

## PalArch's Journal of Archaeology of Egypt / Egyptology

### AN ADDRESSEE OF ALLAMA IQBAL: LORD LOTHIAN

*Dr. Almas Khanum<sup>1</sup>, Dr. Aqsa Sajid<sup>2</sup>, Dr. Zaheer Hasan Watto<sup>3</sup>*

<sup>1,2,3</sup> Assistant Professor, Department of Urdu, Government College University, Lahore

Email: [1dr.almaskhanum@gcu.edu.pk](mailto:dr.almaskhanum@gcu.edu.pk), [2aqsasajid@gcu.edu.pk](mailto:aqsasajid@gcu.edu.pk), [3zaheerhassan83@yahoo.com](mailto:zaheerhassan83@yahoo.com)

**Dr. Almas Khanum, Dr. Aqsa Sajid, Dr. Zaheer Hasan Watto. An Addressee Of Allama Iqbal: Lord Lothian-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(3), 1784-1792. ISSN 1567-214x**

**Key Words: Allama Iqbal, Lord Lothian, Historical Letters, Rhodes Lectures**

#### ABSTRACT

Allama Iqbal is very known poet of East. He did poetry in Urdu and Persian. He is national poet of Pakistan. He is a great thinker, philosopher and politician. Beside of poetry he wrote about 1500 letters to famous national and international contemporary personalities. Lord Lothian was one of his addressees. He was the key person of British Government. In 1939 he appointed Ambassador to the United States. He visited India and met Allama Iqbal. Allama Iqbal and Lord Lothian wrote many letters to each other. These letters are published in different Collections of Iqbal's Letters. In these letters Iqbal discussed some important issues with Lord Lothian. The aim of this study is to indicate the friendly relations between Allama Iqbal and Lord Lothian. Furthermore aim of this study is to highlight the text of letters in their background. Most of these letters are about Rhodes Lectures so aim of this research study is to highlight this historical matter that was very important for both, Iqbal and Lord Lothian.

#### *Allama Muhammad Iqbal (9 November 1877-21 April 1938)*

Allama Iqbal (1877-1938) a great thinker, philosopher, politician & national poet of Pakistan. He called "Poet of East" (Shaer-e-Mashriq) & "Muslim Thinker" (Hakim Ul Ummat).

Khan, (1982) described Iqbal's early life in these words: "His family, which belonged to the middle class and inherited strong Sufistic tendencies, was held in esteem by the people. At the usual age he was sent to an ordinary school in his own town. He passed through the gamut of Indian school routine. The soul-destroying curse of examinations proved no impediment to the rapid progress which he was making in the healthy atmosphere of keen competition. In the course of his school studies he was introduced to a venerable old scholar of Oriental learning, M. Mir Hasan, who unveiled to his admiring mind the

beauties of Islamic Literature. The knowledge of the Arabic and Persian Languages thus acquired enabled him to assimilate the works of some of the most distinguished writers among Moslems. At this early age religious study exercised a great influence in moulding his character". (p. 8)

After early education he came to Lahore for further studies. In 1895 he took admission in Government College Lahore and did B.A and M.A from here with distinctions. His first book of prose *Ilm ul Iqtisad* was published in 1903. In 1905 he went to Europe for higher studies. In 1906 Allama Iqbal qualified for a scholarship from Trinity College, University of Cambridge and obtained Bachelor of Arts, and in the same year he was called to the bar as a barrister from Lincoln's Inn. In 1908 he earned Doctor of Philosophy degree from the Ludwig Maximilian University of Munich. His doctoral thesis entitled "Development of Metaphysics in Persia". He came back to Lahore in 1908. In 1915, his first book of Persian poetry published, the *Asrar-i-Khudi* (Secrets of the Self). He formulated his message in this mathnawi. His more books of poetry are: in Persian, *Rumuz-i-Bekhudi* (1918), *Payam-e-Mashriq* (1923), *Zabur-e-Ajam* (1927), *Javed Nama* (1932), in Urdu, *Bang-e-Dara* (1924), *Bal-e-Jibril* (1935), *Zarb-i Kalim* (1936) and his last book of poetry *Armughan-e-Hijaz* (1938), is in both Urdu and Persian languages. Iqbal also wrote two books on the topic of *The Development of Metaphysics in Persia* (1908) and *The Reconstruction of Religious Thought in Islam* (1930), in English language. In 1923, he was knighted by King George V, granting him the title "Sir". In 1930 during the League's December 1930 session, he delivered his most famous presidential speech known as the Allahabad Address in which he presented his concept of a Muslim state in northwest India. He attended round table conferences in 1931-1932. He died in 21<sup>st</sup> April 1938 in Lahore. Shafique (2004) believe that "Iqbal is the only poet and thinker in the history of world literature who has been credited with the birth of a new nation and a new state." (p. 11)

Moizuddin (1982) gives tribute to Iqbal in these words "Not many Asian thinkers had the good fortune of enjoying so much respect and veneration as Iqbal had... Iqbal has been introduced to the western world mostly through the translations of his works. He was decidedly an outstanding poet and thinker. Not only his teachers, Thomas Arnold and R.A Nicholson, paid high tributes to him but his translators, like Nicholson, Arberry, Kiernan and Schimmel, are also eloquent about the profundity in his ideas and universality in his approach." (p. 103-104)

### ***Philip Henry Kerr Lard Lothian (18 April 1882 – 12 December 1940)***

Philip Henry Kerr, 11th Marquess of Lothian, is known as Philip Kerr. He was very active and intelligent person. He played very active role in British Government. He served in the South African government from 1905 to 1910 and was a member of "Milner's Kindergarten". He came back to England in 1910 to found and edit the *Round Table Journal*. In 1916, he was appointed David Lloyd George's private secretary and played active role in the Paris Peace Conference. He was private secretary to Prime Minister David Lloyd George between 1916 and 1921. He played a main role in the drafting of

the Treaty of Versailles of 1919. In March 1920 he was appointed a Companion of Honour. Kerr was a director of United Newspapers from 1921 to 1922 and secretary to the Rhodes Trust from 1925 to 1939. Lothian was a powerful force behind the National Trust Act of 1937. He was appointed as Ambassador to the United States in 1939, until his death. Federal Union World (1941) gives tribute to him in these words and also published his last words of his last speech “The Marquis of Lothian, British Ambassador to the United States, who passed away in Washington on December 12<sup>th</sup>, was a leading Federal Unionist. His exceptional knowledge of American history and Institutions had much to do with his conviction that the federal principle is destined to govern the world...A few hours before his death his last address, to the American Farm Bureau Federation, was read over the air. In it he said: ‘the plain truth is that peace and order always depend...upon there being overwhelming power behind just law. The only place where that power can be found behind the laws of a liberal and democratic world is in the United States and in Great Britain, supported by the Dominions, and in some other free nations...’ the speech ended: ‘ and before the judgment seat of God each must answer for his own action’.” According to Carroll (n.d) “in general, Lothian’s ideas are well presented, except for those on tropical Africa, which go back to his report to the Transvaal indigency commission of 1908. The ways in which he and his friends functioned and the fact that they devoted most of their lives to influencing public policy from behind the scenes are omitted. Lothian and his friends were much more significant persons than this book reveals.”

According to Grigg (1941) “The inner man below this attractive surface had great reserves of talent and even greater charm. For high political leadership in particular his equipment was unusually strong, since he had two striking qualities, not often so signally combined. One was a determination to get at the truth, whether in the world about him, or in the world of mind and feeling. ... the other quality was equally strong and resolute. It was a deep determination to fight for the light as he saw it and make it prevail.”

### ***Collections of Allama Iqbal’s Letters:***

The numbers of letters available written by Allama Iqbal are about 1500. There are about 125 letters are written in English, 17 letters are written in German language, one letter in Arabic and two letters are in Persian language. . His letters were first published in 1916 -1917 by his fellow Khawaja Hassan Nizami. Since then many collections of his letters have been published. His addressees are well known contemporary national and international personalities. Some of his national addressees are Muhammad Ali Jinnah, Khawaja Hassan Nizami, Akbar Alah abadi, Maharaja Kishan Parshad, Sheikh Abdul Qadir, Atiya Faizi, Moulana Ismail Meertthi, Syed Suleman Nadvi, Muhammad Din Fouq Moulana Ahsan Marharvi, Munshi Parem Chand, Moulana Ghulam Rasool Mehar, Syed Nazir Niyazi, Abdul Majid Darya Abadi, and International addressees are Professor Nicholson, Professor Arnold, Nancy Arnold, J. C. Beazley, Sir Francis Younghusband, Miss Fauriq Harson, Sir William Rothenstein, Edward Thompson, Lord Lothian, Miss Emma Wegenast etc. Allama iqbal discussed different aspects of politics, education, literature, religion, Philosophy, Culture, International affairs and his poetry in his letters. These letters cover global

matters as well as his personal life. Important historical events are also part of these letters. These letters are very important to know not just about Allama Iqbal's personal life but also the historical information of his era.

### ***Discovery of Lord Lothian's and Allama Iqbals's Letters:***

There was just one letter available by Allama Iqbal to Lord Lothian till 2013. First time this one letter was published by Bashir Ahmad Dar in "Iqbal Review" in 1969. He never mentioned about the source of this letter. In 1978 when Dar published collection of Iqbal's letters of English titled "Letters of Iqbal" he gave little introduction of Lord Lothian in these words: "He was great admirer of Iqbal. It was through his efforts that Iqbal's Lectures on Reconstruction of Religious Thought in Islam (first published in Lahore in 1930) were printed by the Oxford University Press in 1934. In the Lahore edition there were six, while The Oxford edition contained seven, the seventh delivered to the Aristotelian Society, London." (p. 211)

After above said publication, many Collections of Allama Iqbal's letters published but no more letters discovered regarding Allama Iqbal and Lord Lothian conversation. In 2013 Professor Riyaz Hussain Published his book titled "Allama Muhammad Iqbal Invitation to Rhodes lectures (discovery of Oxford University file 2694)". He got this file from Oxford University. He said about this file: "In this file there are seven letters and one telegram written by Allama Iqbal, five letters of Lord Lothian to Allama Iqbal, One letter to Edward Thompson, one letter to Vice Chancellor Oxford, one circular of assistant secretary of Rhodes Trust...letter from warden of new college Oxford to Lothian and reports of Rhodes trust are included." (Hussain, 2013, p. 3) These letters are very important because of their contents. Most of these letters are about Rhodes Lectures. Lord Lothian was secretary of Rhodes Trust. He was impressed by Allama Iqbal so he decided to invite Allama Iqbal for Rhodes Imperial Lectureship.

### ***Lord Lothian's and Allama Iqbals's conversations:***

Allama Iqbal wrote down first letter to Lord Lothian before the matter of Rhodes Lectures. This letter was written on 17<sup>th</sup> march 1933 in the reply of Lord Lothian's Letter. It was the time when Allama Iqbal came back from London after attending 3<sup>rd</sup> round table conference (17<sup>th</sup> Nov to 24<sup>th</sup> Dec 1932). Before receiving this letter Allama Iqbal had got news by the letter of Edward Thompson that Lord Lothian liked the Allama Iqbals's book of Lectures. In this letter Allama Iqbal expressed his happiness about the above said news. Allama Iqbal was happy that Edward Thompson had intended to publish his book of lectures from Oxford University. The starting part of the letter contains these details. He describe in detail that what they want to make changes in his lectures. He wrote in his letter that "I am so glad to learn that you liked my book of Lectures. Mr. Thomson Edward of Oxford to whom you had written wrote to me to the same effect and I have sent him two copies of the book. In case the Oxford University decides to print and publish these lectures I should like to make a few alternations here and there and perhaps add the lecture: Is Religion

possible ?Which I delivered to the Aristotelian Society in London. I had very interesting time in Spain and France.” (Dar, 1978, P. 212)

In this letter Allama Iqbal told Lord Lothian about his stay in France and Spain. This letter is also important in this sense that Allama Iqbal mentions his meeting with Bergson. This meeting was held in first week of January 1933 in Paris. Allama Iqbal was very impressed by theory of Bergson. He studies theory of Bergson very deeply. So this meeting was very important for Iqbal. He said about this meeting “During my stay I met Bergson .our Conversation on Modern Philosophy and Civilization lasted for about two hours. Part of the time we talked on Berkeley on whose philosophy the French philosopher made some very interesting observations. (Dar, 1978, p. 212)

After his short time stay in Paris, Allama Iqbal reached Spain on 5th or 6th January 1933. Here in Spain Allama Iqbal met known professor Asin Palaacias. In this letter he told Lord Lothian about his stay in Spain and his meetings with Professors of Arabic and about his address in Madrid University. “In Spain I came into contact with many Professors of Arabic who are enthusiastic about the culture of Islam. The Madrid University requested me to address the University on ‘Spain and the intellectual World of Islam’. My address was very much appreciated. Professor Asin the well-known author of Devine Comedy and Islam presided.” (Dar, 1978, P. 212)

This letter is also important in this context that Allama Iqbal informed Lord Lothian about some planning of Spain Government. He invited British Government by Lord Lothian that they should focus on the cultural aspects of Islam. He indicated that they should also need to understand the economic System of Islam because this system offers solutions of all problems of mankind. He says in his letter: “The new Government of Spain is aiming at turning Granda into a kind of cultural Mecca for the world of Islam. I think it is high time that England should take some serious interest in cultural side of Islam. As a matter of fact, Islam as an economic system is much more interesting and likely to suggest much more practical solutions of our present difficulties.” (Dar, 1978, P. 212)

In the last line Allama Iqbal asked Lord Lothian about white paper: “The white paper is coming out today. The Muslims of India are extremely anxious about their position in the Centre.” (Dar, 1978, P. 212)

Lord Lothian was important person for Allama Iqbal. He was thankful to him for his efforts regarding his Lectures. Lord Lothian was also impressed by Allama Iqbal so he decided to call Allama Iqbal for Rhodes Lectures. Before telling Iqbal, Lord Lothian discussed this idea with Prof Fisher (Warden new college Oxford) and Mr. Thompson. After recommendation of Vice Chancellor and Trustees, Lord Lothian informed Allama Iqbal about these lectures but this letter is not available. However Allama Iqbal’s reply and other letters of Lord Lothian and Allama Iqbal are available. These letters are published in 2013. Their text will be discussed here. These all letters are basically about Rhodes Lectures. Allama Iqbal replied Lord Lothian on 6 December 1933. He thanked the Lord Lothian and asked for some time for research work regarding Rhodes

Lectures. After receiving this letter Lord Lothian replied to Allama Iqbal on 3<sup>rd</sup> January 1934 and expressed his pleasure that Iqbal has accepted his request. Lord Lothian expressed his dissatisfaction about topic “The History of Muslim Thought” which Allama Iqbal selected for Rhodes Lectures. He tried to realize Allama Iqbal that this topic is not important and suggested three topics of his own choice. This letter is too long but very important due to its content. Lord Lothian said: “Further, will you allow me to say that I think the subject matter you have chosen, namely “Space and time in the history of Muslim thought”, is rather more specialist in character than was contemplated at the foundation of the Rhodes Memorial Lectureships. The lectureship is not primarily academic in the narrower sense of the word. The object of the Rhodes Trustees in founding it was to bring to Oxford notable figures of international reputation who could interpret either some other civilisation or some important contemporary train of thought to the Fellows and undergraduates of the University...The Rhodes Trustees and the Vice-Chancellor had hoped that you could give a series of lectures on some such subject as ‘Islam in the Modern World’, or ‘Islam and the Reconstruction of Modern Civilisation’, or ‘Islam and India’. They feel that the average Englishman's ideas about Islam are extremely limited, are saturated with the prejudice which has arisen partly from the old Christian missionary point of view and partly from the fact that Islam like other great religions has passed through a period of stagnation and petrification.” (Hussain, 2013, pp.18-19)

Allama Iqbal replied Lord Lothian on 14<sup>th</sup> January 1934 and assured him that he will change his topic. In this letter he says that it would not be possible for him to deliver lecture in 1934. In light of this letter Lord Lothian discussed this matter with Vice Chancellor and Rhodes Trustees and takes the time of 1935 for Allama Iqbal's Lectures. Lord Lothian informed Iqbal in 6<sup>th</sup> March 1934 letter about this extension. Allama Iqbal replied Lord Lothian on 28<sup>th</sup> March and asked him about new topics “With regard to my Rhodes Lectures I wish to make the following tentative proposal & would like to have your views & suggestions. The sooner I know your views the better for me. I hope you will be good enough to tell me what you think of my proposal. Three lectures to be delivered as follows: 1. The Meaning of Islam as a World Movement. 2. The law of Islam: its Economic Significance 3. The Indian Muslims: their past, present & future. There may be some slight changes in the wording of 1, 2, 3 above. For the general title we may have: Islam and the Modern World.” (Hussain, 2013, p. 30)

This was the time of Iqbal's life when he was suffering from many problems especially facing health issues. He did not want to lose his chance of delivering Rhodes lectures but he was in miserable condition. His voice was gone. His eyesight was ruined. His last year's letters are mostly about their health problems. So he discussed these matters with Lord Lothian in his letters. In his last letters he excused Lord Lothian and asked him about extension. Finally in his last letter to Lord Lothian on 22 June 1935, Allama Iqbal informed him about his bad health and death of his wife “my wife suddenly passed away last month. She has left two children - 11 & 5; & it was her last wish that I shd. keep these children always before my eyes till they become major. There is no body to look after them and I do not wish to leave them to the care of paid governesses. For

this reason it has now become impossible for me to leave India even for a short time. I have therefore to forego the great honour which the Rhodes Trustees have so generously conferred on me. Kindly convey my heartfelt gratitude to them and explain to them the reason why it is not possible to me now to come to England and to deliver lectures at Oxford.” (Hussain, 2013, p. 41)

It was sad news from Allama Iqbal and now there was no hope to deliver lectures. So Lord Lothian wrote down his last letter on 25<sup>th</sup> July 1935 to Allama Iqbal “It is a great disappointment to the Rhodes Trustees and to myself that you feel yourself unable to come to deliver the Rhodes Lectures at Oxford. We were all the more sorry because of the circumstances which have made necessary your abandonment of the Lectureship. Many people here had been greatly looking forward to hearing you and meeting you again. Perhaps an opportunity for reconsidering the matter may occur in the future.” (Hussain, 2013, p. 43) This is fact that Allama Iqbal could not give these lectures but his some letters to others show that he was very concerned about these lectures.

### *Some letters to others about Lord Lothian*

Allama Iqbal mentioned about Lord Lothian in his seven other letters to the name of different personalities. He wrote first letter about Lord Lothian to Edward Thompson on 6th March 1933 and just in few words expressed his feelings about Lord Lothian. He said (Barni, 2010) I am glad to know that Lord Lothian liked my book. He is such a nice loving person to whom I met in my life. Allama Iqbal wrote another letter on 5<sup>th</sup> December 1933 to Edward Thompson after receiving Letter from Lord Lothian. In this letter he discussed in detail about Lord Lothian’s letter and his efforts. Immediately after this letter Allama Iqbal informed his friend Mr. Ikram about Lord Lothian’s invitation for Rhodes lectures and other details regarding this. He wrote this letter on 17<sup>th</sup> December 1933. Whole letter is about this matter. Iqbal wrote “Thanks for your letter. I have accepted Lord Lothian’s invitation. The subject on which I propose to write is: space and Time in Muslim Thought. It is a difficult subject and involves a good deal of research on manuscripts which are yet unknown- at least some of them. Nor has yet anybody written on it. A am, therefore, doubtful whether I shall be able to write these lectures in the three or four months which are at my disposal. I have, therefore, written to Lord Lothian asking him whether Rhodes Trustees will permit me to deliver these lectures in the summer of 1934. Please write to me in February or in the end of January 1934. By that time I shall be able to give you more exact information. I have no inclination to deliver any public lectures in Oxford besides those I have already undertaken. But I shall be glad to have informal talks on Islamic subjects.” (Dar, 1978, p. 135)

Allama Iqbal wrote down another letter on 29<sup>th</sup> January 1934 to William Rothenstein about these lectures and Lord Lothian. Contents of this letters showed that Iqbal had written another letter to Lothian which is not available.

“I hope to meet you again in 1935. The Rhodes Trustees have so kindly offered me through Lord Lothian the Rhodes lectureship. I shall have to deliver three or more lectures to the Oxford University. I was asked to come in April 1934;

but it was not possible to do so for reasons which I wrote to Lord Lothian. (Dar, 1978, p 183)

On 23<sup>rd</sup> July 1934 Allama Iqbal's letter to Edward Thompson he discussed the matter of lectures with him that I don't think that it could be possible for me to deliver Rhodes Lectures but still I'll still wait and then wrote down to Lord Lothian about this. (Barni, 2010)

Allama Iqbal's letters showed deep concern about Rhodes Lectures. He planned again and again but due to his illness it was not possible for him to deliver these lectures. He planned to do this in 1935 but sudden death of his wife who left two little kids again made their plan impossible. In his letter to Ross Masood on June 1935 Allama Iqbal explained this situation what can I say except prayers for your success. Today I received Lord Lothian letter from London. He is asking about Rhodes lectures and my visit to London. Now how can I leave my kids alone? This was will of their mother don't leave kids alone and do not separate them from yourself. (Barni,2016) This letter showed that Lord Lothian was also concerned about Iqbal's lectures. This was last letter of Allama Iqbal regarding this matter. He became ill day by day. He was not able to travel to London or elsewhere so he couldn't deliver his lectures. But as a result of Lord Lothian's efforts Iqbal's book of his seven famous lectures published in 1934 from Oxford University Press. Title and contents of this book are:

After some years Allama Iqbal discussed Lord Lothian In his letter to Quaid e Azam on 21<sup>st</sup> June 1937. This letter shows Allama Iqbal's meeting with Lord Lothian in England, Where Allama Iqbal and Lord Lothian discussed the scheme of Allama Iqbal about solution of the problems of Indians. This letter is very important in its historical aspects, that Allama Iqbal discussed political situation of Indian's in detail. In this regard Allama Iqbal informed quaid e Azam about Lord Lothian's views about iqbal's scheme.

"I remember Lord Lothian told me before I left England that my Scheme was the only possible solution of the troubles of India, but that I would take 25 years to come."(Dar, 1978, p.260)

This was the last letter of Allama Iqbal in which he remembered Lord Lothian. These letters showed that Allama Iqbal was admirer of Lord Lothian and Lord Lothian also impressed by Allama Iqbal. He sincerely wanted to introduce Allama Iqbal through Rhodes lectures. During his stay in India he met to Allama Iqbal. Both have good friendship relations. Both used to write letters to each other and these letters showed their concern for each other. Historically these letters are very important. Many important issues are discussed in these letters who have historical background. The text of these letters shows that some letters are missing. If these missing letters are discovered more information come into scene.

#### **REFERENCES:**

Barni, S. M. (Ed.). (2010). *Kuliyat e Makateeb e Iqbal* (3 ed., Vol. 3). Dehli: Urdu Academy.



- Barni, S. M. (Ed.). (2016). *Kuliyat e Makateeb e Iqbal* (1 ed., Vol. 4). Jehlum: Book Corner.
- Carrol, Q (n.d) Retrieved March 09, 2018, from [http://www.carrollquigley.net/book-reviews/Lothian\\_Butler.pdf](http://www.carrollquigley.net/book-reviews/Lothian_Butler.pdf)
- Dar, B. A. (1978). *Letters of Iqbal*. Lahore: Iqbal Academy.
- Federal Union World (1941) Retrieved February 22, 2018, from [http://www.historicalpapers.wits.ac.za/inventories/inv\\_pdfo/AD1715/AD1715-16-10-2-002-jpeg.pdf](http://www.historicalpapers.wits.ac.za/inventories/inv_pdfo/AD1715/AD1715-16-10-2-002-jpeg.pdf)
- Grigg, E. (1941) *The American Speeches of Lord Lothian: July 1939 to December 1940*. Oxford University Pres:London
- Hussain, R. (Ed.). (2013). *Allama Muhammad Iqbal Rhodes Lectures Denay ki Dawat: Oxford University File 2694 ki Daryafat*. Lahore: Iqbal Academy.
- Iqbal, S. M. (1934). *The Reconstruction of Religious Thought of Islam*. London: Oxford University Press.
- Khan, Z. A. (1982). *A Voice from The East* (3rd ed.). Lahore: Iqbal Academy.
- Moizuddin, D. M. (1982). *The World of Iqbal*. (M. A. Darr, Ed.) Lahore: Iqbal Academy.
- Shafique, K. A. (2004). *Iqbal His Life and our Times*. Tehran: Eco Cultural Institute .