

Allama Muhammad Iqbal and English Dailies of 1949

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The study of life and works of Allama Muhammad Iqbal became a significant field of research soon after the establishment of Pakistan. In addition to books, monographs, articles and essays the English dailies of Pakistan have also contributed a lot in this endeavour. In the following pages, an attempt has been made to collect the reporting of Iqbal day functions as published in the English newspapers of Pakistan namely *The Pakistan Times*, (Lahore), *The Civil and Military Gazette* (Karachi), *Dawn* (Karachi), *Pakistan Observer* (Dacca) and *The Civil and Military Gazette* (Lahore), during January-December, 1949.

On February 22, 1949 an interesting proposal regarding renaming of West Punjab as 'Iqbalistan' appeared in *The Civil and Military Gazette*. Muhammad Muslim of Lahore, in his letter to the editor, observed that as a very humble contribution to Allama Iqbal's memory 'West Punjab' might be named as 'Iqbalistan'.¹

The biggest function celebrating the seventeenth death anniversary of Allama Iqbal on April 21, 1949, was arranged at Lahore under the auspices of Pakistan Muslim Students Federation where Fatimah Jinnah was the chief guest.² Earlier in the morning, thousands of people gathered outside the *Badshahi Masjid* and

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1. Muhammad Muslim, "Letter to editor: 'Iqbalistan'", *The Civil and Military Gazette* (Lahore), February 22, 1949.
2. For details, see "Iqbal Day celebration in Pakistan," *Dawn* (Karachi), April 21, 1949.

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 Abbass, Mian Mumtaz Muhammad Daultana and Zia-ul-Islam.³ Later in the morning, speaking at a ceremony Chaudhry Ghulam Abbas 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 the people of Pakistan. The students also pledged themselves to do their utmost to reach the goal inspired by Allama Iqbal.⁴

Fatimah Jinnah speaking at a function held under the auspices of the Pakistan Muslim Students Federation (PMSF) at *Gol Bagh*, Lahore, paid glowing tributes to the memory of Allama Iqbal.⁵ 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. 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.⁶

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

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3. "Homage to dreamer of Pakistan: Inauguration of anniversary by Miss Jinnah: Iqbal Day", *The Civil and Military Gazette* (Lahore), April 22, 1949.
 4. *Ibid.* Also see "Lahore people offer '*fatiha*' and place wreaths on Iqbal's grave", *Dawn*, April 22, 1949.
 5. "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*, Dacca, 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.
 6. *Ibid.*

was a lot in Iqbal's philosophy of action and revolt against western materialism that would require close study by our young men. Shah Wali Khan, Afghan Ambassador to Pakistan, in his message from Afghanistan expressed highest appreciation for the great poet.⁷ 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.⁸

Presiding over the night session at the Iqbal Day celebrations at Gol Bagh, Allouba Pasha observed 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 that had degenerated into inaction by centuries of lethargic and foreign influences.⁹ Sayyid Abdul Hamid Al-Khatib, Minister Plenipotentiary of Saudi Arabia in Pakistan, paid warm tribute to Iqbal who, he said, was much a poet of Arabs as of the Pakistanis. He also recited an ode on Iqbal presenting a lovely bouquet of tribute.¹⁰ 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 broadcast by Radio Pakistan.¹¹

7. *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.

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

9. *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*; and "Iqbal not only great poet of Islam but also valuable heritage", April 25, 1949, Allouba Pasha, *Dawn*, April 23, 1949.

10. *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.

11. *Ibid.*

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. Mian Bashir Ahmed, Pakistan's ambassador to Turkey, in a short speech assured that he would carry the message, philosophy, and teachings of Iqbal to the Turkish people.¹² 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.¹³

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. 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.¹⁴

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

12. "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.

13. *Ibid.*

14. "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.

speeches in English, Urdu, Persian, and Sindhi languages.¹⁵ *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.¹⁶

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 a literary seminar. Among the poets who participated in the *mushaira* were Faiz Ahmed Faiz, Saqib Zeervi, Khalil Qureshi, Qateel Shifai (1914-2001)¹⁷, Saghar Siddiqui (1928-1974)¹⁸, Shaif Jallandari and Hasrat Qureshi.¹⁹

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), 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, recitation of selected excerpts from Iqbal's poetry and

15. "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.

16. "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.

17. 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*; *Amukhatah*; *Bargadh*; *Guftagu*; *Ghungharu*; *Samunder main Sirihi*; *Kuliyat*.

18. Muhammad Akhtar (Saghar Siddiqui) (1928-1974) was a well-known poet of Urdu and Publisher who published books like *Loh-i-Janun*; *Shab-i-Agahy*; *Shishah-i-Dil*; and *Gham-i-Bahar*.

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

lyrical tributes paid to him by the two greatest living Pushto poets of the NWFP.²⁰

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.²¹ *The Civil & Military Gazette*, Lahore and *The Pakistan Observer* informed that Abdul Qaiyum Khan in a talk, broadcast 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.²²

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

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

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

22. "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 have always remained in the forefront in recognizing the services of Allama Iqbal. For details, see Munsif Khan Sahab, "*Suba-e-Sarhad mein Iqbal Shanasi: Urdu Matbu'aat*," 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 mein Iqbal Shanasi: Tehqeeq wa Tajziyah*," Unpublished M. Phil. Iqbaliat thesis, Allama Iqbal Open University, 1995.

meeting on April 22, presided over by the Iranian Consul at Quetta, Aqai Qadeemi and attended by a large gathering.²³

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."²⁴ The Nawab of Dacca, paying tribute to Iqbal observed that men of deep vision and understanding could not understand except the full significance of his works.²⁵

In his presidential speech, Akram Khan (1869-1968), 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, Akram Khan said that *Shikwah* and *Jawab-i Shikwah* made us felt after centuries the great traditions we inherited and affirmed that those two works of

23. "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 the growth of Iqbal Studies. The Baluchi literature itself has been greatly influenced by Allama Iqbal's thought. For details, see Ameen-ul-Haq, "*Baluchistan mein Iqbaliyat ka Jaiyazah*," 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.

24. "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.

25. *Ibid.*

outstanding eminence would continue to inspire the Muslim nation for all times to come.”²⁶

Anjuman-i Taraqqi-i Urdu, East Pakistan arranged another meeting at Dhaka under the presidentship of Abdur Rahman Siddiqui (1887-53) 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)²⁷ 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.²⁸

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

26. “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.

27. Muhammad Shahidullah (1885-1969); educationist, writer, poet and expert of Bengali, Arabic, Persian and Sanskrit languages. Also translated *Sikwah* and *Jawab-i-Shikwah* in the Bengali language.

28. “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.

doing to make his dream of Pakistan a strong and powerful reality. Moving the resolution, Begum Shamsun Nahar Mahmud 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.²⁹

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.³⁰

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

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

30. "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.

closed on that day and death anniversary should be celebrated in a befitting manner.³¹

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.³² 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. Prof. Ghulam Sarwar recited an aptly-composed poem on Iqbal and Prof. Azizur Rahman, Prof. Sharafuddin, Prof. M. Raihan Sharif and Principal; Abdus Samad made highly moving speeches.³³

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 broadcast 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

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

32. "Comilla celebrates Iqbal death anniversary," *The Pakistan Observer*, April 26, 1949.

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

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)³⁴ entitled '*Shair-i Mashriq*'.³⁵

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.³⁶ *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.³⁷

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, Rangoon. Presiding over the public gathering in

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34. Salahuddin Ahmed (1902-1964) was a journalist, writer, researcher, publisher, translator and founder-editor of monthly *Adabi Dunya*, Lahore. He is also the publisher of *Madah Sa'ay*; *Tasawwurat-i-Iqbal*; *Urdu mein Afsanwi Adab*; *Iqbal kay Das She'r*; *Amrikah ka Siyasi Nizam*.
35. "Iqbal Day: Special Radio Lahore programme today," *The Civil and Military Gazette*, Lahore, April 21, 1949.
36. "Iqbal Day celebrated in Cairo," *Dawn*, April 23, 1949.
37. "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. Iqbaliat thesis, Allama Iqbal Open University, 1998.

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.

Anwar Elahi, Secretary of the Iqbal Academy read messages received from Thakin Nu, Prime Minister of Burma, Pandit Jawahar Lal Nehru (1889-1964), Prime Minister of India, Abdur Rahman Azzam Pasha, Secretary General of the Arab League, Ghulam Muhammad (1895-1956), 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 to both Hindus and Muslims, but influenced political and sociological thought far beyond the sub-continent.³⁸

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

38. "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.

local poets, were recited in Urdu and recitations continued late in the night.³⁹

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 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.⁴⁰

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

39. *Ibid.*

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

products of his genius but also conserve, stimulate and promote the best traditions of our literary and artistic culture.⁴¹

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 nation with a new hope and firm faith in its destiny⁴² 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.⁴³

A number of articles discussing different aspects of life and thought of Allama Iqbal were published in all leading English newspapers of Pakistan during 1949.⁴⁴ 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. 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

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

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

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

44. 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.

drowsy at all, his teeth shone like ivory and there was no trace of betel leaves on them.⁴⁵ Javed 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 into Iqbal’s personal and family life. The article is full of small incidents that provide sufficient information about his simple living.⁴⁶

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)⁴⁷ 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.

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.⁴⁸ Shafi recalled that when he brought the existence of those notes to the notice of Quaid-i-Azam, he desired to see them and then suggest name of a competent person who could pursue the matter further.⁴⁹

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

46. Javed 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.

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

48. For Allama Iqbal’s study of Christianity, see Nazir Yousuf, *Allama Iqbal aur Masihi Istalahaat* (Lahore: Masihi Isha‘at Khana, 1987).

49. 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

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 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.⁵⁰

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."⁵¹ 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

Iqbal was requested by Nawab Hamidullah, ruler of Bhopal, to write comprehensive and authentic notes on the Qur'an. Iqbal agreed to that but the work could not be completed due to his ill health. For details, see Sahba Lukhnavi, *Iqbal aur Bhopal* (Lahore: Iqbal Academy, 2000), pp.341-355.

50. Shaukat 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 mein Aurat ki Hasiyat Allama Iqbal ki Nazar mein," Unpublished M. Phil. Iqbaliat thesis, Allama Iqbal Open University, 1995.

51. Mumtaz Hasan, *Tribute to Iqbal*, (Lahore: Iqbal Academy, 1982), p.5.

which she stood, but the eastern, the Muslim woman has remained the recipient of the same honour as before.”⁵²

Javed Iqbal in an 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.⁵³

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.⁵⁴ 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.⁵⁵

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

52. 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.

53. Javed Iqbal, “The place of morality in Iqbal’s metaphysics,” *The Pakistan Times*, April 21, 1949.

54. There is a marked gradual development in the ideas of Iqbal that 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 Khyiban-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.

55. S. A. Vahid, “Iqbal: The Satirist,” *Dawn*, April 21, 1949, and “Development of Iqbal’s Genius,” *Dawn*, April 21, 1949.

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.⁵⁶

Besides these articles, *Dawn* and *The Pakistan Times* published the main events of Allama Iqbal's life in a chronological order.⁵⁷ 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 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.⁵⁸ 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

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

57. "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*.

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

and an economist too. He advised the students to read Iqbal extensively and try to act upon his ideas.⁵⁹

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.⁶⁰ 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.⁶¹

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.⁶²

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.⁶³ 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.⁶⁴

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

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

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

62. A.J. Arberry, "On Translating Iqbal," *Dawn*, August 14, 1949.

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

64. Mahmud Ahmed, "*Javid Namah*," *The Pakistan Times*, October 2, 16 and 30, 1949; After several versions, the complete translation of *Javid Namah* by Mahmud

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.⁶⁵ 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.⁶⁶

Ahmed appeared in 1961. For the major portion of his work, Mahmud Ahmed has chosen blank verse as his medium though at 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).

65. "Rangers Club qualify for semi final: Iqbal Memorial Soccer", *The Pakistan Times*, November 1, 1949.
66. "Soviet writers visit Iqbal's grave: Closer Pakistan-USSR cultural ties desired," *The Pakistan Times*, November 17, 1949.