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THE STATUS OF IQBAL STUDIES IN TURKEY

Thomas Carlyle, in his *On Heroes, Hero-Worship and the Heroic in History* (1841) expounded the principal that human progress is brought about chiefly by great individuals. He said that human history consisted of biographies of the heroes.(1) The hero is a person who is admired for his noble qualities or courage, for his ability to join together the external and the internal world. Works of Iqbal show us both the clues of his own inner world and importance of the role to be played by an ideal man in society. Each word he said is such as a window through which he can show us clarity in his inner heart. His works are like "notes from underground" expressing his deep feelings entirely.(2) Iqbal was a quiet, modest and humble man. His quite and tranquility is a reflection of his depth in his spirit. The title of his diary, *Stray Reflections*, indicates this reality.(3) All works of Iqbal are just like as they come out of an ocean without shore. Tranquility on the surface of the sea is a veil for a work. If you manage to raise the veil, you will hear the roaring of the waves.

This article tries to summarise general points of studies on Iqbal's works in Turkey. All the titles of Iqbal's works in text integral or partial took place in the bibliography are prepared. Because this bibliography gives us an idea

about the quality and the quantity of works on Iqbal in Turkey.

The literature review on the subject indicates that Mehmet Akif, the national poet of Turkey, mentioned the name of Iqbal for the first time in Turkey. Mehmet Akif translated a quatrain of Iqbal and placed it in his poem titled Sanatkâr (Artist) within the seventh book Safahat (phases), Gölgeler (4) (Shadows). The first edition of the seventh book in safahat was published in 1933 in Egypt.

The first book in which Iqbal was mentioned, was Esref Edip's book titled Mehmet Akif published in 1938. Esref Edip was one of the close friends of Mehmet Akif. Esref Edip stated that the most beautiful meeting with Mehmet Akif was when he recited poems from Iqbal's work, Payam-I-Mushriq, Asrar-I-Khudi and Rumuz-I-Bekhudi. (5) It is Mehmet Akif that who also used the title pronounced frequently for Iqbal by Haje Abdulhamid Irfani "Rumu-I-asr" (Mawlana of our time) (6). It is interesting that after he was interested in Iqbal's works, Mehmet Akif decided to read Masnawi of Mawlana Jalaladdin.(7)

Following Mehmet Akif's desire (8), Iqbal's works began to be published in Turkish language. Akif wanted his son in law, Ömer Riza Dogrul, to take interest in Iqbal's work. The Reconstruction of Religious Thought in Islam was translated into Turkish and published in instalments in the review Salamat by E.A.(9), he used only his initials in the text. Thus, the first publication date of Iqbal's works in Turkish was on 13 June 1947. It means that only nine years after the death of Iqbal, his works were known in Turkish. As it is known, the Pakistan State was officially founded in 1947 that Iqbal desired very much and worked very hard. It is

a sad reality that the translation of all Iqbal's works, particularly those once in Urdu language, has not finished completely within the period of forty five years since 1947. For this reason, I agree with Besir Ayvazoglu who argued that our intellectuals are not so interested in Iqbal's work in contrast with Mehmet Akif.(10)

The first work of Iqbal published in text integral in Turkish is Payam-I-Mushriq in Persian. It was translated into Turkish by late Ali Nihad Tarlan in Ankara in 1956, with the title of Sarktan Haber, eighteen years after the death of Iqbal. In 1958, his two poetries were published, They were Asrar-I-Khudi translated by Ali Nihad Tarlan and Javaid-Namah translated by late Annemarie Schimmel when she was a lecturer at university in Turkey.

Iqbal has two books which are less known in Turkey except by those who are closely interested in his works. One of them is Ilmu'l-Iqtisad, the first book of Iqbal. This book written in prose is about science of economics and also important in terms of demonstrating the extent to which Iqbal was interested in economic problems. This was also the first book on economics in India in Urdu Language.(11) it was published in Lahore in 1903 or in 1904. However, this book has not been translated into Turkish yet. It can be stated that this book might contribute to the studies in Turkey on Economics of Islam.

Another book is Gulsan-I-Raz-I-Jadid. (12) It is included in Iqbal's book, Zabur-I-Ajam. It was written as a pastiche in the style of Chabustary's Gülsân-I-Raz. Chabustary was the one who influenced Iqbal very much. The prospective of Wahdat-I-Wajud (The Oneness of Being) is dominant in that book Iqbal shows by nine questions comprising fifteen questions in summary which were in

Gülsân-I-Râz together with their answers that he is not uninterested in this perspective in contrast with views of many Iqbal researchers. It was translated into Turkish language by Ali Nihat Tarlan with the title of Yeni Gulsan-I-Raz (Sir Güllerinin Açtığı Bahçe) and published in Istanbul in 1959.(13) This work is not adequately known in Turkey and always ignored in studies related to Iqbal.

The Reconstruction of Religious Thought in Islam is well known especially by academics in Turkey. Only four chapters of that book were published by E.A. with the title of Islamin Ruhü in 1973. The translation of that book by Sofi Huri in text integral published in 1964 by the society of Turco-Pakistan Culture in Ankara with the title of Islam;da Dini Tefekkürün Yeniden Tesekkülü. The same book was later translated in 1984 by Nisar Ahmed Asrar with the title of Islamda Dini Düşüncenin Yeniden Dogusu. In spite of these two translations our opinion is that a new translation of it should be done. That book consists of lectures that Iqbal gave in English at Madras, Hyderabad and Aligarh Universities between 1928-1929. That book had a very strong influence on Turkish intellectuals. It can be even said that Iqbal's portrait in Turkey was drawn by contents of that book. Another reason to be received is that it was in prose. We should accept that the book in question has a great importance in understanding Iqbal's works. Within the book, there are comparisons of Islamic thought with the western philosophy. However, that book doesn't reflect completely Iqbal's thought because it was composed of lectures. The ideas in that book should be compared with his ideas set up in his poems considering at the same time the edition dates of his books. Thus, it can be possible to survey the process of intellectual development of Iqbal. Unfortunately, there is not

any book examining entirely the thought of Iqbal both in poem and in prose in Turkey. One of the reasons of this fact is that there is a debate on the question if there are ideas or not in his poems, whereas, in Orient tradition and culture, ideas are generally transmitted in poems to the next generations and Iqbal follows this tradition too. How wording of poems is examined by an academic approach and form is a different discussion matter. This difficulty appears to be one of the methodological problems of the modern scientific paradigm.

But, Iqbal's poems are very important for Islamic literature and Islamic thought. Iqbal wrote his first book in poem Asrar-I Khudi(1915) when he was 37-38 years old. In other words, all his poems are fruits of his maturity. The Reconstruction of Religious Thought in Islam was published in 1930 when Iqbal was 53 years old. After this date, between his ages of 53-61, Iqbal wrote six books in poem: Javid-Namah(1932); Musafir (1934); Bal-I- Jabril(1935); Pas Ci Bayed Kard, Ey Akvam-I-Sark (1936); Darb-I-Kalim (1936); Armughan-I-Hijaz(1938). It is possible to see the ideas of Iqbal in maturity in his book titled Darb-I Kalim that he wrote when he was 59 years old. In that book there is an allusion to Moses when he struck his staff on waters of Nile.

"Without a miracle nations cannot rise

What is art without the striking power of Moses's staff".(14)

In his last book Armughan-I Hijaz, half in Urdu half in Persian, we can see the highest point of his ideas that he wrote when he was 61 years old. In that book, the caravan in his image moves and advances slowly in the desert and Iqbal on a camel goes towards the sacred lands to the Pilgrimage, where the beloved One is present.

One of the men who introduced Iqbal to Turkish people was late Ali Nihat Tarlan.(15) If we think about the relation of Ali Nihat Tarlan with Mehmam Akif and with his friends, we can see the indirect part of Mehmet Akif on translation from Iqbal. The first book on Iqbal's poem in text integral was translated by Ali Nihat Tarlan in 1956. Thus, Turkish readers recognized Iqbal as a result of his efforts. As it can be seen in detail in our bibliography, Ali Nihat Tarlan translated between 1956-1976, during the long period of 20 years, 11 books in poem of Iqbal, for he was very good at Persian. In those translations, the text in poem was translated not in poem, but in prose, it's a translation, of the meaning: Therefore, all of them could be understood not only by who were interested in poetry, but also by all people. Tarlan had a broad sufi (Mystical) perspective and was known as close to Bektashi tradition. It is possible to argue that the poems in his translations reflect the harmony of their originals.(16) Ali Nihat Tarlan participated in the 19th anniversary of the death of Iqbal, organized by Iqbal's Academy in Lahore and visited the tomb of Iqbal. At this event, he wrote the poem Second Konia (at the tomb of Iqbal) showing his feelings and love for him.(17) Besides, Ali Nihat Tarlan had a "Post" made for Nefi and Iqbal at Mawlana Dergah-I-Hamushan (18) in Konya on 12 December 1965. Thus, a spiritual relation between Mawlana and Iqbal was symbolized. The Pakistan Government of that time gratified Ali Nihat Tarlan with the mark of "Sitara-I-Imtiyaz" in 1961. (19)

One of those who were devoted themselves to Iqbal is AbdulKadir Karahan. AbdulKadir Karahan translated some of selected poems of Iqbal. He rather preferred to give lectures. He was also interested to the society of Turko-Pakistan culture as a chairman, like Ali Nihat Tarlan.

Some parts of Iqbal's works in Persian was translated in poems at first by Dr. Ali Ganjali from Azerbaijan.(20) Today Ahmet Metin Sahin tries to translate Iqbal's works in Persian into Turkish in poem in a metrical form. Some of them were published: Jawid-Namah in 1997, Asrar-I Khodi, Asrar-I Rumuz in 1998. Three other books are going to be published soon. He is preparing to publish Sarktan Haber and Zabur-I Ajam. His translations in metrical form will provide that Iqbal's poems can be read in form of poems in Turkey. Furthermore, we believe that the translations of poems in metrical form will facilitate analyses of Iqbal's poems by poet and academics of our times in terms of form and meaning.

Unfortunately, Iqbal's books of poem in Urdu have not been translated in text integral yet. In 1968, Ali Nihat Tarlan translate Darb-I Kalim, Musa Vurusu not from Urdu but from Persian. Nisar Ahmed Asrar translated a Selected poems from Urdu title Dogudan Esintiler, in 1981. It contains poems from Bang-I Dara, Bal-I Jabril, Darb-I Kalim, Armughan-I Hijaz. I don't have any idea about this translation as I can not compare them with their Urdu original.

Halil Tokar Made a similar choice of poems like this one. His book entitled Su Masmavi Gökyüzünü Kendi Yurdu Sanmistim (I Thought This Blue Sky Was My Own Country).(21) Within the book, here are poems from Bang-I Dara, Bal-I Jibril, Darb-I Kalim, Armughan-I Hijaz. It was published in 1999. Celal Soydan translated ten long poems from Urdu. It was published with titled Ask ve Tutku(Zauk-u- Shouq: Ten long poems of Iqbal). We hope that these two academics publish Iqbal's translation in text integral from Urdu into Turkish.

The size of four books in poems in Urdu, if we add to them Armughan-I Hijaz half of which is in Urdu, is

approximately equal to the size of those nine books in poems in Persian. Kulliyat-I Iqbal Farisi published by Iqbal academy in Pakistan has 868 pages, whereas Kulliyat-I Iqbal Urdu has 756 pages. We can say that the thought of Iqbal reached its maturity in these books, as we consider that he wrote them when he was 47-61 years old. I think that a comparison should be made between the ideas of Iqbal both in Persian works and in Urdu works. As a result of that comparison, Iqbal could be better understood. Otherwise, it is impossible to understand him entirely.

It is also necessary to listen to the cassettes of Iqbal's poems. The set of 24 cassettes is a very good opportunity. It is produced by Iqbal academy of Pakistan. In Turkey, there is a poem Cassette titled Kervanin Cagrisi, produced by Giz Ajans in 1992 prepared by Munir Gursel. There must be efforts like this one. We can say that it would reflect the beauty of the Orient.

There are three translation books in Turkish which enable to understand the emotion and thought of Iqbal. The book Dogudan Bir Ses(Ikbalin Siiri)(22) is a major work in understanding the mission of Iqbal. It was translated by Turgut Akman and published in 1981 by Kamil Esfak Berki.(23) This book was translated with the recommendation of Sezai Karakoc. He lives in Turkey. I believe that Sezai Karakoc will be better known in future not only in Turkey but also in all Islamic countries, because he emphasizes on Islamic civilization and culture and more strongly on the notion of "resurrection" and also renaissance and restoration of Islam and humanity.

The book of Abu'l-Hasan Ali Al Hasani an-Nadwi Rawaihu Iqbal is very important too in order to understand Iqbal. Abu'l Hasan Ali Al Hasani an-Nadwi is the son of

Mawlana as-Sayyid Abdulhay al- Haseni whom Iqbal know well. He met Iqbal in 1926 when he was 16 years old and gained in his compliment. This book was translated at first by Ali Ulvi Kurucu in 1957, later by Yusuf Isicik with the title of Ikbalin Mesaji in Konya in 1979.

The third one is, of course the book by late Mirza Muhammad Munawwar, who was the president of Iqbal academy. The title of his book is Iqbal ve Kurani Hikmet (Iqbal and Qur'anic Wisdom), it is formed from articles brought up together. The same book was translated into Turkish by M.Ali Ozkan and published in 1995 in Insan Publications in Istanbul.

Writing of knowledgeable people in his lands are of course very important for us to understand Iqbal. Other books written by people who affiliate themselves to a different religion or ideology also present us various perspectives about Iqbal. However, it is necessary to look at the books written in Turkey about him in order to get insights into how signs of Iqbal's world of thought and sense are reflected to Turkey. We should point out that unfortunately there are only eight books written about Iqbal in Turkey, although he is well known and very much loved by Turkish people. Two of them are based on undergraduate and post-graduate (master) dissertations. Two others have the same title Muhammad Iqbal written by Ramazan Tunc and Selahaddin Yasar. Another book is Dr.Muhammad Iqbal ve Eserlerinden Secmeler by AbdulKadir Karahan. It is an original work. The last one is Dogunun Uyanisi: Iqbal by Kul Sadi. However, it can be argued that all these books introduce Iqbal Partially.

Despite the rising number of authoritative articles about Iqbal in recent years in Turkey, the number of composition books has not changed. It is expected that

academics and intellectuals, who often quote from Iqbals in their works or have articles about Iqbal, endeavour to produce such a work and encourage the young people for that. Mehmet S. Aydin, Yasir Nuri Öztürk, Sadik Kilic, Veli Urhan, Erkan Türkmen, Sevket Bulu, Halil Toker, Celal Soydan are among people who are expected to produce such a work.

As Annemarie Schimmel frequently emphasizes in her translation from Iqbal, *Jawid-Namah*, Yasir Nuri Ozturk examines the Iqbal-Hallaj relation. Yasir Nuri Ozturk points it out at the introduction of this translation from Hallaj *Kitabüt-Tavâsin* in 1976. In the second edition of the same Book, he considers Iqbal as a contemporary initiate (Murid) of Hallaj. Although, there are enough materials on Iqbal-Mawlana relation, it is very difficult to find any article about Iqbal-Hallaj or Iqbal-Ibn Arabi relations.

In Turkey, the number of theses about Iqbal is very few in departments of Urdu language and literature at the Universities of Istanbul, Ankara and Selcuk. The preparation of studies about Iqbal by undergraduate and master students in these departments would contribute to the cultural level about Iqbal in Turkey.

Most of the thesis on Iqbal were written at the faculties of Divinity, under the supervision of the professors of philosophy of Religion. Therefore a philosophical view of point is dominant within them. We think that the most original of these thesis is the one which is prepared by Veli Urhan, in 1998 under the supervision of Mehmet S Aydin: *Leibniz ve Muhammad Ikbalde Tanrı Âlem Liskisi*. It is a thesis of 55 pages.

There are only two Ph.D. thesis prepared in Turkey about Iqbal. One of them was prepared by Celal Soydan at

Ankara University in 1999, at the faculty of Language and Histor-Geography and the Department of Urdu Language and Literature. The title is *Urduca Manzum ve Mensur Eserler Isiginda Âllame Muhammed Iqbal* (Allam Muhammad Iqbal in light of his prose and poem works in urdu). According to our research this is the first Ph.D thesis. The other study is carried out by author of this article at Uludag University at the faculty of Divinity in September 2001. The title of this thesis is *Muhammed Ikbalin Kisilik Yapisi ve Öngördüğü İnsan Modeli* (Personality of Iqbal and His Model of Man). Both studies have not been published yet. Another study, *The Mystic World of Muhammad Iqbal* is in progress by Isa Celik. It will be the first study of associate professorship. I think that all these studies with other thesis to be prepared in future would bring a depth, importance and seriousness to Iqbal studies and to examination of thesis on Iqbal.

It gives us a great pleasure to see the title of Muhammed Iqbal in general encyclopedia. But we must regretfully say that Iqbal doesn't appear in *Türk ve Dünya Ünlüleri Ansiklopedisi* (Encyclopedia of Famous Men of Turk and World) published in ten volumes and edited by Taha Parla.(24) By the way the article Muhammad Iqbal was written by Mehmet S Aydin in the encyclopedia of Islam published by the Foundation of Department of Religious Affairs in Turkey. Mehmet S Aydin has a deep understanding and knowledgeable about Iqbal.(25) We don't discuss here the contents of the article but we can say that a philosophical view of point is very evident in it. The poem of Iqbal was not examined as his thought. We hope that the same article Muhammad Iqbal would be rewritten by different authors.

At the anniversary of Iqbal death on 21 April, some newspapers and review articles about Iqbal were published in

Turkey. However, those articles should be closely and carefully examined, because they reflect different viewpoints. It would be better that academicians must write them.

I think the Pakistan Embassy in Ankara has important responsibilities in introducing Iqbal and his work in Turkey. It can be said that the Pakistan Embassy fulfilled it partially. Pakistan Postasi (The Pakistan Mail) edited by Nisar Ahmad Asrar for 32 years made a significant contribution to the presentation of Iqbal's work in Turkey. From this point, he and his friends deserve very much appreciation. Nevertheless, this review later became a new bulletin. Researchers of Iqbal would rather publish much more articles on Iqbal.

The Embassy has a small library where there are plenty of books, many of them are in a foreign language. I think that all these books should be updated in order to provide facilities for researchers.

Besides, Iqbal Academy published a review in Turkish *Türkçe İkbaliyat Dergisi* in 1993 in Lahore. But, it appeared only once. It would play a very great role in Iqbal's introduction and presentation both in Turkey and also in other Turkish Republics. In 1997, the head of Pakistan Iqbal Academy, Muhammad Suhayl Umar, and the head of Foundation of Science and Art in Istanbul, Ahmet Davudoglu, made an agreement for a constructive dialogue to publish again *Türkçe İkbaliyat Dergisi*. (26) Unfortunately, it has not been put in practice. It could be said that if such a relationship had been achieved it would have made a great contribution to historical and cultural relations between two countries. In addition, the number and the competency of Iqbal studies might have been better today. The editing task of the above mentioned *Türkçe İkbaliyat Dergisi* and the circulation of it would have been undertaken by this

foundation. We hope that this relationship come to agenda again. I also hope that the Pakistan Embassy in Ankara takes an initiative in republishing it. By doing so, the Pakistan Embassy fulfils its mission of cultural connection in the subject of Iqbal as fulfils its mission of official and friendly relationship.

Two societies, The society of Turko-Pakistan culture and the society of Turko-Pakistan Women Friendship set up in Ankara and in Istanbul are very important here. If they provide sufficient materials, organize symposiums, conferences and panels they would be effective in determining the culture of Iqbal studies in Turkey. We see their useful activities and hope that they seek to achieve much more efficient and effective activities. However, we know that many people don't even know if there are any societies like them.

We think that two institutional developments are necessary in Turkey so that Turkish people can learn Iqbal's real dimensions and studies on Iqbal would be achieve a great depth in Turkey. First, an Iqbal Library should be founded, where one must find all what he looks for. Second, an institute of Iqbal Researches should be also established. Thus, all studies on Iqbal can be organized and coordinated and all the relevant materials can be made available to researchers. Furthermore, a website ought to be created in Turkish by this Institute making Iqbal's works available to individuals all over the world who wants to reach Iqbal's works in Turkish.

However, we must say that an Institute of Mawlana whom Iqbal considered as his own initiator could not be founded yet, despite of all efforts on this issue. Apparently, it is going to take a long time to see that such an Institute is established. Nevertheless, our suggestion in short term is that

publishers must send a sample of their books on Iqbal to libraries.

Every word of Iqbal is just like a voice from the heart of the Nature. His words are epigrams. He decorated (or designed) to his works his own spirit. We need to reach the competency of perceiving his self. Iqbal wrote the poetry of a legend. We must, as his followers, analyse it, feel it in ourselves. Iqbal is just as a lightning in a dark night. We should be integrated with his ideas. Benefiting from these individuals who appear from time to time having charismatic attributes can only be possible by getting integrated their spiritual lives and atmosphere. As a result, the reality about Iqbal will emerge that he is one of the milestones in our civilization.

Footnotes:

1. Thomas Carlyle, kahramanlar (On Heroes, Hero-Worship and The Heroic in History), translator Resat Nuri Güntekin, Istanbul 1943, Inkilap and Aka Publications, p.41, other translator Behzat Tanc, Istanbul 2000, Beyaz Balina Publ. P.13.
2. Inspired from Dostoyevski, his book titled Yeraltından Notlar (Underground Notes). See, translator Süha-Girgin Istanbul 1997, Söle Publications.
3. Mohammad Iqbal, Stray Reflections (A Note-Book of Allma Iqbal), ed. Javaid Iqbal, Lahore 1992 (2nd edition), Academy Publ; Yansimalar (Gençlik Notları), translator Halil Toket, Istanbul 2001, Kaknüs Publ.
4. "Diyordu sairî" Hind' feylesof İkbâl:
"Heyecana verdi gönülleri,
Heyecânli sesleri gönlümün;
Ben o nagmeden müteheyyicim,
See Mehmet Akif Ersoy, Sahafat (Phases), Prepared by M. Ertugrul Düzdag, Istanbul 1991, iz Publ., p.503. This quatrain of Iqbal in Peyâm-I-Mushrik, in section "Sârab-I-Baki", number in original text 25/3. Also Ali Nihad Tarlan translated this quatrain

into Turkish:

"Dostların gönlü benim perisan nagmelerimden yandı, tutustu.
Beni ise terennüm edilmesi muhâl olan o nagme, istirap ve buhran
icinde kivrandırdı."

See Muhammad Iqbal, Sarktan Haber (Peyam-I-Mesrik), trans. Ali Nihad Tarlan, Ankara 1956, T. is Bankasi Publ., p.107.

5. See on subject how reached this books to Akif: Esref Edib, Mehmet Akif, Istanbul 1938, Asari İlmiye Kü-tüphanesi Publ., pp 143-144; Besir Ayvazoglu wrote about relations between Akif and Iqbal: "Mehmed Akif ve Muhammad Iqbal" (Mehmed Akif and Muhammad Iqbal). The paper was presented at the international Symposium on Iqbal in Istanbul on December 1-2, 1995 and was printed within Muhammad Iqbal Kitabi (Book on Muhammad Iqbal), Istanbul 1997, Istanbul Maincity Municipality, Directorate of Cultural Affairs Publ., pp.43-56. The text of paper was also republished as article in Izlenim Review, No.29 (January 1996),pp.65-70; it is in the book so called Altin Kapi (Golden Gate), Istanbul 2001, Ötüken Publ.,pp.20-35.
6. Esref Edib, Mehmet Akif, p.23
7. Op Cit, p.465.
8. Op Cit, p.22-23.
9. Despite of all our efforts, we could not found out to which E.A. initials belong. Ahmet Metin Sahin suggest that these initials belongs to the poet Edip Ayel, lived in 1894-1957. For a detailed information about Edip Ayel, see. Türk Dili ve Edebiyati Ansiklopedisi (Encyclopedia of Turkish Language and Literature), Istanbul 1977, Dergâh Publ. Vol. L,p. 240 Ihsan Isik, Yazarlar Sözlüğü (Dictionary of Writers). Istanbul 1990, Risale Publ., p.63
10. Ayvazoglu, "Mehmed Akif and Muhammad Iqbal",p.55; See also "Akif and Iqbal", Altin Kapi (Golden Gate), 35.
11. Celal Soydan, "İkbal'e Dair & Eserleri ve Temel Özellikleri & Siiri & İqbal ve Mesajinin Önemi" (About Iqbal and his works and...), It is in the beginning of the book so called Ask ve Tatku (Zauk-u-Shouq: Ten long poems of Iqbal), Ankara undated, Akcag publ.p.13.
12. The book was published in 1927 in Lahore.
13. New translation of the book was made by Ahmet Metin Sahin and

it will be Published by Irmak Publications.

14. S.A.Vahid, introduction Iqbal, Karachi, Pakistan publ.,p.15.
15. For detailed information about Tarlan, see Adnan Siyadet Tarlan, Ali Nihad Tarlan, Hayati ve Eserleri (Ali Nihad Tarlan, His Life and Works), Ankara 1995, Ministry of Culture Publ.
16. For poem of Tarlan,, see Ali Nihad Tarlan, Günes, Yeaprak, Istanbul, 1953 Anil Press
17. Ali Nihad Tarlan Mevlana, Istanbul 1974, Hareket Publ.,pp.105-108; See also Muhammad Iqbal, Yolcu, Eysark Kavimleri, Kölelik Kitabi, Trans. Ali Nihad Tarlan, Istanbul 1976, Muhammad Iqbal Association Publ., (published) together with three Persian books), with handwriting:pp. 161-163; In Turkish:pp.129-131.
18. It's other name is "Hadikatü'l -Ervah".
19. Adnan Sivadet Tarlan, Ali Nihad Tarlan. P.4.189
20. According to information from Nisar Ahmed Asrar, later Ali Ganjali wasn't published metrical translations of Esrâr-I Hûdî and Payâm-I Mesrik.
21. See, Muhammad Iqbal, Su Masmavi Gökyüzünü Kendi Yurdum Sanmistim ben (I Thought This Blue Sky Was My Own Country) Selections of Iqbal's poetry translator Hilal Toker Istanbul 1999,p.65
22. Zülfikâr Ali Han, Avoice from the East (The Poetry of Iqbal), Lahore 1922, Iqbal Academy Publ.
23. Zülfikâr Ali Han Dogudan Bir Ses (Ikbâlin Siiri) [A Voice from The East(The Poetry of Iqbal)], translator Turgut Akman, Istanbul, 1981, Binbirdirek Publ.
24. Türk ve Dünya Ünlüleri Ansiklopedisi (Encyclopedia of Famous Men of Turk and World). (10 volumes), ed Taha Parla, Istunbul 1983. Anadolu Publ.
25. Mehmet S Aydin "Muhammed Iqbal" Foundation of Department of Religious Affairs in Turkey. Islâm Ansiklopedisi. Istanbul 2000. Vol xxii, pp.17-23
26. There is inadequate information about this subject in: Muhammed Suheyf Umar. "Information & Comments", Iqbal Review. Vol 38, No.3 (October 1997) pp.163-164

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