book, see Luce-Claude Maitre, *Introduction to the Thought of Iqbal*, translated by Mulla Abdul Majeed Dar, Lahore, Iqbal Academy, 1981.

¹²¹ S.N.Q. "European critics hail first book in French on Iqbal," *Dawn*, April 21, 1956.

¹²² *Ibid.*

translations. "This remarkable introduction made us impatient to become more closely acquainted with this very great poet," Pierre concluded.¹²³

From Italy, M. Renote Mucci, a well known literary critic while admitting that up till now he had no knowledge of the existence of Iqbal, what interested him was not only the lyrical aspect of Iqbal but also his philosophy which was so closely linked with his religious thought.¹²⁴ The Belgium daily *La Libre Belgique* in its issue dated October 5, 1955 while commenting on the book observed that at the core of Iqbal's works there was so much religious purity that a reader not well acquainted with the doctrines of Islam might feel surprised. The paper argued that a study of Iqbal's thought was imperative at a time when the intellectuals of the world were seeking closer contact.¹²⁵ One of the results of the publication of the said book was that the Radio Diffusion Francaise immediately called on the author for a radio interview, which was broadcasted at peak listening hour on the national network. Radio Lyon also prepared a feature on the poet based on the translations published in the book.¹²⁶

The Pakistan Times also published an extract of Allama Iqbal's *Reconstruction of Religious thought in Islam* under the title 'Family of Republics' asking every Muslim nation to sink into her own deeper self for the present.¹²⁷ *The Pakistan Times* also published translation of Allama Iqbal's verses by Arthur J. Arberry under that title, 'The Age of Tumults'.¹²⁸ In an exclusive message to *The Times of Karachi* on the occasion of Iqbal Day, A. J. Arberry observed that "in stressing the supreme importance of opening politics to the full impact of spiritual forces Iqbal pointed the way to a true revival of Islam, whose influence for peace will be increasingly felt in the remaining years of the twentieth century."¹²⁹ A. H. M. I. H. Ansari wrote a poem entitled "Allama Iqbal" paying tributes to his genius published in *The Civil and Military Gazette*.¹³⁰ Elsa

¹²³ *Ibid.*

¹²⁴ *Ibid.*

¹²⁵ *Ibid.*

¹²⁶ *Ibid.*

¹²⁷ "Family of Republics," *The Pakistan Times*, April 21, 1956.

¹²⁸ Arthur J. Arberry, "The age of Tumults," *The Pakistan Times*, April 21, 1956.

¹²⁹ ———, "Exclusive message," *The Times of Karachi*, April 21, 1956.

¹³⁰ A. H.M.I.H. Ansari, "Allama Iqbal," *The Civil and Military Gazette*, April 21, 1956.

Qazi and Parwaz Shami also wrote a poem on Iqbal entitled "Iqbal the Seer" appeared in *Dawn*.¹³¹

After observing Iqbal Day in April, the news related with Allama Iqbal continued to appear in English dailies occasionally, which are described below. On May 6, 1956, a news item appeared in the *The Civil & Military Gazette* which stated that death anniversary of Allama Iqbal was celebrated in Rome. According to report, the Pakistani Ambassador to Italy, Akhtar Hussain was present at a ceremony, which was held in the Vallicellian Library, Rome under the auspices of the International Committee for the Unity and Italy-Pakistani Cultural Association. Akhtar Hussain presented prizes to the three winners of an essay competition on the subject 'The geographical and strategic situation of Pakistan.'¹³²

The Civil & Military Gazette in its issue of May 19, 1956, informed that the annual general meeting of the members of the Iqbal Academy, Karachi for the year 1956, would be held on May 19, 1956 at Karachi. The pathetic state of affairs of the Iqbal Academy could be observed from the last segment of that news item which revealed that the annual general meeting of the members of the Academy for the last year that had to be postponed would be held one hour earlier on the same day and in the same room. It shows that holding of annual general meetings were just a formality that was being observed due to technical reasons.¹³³

The Pakistan Times in its issue of June 15, 1956 published a government handout which stated that the music score of the first poem of Iqbal ever set to western music was published in the latest issue of the *Pakistan Quarterly* (Volume VI, No. 2). The score was composed by Alan Thomas and was preserved in an article by M. Sprengling.¹³⁴

¹³¹ Elsa Qazi and Parwaz Shami, "Iqbal: The Seer," *Dawn*, April 22, 1956.

¹³² "Death anniversary of Iqbal celebrated in Rome," *The Civil & Military Gazette*, Lahore, May 6, 1956.

¹³³ "Iqbal Academy annual meeting," *The Civil & Military Gazette*, Lahore, May 19, 1956.

¹³⁴ "Iqbal's poem set to western music," *The Pakistan Times*, June 15, 1956.

On September 26, 1956, a news item appeared in *The Pakistan Times*, which stated that M. Ayub, Assistant Financial Adviser (Communications), Government of Pakistan, had been elected member of the Council of the Iqbal Academy Pakistan, Karachi to fill the vacancy caused by the resignation of Ibrahim Mahmud.¹³⁵ The same news was carried in the *The Civil & Military Gazette* on next day i.e. September 27, 1956.¹³⁶

The Pakistan Times in its issue of October 6, 1956 informed that the Iqbal Memorial Football Tournament, which could not be held during the last three or four years would be revived during the third week of October. The exact dates and other details were promised to be announced shortly.¹³⁷ In its issue of October 28, 1956, the paper published an advertisement issued by the Secretary, Bazm-i-Iqbal, Lahore about its journal '*Iqbal*' declaring it 'the foremost quarterly journal of Pakistan'.¹³⁸

The Pakistan Times in its issue of November 7, 1956 informed that Sir Muhammad Iqbal Memorial Football Tournament would commence in Lahore on November 9 in which eighteen teams were taking part.¹³⁹ However, the next day, the paper informed that tournament had been postponed until November 16. Giving details of draws of several teams, the paper revealed that the matches would start at 3 p.m. daily in Iqbal Park.¹⁴⁰ Later, giving details of the tournament, the daily in its issue of November 18, 1956, stated that Dayal Singh College and Chauburjee Estate Club were concerned in a draw despite extra time in the only match played in the Tournament, neither side scoring.¹⁴¹ The tournament coverage continued in the later days also. For instance, on November 30, 1956, *The Pakistan Times* informed that a snap goal scored in

¹³⁵ "Iqbal Academy Council member," *The Pakistan Times*, September 26, 1956.

¹³⁶ "Iqbal Academy Council member," *The Civil and Military Gazette*, September 27, 1956.

¹³⁷ "Iqbal Memorial Football," *The Pakistan Times*, October 6, 1956.

¹³⁸ "Iqbal," *The Pakistan Times*, October 28, 1956.

¹³⁹ "Iqbal Soccer from November 9," *The Pakistan Times*, November 7, 1956.

¹⁴⁰ "Iqbal Soccer postponed," *The Pakistan Times*, November 8, 1956.

¹⁴¹ "D. S. College draw with Chauburjee: Iqbal Memorial Football," *The Pakistan Times*, November 18, 1956.

the first half-enabled M. A. O. College to move into the quarter final at the expense of Chauburjee Estate Club.¹⁴²

The last Iqbal associated news of the year 1956, appeared in *The Civil & Military Gazette*, Lahore in its issue of December 7, 1956, which informed that under the Iqbal Academy Act, 1951, five members of the Council of the Academy retired and five new members were elected in their place every year. Continuing, the paper revealed that the following persons had been elected to the Council in place of the five members who retired last August. They included Dr. Muhammad Afzal Hussain Qadri, Dean, Faculty of Science, University of Karachi; Dr. Ghulam Sarwar, Head of the Department of Persian, University of Karachi; Dr. Syed Mujtaba Karim, Head of the Department of Physics, University of Karachi; Dr. M. M. Ahmad, Head of the Department of Philosophy, University of Karachi and Prof. Syed Hanif Mahmood, of Biology Department, University of Karachi.¹⁴³

¹⁴² "Snap goal in 1st half helps M. A. O. to victory: Iqbal Memorial Football," *The Pakistan Times*, November 30, 1956.

¹⁴³ "New members of Iqbal Academy Council," *The Civil & Military Gazette*, December 7, 1956.

Giving the first Iqbal associated news of the year 1957, *The Morning News*, Karachi informed on January 5, 1957 that while moving the Congress election manifesto at Laxmibai Nagar, Indore, the Indian Prime Minister Pandit Nehru quoted a couplet from Allama Iqbal's '*Qaumi Tarana*'. Tracing the various stages of the march of the Indian people through centuries, amidst cheers he recited. '*Aab-i-rood-i-Ganga woh din hai yad tujhko / utra tere kinare jab karwan hamara,*' (O' the ever-flowing waters of the Ganges, dooth thou recall the day when our caravan first halted at the side of thy banks). Continuing his speech, Pandit Nehru said that the caravan of the Indian people had reached the stage of freedom in their lifetime. It was still on the march and it would now reach the second stage where there would be no poverty.¹

The next news concerned with Allama Iqbal appeared on March 28, 1957 when *The Morning News*, Karachi informed that sixteen Saudi poets and scholars participated in a symposium on Iqbal's poetry and philosophy on March 24. The symposium began with a speech by the Pakistan Ambassador, Khawaja Shahabuddin, followed by the presidential address of Prince Abdullah Faisal. Sardar Faiz Muhammad, Afghan Ambassador in Saudi Arabia, read out portions from his Persian book on Iqbal that he had been writing for the last ten years. Several papers on the various aspects of Iqbal's poetry and philosophy were also read.²

Iqbal related activities reported in English newspapers during 1957 remained mainly focused on Iqbal Day celebrations held on April 21 and afterwards. *The Civil and Military Gazette*, *The Pakistan Times*, *The Khyber Mail*, *Dawn* and *The Pakistan Observer* reported that at Lahore, early in the morning thousands of people started pouring at the Allama Iqbal's *mazar* to offer *fatiha*, lay floral wreaths and participate in the *Quran Khwani*. Almost all local dailies came out with special numbers on the life of the poet and the Lahore station of Radio Pakistan broadcasted excerpts from

¹ "Nehru quotes from Iqbal," *The Morning News*, Karachi, January 5, 1957.

² "Symposium on Iqbal held at Jeddah," *The Morning News*, Karachi, March 28, 1957.

his works in all its programmes. Besides, literary associations and student bodies held meetings in various parts of the city to observe the day in a befitting manner.³

The biggest function was the joint programme of the Central Iqbal Committee, Bazm-i-Iqbal and Aligarh Old Boys Association held at the Punjab University Hall. In his presidential speech, Justice S. A. Rehman appealed to the people to follow the teachings of Iqbal and mould their lives according to them. Khalifa Abdul Hakim, who also addressed the meeting, viewed that those who tried to find contradictions in Iqbal's poetry were mistaken. He was a living poet and philosopher, and his thought was not static. Hakim observed that those who did not follow the development in his thought and did not study his poems in the proper perspective found them contradictory. He argued that Iqbal had passed through different stages to reach an end, and variations were but natural.⁴

Muhammed Baqir in his speech regretted that the nation could not so far raise a memorial of Iqbal during the last ten years. He mentioned that the Central Iqbal Committee had proposed the construction of Iqbal Hall in Lahore and had selected a site for it. He said that President Iskander Mirza had directed West Pakistan Government to give possession of the land to the Committee, which had not so far been done. Baqir suggested that an Iqbal museum should also be set up in Lahore, in which relics of the poet should be preserved. He further suggested that a representative selection of Iqbal's poetry and his complete and authentic biography should also be published.⁵

³ "Iqbal Day meeting", *The Civil and Military Gazette*, April 20, 1957; "Iqbal's death anniversary: Programme for Lahore," *The Pakistan Times*, April 20, 1957; "Iqbal Day Programme," *The Pakistan Times*, April 21, 1957; "Iqbal Day in Lahore", *The Khyber Mail*, April 21, 1957; 'Nation observers Iqbal Day: People asked to implement poet's dream into reality', *Dawn*, April 21, 1957; "Call to pursue ideals set forth by Iqbal: Country observes poet's death anniversary," *The Pakistan Times*, April 22, 1957; "People asked to live up to ideals of Iqbal," *The Civil and Military Gazette*, April 22, 1957; "[Observance in] Lahore," *The Pakistan Observer*, April 22, 1957.

⁴ *Ibid.*

⁵ *Ibid.* Since then several good biographies of Allama Iqbal have been written. For details, see Syed Sajjad Hussain, "Allama Iqbal Pur 1976 Tak Mutbuuh Swanihi Kutab ka Tehqiqee Jaiyzah," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1992; and Khurshid Ahmad Shakuri, "Allama Iqbal ki Swunch Umrion ka Tehqeeqi Jaiyzah (Mutbinvah 1977 ta 1988)", Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993.

Alauddin Siddiqi, speaking on the occasion, said that the real memorial of Iqbal could be the propagation of the Islamic thought and the values for which Iqbal stood. He said that effort was being made by certain people to defame Iqbal by making public incidents of his private life. He desired that tale telling about Iqbal should be stopped and the writers should be forbidden from scandalizing the poet. Alauddin pointed out that Iqbal's real work was his contribution to Islamic thought and that alone should be the subject matter of writers on Iqbal while all other writings should be discouraged. Agha Shorish Kashmiri alleged that Iqbal's poetry was being exploited for entertainment purposes. He said that it was being propagated that Iqbal was a reactionary poet and should thus be condemned. He also deplored that no good book on Iqbal had been published in Pakistan since independence.⁶

Another Iqbal Day meeting was arranged by Lahore Literary Social Circle in the Divisional Auditorium with Abdul Qaiyum Khan in chair. Muhammad Masud, Secretary Rehabilitation Department, West Pakistan, Mian Muhammad Shafi, MLA Ashfaq Ali Khan and others addressed the gathering.⁷ Speaking on the occasion, Abdul Qaiyum Khan said that the revolutionary message of Iqbal was the real essence of his work. He said that those who wanted to follow it must strive to end landlordism. There would be no better way of perpetuating the memory of the great poet than that of spreading his message of human equality. The message should not be confined to select forums, but should be extended to the masses, he added.⁸

Muhammad Masud, quoting profusely from poems, emphasized that the poet wanted revolutionary changes in the socio-economic set-up. Essentially, Iqbal wanted change in the capitalistic society and presented a social order devoid of the ills of capitalism. Whenever he attacked the West in his poems, his targets were western capitalism and imperialism which was symbolized in his poem '*Lenin Khuda Ke Huzur*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

Main.⁹ He also explained how Iqbal had predicted the great revolution in China.¹⁰ Muhammad Shafi gave an intimate account of the last twenty-four hours of the life of the great poet, and speaking from personal knowledge, narrated some interesting facts about the poet.¹¹

The Halqa-i-Arbab-i-Adab held an Iqbal Day *mushaira* in the YMCA Hall presided over by Abdul Majid Salik. The Halqa also placed wreaths at the grave of Iqbal.¹² Iqbal Day was also observed in Afzal Model School Changar Muhallah, at which women of the locality paid tributes to the poet. During the meeting, which was presided over by Jamila Banu Minhas, prizes were awarded to children for reciting Iqbal's poems.¹³ Students of the New Light Primary School, Chuna Mandi, also observed the Day by holding a meeting where several students spoke on the life of Iqbal.¹⁴

Radio Pakistan, Lahore contributed to the tributes paid to Iqbal by broadcasting features, talks and Iqbal's poems and *ghazals* sung by eminent artists. As per report appeared in *The Civil and Military Gazette* the programmes included 'Ukhuat Ki Zaban Hoja' - a feature written by Salahuddin Ahmed; 'Bachoon Ka Iqbal' a feature written by Abdul Majid Salik; 'Iqbal and the Fine Arts,' a talk in Urdu by Khalifa Abdul Hakim; 'Iqbal and the West' a talk in English by M. Hamiddudin, and 'Iqbal Jadid Irani Shuara ki Nazar Main', a musical feature produced by Bazl-i-Haq Mahmood (d 1979)^{15, 16}

However, 'Raz', the radio commentator of *The Civil and Military Gazette* observed that there were no interesting talks from the Radio Pakistan, Lahore though the

⁹ For a 'progressive interpretation of the said poem, see Aziz Ahmad, "Iqbal aur Islami Ishtiraqiat," in Muhammad Hanif Ramay, ed., *Iqbal aur Socialism*, Lahore, Albayan, 1979, pp.106-109.

¹⁰ For a brief survey of economic ideas of Allama Iqbal, see Rafiq Ahmad, "Iqbal Kay Siyasi Afkar aur Aaj ka Pakistan," Lahore, University of Punjab, n. d.

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ Bazl-i-Haq Mahmood (d 1979); writer, broadcaster, translator; retired as Programme Manager, Radio Pakistan, Lahore. Pubs. *Mahram-i-Raz; Sag-i-Awarah.*

¹⁶ "Tributes to poet of the East," *The Civil and Military Gazette*, April 21, 1957.

musical features had their usual elegance. He said that it was unfortunate that only the beaten track was traversed and bolder and revolutionary ideas of Iqbal were not presented. He complained that even though Radio Pakistan had made Iqbal its stock in trade for almost ten years, it had not attempted to probe deeper into his poetry. The features were written to a pattern and produced in an almost hackneyed manner with slight variations in tunes and tones.¹⁷

Besides Lahore, Iqbal Day was equally well observed at Karachi, which was duly reported in *Dawn*, *The Times of Karachi*, *The Pakistan Times*, *The Morning News*, Karachi, *The Civil and Military Gazette* and *The Pakistan Observer*. At Karachi, a meeting held under the auspices of the Iqbal Academy was the focal point of the Iqbal Day celebrations. It was presided over by Ali Nihad Tarlan of the Istanbul University who was invited to Karachi especially for that purpose. Among the several hundred persons present at the meeting were the Education Minister Zahiruddin (d.1980)¹⁸; Mahmud Hussain, Javid Iqbal and Ali Bakhsh, Iqbal's personal servant.¹⁹

Mumtaz Hasan, Vice-President of Iqbal Academy read a message from President Iskander Mirza which stated that Iqbal's philosophy and poetry provided the ideal meeting ground for the Muslims of the whole world both in term of thought and action. Speaking in Persian, Ali Nahad Tarlan, who had translated Iqbal's *Piam-i-Mashriq* into the Turkish language, declared that Iqbal was the greatest thinker-poet that had lived during the last hundred years in the East and the Islamic world. He said that the

¹⁷ Raz, "Radio Review: Iqbal's revolutionary ideas not presented." *The Civil and Military Gazette*, April 29, 1957.

¹⁸ Zahiruddin (d.1980); politician; diplomat; Central Minister for Education; Health and Minorities Affairs, Bangladesh's Ambassador in Pakistan and Burma.

¹⁹ "Iqbal Day today," *Dawn*, April 21, 1957; "Iqbal Day today," *The Times of Karachi*, April 21, 1957; "Iqbal's message to humanity: Karachi observes anniversary," *Dawn*, April 22, 1957; "Call to pursue ideals set forth by Iqbal: Country observes poet's death anniversary," *The Pakistan Times*, April 22, 1957; "Nation pays homage to Iqbal: Day observed all over country," *The Morning News*, Karachi, April 22, 1957; "Tributes to Iqbal: Day observed in city," *The Times of Karachi*, April 22, 1957; "People asked to live up to ideals of Iqbal," *The Civil and Military Gazette*, April 22, 1957; "Iqbal's poetry ideal meeting ground for all Muslims, Mirza," *The Morning News*, Karachi, April 22, 1957; "Iqbal Day broadcasted," *Dawn*, April 22, 1957; "Observance in Karachi," *The Pakistan Observer*, April 22, 1957.

Turks could never forget the poet for his great love and deep concern for them while they were in trouble and were fighting helplessly to hold themselves against odds.²⁰

Javid Iqbal, speaking on Iqbal's contribution to the development of modern Islamic thought, said that he bounded together the political conservatism of Syed Ahmed Khan, the radicalism of Shibli (1857-1914)²¹ and the Pan-Islamism of Jamal-ud-Din Afghani. He said that Iqbal helped the growth of Muslim nationalism against territorial nationalism and that movement led to the achievement of Pakistan. Ali Ahsan, speaking on the influence of Iqbal on Bengali poetry, said that although Bengali poetry was based on Islamic ideology, Iqbal's influence on it brought about a change in its approach and further emphasized the Islamic aspect of it.²²

Kavi Ghulam Mustafra said that Iqbal was not only a great poet but the greatest poet of this age. He added that Iqbal surpassed all other poets, both past and present in point of versatility of genius, originality of ideas, metaphors, similes, sincere feeling and their artistic expression, successful transmission of message to other minds, and revolution in philosophical, religious and political thought. Others scholars on the occasion who spoke were Syed Nazir Niazi (on Iqbaliat), Hari Chand Akhtar (on the universal ideas of Iqbal's poems), Lutfullah Badvi (1904-1968)²³ (on Iqbal in the light of his own letters), Burhan Ahmed (1905-1995)²⁴ (on sociological study of *Asrar-o-Rumuz*) and A. F. M. Abdul Haq (on educational ideas of Iqbal).²⁵

²⁰ *Ibid.*

²¹ Shibli Noumani (1857-1914); oriental scholar, historian, poet and critic; Assistant Professor Arabic, M. A. O College, Aligarh, 1883-1898; Secretary Anjuman-i-Taraqqi-i-Urdu, 1902; served the State of Hyderabad Daccan, 1901-05; Secretary, Darul Uloom Nadvatul Ulama, Lucknow, 1905-13; editor, *al-Nadwa*, 1904-12; founder, Darul Musannaifeen, 1914; author of many books including *Seeratun Nabi* (SAW), Vol 1; *al-Mamun*, *al-Farooq*, *al-Ghazali*.

²² *Ibid.*

²³ Lutfullah Badvi (1904-1968); poet, researcher, historian, translator, Iqbalist, Pubs. *Tadhkirah-i-Loufi*; *Tarikh-i-Adabiat-i-Sindh*; *Tarikh-i-Shikarpur*; *Tarikh-i-Andalus*; *Ahmed Shah Abdali*; *Fath-i-Sindh*; *Sindhi Adab kay Pachchis Sal*; Sindhi translations of *Javid Namah*, *Asrar-o-Ramuz*, *Armaghan-i-Hijaz* and *Pus Chay Bayad Kard*.

²⁴ Burhan Ahmed Farooqi (1905-1995); researcher; critic; educationist; Iqbalist; theologian; philosopher; remained Professor at Islamia College Lahore; Aligarh and Punjab Universities; Professor Emeritus Punjab University; editor *Majlis*. Pubs. *Hazrat Mujadid ka Nazriah-i-Tauheed*; *Baqiat-e-Khawaja Baqi Billah* (R.A); *Minhaj-ul-Quran*; *Islam aur Falsafah*; *Quran aur Musalmanoan key Zinda Masail*.

The Iqbal Academy marked the anniversary by the publication of five books on Iqbal. They included *Iqbal* by Attiya Begum (translated into Urdu by Ziauddin Ahmed Barni); *Iqbal and Iran* by Khawaja Abdul Hamid Irfani, *Life and Selected Works of Iqbal* (in Sindhi) by Lutfullah Badavi; a Persian translation of *Zarb-i-Kalim* by Abdul Hamid Irfani and *A Critical Appreciation of Iqbal* by Qazi Ahmed Mian Akhtar Junagarhi (1897-1955)^{26, 27}

Iqbal Day was also observed at several other places in Karachi. Under the auspices of the Iqbal Educational Society, a meeting was held in Iqbal Secondary School in Jacob Lines. Agha Khan Boys Secondary School, Kharadar also celebrated the Day. The members of the staff and students of the school delivered speeches on the life and poetry of Iqbal. The United Welfare Organization also observed Iqbal Day by distributing books among the poor students of various schools. Meetings were held in Firdaus Colony and Golimar too.²⁸

The Karachi Council of the Pakistan Transport Workers Federation at a meeting with Majeed Lahori (1913-1957) in chair also celebrated the Iqbal Day²⁹. Besides labour leaders, several Urdu poets also attended the meeting. Addressing the meeting, M. A. Khatib, a labour leader said that Iqbal was the poet of workers as well as classes. Majeed Lahori said that Iqbal had real feelings for the poor and downtrodden. Khaliq Qureshi (1913-1974)³⁰, editor daily '*Awam*', Lyallpur observed that Iqbal was in

²⁵ *Ibid.*

²⁶ Qazi Ahmed Mian Akhtar Junagarhi (1897-1955); writer; educationist; journalist; critic; worker of Pakistan movement; headmaster, Dhoraji School, 1916; editor, *Shahab*, Junagarh, 1933-34; Administrative Officer, Junagarh, 1923-35; Private Secretary to the Nawab of Junagarh; Secretary, Oriental Translator Secretariat, 1935-36; Mayor, Junagarh Municipality, 1938-41; founder-Chairman Muslim Educational Society, 1935-47; trustee, Kathiawar Educational Board, 1928-47; President Kathiawar Muslim League, 1941-42; Jamiatul Muslaimeen, Kathiawar, 1935-47; member, Archaeology Society, Junagarh; 1933-47; Pakistan Historical Society, Karachi, Pubs.: *Hayat-i-Nizami*, *Iqbaliat ka Tanqeedi Jaizah*.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ Abdul Majeed Chohan (Majeed Lahori) (1913-1957); renowned humorous poet, journalist, columnist; remained associated with various dailies viz., *Inqilab*, *Insaf*, *Khurshid*, *Anjan*, and *Jung*, editor, weekly *Namakdan*, Karachi. Pubs. *Na'rah-i-Jung*; *Kan-i-Namak*; *Namakdan*.

³⁰ Ghulam Rasul (Khaliq Qureshi) (1913-1974); writer, poet, journalist, worker of Pakistan movement; Publicity Officer, Information Department, Lyallpur; Housing Magistrate, Settlement Department; founder-member, Majlis-i-Kabeer-i-Pakistan, Lyallpur, 1937; Secretary City Muslim League, Lyallpur; founder editor, *Awam*, 1948-73.

the forefront of the struggle for independence. Several local poets recited Iqbal's poems and their own verses on him.³¹

Most of the local newspapers had brought out special supplements containing articles and poems on Iqbal. Radio Pakistan, Karachi announced to broadcast the special programme on Iqbal Day. They included '*Iram Ban Goya Daman-i-Kohsar*' a musical feature based on *Saqi Namah*; '*Bachon Ka Iqbal*'; a special programme for children, '*Bayad-i-Iqbal*', a *mushaira* to be participated by local poets; '*Iqbal kay Maghribi Naqqad*' a talk in Urdu by Mumtaz Hasan; '*Javid Namah*' an opera written by Abid Ali Abid and eye witness account of the Iqbal Day functions arranged by the Iqbal Academy.³²

Iqbal Day was also celebrated in rest of Pakistan with great zeal, which was prominently reported by the English dailies. At Hyderabad, a number of literary, educational and social organisations observed Iqbal Day. According to the reports appeared in *Dawn* while presiding over a meeting in the University Senate Hall of Sindh University, the Vice-Chancellor I. I. Kazi, stressed the need for correctly understanding Iqbal. He also urged the intellectuals to study Iqbal's works from philosophical and realistic points of view and make people follow the path of truth. Besides I. I. Kazi, other speakers including the Registrar, Sindh University, M. Hussain, Asif Jan and Mazharuddin Siddiqi spoke on various aspects of life and works of Iqbal. Later in the evening, an Urdu *mushaira* under the presidentship of Begum Tahira Agha was also held which a number of well-known poets attended.³³

The Pakistan Times reported that Iqbal Day was observed at Bahawalpur with solemn enthusiasm. Addressing a meeting organized by the Pakistan Youth Council in the Sadiq Hall, Syed Hashim Raza, Divisional Commissioner, said that Iqbal worked very hard through the medium of poetry effectively to check the onslaught of western materialistic thought on the minds of Muslim intelligence. With a missionary zeal, the

³¹ *Ibid.*

³² *Ibid.*

³³ "Iqbal Day observed in Hyderabad." *Dawn*, April 23, 1957.

philosopher-poet brought into sharp focus the true values of Islamic ideology. His rational commentaries, concluded in popular poetic language by and by dispelled gloom, and thus the *millat* was brought face to face with the glorious goal of Pakistan. Earlier, Syed Shabir Bokhari explained in his speech the true meaning of ego as conceived by Iqbal. He also dealt at length on Iqbal's conception of *Ishq*.³⁴

The Pakistan Times informed that glowing tributes were paid to the memory of Allama Iqbal at special meetings held at Gujrat and Jalalpur Jattan under the auspices of Majlis-i-Ilm-o-Adab. At Gujrat, Hakim M. S. Khan Advocate (1911-1999)³⁵, read an article on '*Taqleed* and Allama Iqbal'. Qurban Tahir (1930-1993)³⁶, editor *Mehyer*, Ghalib Najafi, and Akhtar Gondal also read papers at Jalalpur Jattan. A *mushaira* was also held in the evening in which several poets participated.³⁷

At Rawalpindi as per reports appeared in *The Morning News*, Karachi, *The Civil and Military Gazette*, *The Pakistan Times* and *Dawn*, Iqbal Day was observed by various literary and educational societies. The biggest congregation was held at the Simla High School under the presidentship of Brig. Gulzar Ahmed. The All Jammu and Kashmir Muslim Conference observed the Day in its central office, where Khawaja Ghulam Din Wani and Syed Nazir Husain were the main speakers. The Jammu and Kashmir Students Federation also held a meeting to observe Iqbal Day.³⁸ Local dailies brought out special Iqbal numbers and the Radio Pakistan, Rawalpindi also announced to present an interesting feature programme entitled '*Rah-i-Yasrib*' dealing with Iqbal's spiritual journey to Hejaz and was built out of Iqbal's own poems by Yusuf Zafar. In the

³⁴ "Call to pursue ideals set forth by Iqbal: Country observes poet's death anniversary: Bahawalpur," *The Pakistan Times*, April 22, 1957.

³⁵ Hakim Chaudhry Muhammad Sardar Khan (1911-1999); lawyer; politician; worker of Pakistan movement; first Secretary of Gujrat Muslim League, 1944-51; member National Assembly, 1973, 1977.

³⁶ Qurban Tahir (1930-1993); journalist; remained associated with daily *Nawa-i-Waqt*; life-president of Gujrat Press Club; founder-editor weekly, *Challenge*, Gujrat.

³⁷ "Iqbal Day in Gujrat," *The Pakistan Times*, April 24, 1957.

³⁸ "Nation pays homage to Iqbal: Day observed all over country: At Rawalpindi," *The Morning News*, Karachi, April 22, 1957; "People asked to live up to ideals of Iqbal: Rawalpindi," *The Civil and Military Gazette*, April 22, 1957; "Call to pursue ideals set forth by Iqbal: Country observes poet's death anniversary: Rawalpindi," *The Pakistan Times*, April 22, 1957; "Nation observes Iqbal Day: People asked to implement poet's dream into reality: Rawalpindi," *Dawn*, April 22, 1957.

evening, a 'musharia' was planned to be held on the themes of Iqbal's revolutionary ideas.³⁹

According to a press report appeared in *The Khyber Mail*, on April 27. Government College, Rawalpindi observed Iqbal Day in the College Hall under the chairmanship of its Principal, G. Ahmed. Several students of the college read out papers on Iqbal and delivered speeches. G. Ahmed in his presidential address dwelt at length with the practical aspects of Iqbal's poetry and exhorted the students to follow the message of Iqbal in order to broaden their vision on life and approach to the national problems.⁴⁰

At Peshawar, as per reports appeared in *The Khyber Mail*, *The Civil and Military Gazette*, *The Pakistan Times* and *Dawn*, the major Iqbal Day meeting was held in the old Assembly Hall with Musarrat Husain Zuberi, Commissioner, Peshawar Division in chair. Papers were read throwing light on the development of Iqbal's philosophical thought by several speakers, including Dr. Raziuddin Siddiqi, Vice-Chancellor of Peshawar University and Dr. Mazhar Ali Khan. Prominent poets recited their poems in Urdu, Persian and Pushto specially composed for the occasion.⁴¹

Another Iqbal Day meeting was held in the afternoon at the Poja High School, Peshawar under the auspices of the Anjuman-i-Tahffuz-i-Urdu. Papers were read on the various aspects of Iqbal's philosophy. The meeting was rounded off by a *mushaira* in Urdu in which local poets participated.⁴² Local newspapers of Peshawar brought out special 'Iqbal editions' carrying special articles on the life and works of Allama Iqbal. The Peshawar Radio station put out a special programme of talks based on the life and philosophy of Iqbal. Some of his famous poems were also recited.⁴³

³⁹ Marconi, "Iqbal Day radio programmes," *The Pakistan Times*, April 21, 1957.

⁴⁰ "Pindi observes Iqbal Day," *The Khyber Mail*, April 28, 1957.

⁴¹ "Iqbal Day meeting in Assembly Hall," *The Khyber Mail*, April 18, 1957; "People asked to live up to ideals of Iqbal," *The Civil and Military Gazette*, April 22, 1957; "Call to pursue ideals set forth by Iqbal : Country observes poet's death anniversary: Rawalpindi," *The Pakistan Times*, April 22, 1957; "[Iqbal Day observed] in Peshawar," *Dawn*, April 23, 1957.

⁴² *Ibid.*

⁴³ *Ibid.*

The Times of Karachi, Dawn and *The Pakistan Times*, reported that Iqbal Day celebrations at Quetta started on April 19 when a meeting was held in the local Town Hall under the auspices of the Halqa-i-Arbab-i-Zauq in which writers and poets read articles and poems about the life and works of Iqbal and paid him glorious tributes.⁴⁴ On April 21, Iqbal Day was observed throughout Quetta and Kalat Divisions in all district headquarters, functions were held in educational institutions and other places at which lectures on the life and work of Iqbal were delivered and tributes were paid to him.⁴⁵

At Quetta, public meetings were held at eight places where glowing tributes were paid to Allama Iqbal. Papers were also read and poems recited at those public meetings. The main function was held in the Town Hall under the auspices of Bazm-i-Iqbal. Addressing the gathering, Afrasiab Nawai, Iranian Counsel-General in Quetta, said that Allama Iqbal rendered great services to his people in particular through his writings, as well as his inspiring leadership. Similar meetings were held in other educational institutions.⁴⁶ The women of Quetta assembled at Government Girls College and paid tributes to the poet. At Government Degree College, students gathered and recounted glorious activities and achievements of Allama Iqbal. A special programme on the occasion was broadcasted from Radio Pakistan, Quetta.⁴⁷

The Civil and Military Gazette reported that at Mianwali, Iqbal Day was celebrated under the auspices of Bazm-i-Ghalib. The various speakers, who recited poems and read papers on the occasion, paid tributes to the memory of the national poet. Several orators called upon the people to view Iqbal's contribution from a national angle.⁴⁸

⁴⁴ "Iqbal Day in Quetta on Sunday," *Dawn*, April 20, 1957.

⁴⁵ "Tributes to Iqbal: Day observed in city," *The Times of Karachi*, April 22, 1957.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*

⁴⁸ "Iqbal Day at Mianwali," *The Civil and Military Gazette*, April 28, 1957.

The Civil and Military Gazette and *The Pakistan Times* informed that the Multan Academy planned to observe Iqbal Day at Multan on May 5, by holding three meetings which included essays to be read in the morning, a symposium on Iqbal in the afternoon and speeches to be delivered in the evening. The news item further informed that the selected essays on Iqbal for which an essay contest was organised by the Multan Academy would also be read at the occasion.⁴⁹ Likewise, a meeting was planned at Sialkot on May 5 to be held under the chairmanship of Hakim Muhammad Hassan Qarshi. Among others Syed Nazir Niazi, Abdul Karim Sarwar and Sheikh Abdul Shakoor (1886-1985)⁵⁰ were also expected to address the meeting.⁵¹ According to a report appeared in *The Pakistan Times* glowing tributes were paid to the memory of Allama Iqbal at a special Iqbal Day meeting held under the auspices of Bazm-i-Iqbal at Sargodha. Prominent literary figures of Sargodha read papers on the life, poetry and philosophy of the celebrated poet. Syed Tajdar Dehlavi, a prominent essayist and short story writer presided over the meeting.⁵²

The East Pakistan paid glowing tributes to the memory of Allama Iqbal on his 19th death anniversary, which was prominently displayed at the pages of English dailies. According to several reports appeared in *Dawn*, *The Morning News*, Dacca, *The Pakistan Observer*, *The Times of Karachi*, *The Civil and Military Gazette* and *The Pakistan Times* at Dacca, in observance of the day, a series of meetings and social gatherings were held to discuss the life and teachings of the dreamer of Pakistan.⁵³

⁴⁹ "Iqbal Day celebration," *The Civil and Military Gazette*, April 24, 1957; "Iqbal Day in Multan," *The Pakistan Times*, April 25, 1957.

⁵⁰ Shiekh Abdul Shukur (1886-1985); writer, humorist, music expert. Pub. *Sabzuh-i-Baganah*.

⁵¹ "Iqbal Day in Sialkot," *The Civil and Military Gazette*, April 30, 1957; "Sialkot tribute to Dr. Iqbal," *The Khyber Mail*, April 30, 1957; "Poet's home-town to honour Iqbal's memory," *The Pakistan Times*, April 30, 1957.

⁵² [Iqbal Day in] Sargodha," *The Pakistan Times*, April 22, 1957.

⁵³ "Dacca Iqbal Day programme," *Dawn*, April 19, 1957; "Essay competition for Iqbal Day," *The Morning News*, Dacca, April 20, 1957; "Humanism is [in] Iqbal" *The Khyber Mail*, April 20, 1957; "Iqbal Day today," *The Pakistan Observer*, April 21, 1957; "Iqbal Day to be observed today" *The Morning News*, Dacca, April 21, 1957; "Tributes to Iqbal: Day observed in city: Dacca," *The Times of Karachi*, April 22, 1957; "People asked to live up to ideals of Iqbal: Dacca", *The Civil and Military Gazette*, April 22, 1957; "Nation observes Iqbal Day: People asked to implement poet's dream into reality," *Dawn*, April 22, 1957. "Nation pays homage to Iqbal: Day observed all over country: In Dacca," *The Morning News*, Karachi, April 22, 1957; "Iqbal Day in Dacca," *The Pakistan Times*, April 22, 1957; "Nation pays homage to Allama Iqbal," *The Pakistan Observer*, April 22, 1957; "Dacca pays homage to Allama Iqbal," *The Morning News*, Dacca, April 22, 1957.

Speaking at a meeting held under the auspices of Pakistan Student Force at District Board Hall, Dr. Mahmud Hasan, Chairman of East Pakistan Public Service Commission, said that Iqbal wanted Muslims not to be slave morally, politically and spiritually of any foreign ideas. Iqbal pointed out that Islamic standards, values and fundamentals could easily stand the test of time, he added. Abdul Hashim, a prominent Muslim League leader also addressed the gathering and stressed upon essential basis and utility of *Ijtihad* enunciated in the philosophy of Iqbal.⁵⁴ The East Pakistan Muslim League held a literary meeting under the presidentship of Tamizuddin Khan (1889-1963)⁵⁵, Provincial League chief. Tamizuddin Khan in his presidential speech appealed to the people to work for the realization of the ideas as preached by the poet.⁵⁶

The East Pakistan Health Minister Dharendra Nath Dutta, addressed two separate meetings on the occasion. Delivering his presidential speech at a function held under the auspices of Nilkhet Barracks Welfare Association, he stressed that Iqbal was not a poet of the Muslims alone but also a poet of the whole world. Presiding over another function, which was held under the auspices of Dacca Medical College Students' Union, he called upon the students to build up such a society where there would be no poverty, social injustice or any distinction of caste and creed. He said that Iqbal dreamed of such a state, which would be based on equality, social justice and human unity.⁵⁷

Another Iqbal Day meeting was held at S. M. Hall where Hasan Zaman, a lecturer of the Dacca University, was the principal speaker. He said that the greatest contribution of Iqbal to modern thought was his reliance upon the philosophy based on religion. He further said that Iqbal came as a light in the days of moral and spiritual

⁵⁴ *Ibid.*

⁵⁵ Tamizuddin Khan (1889-1963); politician, writer, worker of Khilafat and Pakistan movements; member, AIML, 1915; All India Khilafat Committee, 1919-22; Bengal Legislative Council, 1926-30; Bengal Legislative Assembly, 1937-46; Minister for Health, Bengal 1938; for Education, 1943-45; member Working Committee, BPML, 1944; Subjects Committee, League Legislator's Convention, 1946; Constituent Assembly, 1946-54; National Assembly of Pakistan, 1962-63; President; Pakistan Constituent Assembly, 1947-54; East Pakistan Muslim League, 1955-62; Speaker National Assembly of Pakistan, 1962-63.

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

darkness. The provost of the S. M. Hall in his presidential address said that the message of Iqbal was an urge to humankind to develop personality. A. T. M. Shamsul Haq, the Vice President of the S.M. Hall Union, also spoke about political and economic sides of Iqbal. Some of the famous poems of Iqbal were also recited in the meeting.⁵⁸

A general meeting of the students was held in the office of the Islami Chatra Sangha to observe Iqbal Day. F. Ahmed editor, *Muslim* gave a comprehensive review on Iqbal's famous ballad. "Then what should be done, O nations of East" which he said showed the path of glory and prosperity of the East.⁵⁹ Another Iqbal Day meeting was held at Iqbal Hall under the presidentship of Prof. Ashar Ibne Shaikh who made a fervent appeal to the students to materialize Iqbal's philosophy in their individual lives. Speaking on the occasion, Mahfuzal Haq said that it is only the existence of *tauhid*, which could cement permanent friendly relations between the two wings of Pakistan. It was that principle for which Iqbal dedicated his life, he added.^{59A}

Agrani Chhatra Sangha observed Iqbal Day in a very dignified and befitting manner under the presidentship of Shiekh Saifullah. Homage was paid to the poet through essays, songs and discussions on the various aspects of Iqbal's life. Sheikh Saifullah, Majeed Ali and many others took part in the discussion.^{59B} Under the Dacca University Central Students' Union, an English essay competition for University students was announced on the subject matter 'Humanism in Iqbal' on which three prizes were to be given.⁶⁰

Besides Dacca, Iqbal Day was observed at various other places of East Pakistan. *The Morning News*, Dacca reported that Iqbal Day was observed at Chittagong by various cultural organizations in a most befitting manner. At a meeting held by 'Krishti Kendra' in observance of the day, Allama Iqbal was described as a national poet.

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*

^{59A} *Ibid.*

^{59B} *Ibid.*

⁶⁰ *Ibid.*

The meeting decided to take up the task of translating works of Iqbal into Bengali, so that East Pakistanis might closely understand the poet.⁶¹

The Pakistan Observer reported that Iqbal Day was observed at Rajshahi under the auspices of Rajshahi branch of Pakistan Students Force in the local municipal hall under the presidentship of Prof. Shorab Ali. Through the several resolutions passed at the occasion, establishment of Iqbal Academy's branch in East Pakistan and translation of Iqbal's works through the Bengali Academy were urged. The meeting expressed the sorrow over the government's lack of initiative in observing Iqbal's birth and death anniversary.⁶²

The Pakistan Observer further informed that the Farun Sangha also observed Iqbal Day in the local district hall at Rangpur. Muhemmed Ibrahim presided over the meeting while Muhemmed Danish, MPA and President Ganatantri Dal, was present in the function as chief guest.⁶³ *The Civil and Military Gazette* reported that at Mymen Singh, two separate meetings were held to pay homage to the memory of Allama Iqbal. In both the meetings poems of the poet were read and speakers threw light on his life and achievements.⁶⁴

On May 1, 1957, Kazi Akhtar Husain wrote a letter to editor of *The Pakistan Observer* on the eve of laying of foundation stone of the Iqbal Hall by then Governor A.K. Fazlul Huq. He stressed not to forget the man who was responsible to bring that hall into existence. He recalled that in 1946, when the communal riots were going on in Calcutta, Dr. I. H. Zuberi, who was then Principal of Islamia College, Calcutta, persuaded the provincial government to start a hostel for Muslims students in a rented building so that the Muslim students living in different hostels in College Street might live together. He named it Iqbal Hall. After partition, students of Iqbal Hall Calcutta came to Dacca and insisted on retaining that name. The writer concluded by

⁶¹ "Iqbal Day at Chittagong," *The Morning News*, Dacca, April 23, 1957.

⁶² "Rajshahi: Iqbal Day observed," *The Pakistan Observer*, April 25, 1957.

⁶³ "Rangpur: Iqbal Day observed," *The Pakistan Observer*, April 25, 1957.

⁶⁴ "Homage to Iqbal," *The Civil and Military Gazette*, April 27, 1957.

praying that Iqbal Hall be worthy of the great name it had the honour and distinction to possess.⁶⁵

The Pakistani newspapers gave a lesser coverage to Iqbal Day functions held abroad in 1957. *The Pakistan Times*, *The Khyber Mail* and *The Times of Karachi* revealed that the Pakistan High Commission in Delhi had decided not to hold its annual official function to observe Iqbal Day in view of the holy month of Ramzan. It was stated that decision was received with regrets as in the past that function had attracted large gatherings of officials and non-officials interested in Urdu literature and works of Allama Iqbal.⁶⁶

The Civil and Military Gazette reported that at Damascus, the Iqbal Day was celebrated in a befitting manner. Radio Damascus broadcasted a thirty minutes programme on Allama Iqbal. Local papers published articles on his life and philosophy. A meeting attended by 300 persons was arranged under the auspices of the Syrian University that was presided over by the Secretary General of the Ministry of Education. Prominent Syrian educationists read papers and *qasidas* at the gathering⁶⁷

The Pakistan Observer and *Dawn* informed that despite rain, several hundred people belonging to all communities gathered to celebrate the Iqbal Day under the auspices of the Pakistan High Commission at Nairobi. A non-Muslim boy, who received the running trophy and a medal as the first prize, won the annual declamation contest on Iqbal. The main speaker on the occasion gave a learned discourse on Iqbal as a bridge between East and West. The local Muslims also celebrated the Iqbal Day in Mbale, Tanga and Aden.⁶⁸

⁶⁵ Kazi Akhtar Husain, "Letter to Editor: Iqbal Hall," *The Pakistan Observer*, May 1, 1957.

⁶⁶ "No Iqbal Day function at Pak Embassy," *The Pakistan Times*, April 22, 1957; "No Iqbal Day at Delhi," *The Khyber Mail*, April 21, 1957; "Tributes to Iqbal: Day observed in city: New Delhi," *The Times of Karachi*, April 22, 1957.

⁶⁷ "Iqbal Day in Damascus," *The Civil and Military Gazette*, April 26, 1957.

⁶⁸ "Iqbal Day observed in Nairobi," *Dawn*, April 24, 1957; "Iqbal Day in Nairobi," *The Pakistan Observer*, April 25, 1957.

The Civil and Military Gazette, The Times of Karachi, Dawn, The Morning News, Dacca and The Pakistan Observer informed that the Iqbal Day, which had been celebrated with great success in Washington in past years, was to be celebrated in May 1957 due to Ramzan and the Easter. It was also stated that the Council of Islamic Affairs, in cooperation with the Pakistan Embassy, was busy in planning an interesting programme.⁶⁹

However, Iqbal Day was observed in New York on April 24 as per reports appeared in *The Pakistan Observer* and *The Civil and Military Gazette*. Representatives from Pakistan and Iran joined in paying homage to the great Pakistani poet before a crowded audience. The observance was sponsored by the Pakistan Mission to the United Nations and Pakistan Students' League of America and was presided over by Ambassador Djalal Abdoh, Permanent Representative of Iran to the United Nations.⁷⁰

The programme included recitations from Iqbal in original and in English translation. In a brilliant speech replete with personal reminiscences of the poet-philosopher and the exposition of different facets of his thought, Pitras Bokhari (1898-1958)⁷¹ brought out the unique role played by Iqbal in the intellectual resurgence of the East and the impact, which his philosophy had on the dormant spirit of his people. Bokhari argued that Iqbal lifted the Muslims from the slough of despondency, and gave them a vision and goal.⁷² The VOA also announced to broadcast a special programme,

⁶⁹ "Washington to observe Iqbal Day in May," *The Civil and Military Gazette*, April 21, 1957; "[Iqbal Day] in Washington," *The Times of Karachi*, April 21, 1957; "Iqbal Day in Washington," *Dawn*, April 21, 1957; "Iqbal Day in Washington," *The Morning News, Dacca*, April 22, 1957; "Iqbal Day in Washington," *The Pakistan Observer*, April 23, 1957.

⁷⁰ "Iqbal Day in New York," *The Pakistan Observer*, April 28, 1957; "Iqbal gave Muslims vision and a goal," *The Civil and Military Gazette*, April 29, 1957.

⁷¹ Ahmad Shah Bokhari (Pitras Bokhari)(1898-1958); writer; educationist; broadcaster; diplomat; lecturer, Central Training College, Lahore, 1922; Govt. College, Lahore, 1922-28; Station Director- All India Radio, Delhi, 1936; Deputy Controller of Broadcasting, 1936; Director General of Broadcasting, 1940-46; Prof. of English/Principal, Government College, Lahore, 1947-50; delegate, India Office Distribution Committee, 1948; Human Rights Committee, UNO; Permanent Pakistan Representative at the UNO, 1950; Deputy Secretary-General, Information Department, UNO, 1955; Pub. *Pitras Kai Mazameen*.

⁷² *Ibid.*

which featured Iqbal's biography, his contribution to literature and recitation of his selected poems.⁷³

A number of editorials appeared in the national dailies on the eve of Iqbal Day. *The Morning News*, Dacca in its editorial "Allama Iqbal" observed that if any single person could be credited to have shouldered the task of reconstructing the political thinking of the Muslims of undivided India, constant with the requirements of time, Iqbal could safely lay to that title. The paper observed that no better tribute could be paid to him than by strictly adhering to his teachings and precepts, which pinpointed the necessity of furthering unity and solidarity amongst the Muslims, in particular. "That served as a beacon during the period of our struggle for independence; that still serves as a slide-rule for solidifying our gains", the paper concluded.⁷⁴

Dawn in its editorial "Interpreting Iqbal" commented on performance of the Iqbal Academy and observed that some quite useful research work and translation had been undertaken by the Academy to make Iqbal accessible to an even larger number of the Pakistani people. The paper urged that Iqbal's works should be fully translated into languages of the west and into all languages spoken and written by the Muslim people of the East. The paper advised the Academy that its emphasis must shift from the diverse aspects of his work to the totality of its inspiration and impact. The paper urged that the important thing was to make an earnest effort to understand, interpret and give the widest possible currency to the fundamentals of Iqbal's message.⁷⁵

The Civil and Military Gazette in its editorial entitled "Iqbal" observed that the Pakistan of Iqbal's dream remained far off as long as that country continued torn with dissension, territorially incomplete and a prey to cynicism. The paper believed that the message of faith and action, movement and creativeness that Iqbal gave to his people

⁷³ "Iqbal Day broadcast on Sunday," *The Civil and Military Gazette*, April 19, 1957.

⁷⁴ Editorial, "Allama Iqbal," *The Morning News*, Dacca, April 21, 1957.

⁷⁵ Editorial, "Interpreting Iqbal," *Dawn*, April 21, 1957.

was grossly betrayed if it was allowed to degenerate into intellectual luxury, literary verbiage or emotional exuberance.⁷⁶

The Khyber Mail also paid glorious tributes to Iqbal in its editorial, "Iqbal Day celebrations". The paper observed that Iqbal's erudition and learning were so deep and elevated that there was practically no branch of scientific or social studies with which Iqbal was not conversant. He remained in close and constant touch with experts in different branches of learning and used to keep himself abreast of times with the latest discoveries and researches in various fields of human activity. It was that characteristic feature of Iqbal, the paper pointed out, which gave him a unique place in world history.⁷⁷

A number of articles appeared in 1957 on life and works of Allama Iqbal, which are discussed in detail in the following pages. Abdul Hai in his brief article "Poet-Philosopher of Pakistan: Allama Iqbal" appeared in *The Pakistan Observer* observed that while Iqbal admired the western vigour, energy and initiative, he abhorred their materialistic outlook as much as he spurned the lethargy amongst the Muslims which was repugnant to the spirit of Islam. He wished the Muslims to shake off inertia and march ahead towards progress along the line prescribed by the Quran and along the path followed by the Pious Caliphs. His clarion call was, therefore, "back to the Quran" which offered a message of death for the capitalists.⁷⁸

The Morning News, Dacca, *The Times of Karachi* and *The Khyber Mail* published a same article with little title variation entitled "The poet who conceived the idea of Pakistan," without giving author's name. The article surveyed major events of life of Allama Iqbal and his main political contributions. Discussing his addresses delivered at the Allahabad session of the AIML in 1930 and Lahore session of All-India Muslim Conference in 1932 and his letters written to Quaid-i-Azam, the writer observed that it could be safely said that Iqbal as a visionary not only visualized the establishment of an

⁷⁶ Editorial, "Iqbal," *The Civil and Military Gazette*, April 21, 1957.

⁷⁷ Editorial, "Iqbal Day Celebrations," *The Khyber Mail*, April 23, 1957.

⁷⁸ Abdul Hai, "Poet-Philosopher of Pakistan: Allama Iqbal," *The Pakistan Observer*, April 21, 1957.

independent and sovereign Muslim state in the north of undivided India but was also instrumental in persuading Quaid-i-Azam to take up earnestly the cause of the Muslims.⁷⁹

H. Sheikh, a fellow of Iqbal Academy, in his article "Iqbal's flaming passion" published in *Dawn* observed that Allama Iqbal was a poet of that insight which appreciated the past, and dreaded the future, yet he was the right person at the right time to comprehend, the responsibilities of the community of his age and year. His account was precise and comprehensive, a complete system on one issue. He gave his message to the people with full force and deep inspiration, because he felt deeply what he preached.⁸⁰

The Times of Karachi published another un-named article entitled "Iqbal and women". The author argued that obviously Allama Iqbal was no feminist. He did not identify his teachings for the emancipation of the soul with sentiments of liberation of women. Yet even whilst he refrained from supporting their cause, for the women he had a depth of tenderness and sympathetic understanding. The author maintained that Iqbal realised women exalted role so keenly that he could not bear to see her going astray, as he thought she was going. If he discouraged modern education for girls, it was because that modern was too slavishly synonymous with 'foreign'. If he entreated her to stay within doors, it was because he expected men to be strong enough to attend to all matters without. In addition, if he demanded too strict a standard from her, it was only because he set such a high ideal for her sex.⁸¹ *The Times of Karachi* also published several quotes of

⁷⁹ "The poet who conceived the idea of Pakistan," *The Morning News*, Dacca, April 21, 1957; "The poet who conceived the idea of Pakistan: Iqbal as a visionary," *The Khyber Mail*, April 21, 1957; "He gave us idea of Pakistan," *The Times of Karachi* April 21, 1957; "Iqbal conceived idea of Pakistan," *The Morning News*, Karachi, April 21, 1957.

⁸⁰ H. Sheikh, "Iqbal's flaming passion", *Dawn*, April 21, 1957.

⁸¹ "Iqbal and women," *The Times of Karachi*, April 21, 1957. Nusrat Rauf Khawaja, who argues that Iqbal regarded the western reverence for women as empty, shallow and spiritless, supports the views expressed in the said article. She says that when Iqbal detected the stream of western advance making its way into the vision of eastern women, he imagined the collapse of the stability of the eastern society. Nusrat stresses that it was not his conservatism that prompted Iqbal to condemn the contemporary girl but because he felt that, she was contrasting to the normal principles of reality. (Nusrat Rauf Khawaja, "Iqbal's idea of womanhood," in M. H. Siddiqi, *Iqbal: A Critical Study*, Lahore, Farhan Publishers, 1977, pp. 108-110). Likewise, another writer, Munawwar Rauf believes that after Hali, Iqbal was the only poet who changed prevailing concepts about women in Urdu literature and instead of treating her as mere beloved introduced her as a mother, sister, wife and daughter in his verses. Referring to various verses of Iqbal, she points out that he has discussed both western and Islamic models of womanhood in his works and shown her actual duty. She concludes that no other Indian poet has given such respect and dignity to women in his poetry as

Allama Iqbal under the title "Sayings of Iqbal", without giving its source.⁸² *The Pakistan Observer* published English translation of some couplets of Iqbal under the title "Selected psalms of Iqbal".⁸³

Khurshid Ahmed in his article "Iqbal and Muslim renaissance," published in *Dawn* observed that Iqbal was a pioneer of the renaissance of Islam in the twentieth century. He knew that a revolutionary change in the outlook of the Muslims was the greatest need of the hour. He warned them that if they ignored the great challenge of their times, they would be eliminated from the surface of existence and be relegated to the dustbin of history.⁸⁴

Khurshid mentioned that in order to pull the Muslims out of that mire of degradation, first Iqbal asked the Muslims to revise their attitude towards the West by arguing that not all was good in Europe. He critically studied the fundamentals of the western civilisation and exposed their fallacies. He gracefully declared that religion alone could extricate humanity out of the present social chaos and intellectual confusion.⁸⁵

Secondly, Iqbal realized the need and the importance of the reconstruction of the Islamic thought itself. He felt that Islam is a dynamic and revolutionary movement but centuries of stagnation had laid some layers of dust over its religious thought. His seven lectures were an attempt to fulfil that need. One might disagree with some of his

given by Iqbal. (Munawwar Rauf, *Diduvar*, Peshawar, Idarah-i-Tahqeeq wa Tasneef, 1980, pp. 95-124). Muhammad Habibuddin Ahmad while surveying Iqbal's views on the women education argues that, he was not opposed to their learning. He believed that goal and object of the women instructions should be determined and they should be in accordance of feminine life and requirements. However, Iqbal was against co-education and free mixing of male and female students. Quoted in Muhammad Habibuddin Ahmad, *Allama Iqbal ka Nazriah-i-Taleem*, Delhi, Markazi Maktaba-i-Islami, 1986, pp. 66-70. For a selection of Allama Iqbal's verses criticising western concept of womanhood, see Waseem Ahmad Farooqi Nadvi, *Allama Iqbal aur Syed Maududi: Afkar wa Nazriat ka Tuqabuli Mutalah*, Lahore, Hasnat Academy, 1988, pp.83-96.

⁸² "Sayings of Iqbal," *The Times of Karachi*, April 21, 1957. Iqbal's opinions on a variety of subjects have remained a source of interest for the students of Iqbal and several works have appeared containing those quotations. For a detailed study of sayings of Iqbal, see Talib Hussain Khan Ashraf, "*Malfizat-i-Iqbal: Tehqiq wa Tujzeeah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1993. Also see Javid Iqbal, ed., *Stray Reflections: A Note-Book of Allama Iqbal*, Lahore, Iqbal Academy, 1992.

⁸³ "Selected psalms of Iqbal," *The Pakistan Observer*, April 21, 1957.

⁸⁴ Khurshid Ahmed, "Iqbal and Muslim renaissance," *Dawn*, April 21, 1957.

⁸⁵ *Ibid*.

interpretations but it is impossible to deny the revolutionary message those lectures contained and the tremendous influence they exerted on the mind of Muslim India.⁸⁶

Thirdly, Iqbal wanted to stir every fibre of a nation that had fallen in a slumber and to arouse it to play its rightful role in the fashioning of the future. In his two *mathnavies*, 'Asrar-i-Khudi' and 'Rumuz-i-Bekhudi', he delineated the factors of individuals and social growth. Iqbal discussed the causes of *millat's* decline and threw light on the alien influences, which disrupted its body politic. He asked the Muslims to return to the real message of Islam and showed the potentialities of the faith. His works gave a new message of life to a nation "forgotten so long, neglected so long".⁸⁷ The author repeated almost similar ideas in another article entitled "Iqbal and Renaissance of Islam," appeared in *The Times of Karachi*.⁸⁸

Shakur Ahsan wrote an excellent article entitled "The Allama's growing popularity in Iran" which appeared in *The Pakistan Times*. The author stated that before the birth of Pakistan Iqbal was but vaguely known in Iran. His reputation was strictly confined to higher literary circles and among men of catholic taste. During the last one decade, however, Iqbal's name had become a household word in Iran. Writers, poets and scholars had paid him high tributes and hailed him as the symbol of the finest traditions of Persian poetry and mystical thought.⁸⁹ Ahsan pointed out that the Pakistan Embassy made a solid contribution towards introducing Iqbal to the Iranian people through holding literary meetings on Iqbal Day every year. It was primarily on that day that papers were read and speeches delivered on Iqbal by prominent Iranian scholars, writers, poets and politicians.⁹⁰

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

⁸⁸ Khurshid Ahmed, "Iqbal and renaissance of Islam," *The Times of Karachi*, April 21, 1957.

⁸⁹ Shakur Ahsan, "The Allama's growing popularity in Iran," *The Pakistan Times* April 21, 1957. For a versified translation of Persian *rubaiyat* of Iqbal, see Abdul Aleem Siddiqi, *Arghaman-i-Mashriq*, Lahore, Iqbal Academy, 1995. For a selection of hundred selected Persian verses, see Sufi Ghulam Mustafa Tabassum, *Sad Sheir-i-Iqbal: Farsi*, edited by Sufi Gulzar Ahmad, Lahore, Iqbal Academy, 1995. The impact of Persian language on Iqbal was so profound that even his Urdu poetry contains Persian words, *taraqqebs*, *tashbihat* and *Istaraats* which has no parallel except Ghalib. Quoted in Nazir Ahmad, *Tashbihat-i-Iqbal*, Lahore, Iqbal Academy, 1977, p.305.

⁹⁰ *Ibid.* Several studies comparing Iqbal's thought with renowned Iranian scholars had been undertaken in Pakistan also. For instance, see Sikandar Abbass, "Iqbal aur Murtaza Mutahhari kay Afkar ka Taqabuli

Discussing Iqbal's influence in Iran, Ahsan maintained that the Iranian critics and writers had made stress on various aspects of Iqbal's poetry. Suratgar found in Iqbal an artist *par excellence*. Said Naficy apart from admiring the poet's departure from the typical Indian school of the so-called 'impressionists' and following the traditions of the great mystic symbolists of Iran was impressed by the poet's note of robust optimism, his undying faith in the people of the East and his fiercely independent attitude towards the West. Iran's litterateur-politician Taqizadeh hailed Iqbal for upholding the spiritual values and ideals of Islam and for his denunciation of blind imitation of the western culture, while Dr. Muhammed Muin had been impressed by Iqbal's intimate knowledge of the ancient religions of Iran.⁹¹

The author indicated that it was noteworthy that Iqbal's poetry had impressed the Iranian readers. It was in spite of an inherent sophistication of taste and a deep-rooted tendency to judge Persian poetry in the light of certain set principles of art and rigid standards of technique, which had always made it extremely difficult for a foreign poet of Persian language to gain popularity or even receive acknowledgement in Iran. The Iranians had broadly speaking classified Persian poetry into three schools, of which the Indian school was the least popular. Iqbal however was an exception. He did not belong to the rigid Indian school of Persian poetry and his lyrics were much closer to Hafiz at his best.⁹² The fact that Iqbal did not follow the Indian school had been emphasised by Said Naficy and Hussain Khatibi. Both linked his thought with that of Rumi, the greatest mystic in Persian poetry.⁹³

Jaizah." Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999; Shabir Afzal, "*Iqbal aur Ali Shariati: Fikri Rawabit ka Tahqeeqi Mutalah*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 2000.

⁹¹ *Ibid.* For a comprehensive review on growth of Iqbal studies in Iran, see Saleem Akhtar, *Iran Main Iqbal Shanas ki Rawait*," Lahore, Sang-i-Meel Publications, 1983. For Urdu translation of the earliest Persian book on Iqbal written by an Iranian, see Mujtaba Meenavi, *Allama Iqbal*, translated by Sufi Ghulam Mustafa Tabassum, Lahore, Bazm-i-Iqbal, 1988.

⁹² For a study of Hafiz's influence on the lyrical poetry of Iqbal, see Muhammad Aslam Zia, "*Bal-i-Jubreel ki Ghazalon Main Hafiz kuy athrat*," *Iqbaliat*, Vol. 38, No. 2, July-September, 1997, pp. 49-72.

⁹³ *Ibid.* For an analysis of Persian lyrics of Iqbal, see Rafiq Khawar, "*Iqbal ki Farsi ghazalain*," *Iqbal Review*, Vol. 23, No. 4, January, 1983, pp. 101-146. For an extensive study of Allama Iqbal's Persian poetry, see Abdul Ghani, "*Farsi Nazm Ghoui Main Maqam-i-Iqbal*," Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1996; and Farzand Majid, "*Allama Iqbal ki Farsi Rubaiyat ka Tehqiqi wa*

Sardar Muhemmed in his article "Iqbal's attitude towards West," appeared in *The Times of Karachi* has reviewed Allama Iqbal's views about the western society in light of his poetry. The author maintained that according to Iqbal the greatest defect of western civilization was that its development had been entirely one sided. Body had received all attention and soul had been completely neglected with the result that in all their activities and dealings, western people take the line chalked out by human intelligence without any audience from the soul or from divine commandments. Therefore, as between materialism and spiritualism, they were like ill- roasted eggs, all on one side that had found expression persistently in Iqbal's writings.⁹⁴

Tanqeedi Mutalah." Unpublished M. Phil Iqbaliat thesis, Allama Iqbal Open University, 1999. For an Urdu translation of Allama Iqbal's major Persian work, see Nazir Ludhanvi, *Tarjaman-i-Iqbal*, Lahore, Maktabah-i-Karwan, 1979. While commenting on Persian poetry of Iqbal, other critics have supported Ahsan's views. A prominent Iranian researcher, Dawood Sirazi argued that Iqbal had created a new style in modern Persian poetry, which should be called, as '*Sabk-i-Iqbal*' and contemporary literary period should be termed as 'an age of Iqbal'. (Quoted in Agha Yameen, *Iqbal aur Nishad-e-Nau*, Lahore, Bazm-i-Iqbal, 1986, pp.104-105). Commenting on Persian poems of Iqbal, Shaikh Abdul Qadir has observed that the unique characteristic which distinguished Iqbal not only from his age group but also from most of the previous writers of Persian poetry, was that he was a man who had a distinct message to communicate to his fellow-beings in common and to his brethren in Islam all over the world in particular. It was that communication which was stimulating him and he was discharging an enormous duty in conveying it to the world, in language that makes a straight petition to the heart. Shaikh Abdul Qadir, "The Persian Poems of Iqbal," in Muhammad Hanif Shahid, *Tributres to Iqbal*, Lahore, Sang-i-Meel Publications, 1977, p.65.

⁹⁴ Sardar Muhemmed, "Iqbal's attitude towards West," *The Times of Karachi*, April 21, 1957. In fact, disapproval of the western culture is one of main features of the poetry of Allama Iqbal. Besides the fact that he got western education, visited some main cities of the West and widely read western philosophy and literature, he always remained confident of his eastern customs and at more than one places proudly called himself 'Poet of the East'. Shaikh Abdul Qadir observes that "he was not impressed by the glare and glitter of modern civilisation and warned his people of the West against yielding to its external attractions." (Shaikh Abdul Qadir, *Iqbal: The Great Poet of Islam*," edited by Muhammad Hanif Shahid, Lahore, Sang-i-Meel Publications, 1975, p.118). However, Iqbal's rejection of western values was not because of any hatred or bias towards the West and at the same time, he very sincerely warned the western people about the weakness of their decaying civilisation and consequences of depriving religion and moral values from their body politics. S. A. Rahman rightly concludes that in spite of the idealistic thinking evolved there, the mainstay of western culture is materialistic and deprived of that Divine spark that stirs up the human soul into a super-sensuous self-awareness and facilitates it to communicate, with the ultimate reality. Against that characterless rationalisation of the West with its captivating external, Iqbal waged an unvarying war. (S. A. Rahman, *Iqbal and Muslim Renaissance*, compiled by Sheema Majced and annotated by Sadiq Javid, Lahore, Bazm-i-Iqbal, 1990, p.90). Another scholar, Muhammad Gulzar Rahat has maintained that Iqbal was against the western civilisation because it had adopted all those cultural manifestations, which led to destruction of Greek and Babylonian empires. (Muhammad Gulzar Hayat, *Iqbal aur Maghrabi Istamar*, Lahore, Maktaba-i-Toor, n. d., p.21). Iqbal's disapproval of the western culture, as pointed out by Syed Mudoodi, becomes all the more important because among the Muslim critics of western civilisation, he was the only person who had the most comprehensive first hand knowledge of western materialism, philosophy and ideas. Therefore, his condemnation of the West was more effective than ordinary theologians who had no direct knowledge of western thoughts and ideas. Quoted in Saeed Ahmed, *Nuwa-i-Mashriq*, Karachi. Fazli Sons Ltd., 1986, p.8.

Khalifa Abdul Hakim in his article, "Iqbal's attempts at creative synthesis" appeared in *The Pakistan Times* surveyed philosophical ideas of Iqbal and tried to answer the question why some contradictions were found in his thought. According to author, the main reason for such a variety in his thought and sentiments was the fact that Iqbal was not a static and stereo-typed mind, "which imbibes certain doctrines from his parents or his communal or social environment at a very early stage and these borrowed beliefs sink into the abysses of the subconscious mind, and become inaccessible to conscious reason ever afterwards". The writer mentions that as a poet with great sensitivity, Iqbal reacted to the influences that emanated from the environment or from his early education.⁹⁵

A number of young writers also wrote articles on Allama Iqbal dealing with his life and works, which appeared in all major dailies. Aziz Ahmed Choudhry in his article "Sir Muhemmed Iqbal," published in *The Pakistan Observer* observed Iqbal wielded big mighty pen to awake the world to the glories of Islam and chose for that purpose, Persian as the vehicle of his thought.⁹⁶ Sirajuddin Ahmed in his article, "Iqbal" published in *The Pakistan Observer*, pointed out that Iqbal had a firm faith in Islam. At the time of his death, he said, "I am a Muslim. I don't care death."⁹⁷

M. Shakil Akhtar, in his article "Allama Iqbal" appeared in *The Morning News*, Dacca, and *The Morning News*, Karachi observed that Iqbal had physically died but his name would never die and all would always remember him.⁹⁸ The same contributor in another article entitled "Iqbal as the poet of children", appeared in *The*

⁹⁵ Khalifa Abdul Hakim, "Iqbal's attempt at creative synthesis," *The Pakistan Times*, April 21, 1957. Khalifa Abdul Hakim, like M. M. Sharif, were among the earlier philosophers of Pakistan. Iqbal's ideas had a profound impact upon him and he played an important role in their interpretation and propagation. He tried to give a practical shape to some of philosophical ideas of Iqbal though some of his interpretations were highly criticised by the others. According to Waheed Ishrat, in his writings, instead of research and analysis, oration is more manifested. Likewise, repeatedly similar topics and words often occurred in his writings. Waheed Ishrat, *Allama Iqbal aur Khalifa Abdul Hakeem kay Taswarat-i-Imrani*, Lahore, Bazm-i-Iqbal, 1989, pp.9-13.

⁹⁶ Aziz Ahmed Choudhry, "Sir Muhemmed Iqbal," *The Pakistan Observer*, April 21, 1957.

⁹⁷ Sirajuddin Ahmed (Siroo), "Iqbal," *The Pakistan Observer*, April 19, 1957.

⁹⁸ M. Shakil Akhtar, "Allama Iqbal," *The Morning News*, Dacca April 21, 1957; Also appeared in *The Morning News*, Karachi, April 21, 1957.

Morning News, Dacca and *The Morning News*, Karachi observed that many of his works were difficult and children could not understand them. But Iqbal had also contributed many simple poems for the children, all of which had very good ideas and some moral lessons. In that context, the author described his various poems viz *Bachoon-kee-Dooa*, *Tarana*, *Hamdardae* and *Pahar aur Gilahree*.⁹⁹

Nuzhat Almas, in her article, "Bright star of Muslim world," appeared in *The Times of Karachi* observed that Iqbal was not in the world any longer but his name was as alive as he was himself. She maintained that "Today the bright star is not in the sky but it had left its bright light behind, which could always guide the nation and pull it to the light from the depths of darkness".¹⁰⁰ Geet-e-Ara, in her article, "Iqbal as seen by a student" published in *The Pakistan Observer*, maintained that nowadays, when some one from our country went abroad, a gradual change started appearing in his outlook. However, Iqbal after his return from Europe was not changed and instead of becoming proud, he became nobler and started to love his religion more and more.¹⁰¹

Mizanur Rahman in his article "Tagore. Iqbal and Nazrul Islam" appeared in *The Pakistan Observer* on May 1, 1957, *inter alia* presented an interesting comparison of Nazrul Islam with his two distinguished contemporary poets. He maintained that like Nazrul, both Tagore and Iqbal were great lovers of voiceless millions but the seniors spoke in chastened tongues mostly beyond the reach of the unsophisticated millions, while, "the youngest roared, sang, thundered and moved amongst them as one of them, carrying on the campaign of sorrow in the minds of the have-nots" as he himself put it.¹⁰²

⁹⁹ —, "Iqbal as the poet of children," *The Morning News*, Dacca, April 21, 1957; also appeared in *The Morning News*, Karachi, April 21, 1957. Iqbal was the first major Urdu poet who exclusively wrote for the children. His writings for the children are quite simple and easy as compared to his other contributions but still they are full of poetic charm and morality. He tried to give some moral lesson in each of his poem written for the children and exhibited the best human qualities in them. Ansari has rightly pointed out that Iqbal skipped the ordinary topics of fairy tales, witches and ghosts, and tried to infuse patriotic and constructive feelings among children. Hayat Ansari, "Iqbal Nay Bachehon Kay Lia Kia Likha," in Saleem Akhtar, ed., *Iqbal: Shua-i-Saal Rang*, Lahore, Sang-i-Meel Publications, 1978, pp. 303-308. For educational books especially written for children based on Iqbal's works, see Syed Abdur Rashid Fazil, *Silsalay-i-Darsiat-i-Iqbal*, Vol. I & II, Lahore, Iqbal Academy, 1990.

¹⁰⁰ Nuzhat Almas, "Bright star of Muslim world," *The Times of Karachi*, April 21, 1957.

¹⁰¹ Geet-e-Ara, "Iqbal: As seen by a student," *The Pakistan Observer*, May 1, 1957.

¹⁰² Mizanur Rehman, "Tagore, Iqbal and Nazrul Islam," *The Pakistan Observer*, May 1, 1957.

The author also pointed out that Iqbal, the philosopher thought much but wrote less. (*sic*) He was a poet by spells and mused when his inner self urged him to do so. Nazrul on the other hand, wrote and sang and thundered practically non-stop during his active spell of twenty years or so and later sank into silence due to mental derangement caused by overstrain, spiritual and mundane.¹⁰³

On May 12, 1957, *The Morning News*, Karachi reported about an Iqbal Day function held at Tehran under the presidentship of Iranian Prime Minister. The universality of Iqbal's message was emphasised by the Pakistan Ambassador, General Raza in the course of his speech delivered on the occasion. He said that the meaning, importance and significance of Iqbal's message is universal like Islam and he was truly a citizen of the world. He further observed that Iqbal progressed from narrow nationalism to Islam and Islam led him to a firm belief in the unity of humanity. Sadiq Sarmad, the national poet of Iran recited his poems on the occasion.¹⁰⁴

On May 21, 1957, *The Morning News*, Karachi informed that the 19th death anniversary of Allama Iqbal which could not be observed in Baghdad on April 21 due to Ramzan, was celebrated on May 18, 1957. At a literary function held at the Teachers' Training College under the presidentship of Ex-Premier Fadhil Jamali, some of the most eminent literary figures read papers on the life and works of Iqbal. Those included two professors of the Teachers' Training College. Dr. Taqiuddin Hilali and Dr. Safa Khulusi, Muhammad Mahmood Sawwaf, Dean of the College for Arts and Science,

¹⁰³ *Ibid.*, However, there are some marked differences in the poetry of these giants. In an earlier comparison made by Abdul Majeed Salik, it was observed that Tagore's imagination is full of romance and feminism while Iqbal's works speak of hard realities of life and influence individual as well as community. (Syed Muhammad Shah ed., *Iqbal Par Eik Nazar*, Lahore, Iqbal Academy, 1944, pp. 34-50.) Abul Hasan has pointed out that while Nazrul Islam unquestionably was the greatest solitary power in rousing the Bengali Muslims to the realization of freedom, he regrettably did not underline the role of Muslims as *Muslims*. Although completely aware of Islam's cultural role, he did not decide to identify it predominantly. Nor did he champion its cause as passionately and devotedly as he did that of the fight against the foreign rulers. In a correct appraisal, Nazrul Islam would therefore, appear as a product of the Indian nationalist movement rather than as a campaigner of the Muslims and the Muslim cause in particular. Abul Hasan, "Impact of Iqbal on Bengali Muslim thought," *Iqbal Review*, Vol. 1, No. 1, April, 1960, pp. 55-56.

¹⁰⁴ "Iqbal Day in Tehran," *The Morning News*, Karachi, May 12, 1957.

Dr. Abdul Aziz Doori, the Sudanese Ambassador to Iraq, Jamal Muhammad Ahmad and the British Orientalist, David Cowan.¹⁰⁵

The function started with the recitation of Arabic translation of the *Qaumi Tarana* of Iqbal by two Pakistani girls. In his presidential address, Dr. Jamal paid glowing tributes to the great genius of Iqbal that brought into being Pakistan, which had out rightly supported all Arab causes. Iqbal, continued Dr. Jamali, belonged to the entire world “when we celebrate Iqbal, we essentially celebrate human virtues which he so vehemently advocate.” He appealed to the younger generation to study Iqbal’s poetry and philosophy, which would enable them to recapture their past glory and greatly contribute to world progress.¹⁰⁶

Taqiuddin Hilali dwelt on the role Iqbal played in shaping the destinies of Indian Muslims and in the achievement of their goal of a separate homeland. Dr. Muhammad Mahmood Sawwaf said that Iqbal was undoubtedly the dynamic force that vitalise and influenced modern Islamic movements. He referred to the revolution Iqbal brought in the minds of Indian Muslims and concluded that Iqbal would ever remain the guiding star for all Muslims of the generations to come. Dr. Abdul Aziz Doori expounded Iqbal’s philosophy of individualism which formed the essence of Islam so dear to him. Jamal Muhammad Ahmad specially stressed the important role Iqbal played in the modern history of Pakistan and as a true representative of the Muslims not only of the Indo-Pakistan sub-continent but of the world as a whole.¹⁰⁷

Winding up, Pakistan Ambassador to Iraq, Shuaib Qureshi, said that Iqbal was essentially a citizen of the world. Iraq was the sacred land of his inspiration and was as dear to him as Pakistan, the country he conceived. He further observed that, “Iqbal gave a new ideal to Indian Muslims. Thus the debt of gratitude Pakistan owes to Iqbal goes on mounting with the passage of time. It shall never be adequately repaid.” The

¹⁰⁵ “Iqbal belongs to entire world: Iraq’s homage to poet,” *The Morning News*, Karachi, May 21, 1957.

¹⁰⁶ *Ibid.*

¹⁰⁷ *Ibid.*

report also revealed that all Iraqi newspapers prominently published illustrated articles on the life and works of Iqbal.¹⁰⁸

On June 9, 1957, *The Morning News*, Karachi informed that the glowing tributes were paid to the memory of Iqbal at a function held at Zahidan to commemorate his memory on June 7. Speaking on the occasion, Consul for Pakistan, S. Hussain, drew the attention of the audience to the many facets of the poet's exceedingly rich personality with special reference to his position as the spiritual architect of Pakistan. He gave an exposition of the central theme round which Iqbal's thought revolved. The Provincial Chief of Education and Cultural Affairs covered in a detailed speech, many aspects of Iqbal's works, and stressed his burning desire for unity among Muslim people. The acting Governor General, who presided over, referred to the special circumstances which led to the partition of the Indo-Pakistan sub-continent and Iqbal's contribution as a nation-building genius to the establishment of Pakistan. A number of poems were also read on the occasion.¹⁰⁹

On July 11, 1957, a news appeared in *The Pakistan Times* revealed that five members of the Iqbal Academy, Karachi had been elected to its Council following the elections of the Academy this year. They were Asad Multani, Assistant Secretary, Ministry of States and Frontier Regions; M. Ayub, Assistant Financial Advisor, Ministry of Finance; Badruddin Ahmed, Director Civil Aviation Department; Sardar Karim Nawaz Khan, Deputy Rehabilitation Commissioner, Karachi and Muzaffar Hassan, Advocate, Karachi.¹¹⁰ The news shows that Iqbal Academy at that time was almost dominated by government functionaries and had become almost a state organ.

On November 8, 1957 another news appeared in *The Pakistan Times* which stated that an Iqbal Study Circle under the guidance of the Central Iqbal Committee had been formed by a number of young men mainly students from various colleges at Lahore. It was further stated that the Study Circle had set up an *Ad Hoc*

¹⁰⁸ *Ibid.*

¹⁰⁹ "Iqbal Day function at Zahidan," *The Morning News*, Karachi, June 9, 1957.

¹¹⁰ "Iqbal Academy elections," *The Pakistan Times*, July 11, 1957.

Committee consisting of eleven members to chalk out a practical programme for the Circle.¹¹¹

On December 25, 1957 an advertisement of a film named "*Bedari*" appeared in *The Pakistan Times*, having sketches of Allama Iqbal, Quaid-i-Azam and Liaquat Ali Khan with the caption, "He thought (Allama Iqbal), he fought (Quaid-i-Azam) and he sacrificed his life (Liaquat Ali Khan) respectively."¹¹²

A survey of the English dailies published during 1957 reveals that fewer Iqbal Day functions were held on April 21 as compared to the preceding years, perhaps due to its happening in the month of Ramzan. However, the quality and quantity of articles on Iqbal were also inferior to the earlier efforts. Only Khurshid Ahmed and Shukar Ahsan's contributions merit consideration and could be termed as genuine addition to the literature of Iqbal studies.

¹¹¹ "Iqbal Study Circle," *The Pakistan Times*, November 8, 1957.

¹¹² An advertisement, "*Bedari*", *The Pakistan Times*, December 25, 1957.

The reporting of Iqbal Day activities during 1958 remained focused on the coverage of Iqbal Day celebrations. A coincidence brought *Eid-ul-Fitr* and Iqbal Day in the conjunction due to which almost no function could be held on the due date. Even the Central Iqbal Committee postponed its function till April 27. However, *The Civil and Military Gazette*, reported that thousands of people in Lahore on April 21 went to offer *fatiha* at the tomb of Allama Iqbal immediately after saying *Eid* prayers¹.

As per reports appeared in *Dawn*, *The Pakistan Times* and *The Times of Karachi*, the Government of Pakistan issued a set of three postage stamps of 1-1/2 *anna*, 2-*anna* and 14-*anna* on April 21, to commemorate the 20th death anniversary of Allama Iqbal. The 1-1/2 *anna* stamp was in mustard colour, 2-*anna* in continental brown and 14 *anna* in King Fisher blue. The postal authorities designed a special obliterator for defacement of these postage at the Philatelic Bureau, Karachi. Special arrangements were made for sale of the commemorative postage stamps on *Eid* Day from different post offices.²

The Pakistan Times and *The Khyber Mail* reported that on April 22 a meeting was arranged by Halqa-i-Arbab-i-Adab, Lahore to observe Iqbal Day with Khan Khudadad Khan (1913-1984)³, Health Minister, West Pakistan in chair. Speaking on the occasion, Khudadad paid glowing tributes to Allama Iqbal for inspiring the Muslims of the Indo-Pakistan sub-continent at the time when they had forgotten their glorious past and had fallen an easy victim of the western mirage. Dr. M. S. Farooqui, President of the Halqa, and other prominent members of the society read papers on the life, poetry and philosophy of Iqbal.⁴

¹ "Thousands offer *fatiha* at Iqbal's tomb," *The Civil and Military Gazette*, April 23, 1958.

² "Iqbal Day stamps sale arrangement," *Dawn*, April 18, 1958; "Iqbal Day stamps", *The Pakistan Times*, April 19, 1958; "Iqbal commemorative stamps", *The Times of Karachi*, April 21, 1958.

³ Khan Khudadad Khan (1913-1984); politician; social activist; worker of Pakistan movement; member NWFP Assembly, 1955; also remained Health Minister, West Pakistan.

The Civil and Military Gazette revealed that on April 24, the Anjuman Tamcer Pasand Musannefeen observed the 20th death anniversary of Allama Iqbal at Lahore. A meeting was held in which eminent scholars read papers interpreting the philosophy and message of Iqbal. Interpreting the dynamic nature of his message, Dr. Basharat Ali said that according to Iqbal "Living is a constant process of challenge and response, adjustment and readjustment. Life is not just meaningless biological flux. It has some meaning, some purpose, and some object to be achieved for which a constant struggle is a pre-requisite".⁵

On April 27, a largely attended public meeting was held under the auspices of the Central Iqbal Committee in the Town Hall, Lahore, which was presided over by Akhter Hussain (1902-1983)⁶, the West Pakistan Governor. *The Civil and Military Gazette's* reporter observed that the scorching heat of the sun could not effect the avidity of the people who turned up in thousands to join in the Iqbal Day celebrations.⁷

The Governor in his brief speech, which with other proceedings appeared in *The Civil and Military Gazette* and *The Pakistan Times* observed that Iqbal's poetry provided a stimulus to the Muslim mind, and the Muslim people who had lost faith in their destiny, re-discovered themselves and their goal. He argued that in a way it was wrong to regard Iqbal as a poet of the Muslims alone. His message of freedom, self-confidence and of revolt against imperialism equally inspired the other communities living in the sub-continent. He appealed to study Iqbal not only for the aesthetic pleasure but to discover the code of life preached by him.⁸

⁴ "Iqbal Day observed: Khudadad Khan presides over meeting," *The Pakistan Times*, April 23, 1958; "Iqbal Day" meet in Lahore," *The Khyber Mail*, April 23, 1958.

⁵ "Papers read on message of Iqbal", *The Civil Military Gazette*, Lahore, April 25, 1958.

⁶ Akhtar Hussain (1902-1983); civil servant; remained Chief Secretary, Punjab; Secretary Defence; Governor, West Pakistan 1957-60; Federal Minister for Information and Broadcasting; Education and Kashmir Affairs; first Chairman of National Press Trust, President Anjuman-i-Taraqqi-i-Urdu.

⁷ "Observance of Iqbal Day: Programme chalked out for April 27". *The Pakistan Times*, April 26, 1958; "Iqbal Day programme," *The Civil and Military Gazette*, April 26, 1958; "Revolutionary role of Iqbal's thought: Tributes paid at Lahore meeting," *The Pakistan Times*, April 28, 1958; "Nation pays homage to the poet of the East," *The Civil and Military Gazette*, April 28, 1958.

⁸ *Ibid.*

Muhammed Ali, former Prime Minister of Pakistan, speaking on the occasion refuted the view that Iqbal was against democracy. He said that the real position was that Iqbal believed in Islamic democracy, which he found different in conception and attitude from the western democracy. Muhammad Ali elaborated that the Islamic democracy is not a national democracy, as it does not recognise that sovereignty rests in the people. According to Islam, sovereignty rests in God and the democracy established on that basis transcends national boundaries.⁹

A . K Brohi paying tributes to Iqbal said that as a historical force Iqbal was immortal and would always influence the thought and life of the Muslims. Javid Iqbal who read a paper on "Looking at the political life of Pakistan in the light of Iqbal's thought" observed that the current political life in Pakistan was running counter to the ideological basis of Pakistan as envisaged by Iqbal. Among others who addressed the meeting were Muhammed Jamil Ahmed, Professor of Arabic in Jamia Medinah Munawara, Bahawalpur, Abdus Sattar Niazi, Agha Shorish Kashmiri and Allauddin Siddiqi. Among foreigners who paid tribute to Allama Iqbal were Dr. Fariduddin Arakani (Iran), Muhammed Jamil Hammad (Saudi Arabia) and Muhammed Amin Baqra, a former Governor of Chinese Turkistan, who gave his impressions of a meeting with Allama Iqbal.¹⁰

At Karachi, Iqbal Day was observed by the Iqbal Academy on April 28 by arranging a well-attended meeting presided over by I. I. Kazi, Vice-Chancellor of the Sind University. *The Times of Karachi, The Morning News, Karachi, The Pakistan Times, Dawn, The Khyber Mail, The Civil and Military Gazette and The Morning News, Dacca*, reported that besides scholarly discourses on various aspects of Iqbal's poetry and his message, the distinguished gathering heard message of President Iskandar Mirza and Prime Minister Malik Firoz Khan Noon, wishing the Academy success in its task of

⁹ *Ibid.*

¹⁰ *Ibid.* It may be pointed out that Allama Iqbal was keenly interested in the revival of Muslims of Chinese Turkistan and supported their revolt erupted in 1930. See Moeenuddin Aqil, "*Baaz Shakhshiat wa Tahrikat Say Iqbal ki Dilchuspi*," in Waheed Ishrat, *Iqbal, 1985*, Lahore, Iqbal Academy, 1989, p.185.

popularizing thought of Iqbal. The speakers included Abdul Qadir, Syed Nazir A. Niazi, Kavi Ghulam Musfta, Dr. Syed Ali Ashraf, Dr. Muhammad Rafiuddin and M. M. Sharif. Muntaz Hasan, Secretary Ministry of Finance and Vice-President of the Iqbal Academy made a brief speech and welcomed the guests on behalf of the Academy.¹¹

Iskander Mirza, in his message cautioned, "all those interested in studying and popularizing our great philosopher-poet against falling above of the head of the common man". He observed that in order to be a real force, thought must be related to life and must be lived in action. "It is for the students of Iqbal to expound, in relation to daily life, the different patterns set by him for integrating life at all levels," he added. The President urged the Academy that it should supplement, but never supplant, private scholarship that must continue to shed new light on the different facets of Iqbal's multi-dimensional thought.¹²

Firoz Khan Noon in his message pointed out that the essence of Iqbal's philosophy lay in his enlightened and profound approach to Islam as a universal socio-religious system. He said that while Iqbal was un-compromisingly opposed to the so-called 'progressism' in religion, he ceaselessly advocated the need for reorientation of Islamic thought and for reinterpretation of Islam by competent scholars in accordance with the demands of modern times.¹³

Iqbal, Noon said, had faith in the intrinsic superiority of Islam as a socio-economic code and was firm believer in its universal appeal. Iqbal made no secret of his deep-rooted contempt for nationalism and exhorted the Muslims not to be overawed by the material progress of the West. This however did not mean that Iqbal did not want the Muslims to join in the march towards scientific and economic advancement. Noon

¹¹ "Iqbal Day in city today," *The Times of Karachi*, April 28, 1958; "Iqbal Day in Karachi today," *The Morning News*, Karachi, April 28, 1958; "Iqbal exhibition in Karachi," *The Pakistan Times*, April 28, 1958; "Iqbal Day in city today", *Dawn*, April 28, 1958; "Iqbal Day in Karachi," *The Khyber Mail*, April 29, 1958; "Interpret Iqbal for common man: Mirza's message to Academy function," *The Civil and Military Gazette*, April 29, 1958; "Iqbal, a poet of tomorrow: City's rich homage to the wise man of East," *Dawn*, April 29, 1958; "Iqbal Day celebrated in capital," *The Times of Karachi*, April 29, 1958; "Iqbal Day celebrated in Lahore," *The Morning News*, Dacca, April 30, 1958.

¹² *Ibid.*

emphasized that Iqbal's only concern was that the Muslims should remain firmly wedded to the basic ideology of Islām and not fall a prey to the brute forces of materialism.¹⁴

Kavi Ghulam Mustafa who came from Dacca, read a paper entitled "A comparative study of Iqbal and Rabindranath Tagore," expressed the view that those two great poets differed widely from each other in respect of their concept of life. He said that Tagore could not give any new messages to the world as his poetry was saturated with pantheistic ideas and sentiments drawn from the *Upanishads*. He pointed out that whereas to Rabindranath, man was a sad, weary pilgrim bound for the valley of eternal death, to Iqbal man was next to God who would abide forever. He summed up his comparison of the two poets by observing that it was quite evident that Rabindranath's view of life was antiquated, outmoded and medieval in character, having no appeal to new age of space flights and interplanetary journeys while Iqbal is the poet of today and also of tomorrow.¹⁵

Dr. Muhemmed Rafiuddin, the Director of the Academy in his paper dealt with Iqbal's ideas of evolution. He said that Iqbal's view of evolution was far different from that of Darwin or any other scientist and philosopher of the West. He observed that according to Iqbal, the cause of evolution was the purpose of the ultimate self to create man and bring him to a state of perfection. He pointed out that Iqbal's idea of evolution did not imply that man was descended from the apes. Iqbal's view was that as human embryo remains always human in spite of passing through innumerable stages of its development, so man always remained man in spite of passing through countless phases of his evolution.¹⁶

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.* For further elucidation of Rafiuddin's ideas about Iqbal's view of evolution, see M. Rafiuddin, "Iqbal's concept of evolution," *Iqbal Review*, Vol.1, No.1, April 1960, pp. 54-62.

Abdul Qadir (1905-1969)¹⁷ read a paper to show the 'extraordinary and strange similarity' between Iqbal's philosophy and the Pushto literature. He observed that a close study of Iqbal's poetry would reveal that the source of heart, mind, thought and inspiration of Iqbal was the same as that which formed the component parts of the Pushto literature.¹⁸ Syed Nazir A. Niazi, in his article, tracing Iqbal's intellectual evolution, said that the change that Iqbal's ideas underwent was not sudden but the outcome of a gradual process. Dr. Syed Ali Ashraf spoke on "Iqbal and modern man" and M.M. Sharif read a paper on "Iqbal's ideas of time." An Iqbal exhibition was also planned to be opened at the Frere Hall, Karachi on April 29.¹⁹

Iqbal Day was also observed in rest of the Pakistan. The citizens of Sialkot celebrated the Day under the auspices of the Majlis-i-Iqbal on April 27. *The Pakistan Times* and *The Khyber Mail* reported that two meetings of the literary groups of the local population were held. One was presided over by Muhemmed Timur Shiekh (1891-1969)²⁰, former Vice-Chancellor of the Peshawar University, and the other by Raja Hassan Akhtar, President of the Central Iqbal Committee. Students, literary figures and distinguished citizens of Sialkot, attended the meetings. Several scholars recited poems and read papers on the life, works and philosophy of Allama Iqbal. Highlight of the programme was a learned speech delivered by Alauddin Siddiqi, who explained Iqbal's philosophy in detail and appealed to the audience to put his teachings into practice.²¹

Iqbal Day was also observed at Kasur on April 28. As per report appeared in *The Civil and Military Gazette* a function was held at the Ladies Park where poems and articles were read on the life and poetry of Iqbal. The Principal of Islamia College,

¹⁷ Abdul Qadir (1905-1969); renowned scholar of Pushto language and literature; worker of Pakistan movement; founder Director Pushto Academy, Peshawar; Chairman Pushto Department, Peshawar University, also remained Second Secretary, Pakistan Embassy, Kabul.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ Muhammad Timur Shiekh (1891-1969); educationist; writer; journalist; remained Principal Islamia College, Peshawar; and Vice Chancellor Peshawar University.

²¹ "Iqbal Day in Sialkot," *The Pakistan Times*, April 29, 1958; "Sialkot homage to Iqbal," *The Khyber Mail*, April 29, 1958.

Kasur, Ghulam Rabbani Aziz (1898-2000)²² presided. Poets and writers both from outside and from the city participated.²³

At Peshawar, Iqbal Day was observed on April 27 under the auspices of the local Iqbal Committee at a function presided over by the Divisional Commissioner M. H. Zuberi. In their reports, *Dawn*, *The Civil and Military Gazette*, *The Pakistan Times* and *The Morning News*, Karachi reported that a large number of prominent citizens, professors and students attended the function. Those who delivered their speeches at the meeting included Dr. Mazhar Ali Khan, head of the English Department, Peshawar University; Mir Waliullah and Ismail Zabih.²⁴

M. H. Zuberi observed that Iqbal's poetry was replete with the universal message of Islam. Dr. Mazhar stressed the need for a fresh appreciation and revolution of Iqbal's poetry and philosophy instead of the present practice of paying him 'annual tributes'. He observed that Iqbal's greatness lay in his message of love. Ismail Zabih described the 'Islamic ideology' as definite philosophy of the great poet. Fazal Haq Shaïda (1910-1984)²⁵ and several other poets read their poems in the meeting.²⁶

The Khyber Mail reported that another Iqbal Day meeting was held at Peshawar on April 28, by the Anjuman-i-Taraqi-i-Urdu under the presidentship of Shamim Bhairvi (1914-1984)²⁷. The programme began with the recitation of a poem of

²² Ghulam Rabbani Aziz (1898-2000); renowned educationist, theologian, writer, biographer, translator, historian, editor; remained Principal, Public School, Attock; Principal, Government College, Kasur. Pubs. contributed/edited/translated about hundred books including *Sirat-i-Taiyyibah* (2 Vol), *Mu'ajam ul Buldan*; *Nizam-i-Ta'lim aur Ma'ashrah*; *Diwan-i-Ghanimat*; *Diwan-i-Dilshad Pasruri*; *Kuliat Afarain*; *Diwan-i-Waqif*.

²³ "Interpret Iqbal for common man: Mirza's message to academy function: Kasur," *The Civil and Military Gazette*, April 29, 1958.

²⁴ "Iqbal Day observed in Peshawar," *Dawn*, April 28, 1958; "Nation pays homage to the poet of the East: Peshawar," *The Civil and Military Gazette*, April 28, 1958; "Revolutionary role of Iqbal's thought: Tributes paid at Lahore meeting: Peshawar meeting," *The Pakistan Times*, April 28, 1958; "Iqbal Day in Peshawar," *The Morning News*, Karachi, April 29, 1958.

²⁵ Fazal Haq Shaïda (1910-1984); expert of Urdu and Pushto, poet, writer, journalist, social activist, politician; remained General Secretary Awami League, NWFP; Director Information, West Pakistan, supervisor weekly *Istiqbal*, Lahore. Pubs. *Chin ka Safar*; *Aiswaili*; *Sawanih-i-Jamaluddin Afghani*.

²⁶ *Ibid.*

²⁷ Khawaja Abdul Latif (Shamim Bhairvi) (1914-1984); poet, journalist and progressive writer; founder-editor daily *Shirozah*, Peshawar.

Allama Iqbal accompanied by music. It ended with a masterly address by Dr. Abdul Wadud Qamar, President of the Anjuman, on "The philosophy of Allama Iqbal and its contribution to Islamic thought."²⁸

The Morning News, Dacca revealed that on April 25, the Halq-i-Arab-i-Zauq, Quetta arranged an Iqbal Day meeting in the Government College hall presided over by the Iranian Counsel General in Quetta, Affrasiab Nawai. Papers on the life, works and mission of Allama Iqbal were read.²⁹ Speaking at the function in Persian, the Counsel General said that Iqbal was a great thinker, philosopher and poet who through his verses infused a spirit of freedom, self-respect, self-reliance and struggle not only among his own people but also in the entire humanity. He observed that life of such people actually begins after their death and declared that Iqbal is not dead. He would remain alive forever for the contribution he has made to the humanity at large. He observed that Iqbal studied philosophy of both East and West and after comparing it with that of Islamic philosophy, presented it in a way that would remain the guiding force forever.³⁰

Dawn informed that on April 26, another Iqbal Day meeting was held in Quetta under the auspices of Bazm-i-Iqbal, Government College, presided over again by the Iranian Counsel General. In the meeting, papers were read on the life and works of Allama Iqbal and his poems were recited.³¹ Speaking on the occasion, the Iranian envoy said that the people of Iran would always remain indebted to the poet-philosopher of the East, who had contributed much to the development of Persian language and literature. Iranians, he said, considered Iqbal's works in Persian, as an asset for them. The Iranian diplomat advised the youth to follow the teachings of Iqbal who had lived and died in the service of humanity in general and of Muslims in particular.³²

²⁸ "Iqbal Day' in Peshawar," *The Khyber Mail*, April 29, 1958.

²⁹ "Iqbal Day observed in Quetta," *The Morning News*, Dacca, April 26, 1958.

³⁰ *Ibid.*

³¹ "Quetta function on Iqbal Day," *Dawn*, April 28, 1958.

³² *Ibid.*

Yousuf. Ajazul Haque. Shujat Kidwai, Zafar Hyati and Mushtaque Shahid read articles on the life, works and the message of Iqbal. Iqbal's poems were also recited, while Dr. Sabzwari and A. T. M Mustafa (1925-1966)³⁷ delivered speeches on Iqbal.³⁸

The Islami Jamiat-i-Tulaba (Islami Chhatrau Shanghau) Dacca in collaboration with Madrasah Darut Talim observed Iqbal Day in a befitting manner. Recitations from Iqbal in Urdu and their Bengali translation, along with Urdu and Bengali poems paying tribute to Allama Iqbal were a special feature of the meeting. The chief guest Syed Abdul Mannan read out a paper on "Iqbal and modern political concepts" which was highly appreciated.³⁹ The Students Union Dacca Medical College, also observed Iqbal Day with Dr. M. Rafitullah in the chair. Justice M. Ibrahim, Vice-Chancellor, Dacca University was the chief guest. The programme consisted of a symposium and musical soiree. The various aspects of Iqbal's life were discussed and prizes were distributed for essay competition and self composed poem.⁴⁰

The Morning News, Dacca informed that Iqbal Day was observed at Narayanganj under the auspices of the Halqa-i-Tameer-i-Adab, a local literary organization. A meeting was held at Rahmatullah Institute, which was presided over by K. S. Muhemmed. Farogh Ahmed (1920-1994)⁴¹, M. A. Tawab and K. S. Muhemmed, read papers on the life, philosophy and poetry of Allama Iqbal. It was followed by a lively *tarhee mushaira*, which was participated by local poets.⁴² *The Pakistan Observer* reported that at Raozan, under the auspices of the Crescent Club and Haji Bachan Ali Memorial Library, the death anniversary of Allama Iqbal was observed in a meeting in

³⁶ "Iqbal Day on April 27," *The Morning News*, Dacca, April 24, 1958; "Iqbal Day observed in Dacca and Narayanganj," *The Morning News*, Dacca, April 30, 1958.

³⁷ Abu Talib Muhammad Mustafā (A. T. M. Mustafa)(1925-1966); lawyer, politician and worker of Pakistan movement; practiced law at Dacca High Court; remained Vice President Dacca High Court Bar; Pakistan Bar Council, Law Minister East Pakistan; Pakistan's Ambassador in Iraq; Leader of Pakistani delegation to Asian-African Legal Committee Conference, Tokyo, 1961; and federal Minister for Information and Broadcasting, 1963-64.

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ *Ibid.*

⁴¹ Farogh Ahmed (1920-1994); educationist, writer, poet, Iqbalist. Pubs. *Tafhim-i-Iqbal: Islami Adab ka Ja'izah; Nawa-i-Burdah; Akbar Jawann Kay; Falsafah-i-Khudi aur Aqidah-i-Akharat.*

⁴² "Iqbal Day observed in Narayanganj," *The Morning News*, Dacca, April 29, 1958.

Dhewah Haji Para Free Primary School with Dula Mian in the chair. Many speakers delivered lectures in the largely attended meeting.⁴³

At Faridpur, the 20th death anniversary of Allama Iqbal was observed on April 22 at the local Ambica Hall by East Pakistan Student's League with Prof. Zamiruddin in the chair. *The Pakistan Observer* reported that Shujjat Ali was the chief guest in the function. Nural Abedin, a first year student of the local college stood first in the essay competition.⁴⁴ Another Iqbal Day meeting was held at Faridpur under the auspices of the Faridpur District Students' League. A cultural function was organized and an essay competition was held. A resolution was passed in the meeting urging the government to arrange for translation of the works of Iqbal in Bengali.⁴⁵

The English newspapers also gave coverage to Iqbal Day celebrated abroad. *The Pakistan Times*, *The Khyber Mail* and *Dawn* reported that at New Delhi, the Pakistan High Commission by holding a literary symposium and a mushaira on April 28 and 29 respectively observed the Iqbal Day. The literary symposium was presided over by K. G. Sayyidin who dwelt at length on Iqbal's contribution to humanity. The *mushaira* was presided over by S. K. Patil, Indian Minister for Transport and Communications who observed that it was a great privilege to be able to pay homage to the memory of the great poet-philosopher of the East.⁴⁶

The Pakistan Times, *The Khyber Mail*, *The Morning News*, Karachi, *The Pakistan Observer* and *The Morning News*, Dacca informed that the 20th death anniversary of Allama Iqbal was observed in Pakistan High Commission, Calcutta, on April 24. Mehrchand Khanna, Indian Minister for Rehabilitation, presided over the function. The function commenced with the recitations from Iqbal's works and was

⁴³ "Death anniversary of Iqbal observed," *The Pakistan Observer*, April 26, 1958.

⁴⁴ "Faridpur: Death Anniversary," *The Pakistan Observer*, April 25, 1958.

⁴⁵ "Iqbal Day observed," *The Morning News*, Dacca April 30, 1958; "Iqbal Day observed," *The Pakistan Observer*, April 30, 1959.

⁴⁶ "Patil's tributes to Iqbal," *The Pakistan Times*, April 30, 1958; "S. K. Patil's tribute to Iqbal: Backs Urdu," *The Khyber Mail*, April 30, 1958; "Patil's tribute to poet Iqbal and Urdu," *Dawn*, April 30, 1958.

followed by speeches delivered by different prominent litterateurs of Calcutta reviewing the life and works of Allama Iqbal.⁴⁷

Paying glowing tributes to the poet, Hira Lal Chopra of the Calcutta University spoke about the poet's philosophy of life and his poetical genius. He urged that Iqbal belonged neither to Pakistan nor to India alone but to whole humanity. He viewed that the voice against injustice that found place in Iqbal's poems and that his revolt against the religious fanaticism would be commemorated gratefully by the oppressed humanity by decades.⁴⁸ Mehar Chand Khanna and Abbass Ali Khan Bekhod also spoke on the life and works of the poet. Two Sikhs recited some of Iqbal's famous verses, and the function was rounded off with *qawwali* performances by three local *qawwals*. Among the guests who attended the function were members of the consular corps, high officials of the local government, poets, litterateurs, journalists and prominent citizens of Calcutta.⁴⁹

The Pakistan Times, Dawn and *The Morning News*, Dacca informed that Iqbal Day was celebrated at the Pakistan Chancery in Kabul on April 21. The meeting, which began with a recitation from the Quran, was followed by Iqbal's poems. The Pakistan Press Attaché, in a brief speech, described the life and works of the poet-philosopher. Pakistan's Ambassador M. A. K. Khattak, speaking on the contribution of Allama Iqbal, compared his philosophy with that of Syed Jamaluddin Afghani. He laid stress on the international outlook of Islam, which he pointed out was the cornerstone of Iqbal's teachings.⁵⁰

⁴⁷ "Commemoration of poet Iqbal: Function in Calcutta on April 24," *The Pakistan Times*, April 19, 1958; "Iqbal Day at Calcutta: Khanna says Indo-Pak disputes must be solved in present age," *The Khyber Mail*, April 26, 1958; "Iqbal Day in Calcutta," *The Morning News*, Karachi, April 26, 1958; "Iqbal Day in Calcutta: Poet eulogized at Pak Chancery function," *The Pakistan Times*, April 26, 1958; "Iqbal Day observed at Calcutta," *The Morning News*, Dacca, April 27, 1958; "Iqbal's death anniversary in Calcutta," *The Pakistan Observer*, April 30, 1958.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ "Iqbal Day in Kabul: Occasion celebrated at Pak chancery," *The Pakistan Times*, April 24, 1958; "Iqbal Day in Kabul," *Dawn*, April 25, 1958; "[Iqbal Day] in Kabul," *The Morning News*, Dacca, April 26, 1958.

The Civil and Military Gazette reported that the memory of Iqbal was revived in a meeting held by the Iran-Pakistan Cultural Association at Tehran, which was attended by five hundred persons. Speaking on the occasion, the Iranian Education Minister, Dr. Mehran said that the lyrics of Allama Iqbal had found an echo in the hearts of Iranians.⁵¹

The Pakistan Times, Dawn, The Morning News, Dacca, The Civil and Military Gazette, The Morning News, Karachi and The Times of Karachi reported that at Nairobi, glowing tributes were paid to Allama Iqbal at the Iqbal Day celebrated under the auspices of the Pakistan High Commission. The ceremony, which was attended by people from various communities, was presided over by the Pakistan High Commissioner in British East Africa.

Speaking on the occasion, Ayub Ali a high-ranking official of the Kenya government described Allama Iqbal as an out-standing creative thinker who has a distinct message to impart and new values to place before the world. He said that Iqbal's phenomenon is of the greatest interest for the educationist and the more his ideas catch the imagination, understanding, and enthusiasm of his contemporaries, the greater must be his influence as an educative force. Channan Singh who also spoke on the occasion said that Allama Iqbal was not merely a poet of Islam but a universal poet.⁵²

The Morning News, Karachi and Dawn reported that Iqbal Day was celebrated in Stockholm at a very well attended meeting held on April 21 under the joint auspices of the Pakistan Swedish Friendship Society and the Swedish Oriental Society. The Pakistan Minister of Finance S. Amjad Ali, who was then visiting Sweden also attended the meeting and addressed the gathering. H. Sunderstrom, secretary of the

⁵¹ "Echo of Iqbal's lyrics in hearts of Iranians: Cultural event in Tehran," *The Civil and Military Gazette*, April 27, 1958.

⁵² "Iqbal Day in Nairobi," *The Pakistan Times*, April 28, 1958; "Iqbal Day in Nairobi," *Dawn*, April 28, 1958; "Iqbal Day observed in Nairobi," *The Morning News, Dacca*, April 29, 1958; "[Iqbal Day in] Nairobi," *The Morning News, Karachi*, April 29, 1958; "Interpret Iqbal for common man: Mirza's message to Academy function," *The Civil and Military Gazette*, April 29, 1958; "Iqbal Day celebrated in capital," *The Times of Karachi*, April 29, 1958.

Swedish-Pakistan Friendship Society, read out the main talk by the well-known Swedish oriental scholar, Dr. Gustaf Munthe, as he could not be present at the meeting.⁵³

At Washington, Iqbal Day was also celebrated by the Pakistan Embassy under the auspices of the Council of Islamic Affairs, which was duly reported by *The Times of Karachi*, *The Morning News*, Karachi, *The Civil and Military Gazette*, Dawn and *The Morning News*, Dacca. It was reported that speaking on the occasion, Pakistan Ambassador to USA Muhammed Ali said that Iqbal sparked the flames that led to the cultural renaissance of the Muslims of the sub-continent. He also brought about reorientation of Muslim thought in the light of modern philosophical concepts.⁵⁴

The former US Ambassador to Iran, Wallace Murrery read a message from the Vice-President Richard Nixon, which observed that Allama Iqbal's nationalism was not narrow, since it envisioned establishment of a society, dedicated to the service of humanity, pursuit of peace and provision of equal opportunities for all irrespective of colour, caste or creed. Nixon claimed that, "We in America, who by history, tradition and culture are dedicated to the freedom of individual, can share these principles of Pakistani poet-philosopher."⁵⁵

Speaking on the occasion, another speaker Dr. Elson described Iqbal as one of the truly great man of the twentieth century. He observed that Iqbal represents enlightened synthesis of eastern and western learning, best of traditional Muslim literature and culture and its modern mood of expression. The Embassy issued a special

⁵³ "Iqbal Day in Stockholm," *The Morning News*, Karachi, April 30, 1958; "Iqbal Day in Stockholm," *Dawn*, April 30, 1958.

⁵⁴ "Iqbal Day in Washington today," *The Times of Karachi*, April 21, 1958; "Iqbal Day in Washington," *The Morning News*, Karachi, April 21, 1958; "Nixon cites Iqbal's philosophical role: Washington Islamic centre event," *The Civil and Military Gazette*, April 23, 1958; "Iqbal sparked flame of Muslim cultural renaissance," *The Morning News*, Karachi, April 23, 1958; "Nixon's tribute to Iqbal: Anniversary in Washington," *The Times of Karachi*, April 24, 1958; "Iqbal Day in Washington: Nixon's tribute to poet-philosopher," *Dawn*, April 25, 1958; "Iqbal fascinated structure of a great nation, Nixon: Day observed in Washington," *The Morning News*, Dacca, April 26, 1958.

⁵⁵ *Ibid.*

edition of *Pakistan Affairs* to commemorate the event and Major Azim read passages of Iqbal on morning and midnight mediation hour television programme.⁵⁶

In New York, the Pakistan Mission to the UN and the American Friends of the Middle East jointly observed the Iqbal Day. Freeland K. Abbott, Associate Professor of History at Tutfts University, addressed an audience of over two hundred on Iqbal and democracy. In the course of his address, Abbott said that Iqbal like many great poets and thinkers had been compared to a number of persons, but as far as he was aware, no one had tried to find any similarity between him and an American. He said that he himself was fascinated by the fact that Iqbal had so many thought in common with American's own Ralph Waldo Emerson (1803-83).⁵⁷ The meeting was presided over by Harold B Miner, President of the American Friends of the Middle East. The programme included recitations from Iqbal in original and English translation.⁵⁸

As usual, major English dailies wrote editorials on Iqbal on the eve of Iqbal Day. *Dawn*, in its editorial, "Iqbal Day" observed that though year after year we sang peens of praise to the poet-philosopher of Muslim renaissance, that surely was not enough. The important thing was to make a serious and sustained effort, under competent care and organization, to understand, interpret and popularize fundamentals of Iqbal's message. The paper observed that Iqbal's vision of human destiny transcended all barriers and was indeed something in which not only Muslims but also others of good will could share, and in the fulfilment of which every one had a role to play. The paper observed that it was evidently of the utmost importance to enable that and the coming generations of Muslims to understand him better. That was the task of scholars of calibre and competence that ought to be given encouragement and support in such forms and measure as may be found necessary, the paper concluded.⁵⁹

⁵⁶ *Ibid.*

⁵⁷ Ralph Waldo Emerson (1803-82); an American philosopher, essayist and poet whose philosophy is known as transcendentalism. Emerson laid much stress on intellectual freedom, integrity, self-reliance and realism. Pubs. *Self Reliance; Compensation; The Over Soul; English Traits* and *The Conduct of Life*. For a comparative study of Iqbal and Emerson, see Syed Ifikhar Hussain Shah, "Emerson aur Iqbal," *Iqbaliat*, Vol. 29, No. 3, January-March, 1989.

⁵⁸ *Ibid.*

⁵⁹ Editorial, "Iqbal Day," *Dawn*, April 28, 1958.

The Times of Karachi, in its editorial, "Homage to Iqbal," criticized the ways of remembering Iqbal. The paper observed that we had been painfully slow in realizing what deep debt of gratitude we owed to the sage and how best we could endeavour to repay it. The paper pointed out that the government had only that year decided to honour him by issuing a series of commemorative postage stamps. However, Iqbal Day was far from having been declared a national day. Further, what had been done to keep his memory alive was little better than what would be tantamount to burying it deeper and deeper. *Qawwalis* day in and day out, by artists least competent to catch much less convey, the spirit of Iqbal's noble poetry neither honour him nor benefit a grateful people. Committees and academies associated with his name and enjoying government patronage had done next to nothing to make any worthwhile contribution. The paper questioned that was it not time that we paused and pondered over our omissions and commissions.⁶⁰

During 1958, several articles appeared in the English dailies on life and ideas of Allama Iqbal, however, their number remained less than the previous years. *The Civil and Military Gazette* published an article "Iqbal as architect of Pakistan" whose author's name was not given. The article surveyed the role played by Allama Iqbal in awakening the political consciousness of the Muslims of India. It observed that uneducated, poverty stricken, leaderless and disorganized, the 'finest nation in Asia' became an unruly mob wandering aimlessly in a state of chaotic confusion'. Syed Ahmed Khan's historic move to infuse some life in the Muslim body politic met with considerable success and started a process, which brought about conditions that were responsible for the revival of Islamic ideals in India, but the man of the street was only slightly affected by that movement. It required the magical music of Iqbal's poetry to awaken him to the realisation of his destiny and his role in the scheme of things. The author believed that Iqbal unfolded the tenants of Islam in the light of modern trends,

⁶⁰ Editorial, "Homage to Iqbal," *The Times of Karachi*, April 21, 1958.

which had laid embedded in fact, fiction and fancy for centuries. He advocated the setting up of a separate Muslim state for the developments of Islamic ideas.⁶¹

A Majeed A. Shakoor in his article "Allama Iqbal" published in *The Times of Karachi* surveyed main ideas and contributions of Allama Iqbal. He observed that the subject of Iqbal's poetry was man, his growth and development and his mission in life. Iqbal was of the opinion that, "if one wants to live in this world, he will have to give a proof of his courage". The author argues that it was the inspiring words of Iqbal that enabled the Muslims to go forward boldly and demand for a separate homeland for themselves.⁶²

G. M. B. in his article "Iqbal's place in history: An appraisal" appeared in *Dawn*, has analyzed the major contributions of Iqbal. The writer observed that Allama Iqbal had unparalleled popularity, the unbounded love and veneration of the people for him. Even a cursory glance through his works would bring it out that what he wrote was not only in conformity with the way of thinking of the people for whom he wrote but also gave a forceful expression to their ideals and ambitions. Between the variety and diversity of the subject that Iqbal had dealt with, there is a central theme which is unmistakably discernable everywhere, ringing through his poems, woven into his philosophical discourses and pervading all that he wrote. This is the theme of the renaissance of Islam, not only in this sub-continent, to which his message was directly broadcasted, but also on an international plane, and in every corner of the world.⁶³

The Civil and Military Gazette published an article "Iqbal's humour" without giving name of its author. While citing several examples to prove his point, the author mentioned that persons who had the privilege of close association with the great poet recalled his sensitive sense of humour. His humour was incisive, penetrating and some times even pugnacious but never cruel, they said. The author maintained that Iqbal

⁶¹ "Iqbal as architect of Pakistan," *The Civil and Military Gazette*, April 21, 1958.

⁶² A. Majeed A. Shakoor, "Allama Iqbal," *The Times of Karachi*, April 27, 1958.

⁶³ G. M. B. "Iqbal's place in History: An appraisal," *Dawn*, April 20, 1958.

was as at home in satire as he was in lyrical verse. but his satire was characterized by smoothness and lucidity of style.⁶⁴

The Civil and Military Gazette published another article "Poet, thinker and philosopher: influence of western thought," again without giving its author's name. The writer observed that Iqbal's philosophy is essentially the philosophy of Islam. He preached to the Muslims not to spurn a life of activity and exertion, for he explained, ideas based on that doctrine sapped the energies of the people. Life, he asserted, was not a mere illusion or a mirage. It had a definite significance and a role. To the degree that the man could develop his personality, his ego becomes sensitive to appreciate the shades of joys embodies in the life hereafter.⁶⁵ According to Iqbal, personality could be developed through love, supreme indifference to the rewards the world has to offer, courage, tolerance and creative labour. The author points out that here is a philosophy that could raise a nation to the pinnacle of progress and fame.⁶⁶

In another article, "Iqbal's warning against materialism," published in *The Civil and Military Gazette*, Lahore, extracts of Allama Iqbal's address delivered on March 21, 1932 at the historic session of the All-India Muslim Conference held at Lahore were reproduced.⁶⁷ Khalifa Abdul Hakim in his article "Iqbal's concept of life" appeared in *The Pakistan Times* argued that the glory of Iqbal which had made him join, the rank of the immortals, lies in the fact that he is a 'poet of life' and is broad and variegated as

⁶⁴ "Iqbal's humour," *The Civil and Military Gazette*, April 21, 1958. In fact, Iqbal acquired a sense of humour and qualities of an extra-ordinary satirist since his childhood. His earlier teacher Syed Mir Hasan had a immense sense of humour and likewise Dagh and Akbar, from whom Iqbal acquired so much, were well known for their epigrammatic approaches. Therefore, smartness of Dagh and wittiness of Akbar could be traced in Iqbal's writings. However, Iqbal not only remained contented with narrating jokes in his private meetings but used that great quality to fight against western imperialism and its social and political manifestations. For a detailed study of Allama Iqbal's sense of humour, see Kamil-ul-Qadri, *Iqbal ka Sauc-i-Mazah*, Karachi, Mizan-i-Adab, 1977.

⁶⁵ For an analysis of Iqbal's concept of life hereafter, see Abdul Khaliq, "Iqbal's concept of the life hereafter," *Iqbal Review*, Vol. 37, No. 3, October 1996, pp. 35-48.

⁶⁶ "Poet, thinker and philosopher: Influence of western thought," *The Civil and Military Gazette*, April 21, 1958.

⁶⁷ "Iqbal's warning against materialism," *The Civil and Military Gazette*, April 21, 1958.

life itself. His mind is not closed to any impression; the windows of his soul are open on all sides. He has compared himself to a diamond of many facets.⁶⁸

Abdul Hakim further pointed out that Islam, among the creeds and Iqbal among the thinkers stand for perpetual affirmation of life. Iqbal was a sincere and believing Muslim because he found his philosophy of the affirmation of life coincided with Islam, as he understood it. For him God is eternally creative life. Iqbal conceives of cosmic creative power as an ego of infinite potentiality and infinite actuality at the same time. God as life is immanent in His creation but is transcendent at the same time as a creative artist is never completely exhausted in his creation.⁶⁹

The writer observed that the best part of Iqbal's poetry is the poetry of life and love as for him, they are two words for the same reality. Iqbal's concept of God reflects his concept of life because for him life and God are identical. Iqbal's religious convictions, his ethics, his aesthetics, his economics, his sociology and politics are all logical derivations of his concept of life and love. His view of art is also derived from his fundamental outlook. He sings of the self, life and love. The author concluded that Iqbal has given humanity in his immortal verse, exalted ideas and emotions about it.⁷⁰

M. M. Sharif's article entitled, "Iqbal on the nature of time," published in *The Pakistan Times* is a comparative study of Iqbal and Bergson's ideas on the nature of time. The author pointed out that Iqbal and Bergson, both were inspired by Heraclitus (500 B. C) who denied permanence altogether and held that as reality is ever changing and always in motion therefore, nothing is constant. Following Bergson, Iqbal makes a distinction between pure time and serial time. Pure time for him is not unreal as Zeno and Plato had thought. Nor is it cyclic, everything in it repeating itself, as with Heraclites and

⁶⁸ Khalifa Abdul Hakim, "Iqbal's concept of life," *The Pakistan Times*, April 20, 1958.

⁶⁹ *Ibid.*

⁷⁰ *Ibid.*

the Stoics. It is a genuine creative movement, the path of which is not already determined.⁷¹

The author maintains that like Bergson, Iqbal holds that pure duration is identical with life and is an unceasing flow or a counted change, a perpetual flux. As for Bergson, so far Iqbal the self has two aspects. While Bergson called these aspects the fundamental self and the social self, Iqbal more appropriately calls them the appreciative self and the efficient self. By making the efficient self an important stage in the outward journey of the life of the appreciative self, Iqbal assigned to it though secondary yet an important place. Nevertheless, there are moments, when carried away by poetic contrasts, he speaks of it rather disparagingly. To explain his point of view, the author has referred to Iqbal's poems of sixty-one couplets appeared in *Asrar-i-Khudi* and *Nawa-i-Waqt* appeared in *Pi'am-i-Mushriq*.⁷²

Shamim Akhtar in her article, "Iqbal and Muslim renaissance" appeared in *Dawn*, observed that Allama Iqbal has urged upon Muslims to equip themselves spiritually and intellectually for the show down. To boost up the morale of a fallen people

⁷¹ M. M. Sharif, "Iqbal on the nature of time," *The Pakistan Times*, April 28, 1958. Besides consulting western thought on the issue, Iqbal also read all available material in the oriental languages on the said topic. For instance, on indication of Syed Suliman Nadvi, he acquired Syed Barkat Ahmad's Arabic paper on the nature of time and read it. Quoted in Syed Barkat Ahmad, *Risalah Itqan ul Irfan Fi Mahiat-i-Zaman*, translated by Mahmood Ahmad Barkati. Lahore, Iqbal Academy, 1983, p.3.

⁷² *Ibid.*, p.43. Iqbal and Bergson's intellectual comparison has also been made by Dr. Muhammad Maruf who argues that the primary idea in Bergson's system of thought is that of time as 'duration', which has been scrutinized by Iqbal in detail. Iqbal deduces that steady change is unthinkable without time. Iqbal makes a very significant division between what he calls 'appreciative' and 'efficient' sides of the self. On this basis, he tries to account for Bergson's division between real and serial time. However, in his handling of time, Iqbal regards Ibn-i-Khuldun as the predecessor of Bergson. (Muhammad Maruf, *Iqbal and His Contemporary Western Religious Thought*, Lahore, Iqbal Academy, 2000, pp.145-152). Nazir Qaiser has pointed out a fundamental dissimilarity between Iqbal and Bergson on the nature of time. He maintains that to Bergson's *Elan Vital* (Vital Impetus) is the only reality which means that for Bergson duration is earlier to the self. Iqbal, on the other hand, believes self as preceding to time and space. Iqbal argues that there is no notion of time without ego. It is ego alone, which can capture its activity in time and space. Even on superior level, the ultimate reality is God who is self, the source of becoming. Time is the creative motion and revelation of the hidden possibilities of God. (Nazir Qaiser, *Iqbal and the Western Philosophies: A Comparative Study*, Lahore, Iqbal Academy, 2001, pp.129-130). Hafiz Abadullah Farooqi has indicated another variation, which existed between Iqbal and Bergson on time. He maintains that Iqbal diligently maintains that difference between time which is measured in provisions of past, present and future, and the non serial time or duration in which past fuses into present and future is constituted of open possibilities. Hence for Iqbal all the performance of life is due to the free creative movement in time. (Hafiz Abadullah Farooqi, "Iqbal and Bergson on Time," in M. Saeed Shaikh, *op.cit.*, Lahore, Bazm-i-Iqbal, 1987, pp.249-250). Wazir Agha has rightly pointed out that Iqbal is not a follower of Bergson as where Bergson stops,

was his first and foremost consideration. Iqbal took upon himself the task of moral rehabilitation and rearmament that would enable the individual to build up a formidable character and a sound society of free people, brought up under the shadow of faith. The ideal of society, which Iqbal envisioned was none other than the Islamic polity having faith as its basis. He wanted the resuscitation and the reconstruction of those ideals that flowed from Islam, with a blending of modern thought.⁷³

Quoting from his poetry, Shamim observed that the poet lifted man from the morass of fatalism and raised him to the pinnacle of glory that was his abode. He was liberating the human spirit from the strangle hold of a demoralizing philosophy. Iqbal wanted man to break away from the fate. It was not possible for him to close without any moral strength. He awakened in man the tremendous latent power that, if harnessed, could alter the destiny. The greatest power in man is his ego or *khudi*. It should be groomed and given free play. Iqbal exhorts humanity to lift up his *khudi* to great heights of action.⁷⁴

Anwar-ul-Haq Sehmi, in his article "Iqbal and democracy," published in *The Morning News*, Karachi and *The Pakistan Times* contradicted the view that Iqbal was against democracy. The author maintained that the position of believing in democracy and yet, simultaneously, pointing out some of its glaring defects is not un-tenable and Iqbal is not a solitary thinker to take such a position. He mentioned that Iqbal was particularly struck with that drawback because in the undivided India, the Muslims comprised a hopeless minority overall, in spite of their substantial population of nearly 100 millions. In the western type of democracy, which was being introduced in India with

Iqbal starts such a journey which could only be possible for eastern minds. Wazir Agha, *Tasawat-i-Iqbal*, Lahore, Iqbal Academy, 1994.

⁷³ Shamim Akhtar, "Iqbal and Muslim renaissance." *Dawn*, April 28, 1958.

⁷⁴ *Ibid.* Shamim Akhtar has rightly pointed out the importance of *khudi* in philosophical structure of Allama Iqbal. Javid Iqbal maintains that Iqbal believes in three stages of *khudi*. The first is the obedience of the Creator, the second is self-control and third is to act as vicegerent of the Creator- which completes the human *khudi*. He indicates that during these stages man has to purify himself, act upon the positive things and attempt to conquer the forces of nature. After entering the third stage, man develops qualities of the creator and he becomes *sahib-i-faqr wa Ishiq* and with these powers, overcomes all of his problems and becomes hand, tongue and true vicegerent of his Creator. Javid Iqbal, "Iqbal aur khudi," in Inamul Haq Kusar, ed., *Iqbal Shamasi aur Ulha-i-Bahuchistan ki Takhleeqat*, Vol. I, Lahore, Bazm-i-Iqbal, 1990, pp.166-167.

increasing scope and extent, the minority, however superior its cultural heritage, was bound to go to the wall. That tragic prospect brought to the fore the woeful nature of democracy in its most lurid colours.⁷⁵

The author further maintained that Iqbal has certainly glorified strength and the strong man but this, in itself, is far from sufficient to put him in line with Nietzsche. The whole context and tenor of Iqbal's works are, in the ultimate analysis, diametrically opposed to the teachings of that German philosopher and, in fact, mark him off the entire body of the western thinkers. Unlike Nietzsche, the most significant feature of his conception of the strong man is that his superiority lies not so much in physical force as in the nobility of character. Quoting Iqbal's poem, *Tariq ki Dua*, the author said that it gives us a clear idea that Iqbal's strong man is inspired with a sense of supreme sacrifice, sacrifice for betterment of humanity at large and not with self aggrandizement and a mad lust for power.⁷⁶

The author further indicated that Iqbal's ideal man, the '*mard-i-momin*' stands steeped in the fundamentals of democracy, social as well as political and that he has little or nothing in him of an autocrat and a dictator. He is in fact, subject to a double check system, he works under a two fold restraint to keep within the bounds of *Shariat*. He lives, moves and rules under a deep sense of being answerable to God in the hereafter and of being answerable to the people just here on the earth.⁷⁷

Commenting on Anwarul Haq's article, Nazir Shamsi, of Political Science Department, Punjab University, Lahore in a letter addressed to the editor of *The Pakistan Times* observed that Iqbal does not oppose democracy as a form of society or a social order wherein justice, equality and brotherhood should prevail, but as a form of government which is run by a person or a body of persons elected by the majority of the people. Shamsi further observed that the darkness prevailing on the horizon of the world

⁷⁵ Anwarul-ul-Haq Sehmi, "Iqbal and Democracy," *The Morning News*, Karachi, April 21, 1958. Also appeared in *The Pakistan Times*, April 20, 1958.

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*

and his awareness of contemporary evils made Iqbal an idealist who believed in the role of the 'superman' in dispelling the gloom.⁷⁸

The Karanphuli Paper Mills Ltd. also issued an advertisement on eve of Iqbal Day published in *The Times of Karachi*, *The Civil and Military Gazette*, *The Pakistan Times* and *The Khyber Mail* on different dates. Giving a sketch of Allama Iqbal under the title "Literary celebrities: Works of genius live in paper", the advertisement stated that Iqbal was one of the greatest intellects known to the Muslim world and surely one of its most inspired poets. In him, profound thought combined with the most prophetic vision that ever a poet was blessed with; for he was the first poet to sing of Pakistan long before it was born. The advertisement further said that the Karanphuli Papers Mills were proud to have produced paper of high quality on which Iqbal's works 'can now be preserved to delight and inspire us for ever'.⁷⁹ After the coverage of Iqbal Day festivities, very few news related with Iqbal appeared in the English dailies, which are narrated below.

On May 11, 1958, *The Morning News*, Karachi published an article entitled, "Iqbal and our Air Force," written by Nuri H. Hashmi. While reviewing the performance of Pakistan Air Force, the author observed that if Pakistan was the realisation of Iqbal's dream of a separate homeland for the Muslims of the sub-continent, the Pakistan Air Force was the materialisation of his concept of *Shaheen*.⁸⁰

On June 25, 1958, *The Morning News*, Karachi published a detailed report about Iqbal Day observance in Baghdad which could not be observed on the due date as it coincided with *Eid-ul-Fitr*. According to report, the function was held at the Higher Teacher's Training College, Baghdad and was presided over by the Iraqi Educational Minister, Abdul Hamid Khadim. Papers were read and *Qasidas* recited on the life and works of Allama Iqbal by Iraq's leading litterateurs. Those included two Professors of

⁷⁸ Nazir Shamsi, "Letter to editor: Iqbal's philosophy," *The Pakistan Times*, April 27, 1958.

⁷⁹ "Literary celebrities: Works of genius live in paper," *The Times of Karachi*, April 21, 1958; Also appeared in *The Pakistan Times*, April 23, 1958, *The Civil and Military Gazette*, April 23, 1958; and *The Khyber Mail*, April 25, 1958.

Arabic literature of the Higher Teacher's Training College, Dr. Taqiuddin al-Hilali and Dr. Mustafa Jawad, Tunisian *charge d'affaires*, Muhammad Alarousi al-Matouri, a well known scholar, Bashir Mustafa and the celebrated poetess Amira Nooruddin.⁸¹ The function started with recitation by two little Pakistani girls of the Arabic translation of Iqbal's *Qaumi Tarana*. In his presidential address Dr. Abdul Hamid Khadim paid glowing tributes to the great genius of Iqbal which became source of pride to the Arab and Muslim world. Pointing out that Iqbal's life was a source of inspiration for Pakistan, Dr. Khadim expressed the hope that it would inspire the other nations also.⁸²

Widening up the function, Pakistan's Ambassador Shoaib Qureshi, dwelt on the basic trends of Iqbal's poetry. He said that Iqbal was a world citizen who belonged as much to Iraq as to Pakistan, the state he conceived. Continuing the Ambassador said that the emergence of Pakistan is a tribute to the vision of Iqbal and integrity of the Quaid-i-Azam. Thus the debt of Pakistan owes to Iqbal would go on mounting and it would never be adequately repaid.⁸³ According to report, the function was largely attended. Amongst the guests were Cabinet ministers, parliamentarians, high officials, scholars, heads and members of Muslim missions, *Ulama* and journalists. The entire Iraqi Press featured illustrated articles on the life and works of Allama Iqbal. Besides, Radio Baghdad recorded the whole programme for relaying it later on.⁸⁴

The last available news related with Allama Iqbal appeared on July 2, 1958, in *The Morning News*, Karachi which informed that the younger sister of Allama Iqbal, Kareem Bibi died at Sialkot at the age of 70. The report revealed that she was suffering from heart trouble for the last one month. It was further told that the deceased left behind two sons and a number of grandsons and granddaughters.⁸⁵

⁸⁰ Nuri H. Hashmi, "Iqbal and our Air Force," *The Morning News*, Karachi, May 11, 1958.

⁸¹ "Iqbal Day celebrated in Baghdad," *The Morning News*, Karachi, June 25, 1958.

⁸² *Ibid.*

⁸³ *Ibid.*

⁸⁴ *Ibid.*

⁸⁵ "Dr. Iqbal's sister dead," *The Morning News*, Karachi, July 2, 1958.

EPILOGUE

In every civilized country, Journalism plays a prominent role in reshaping its society and culture by discovering hidden truths, formulating thought provoking ideas and presenting balanced opinions of eminent scholars and intellectuals about various aspects of every day life. In Pakistan, it has played a more diversifying role, as at the time of independence, it was the only free medium available to reflect a variety of views on different socio-cultural issues. In reality, the radio was under strict official control and the television was non-existent, while the newspapers were enjoying private and an independent ownership.

A survey of English dailies of Pakistan which existed during the first decade of her existence, reveals that Allama Iqbal was highly respected as the organizer of the idea of a newly born nation-state and his views were persistently quoted by renowned personalities of every walk of life, like writers, politicians, intellectuals, civil servants and theologians as guidelines to be pursued in reshaping the proposed structure of the motherland. His ideas were presented as a panacea for all the ills and rallying point for the development of a sense of unity and oneness.

Through numerous articles, a galaxy of writers highlighted Iqbal's contributions in different fields of knowledge. In addition to these versatile articles, the English newspapers of those days, gave a comprehensive account of the celebration of the Iqbal Day, which became an event of great national importance during the early days of Pakistan's existence. The views expressed by world dignitaries about Iqbal's contributions and the extent of indebtedness shown to him by the national leadership are also worth mentioning. Above all, the newspapers of that era also provide an occasion to witness the growth of Iqbal studies in Pakistan as a new discipline and give us a detailed description of the establishment and development of institutions like the Iqbal Academy set up for the said purpose.

The study of the English dailies of that era indicates that several important trends were prevalent in those days. At first, it shows the extent to which the English speaking generation of Pakistan was captivated by the thoughts of Allama Iqbal. Moreover, it also reflects the fact that Iqbal scholars of that period were well versed in Urdu and Persian besides having superb command over English language. The management of the English papers also exhibited their attachment with Allama Iqbal through their editorials, which were always full of his praise and called upon the nation to follow his teachings. The national leadership also expressed its commitment to put his ideas into practice and urged their fellow citizens to strive hard to turn his dreams into reality.

Another significant feature was the extent of devotion shown by the inhabitants of East Pakistan to the poet-philosopher of Pakistan. Although most of them were unable to comprehend his works in original but their desire to get his works translated into Bengali was very noticeable. They repeatedly insisted to establish a branch of Iqbal Academy in the eastern wing and urged the government to declare Iqbal Day as a holiday in that part of the country also. It is highly regretted that the ruling classes could not respond to

those noble sentiments accordingly and an important opportunity to fuse union between the two wings was consequently lost.

However, it may be noted that with the passage of time, paying homage to Allama Iqbal had acquired the status of a mere annual ritual. After celebrating the Iqbal Day with great fun and fare in the month of April, rest of the year there was no noteworthy pursuance on of his ideas and every body seemed to be lost in his daily hustle-bustle. Nevertheless, the personality of Iqbal Day provided an opportunity to introduce the newly established nation-state of Pakistan into the international academic circles. The Ministry of Foreign Affairs played a leading role in that context and its services are highly appreciable. On the other hand, the Iqbal Academy remained unable to meet the public expectations and there was a general resentment about its poor performance.

This immense wealth of material scattered in the English dailies is mostly inaccessible to the common research scholars. There is a dire need to preserve it in book form *in toto* with proper editing and introduction of explanatory notes. Only then, this reference material could easily be used by the students of Iqbal studies and would in turn go a long way in a better understanding of the life and ideas of the shining star of the orient.

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