

**Dr. Daud Rahbar**  
**First Pakistani Urdu Teacher in Turkey<sup>1</sup>**

*M. Ikram Chaghatai\**

After establishing firmly their political hegemony in the South-Asian Subcontinent, the British colonialists also used other means for having good relationship between the rulers and the ruled. In order to achieve this goal they introduced policies in the domain of academics, including the providing of teaching facilities of Urdu language, — the *lingua franca* of the Subcontinent — for strengthening the friendly contacts with the natives. But unlike these British colonialists, there were some countries which opened such institutions without having any expansionistic designs. Among such countries, Turkey is the first one that established an institute in the Ankara University for teaching Urdu language more than a hundred years before in 1915. For the establishment of this institute, the credit goes to two Kheiri Brothers — Abdul Jabbar Kheiri (elder, 1880-1958) and Abdus Sattar Kheiri (younger, d. 1945), who belonged to an esteemed Hanafi family of distinguished litterateurs and religious scholars of Delhi.<sup>2</sup>

In 1904, both these two brothers left India for Egypt where they completed the religious education with distinction. From Syrian Protestant College, they obtained M.A. degrees in Science and History respectively. Afterwards they established an educational institution named “Darül-Fünun” at the level of a college. They got the University Charter from Bāb-i ‘Aali but the beginning of the First World War (1914-1918) interrupted their educational plans. During the War, both took active part with Turkey as members of young Turks’ Committee of Union and Progress. Through Urdu and English journals entitled *Akhuwwat* and *Brotherhood*, both published from Istanbul, they fired the warring Muslims against their opponents. Besides, they made arrangement for the teaching of Urdu language in the Turkish metropolis, aimed at strengthening the centuries-old historical, religious, political, literary and cultural relations between India and Turkey.

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For certain reasons the Kheiri Brothers had to wind up everything in Turkey and moved to Berlin (1918) where their sincere, zealous and persistent efforts for the propagation of Islam were rewarded and many learned personalities of the West embraced Islam including Leopold Weiss *alias* Muhammad Asad (1900-1992).<sup>3</sup>



Kheiri Brothers' initiative for teaching Urdu in Turkey remained inactive after their permanent departures from this country. More than three decades lapsed, then this old tradition was revived and after going through many time-consuming procedural formalities, a new Chair of Urdu and Pakistani Studies at Ankara University got established. How and why did the proposition of this new Chair come about, is quite an interesting story.

This time, the initiative came from Prof. Danyal Bediz, Professor of Economic Geography at Ankara University. He was brought up in Istanbul where during the Balkan Wars<sup>4</sup> he had a warm and lasting experience. In those days (1912) the Muslims of India, in a surge of love for Turks, organized the Indian Medical Mission<sup>5</sup> (The name represents a Muslim counterpart of the Red Cross).<sup>6</sup> This mission was led by Dr. Mukhtar Ahmad Ansari (25.12.1880—10.5.1936), a physician of India known for his vigorous work in the politics of his homeland.<sup>7</sup> The Mission pitched its tents outside Istanbul. Certain citizens of this city were touched by this gesture of fellow-Muslims from India.<sup>8</sup> The father of young Danyal Bediz invited Dr. Ansari to his residence for a meal. The children were presented to the guest and were photographed with him. The memories of this visit remained alive in the mind of Danyal Bediz.

Around 1950 when Mian Bashir Ahmad<sup>9</sup> was Ambassador of Pakistan in Turkey, Prof. Bediz became a good friend of him. The Ambassador was a poet of Urdu and had edited the literary journal *Humayun* for many years. His literary bend of mind made him inclined to cultivate academic friends. With his support, Prof. Danyal Bediz delivered numerous lectures in Turkey about the Muslims in Pakistan and India. He reminded his compatriots that the history of India was closely linked with the history of Turks. He talked about the Turk dynasties of India, especially the Mughals. He also made the event of the Red Crescent Mission better known to the public. He meant to persuade his people to stop being cold to the Muslims of Pakistan and India, urging them to reciprocate the affection.

Prof. Bediz led the first Good Will Mission of the Turks to Pakistan and India in 1952. He and his party were received by the Muslims of both the countries with unforgettable hospitality. The memories of this trip filled the reverie of the Mission's leader the rest of his life. On his return to Ankara he joined the Ambassador of Pakistan in urging the governments of Pakistan and Turkey to establish a Chair of Pakistani Studies in Turkey and a Chair of Turkish Studies in Pakistan. The idea appealed to the NATO nations. When the official decisions on the idea were at last made, the idea had turned into a cold political one. Prof. Bediz had by this time no say in the matter. Ambassador Mian Bashir Ahmad came back to Pakistan.<sup>10</sup> He was succeeded by Mian Aminuddin, a stiff diplomate, with a background of distinguished civil service. Finally, this chair was established by an Act of the Grand National Assembly and under orders from the Prime Minister.

Soon, the final decision of establishing this Chair was conveyed to the Ambassador of Turkey in Pakistan who immediately contacted Dr. Maulavi 'Abdul Haq (20.8.1870--16.8.1961), commonly called Baba-i Urdu (Grandpa Urdu) who devoted his whole life for promoting Urdu language and literature.<sup>11</sup> For a most suitable candidate for this chair, the name of Daud Rahbar, a young promising scholar of his intimate friend, Dr. Sh. Muhammad Iqbal,<sup>12</sup> came to his mind and he wrote a letter to him (9th August 1953) in which he states:

“...I was waiting for your letter for a special reason. A few days ago, the Ambassador from Turkey sent me the following message: 'A Chair of Urdu Studies is about to set up at Ankara University. An able professor is needed to occupy it. Besides having scholarly competence, he has to be sociable and gregarious; he should be of the modern world in outlook and not a mere *Mullah*. You are fully endowed with these qualities. But how am I to assume that you will like to go to that country? If you are eager to travel around and have a look at Turkey, I will send your name for the post. The salary will be a hundred and fifty Turkish pounds a month. A Turkish pound is more or less equal to an English pound. If you are interested and willing, the terms of appointment can be negotiated.’”<sup>13</sup>

(Translation from Urdu)

After his acceptance and Maulavi 'Abdul Haq's strong recommendation, Dr. Daud Rahbar was selected for this Chair, but for his final appointment the consultations between the governments of Turkey and Pakistan moved

slowly. Between the summer of 1954 and the end of 1955, he heard nothing further at all in connection with this proposition. Then suddenly he received a letter from the Ministry of Education in Karachi instructing him to send his dossier and published works to the Dean of the Faculty of Literature at Ankara University. Matters moved expeditiously and within six weeks the letter of appointment came. As informed by the Pakistan Embassy in Turkey, the Ankara University wanted him to join by 1<sup>st</sup> March 1956. While he was making arrangements for sailing, he was informed by cable advising him to postpone his travel to Turkey by six months. The reason given was that the official ratification of his appointment in the Faculty of Language, History and Geography at the Ankara University was going to take longer. Ultimately this fiasco was averted and he landed in Turkey in the Spring of 1956 with his wife and two daughters.<sup>14</sup>

Before starting his career as Urdu teacher in Ankara, it would be appropriate to give here a brief life-sketch of Daud Rahbar.

Muhammad Daud Rahbar's grandfather, Maulavi Ghulam Qadir, was a school teacher of Arabic in the city of Jullundur, India. When older, he became a *Tahseeldar* (senior collector of revenue) and moved to Ferozepur, India. After retirement he was reemployed as magistrate in Qasur, his hometown.

His father, Sh. Muhammad Iqbal (1894-1948), went to study at the Muhammadan Anglo-Oriental College of Aligarh (1912). There his Arabic and Persian teacher was C.A. Storey who afterwards made a special effort to persuade a Selection Committee to name his star student the recipient of a state scholarship for research work in England. In Cambridge, he was fortunate to have a teacher and guide like E. G. Browne (d. 1926) who took him under his wing. Under his guidance he did his Ph. D., returned to India and became the Professor of Persian at the Punjab University, Lahore (1923) and sat in the same academic chair till his death.

Daud Rahbar was born in Lahore (1926). After completing his school education (1931-1941), he entered the Government College (University) in 1941 and then the Oriental College of the Punjab University (1945) where his father taught. This College was founded by British-Hungarian orientalist, G. W. Leitner (1840-1897) who spent his childhood in Turkey and studied at an Islamic academy in Istanbul. He passed M.A. in Arabic

and learnt much from his teacher, Dr. Mawlavi Muhammad Shafi's (d. 1963) diligence, patience and encyclopaedism. After the creation of Pakistan, he had to discontinue the teaching of Arabic poetry as a McLeod Punjab Arabic scholar (October 1948). As a recipient of the scholarship he came to Cambridge (April 1949) and served as a teacher in the University for a minimum of five years. His stay in Cambridge ended in the adventurous writing of a controversial Thesis, when submitted, its title was *Studies in the Ethical Doctrine of the Qur'an* but published under the title *God of Justice*. After a year of uncertainties in Pakistan, he came to Montreal (Canada) and worked with W. C. Smith in the Institute of Islamic Studies (1954-56).

His teaching career had taken him to McGill (Montreal, 1954-1956), Ankara (1956-1959), Hartford Seminary Foundation (1959-1966), Wisconsin University (1966-1968) and Boston University, where he had been associate professor of world religions in the School of Theology from 1968 till his retirement in 1991. His interests were widespread, including Oriental music and the culinary arts. He did research in and excelled in conversation about such matters as religion and aesthetics, folk religion, existential religious phenomena, comparative religions, folk mysticism and Muslim biography.

After his retirement, Daud Rahbar permanently shifted to Florida and died there on 5<sup>th</sup> October 2013. During these years, he authored numerous books and articles, both in English and Urdu, on varied subjects like Islamic Studies, Urdu language and literature, musicology etc. and gained reputation as having a peculiar stylistic prose-writer and a poet.

Immediately after his arrival in Ankara (March 1956) Daud Rahbar met Prof. Sedat Alp, Dean of the Faculty of Languages, History and Geography to which he belonged. On his suggestion, Daud Rahbar gave three inaugural lectures in English. Pakistani Ambassador Aminuddin graced the lecture hall to listen to one of the three lectures. Several of those who attended the lectures knew rather little or no English. Yet no interpreter was provided. He requested the Dean to make arrangements for an interpreter for his teaching but the concerned authorities refused and advised him to learn Turkish as early as possible. Afterwards he brought the matter to the attention of the Embassy of Pakistan. The official seemed unconcerned and advised him to play it by the ear!

In September 1956, when the teaching began, he undertook to teach two courses. One was on the history of the creation of Pakistan and the other was elementary Urdu. Among the students of each class he found one student with adequate knowledge of English. The two students volunteered as interpreters, counting it a privilege thus to improve their English.

The Turkish-American Association of Ankara offered courses in Turkish for Americans residing in Ankara. Daud Rahbar joined the elementary course in September 1956. He was the only non-American male student in this class taught by a Turkish woman. The course was taught by the latest method developed by modern linguistics. His knowledge of Arabic and Persian was of course an advantage.

By the beginning of the Spring term Daud Rahbar was able to dispense with the interpreter's help in his teaching of Urdu grammar. He had enough elementary Turkish to use for teaching elementary Urdu. An interpreter was now needed only for lectures on the history of Pakistan.

Throughout the third year of his work at the Ankara University, Ayhan, the only daughter of the Rafik Koraltan, attended his lectures on the history of Muslim India. Rafik Koraltan was at that time Speaker of the Grand National Assembly. Ayhan was a practicing lawyer and was married to a lawyer. She offered early in the academic year to function as Urdu teacher's interpreter. She came regularly and translated his lectures with adequate fluency.

Daud Rahbar's desk at the University was placed in a room shared by two of his colleagues, Dr. Abidin Itil and Dr. Kemāl Çağdas. Both of them were scholars of Sanskrit. (Sanskrit was introduced at the University by the personal wishes of Kemāl Atatürk).

In order to please the host nation Daud Rahbar even got himself admitted at Ankara University for a doctorate. For research he proposed the subject "Persian Literature under the Seljuqs." His interest in the Seljuqs was an inherited one: his father's favourite field of studies was Seljuq history.<sup>15</sup> He was already introduced to two historians in Turkey, Ahmed Ateş and Necati Lügal. They revealed that not only did they know his father's works but had based their Turkish translations of two classics of Seljuq history on the editions brought out by him.<sup>16</sup>

Not once but several times during his three years' stay in Turkey, Daud Rahbar had to face the question: "Why do we Muslims in Pakistan cling to the Arabic or Persian script? And why don't we adopt the Latin script for our Urdu?" In a scholarly way, he responded that in the British rule, some influential linguists strongly favoured to switch over to the Latin script but they failed because the majority of the writers and the common readers vehemently opposed this proposal and continued to use *Naskh* and *Nasta'liq* scripts.

Daud Rahbar's students at the University were naturally wondering of their learning in Urdu language and literature held a promise of career. He answered that they could find position in Turkish universities or the foreign office of their own Republic but they were not satisfied with these answers of nebulous meaning.

The Pakistani Embassy, of course, supported the Turco-Pakistani Association of Ankara. Its President was a lawyer. At the first meeting he suggested in the presence of the Embassy's staff that Daud Rahbar offered a course in the Urdu language for the benefit of the public in Ankara. He agreed to teach such a course without remuneration. Arrangements were made for the class to be held at *Türk Ocağ* (a public place in Ankara where cultural activity takes place). A young errand-man of the Embassy helped him as interpreter.

The course was advertised in the press as a course in "Ordu Dili". Now the word Urdu or Ordu literary means army. When Daud Rahbar went to the first meeting of this class, he stood before fifteen officers of the Turkish army. They apparently thought that he was about to teach a course in some kind of army language. Anyway, most of them faithfully completed the three months' course.

In this course, only three times the interpreter helped but the fourth time the teacher stood before the class alone with his faltering Turkish. He taught the full two hours. The performance was enjoyed by the students as a feat. The students began to call him *fedakâr hocamcz* (our dedicated teacher).

He taught this course of three months and thoroughly enjoyed the widening of his contact without Turks.

Of the little gestures of friendship to the Turks which he made he remembered poem in Urdu or the Ankara's Fort [قلعہ انگورہ], an Urdu translation of the National Anthem of Turkey and the Urdu translation of the *Ode to Freedom* [قصیدہ حریت] of Nāmiq Kemāl.

About his three years' stay in Turkey, Daud Rahbar beautifully expresses his opinion in these words:

“The whole experience of Turkey began and ended like a story from the Arabian Nights. The invitation to go there was one of the most unexpected events of my life. I had worked with Arabic in my academic pursuits. I had heard my father recite Persian poetry to me for several years. Turkey and the Turks were remote from my universe of thought. This was a ring of adventure to the whole idea. It was a dream from beginning to end. It was like a dive into unknown waters.”<sup>17</sup>



### **The Memories of Turkey**

“The national politics of Turkey were not stable in my last months in Turkey. The poor value of the Turkish *lira* made the people restless. The alien (mostly American) tenants occupied the best lodgings in Ankara. There was some resentment against repression of Islam in the cities, particularly in the Armed Forces. On the other hand the secularist followers of Atatürk looked upon the reopening of mosques with misgivings, suspecting that the reactionary developments were under American influence. The Menderes regime ended tragically with his execution in 1961 after my departure from Turkey. Speaker Refik Koraltan, whose daughter helped me as interpreter of my lectures at the University, was imprisoned.

During my last few days in Ankara I heard much about the forthcoming establishment of the new Middle East University in Ankara as a privileged rival to Ankara University. This was an outcome of the Baghdad Pact.

The Chair of Urdu and Pakistani Studies remained empty for a while after my departure.”

(in: *Memories and Meanings*. By Daud Rahbar. Boston, 1985, p. 363)



“President Sikandar Mirza, President of Pakistan, visited Ankara and Istanbul in 1958.\* He was a soldier and very personable. The Turks admired him. I benefitted from the increased popularity of Pakistan in Turkey resulting from his visit. However, in only a few months the news of his fall and exile came and dampened the Turks. Among my Turkish colleagues I fell embarrassed.”

(*Ibid.*, pp. 362-363)

\*(1957, in *Khatirat* (Autobiography) by Zafar Hasan Aibak, edited by Dr. Ghulam Husain Zulfikar Lahore 1990, p. 489)

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“I certainly enjoy the presence of students from Turkey in my classes [in Boston]. With them I converse sometimes in my tarnished Turkish. They really got a kick out of it. They loved to hear me reminisce about my years in Turkey. For them there is romance in it. For when I was in Turkey, they were not yet born. I, in my turn, am amazed at how Turkey changed since my departure from there in 1959! Uncompromising secularism has been defeated at last in the interests of improved relations with other Muslim countries and integration of national character. Turkey’s isolation is over. The irony of the new development is that my public criticism of Atatürk, the Father of Secularism in Turkey, is strictly forbidden even today.”

(*Ibid.*, p. 539)

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“At some of the cultural functions in Ankara I had the good fortune of meeting Professor Annemarie Schimmel. She was teaching in the Divinity School of Ankara University [1954-1959]. She is a scholar of singular accomplishments. She speaks Turkish fluently. Her spoken and written Arabic has the same flow. She can converse in Afghani Persian and Sindhi as well. In Urdu and Pashtu her scholarly attainments are worthy too. Our meetings in Turkey were not frequent. Professor Schimmel has demonstrated unusual kindness to me in the recent years. To remember that she and I were contemporaries for three years in Ankara has meant much to both of us. In recent years she and I have lived in Boston. This coincidence has enriched my life. Among the Orientalists of our times Professor Schimmel has developed outstanding solidarity of scholarship. Her pilgrimage to Muslim shrines all over the world is habitual. Consequently, her appreciation of Arabic calligraphy and Islamic architecture is based on her contact with the spirits of Muslim saints. As a student of the *Mathnawi*

of Rumi, the legend of Mansur Hallaj and the life and works of Iqbal she is remarkable. Her studies are her spiritual nourishment. Such identity between scholarship and spirit is wonderful to come across.”

(*Ibid.*, pp. 299-300. Prof. Dr. Dr. Annemarie Schimmel (7.4.1922-26.1.2003) translated Iqbal’s *Javidnamah* in Turkish prose, Ankara 1989 (1958) and published the text of *Sirat-i...Al Khafif*(Ankara 1955); see my two books on A. Schimmel: *Bibliography of the Works of ...A. Schimmel*. rev. ed., Lahore 2005 and *Rhine to Indus* (Collection of her Studies). Lahore 2012; see also her autobiography *Morgenland und Abendland. Mein West-östliche Leben* (2002), Eng. tr., Lahore 2007).

### **International Islamic Colloquium of Lahore (Dec. 1957-Jan. 1958)**

The idea of holding this Colloquium was taken from the “Colloquium on Islamic Culture” (Princeton University, 1953, see *The Muslim World*, Jan. 1954, pp.63-68). It was a scholarly gathering of a rather secular character. Leading scholars from all the Islamic countries attended this international conference. Scholars of Islamic subjects were invited from many European, Russian and American universities to participate.

The Punjab University played host to the delegates at this Colloquium. A separate office was established for making proper arrangements to hold this conference and ‘Allama Muhammad Asad, a renowned converted Muslim, was appointed as the incharge of this scholarly gathering. (For detail see the newly discovered part of his autobiography entitled *Home-coming of the Heart*, edited and annotated by M. Ikram Chaghatai. Lahore 2014).

In order to ensure homogeneity in the conference ten topics were formulated and their list was sent to the prospective participants. They were given the freedom of choice of a topic each from the list for presenting a paper. Papers could be presented in English, Arabic or Urdu. All papers more expected at the Colloquium office in Lahore in advance. A translation bureau was established to prepare translations of all the papers sent, so that every paper written by the author in whichever language he or she could be distributed in print in all the three languages as the session assigned to it.

After receiving the invitation to participate, Daud Rahbar flew from Ankara to come to his hometown (Lahore). He chose the topic “The

Challenge of Modern Ideas and Social Values to Muslim Society.” He sent the paper (in English) to Muhammad Asad several weeks before the meeting with the Urdu translation made by himself. The Arabic version was prepared by the Translation Bureau of the Colloquium office.

Daud Rahbar read his paper in the meeting session of the fourth day of the Conference (2 January 1959). It was distributed in print in English, Arabic and Urdu at the beginning of the morning session. As soon as the reading of the paper ended, certain delegates from Syria and Egypt stood up one after another, objecting to certain statements of the paper. The air became stirred. The manner of protest was one of exclamations of outrage. He was not permitted to return to the platform to answer the objections.

In the afternoon session the same day the delegates from Syria and Egypt stood up and demanded withdrawal of his paper. The demonstration of the demand went on in the morning and afternoon sessions for six days from the 3<sup>rd</sup> to the 8<sup>th</sup> of January.

In short, Daud Rahbar made certain changes in the text of the paper that appeared in the October 1958 (Vol. XLVII) issue of *The Muslim World* (Hartford Seminary pp. 274-284) with an introductory Note which helps put the controversy in perspective and points out the details of amendment and editing. For detail see his *Memories and Meanings*, op. cit., ch. 22, pp. 301-339.

The Proceedings of this Colloquium came out in 1960 (Lahore: Panjab University) and its editors excluded Daud Rahbar’s paper and only a brief note appears on page 87. Before the Colloquium started, its Director, Muhammad Asad resigned and did not even participate in any session. In its Proceedings, the editors were not allowed to mention his name.

As stated by Daud Rahbar, the staff of the Embassy of Pakistan at Ankara had become aware of the Colloquium controversy from the oversea bulletin on short wave radio. When he visited them at the Embassy on his return (12 Jan. 1958) to Ankara, they seemed a bit puzzled. They were too removed in their diplomatic life from the complexities of Exegesis and Doctrine. Their interest in the subject was casual and short-lived. He saw no reason to bother them with an intimate account of what he had gone through.

(*Memoirs and Meanings*, op. cit., p. 339).

(See for detail: *Pakistan Times* (Lahore) 2, 15, 16 and 18 Dec. 1957 and *Dawn* (Karachi), 22 Dec. 1957 and 30 Dec. 1957, Editorial)

### Seminar in Jerusalem

Daud Rahbar was invited to come to Jerusalem, reached there (17 July 1958) and delivered some lectures in the Summer School of the Near East Christian Council. Next year he went again to Jerusalem to give lectures in the same School. After coming back to Turkey, he submitted his resignation to Ankara University and also to Dr. Maqbul Bhatti, the Cultural Attaché of the Pakistani Embassy there who was his classmate in the Government College, Lahore.

Merlin Swartz writes: "I first met Dr. Daud Rahbar in Jerusalem in 1958... [He] was then a recent graduate of Cambridge University who was teaching at the University of Ankara. He had hoped for a academic career in his native Pakistan, but that turned out to be difficult for political reasons."

(*Faith of a Lay Muslim*, op. cit., Foreword, pp. vii-viii)

In July [1958], for three weeks, a Summer School in Islamicus was held in Jerusalem under the auspices of the Near East Christian Council. It had more than seventy resident members who attended from Jordan, Syria, Lebanon, Iraq, the Persian Gulf, Muscat, Tunis, Algeria, Egypt, the Sudan and Turkey. Several local Jerusalemites also were present in the session, which covered "Islam: Past and Present" and "Islamic Issues in New Testament Study." Among those who gave lectures were Professor Muhammad Daud Rahbar, of the University of Ankara, Shaikh Musa al Bukhary of Jerusalem Old City. Dr. Yusuf Shammās of Beirut, Professor F.V. Winnett of the University of Toronto and the Rev. Eric F. F. Bishop, formerly lecturer in Arabic in the University of Glasgow."

(*The Muslim World*, XLVIII, no. 4 (Oct. 1958), p. 342)

In a letter to Mawlana Salahuddin Ahmad (19 July 1958), he writes: "For the last three days I am in Jerusalem. My four lectures are listed in the programme of the Conference, such as: *Principles of Quran's Commentary, Tawhid, Taqdir and Iqbal*. In another letter to Mawlana (3 August 1958) he informs that he came back to Ankara from Jerusalem where he delivered five written lectures and three orally.



### Dead Life in Turkey

"I was living in Turkey at the time. The secularist Islam of Turkey oppressed me. It was dry and barren. Life in Turkey seemed like a dead

end. I was teaching the history of Pakistan at Ankara University. I was obliged to teach that subject with much caution. I was expected to play down the Islamic sentiment while lecturing on the birth of a fervently Islamic state. I was expected to teach the subject in a way conducive to admiration for Turkish secularism.

The Turks seemed to me to be a pouting people, isolationists and lonely. They seemed to suffer from international loneliness, a plight of their own making. They seemed to celebrate the birth of their secular republic with a sad silence over the loss of the Ottoman Empire. Outwardly they ridiculed the backwardness and the excessive ritual and ceremony of the old Ottoman society. But inside they lamented the loss of the Empire. I found them sad, frustrated and friendless. In that totalitarian state, inhibited lecturing is all I did. It was not fulfilling.

It was strange to me to live in a Muslim country whose glorious mosques literally had been shut and unused for three decades. Now when they were at last reopening, they attracted only the poorest people at times of daily and festival prayers. I was aware also of the cold political calculations behind the decision to open the gates of the mosques.”

(*Memories and Meanings*, op. cit., p. 341)

### **Turkey in Letters**

Mawlavi ‘Abdul Haq (1870-1961) devoted the last five decades of his long life to the service of the Urdu language and literature. By the lovers of Urdu of the South-Asian Subcontinent he is called *Baba-i Urdu*. He was an untiring author, editor, critic, teacher, administrator, public speaker and patron of writers.

Daud Rahbar’s father, Dr. Muhammad Iqbal, was one of the very close friends of Mawlavi Sahib. Once after finishing the garden’s round he approached his father and pointing to him said “Give this son of yours to me.” His father was astonished. He said, “Don’t ask me. Negotiate this deal on your own.” (*Faith of a Lay Muslim*, op. cit., p. 513). So he made every possible effort to act upon this ‘deal’ till the end of his life including his appointment in Turkey as the first teacher of Urdu language and Pakistani Studies in the Dil ve Tarih Coğrafya Fakültesi of the Ankara University.

Mawlavi ‘Abdul Haq wrote about 120 letters to Daud Rahbar (cf. *Nuskha hā-i-Wafā*, Lahore 2001, p. 293). From this collection of letters so far

published (mostly in *Urdu-i-Musaffa*. Karachi 1961; *Maktubat-i-‘Abdul Haq*, ed. Jalil Qidwa’i Karachi 1963 and *Ruqqa‘at-i ‘Abdul Haq*, ed. Badr Muniruddin, Lahore 2004), only those have been briefly referred which Daud Rahbar received during his three years’ stay in Turkey.

- i) 8 July 1956: started teaching elementary Urdu course; covering a period of six months without any remuneration.
- ii) 3 September 1956: appreciates Daud Rahbar for his efforts to learn Turkish language; modern Turkish is absolutely different from the Chaghatai Turkish of the Mughals in India; ask for helping in finding the real meanings of the Turkish words.
- iii) 22 June 1957: Mawlavi ‘Abdul Haq’s message to the Urdu students of Ankara University based on the report sent by their teacher.
- iv) 24 June 1957: As a result of Daud’s efforts the Turkish students are taking interest in Urdu; his language will create an atmosphere of harmony between Turkey and Pakistan; sends a photocopy of a premier for learning Urdu written by ‘Abdul Haq.
- v) 28 July 1957: Receives photographs and the Urdu translation of *Ode to Freedom* by Nāmik Kemāl; encourages him to write about certain common words used both in Urdu and Turkish languages.
- vi) 20 August 1957: Don’t think to go to any other country till the foundation of Urdu in Ankara University becomes stable; start the research on the common words of Urdu and Turkish languages; most of such words belong to Chaghatai Turkish but the flow of these words began in the old period of Aryans; his book on these words will be separately published.
- vii) 11 October 1957: Praises Daud’s extraordinary labour and valuable services rendered to the promotion of Urdu in Turkey.
- viii) 17 February 1958: Appreciates Daud’s intention to prepare a Urdu grammar in Turkish.
- ix) 5 November 1958: Mentions the unfavourable circumstances in which Daud is working in Turkey.

(In *Nuskha hā-i-Wafā* (1<sup>st</sup> ed., 1956), Daud Rahbar wrote two articles on Mawlavi ‘Abdul Haq, see the new ed. of this book, 2001, pp. 292-299 and 300-307).

#### **Mawlana Salahuddin Ahmad**

- i) 12 February 1958: Colloquium (Lahore) and the controversy relating to his paper, presented there.
- ii) 21 May 1958: Invitation to participate in a Conference, held in Jerusalem.

- iii) 19 July 1958: Four lectures in the Jerusalem Conference.
- iv) 3 August 1958: Came back to Ankara; two weeks' stay in Jerusalem; *Nuskhahā-i-Wafā* (a collection of his articles, 1947-1957), was in preparation.
- v) 9 September 1958: Old memories of Lahore.
- vi) 1 October 1958: Intention to send a cheque of 500 Rs. for the Punjab Academy.
- vii) 28 October 1958: Different meanings of a word 'mumnoon' in Urdu and Turkish languages.
- viii) 6 February 1959: In the company of Turkish musicians, sang the mystical poetry of Rumi and Amir Khusrow.
- ix) 13 April 1959: Referred Danyal Bediz.
- x) 7 May 1959: Referred his father's research about Saljuqs.

(Mawlana Salahuddin Ahmad published his book entitled *Nuskhahā-i-Wafā* (1956) when he was in Ankara and wrote its introduction (new ed., 2001, pp. 5-11). For Daud Rahbar's article on Mawlana "Nakām Waish Kāmyāb Derwaish" published in *Muhammad Daud Rahbar, as an eminent Writer* (in Urdu) by M. Ikram Chaghatai. Lahore 2015, pp. 434-438).

#### **Mushfiq Khawaja:**

- i) 5 January 1959: Photographs of Urdu students of Ankara University; Urdu translation of Nāmek Kemāl's Turkish poem *Ode to Freedom*.
- ii) 22 January 1959: Asked about the photographs.
- iii) 2 July 1959: Resigned from Ankara University as no foreigner could get a permanent job in Turkey; during three years' stay he founded the Urdu Department on the firm footing; he submitted a report, in Turkish as well as in Urdu, to Mawlavi 'Abdul Haq.
- iv) 21 September 1959: After serving three years in Turkey as "Guest Professor", he came to America.
- v) 4 July 1960: Intended to write interesting memories about Turkey and mental attitudes of her inhabitants.

#### **'Ijaz Husain Batalvi:**

- i) 19 February 1962: Donated father's personal collection to the Punjab University Library, Lahore; out of the remaining 150 Urdu books about 100 were donated to McGill University and the rest to Ankara University.
- ii) 6 July 1996: Dr. Ansari invited Khalida Edeeb Khanum and she visited India in 1935; she made speeches in Dehli, Aligarh, Lahore, Peshawar, Lucknow, Benaras, Calcutta, Hyderabad and Bombay and in all these

cities she was honourably entertained. She described the journey, in her travelogue, published in English under the title *Inside India* [London 1937], translated in fluent style of Urdu by Sayyid Hashimi Faridabadi [*Safarnama-i-Hind*, new ed., Lahore 1996].

iii) 9 September 1999: Sent the translation of Kahlida Edeeb Khanum's book *Inside India*; required the original in English, easily available in American libraries; Hashimi's excellent urdu translation of this book.

(Cf. "Yadgar-i-Zamana", in: *Muhammad Daud Rahbar as an eminent Writer*. (in Urdu). By. M. Ikram Chaghatai. Lahore 2015, pp. 459-464; Urdu translation of two passages from *Inside India*, see *ibid.*, pp. 460-466).

### **Zia' Mohyeddin:**

10 August 2006: Khalida Adeeb Khanum came to India on the invitation of Dr. Ansari and delivered ten lectures in Jamia Millia, Delhi.

(For Khalida Edip Aadirar (1884-1964), see Majaz's poem *Nazrai Khalida*; Mukhtar Mas'ud: *Awaz-i-Dost*, Lahore 2010, p. 179; a prominent Turkish novelist, patriot and feminist, see Ayşā Durakbaşa: *Halide Edib*. Istanbul 2000; *Memoirs of Halide Edib*. New York 1972; Mushirul Hasan: *Between Modernity and Nationalism: Halide Edib's Encounter with Gandhi's India*. New Delhi: OUP, 2010].

### **Sayyid Samad Husain Rizvi:**

4 December 1956: Despatched a photograph of Danyal Bediz of his childhood alongwith Dr. Mukhtar Ahmad Ansari; mentioned the valuable service rendered by Danyal Bediz for establishing Urdu Department in Ankara University.

### **Agha Babur**

31 October 1984: Informed about his learning Turkish language and his American female classmates.

### **Translations**

In his autobiography, Daud Rahbar mentions a few translations of Turkish poems into Urdu during his stay in Turkey in these words:

"Of the little gestures of friendship to the Turks which I made I remember a poem in Urdu on the Ankara's Fort,<sup>a</sup> an Urdu translation of the National Anthem of Turkey<sup>b</sup> and an Urdu translation of the *Ode to Freedom* of Nāmek Kemāl."

(*Memories and Meanings*, op. cit., p. 299)

- a) *Qila' Angora*, an Urdu translation in verse of Turkish *Ankara Kalesri*, for Urdu text see Daud Rahbar's letter to Mawlana Salahuddin Ahmad (Ankara, 1<sup>st</sup> November 1956) in: *Salam-o-Payam*, Vol. II (Lahore 2004), pp. 460-462.
- b) *İstiklâl Marsi*. A famous poem of a prominent Turkish poet named Mehmed Ākif Essōy (1878-1936) which was honoured as the National Anthem of Turkey in 1921.  
The poet was deadly against the new colonialism. He disliked the European domination on Balkan, Middle East, North Africa and India. He admired the high Islamic moral values and desired to unite all the Muslims of the world. His poetry is replete with these ideas.  
At present, Daud Rahbar's versified Urdu translation of this National Anthem of Turkey is not extant. A new translation of the original text is available in a book entitled *Turki Zaban* (ed., Dr. 'Abdul Mājīd Nadim and Dr. Durmuş Bulgur. Lahore 2014, pp. 119-121)  
For Akif see *The Encyclopedia of Islam*. 2<sup>nd</sup> ed., Leiden, Vol. VI (1991), pp. 985-986, art. by Fāhir İz; *Türk Ansiklopedisi*, vol. 28 (Ankara 2003), pp. 432-439; Dr. Abdullah Kızılıck: "Two major contemporary poets and thinkers: Muhamamd Iqbal and Mehmet Akif Essōy" (Turkish), published in *100<sup>th</sup> Anniversary of Urdu Language Education in Turkey*, Bahawalpur 2015, pp. 20-25.
- c) *Qasida-i Hurriyyat* (Urdu), translated in verse from Turkish in cooperation with Dr. Günduz Akinci, Dr. Abidin Itil, Dr. Kemal Balkan and Dr. Mustafa Akdoğ of Ankara University, published in *Qaumi Zaban* (Karachi, fortnightly), Vol. II, nr. 17-18 (16 August – 1<sup>st</sup> September 1957), pp. 7-8)

Mehmed Nāmek Kemāl (12.12.1840-2.12.1888) was one of the leading figures of Turkish literature in the second half of the nineteenth century and his fame rests on his works in various fields, including his patriotic and political life.

His last play *Djelal al-Din Khwarzmsah* in which the idea of the unity of Islamic world is defended, is set in the period of the Mongol invasions. It was finished in 1881. In his lifetime it was partly published in the form of episodes. Although it was written to be real, it was staged after 1908 and republished in simplified language (Istanbul 1969).

Cf. *The Encyclopedia of Islam*, op. cit., Vol. IV (1978), pp. 875-879, art. by F. A. Tansel.

As requested by Prof. Rashid Ahmad Siddiqi, Sajjad Haider Yeldirum started translating Nāmek Kemāl's above-mentioned play into Urdu and its major part was published in a Urdu journal *Suhail* (Aligarh).

(cf. *Ganjhā-i Granmaya*. Delhi 1962, p. 244)

Apart from these three translations, Daud Rahbar paid a tribute to Rumi in a poem on the occasion of a gathering in Ankara University (19 November 1956), cf. *Salam-o-Payam*, Vol. II (2004), pp. 462-463, in a letter written to Mawlana Salahuddin Ahmad, dated 25 March 1957.

Another poem of Daud Rahbar under the title *Turkey* was published in a journal *Adabi Dunya* (Lahore, nr. 4 (1956), p. 7).



### Endnotes

1. This article was primarily written for the “International Symposium. 100<sup>th</sup> Anniversary of Urdu Language Education in Turkey. Turkey and South Asian Muslims. (New Perspective from Past to Present). 12-14 October, 2015. (Istanbul Üniversitesi, Edabiyat Fakültesi Urdu Dili ve Edebiyatı Analition Dali). In the same year it was published in *100<sup>th</sup> Anniversary of Urdu Language Education in Turkey. Journey of Urdu Language and Literature in Turkey. (From the Perspective of Turkey-South Asian Relations)*. Eds. Dr. Halil Toker and Ali Moeen. Bahawalpur: Urdu Ghar, 2015, pp. 27-31). The Turkish title of my article is: “Dr. Davut Rahbar: Türkiye’deki İlk Pakistanle Urduca Eğitimsi (Mart, 1956-Ağustos 1959)”. During the last two years, it has been entirely changed and added numerous new information, particularly the addition of the bibliographical material in the explanatory notes. So this completely revised version of this article is being presented here in a new format.
2. Heike Liebau: “The Kheiri Brothers and the Question of World Order after World War I” (in: *Zentrum Moderner Orient-Orient Bulletin* (Berlin). Nr. 13 (December 2007), pp. 3-4); Dr. Halil Toker: “Political and Secret Activities of Kheiri Brothers in Istanbul and the Introduction of Urdu Language Education in Daru’l Fünun-i Osmani” (Turkish) in: *Urdu Language Education in Turkey*, op. cit., pp. 1-12; M. Ikram Chaghatai: *Kheiri Brothers* (English). Lahore 2016; Ibid.: *Kheiri Brothers. Life, Writings and Letters* (Urdu). Lahore 2016.
3. Günther Windhager: *Leopold Weiss alias Muhammad Asad. Von Galizien nach Arabien 1900-1927*. Vienna: Böhlau, 2000, 2<sup>nd</sup> ed., 2003, pp. 177-180, “Die Konversion in Berlin”; Florence Heymann: *Un Juif pour l’Islam*. Paris: Stock, 2005, pp. 186-201, “Au temps de la conversion”; M. Ikram Chaghatai: *Muhammad Asad-An Austrian Jewish Converted Muslim*. Lahore 2011, reprinted: 2015; Ibid.: *Muhammad Asad: Europe’s Gift to Islam*. 2 vols., Lahore 2006. Reprinted 2015.
4. Balkan Wars (1912-1913) were two successive military conflicts that increased tensions in the Balkan just before the outbreak of First World War (WWI, 1914-1918). The First Balkan War was fought between the members of the Balkan League—Serbia, Bulgaria, Greece and Montenegro—and the Ottoman Empire; declaration of war against Turks on 8<sup>th</sup> October 1912. The Balkan states were victorious and under a peace treaty signed in London on 13<sup>th</sup> May, 1913, the Ottoman Empire lost almost all of its remaining European territory, including all of Macedonia and Albania.

See for detail:

Richard C. Hall: *The Balkan Wars 1912-1913. Prelude to the First World War*. London 2000; Mark Mazower: *The Balkans*. London 2001; Syed Tanvir Wasti: "The 1912-13 Balkan Wars and the Siege of Edirne", in: *Middle Eastern Studies*, vol. 40 nr. 4 (July 2004), pp. 59-78. Eyal Ginis: *The Ottoman culture of defeat: The Balkan Wars and their Aftermath*. Oxford: OUP, 2016.

5. This Mission was motivated by a sentiment, a desire to help Turkey in a war against Christian powers. The decision to send it was a gesture of solidarity. There was also an amorphous element of internationalism in it. The work done by the Mission in its two field hospitals, along with the financial assistance to the Turkish Red Crescent sent from India. The venue of one of these field hospitals, a village by the name of Ömerli, was renamed Hindia Köy at the time. The most important result of the Mission was the forging of a bond between the Turkish nation and India. This was renewed some years later when Halida Edip Adıvar (1884-1964), a fiery Turkish revolutionary, novelist, columnist, intellectual and political activist visited India on M. A. Ansari's invitation and wrote her perceptive book *Inside India* (London 1937, Urdu tr. By Sayyid Hashimi Faridabadi, 1939).  
See Syed Tanvir Wasti: "The Indian Red Crescent Mission in the Balkan Wars", in: *Middle Eastern Studies*, vol. 45, nr. 3 (May, 2009), pp. 393-406; Azmi Özcan: "The Indian Muslim Red Crescent Society's Aid to the Ottoman State during the Balkan Wars in 1912", in: *Journal of the International Society for the History of Islamic Medicine*, vol. 2 (October 2003), pp. 2-18; Burak Akçapar: *People's Mission to the Ottoman Empire. M. A. Ansari and the Indian Medical Mission 1912-13*. New Delhi: OUP 2014, pp. 164-225;
6. Hüsnü Ada: 'The First Ottoman Civil Society in the Service of the Ottoman State: The Case of the Ottoman Red Crescent.' (Osmanle Hilal Ahmer Cemiyeti). Unpublished Master's Thesis. Sehane University, September 2004; Ahmet Zeki İzgöer: "Aid of Indian Muslims for Ottoman Empire during the Balkan Wars according to Ottoman "Hilal-e-Ahmar Salnamah" (dated 1911-1913)." (in Turkish)  
(International Symposium. 100<sup>th</sup> Anniversary of Urdu Language Education in Turkey, op. cit.)
7. Mushirul Hasan: 'Dr. M. A. Ansari', available at [http://www.congressanddesk.com/AICE/history/presidents/dr\\_m\\_a\\_ansari.htm](http://www.congressanddesk.com/AICE/history/presidents/dr_m_a_ansari.htm); Ibid.: *Muslims and the Congress: Select Correspondence of Dr. M.A. Ansari, 1912-1935*. New Delhi: Manohar 1979; Ibid.: *A Nationalist Conscience: M.A. Ansari, the Congress and the Raj*. New Delhi: Manohar 1987; Ibid.: *M. A. Ansari: Gandhi's Infallible Guide*. New Delhi: Manohar 1987; S. M. Azizuddin Husain (ed.): *Calendar of Dr. M. A. Ansari's Correspondence*. New Delhi: Kanishka Publishers 2007; Burak, op.cit.; *Wafiyat-Ma'arif* (Sayyid Sulaiman Nadvi), pp. 101-102).
8. See two photographs of Dr. M. A. Ansari in Istanbul, published in *Al-Hilal* (Calcutta, 26 March 1913): one of Dr. Ansari's Mission with nurses of Turkish Red Crescent Society, seated in centre of the second lower row is Basim Omer Pasha, President of the Turkish Red Crescent Society and the second of Lt. Col. Enver Bey (centre second lower row) and members of Dr. Ansari's All-India Medical Mission. These photos were taken in the Kadirjak Hospital, Istanbul.  
For Balkan Wars and on the occasion of Ansari's return to India, see Mawlana Shibli's Urdu poems, in *Kulliyat-i Shibli* (Urdu). Ed. Sayyid Sulaiman Nadvi. Azamgarh 2007, pp. 67-68, 70-71; see also Shibli's letter to Hameeduddin (20 August 1913, Bombay) in: *Makatib-i-Shibli*, vol. II, Azamgarh, 1927, p. 82.
9. Mian Bashir Ahmad (1893-1971, as an Ambassador in Turkey, 1949-1952) was a wealthy man of Lahore who edited the literary magazine *Humayun*, named after his father, Justice Shah Deen Humayun.
10. According to Daud Rahbar, he was "called back to Pakistan at the wish of the Turkish Government. He had offended the secularist government of Turkey by an immoderate interest in the mosques and Islamic shrines of Turkey."

(*Memories and Meanings*, p. 279; see also *Salam-o-Payam* 1: 311)

11. Mawlawi ‘Abdul Haq was born in a small town of Hapar, not far from Delhi. At the age of 15 he entered school in Aligarh (1895) where he finished high school in 1891 and got his B.A. degree in 1896.  
His career in Hyderabad (Deccan) began as Headmaster of the high school named Madrasa-i-Asafiya (1895-1904). Then he served as translator in the Home Office there (1904-1912), Inspector of Schools in the district of Awrangabad (1914-1917), Head of Translation Bureau (1917-1924), Principal of Awrangabad College (1924-1929), and Professor of Urdu Studies at Osmania University (1930-1938).  
He was elected Honorary Secretary of Anjuman-i-Taraqqi-Urdu (Society for the Promotion of Urdu) in 1912, a position he held until his death (1961).  
*Urdu*, the literary periodical of the Anjuman, was started by him in 1921, and *Hamari Zaban* (Our Language), a fortnightly gazette of the Anjuman, in 1939. The title of the gazette was changed to *Qawmi Zaban* (National Language) as Anjuman’s organ in Pakistan.  
After Partition (1947) he migrated to Pakistan with his Anjuman and permanently housed in Karachi till his death.  
The degree of D. Litt. was conferred to him *honoris causa* by Allahabad University in 1937 in recognition of his contribution to learning.  
(cf. Daud Rahbar: *Faith of a Lay Muslim. The Life of Prof. Muhammad Iqbal (1894-1948). A Biography in depth. A contribution to existential study of religion*. Online 2009, Ch. xvi, pp. 511-518. *Memories and Meanings*, op. cit., pp. 165-180; *Dr. Daud Rahbar (His English Writings)*. By M. Ikram Chaghatai. Lahore 2015, pp. 389-402.
12. Sh. Muhammad Iqbal (1894-1948), Head of Persian Department, University of the Punjab and then the Principal of the University Oriental College, Lahore; edited the Persian text of *Rahat-us-Sudur wa Ayat-us-Surur* by Muhammad ibn ‘Ali ibn Sulaiman al-Rāwandi (Leiden: Brill, 1921) submitted as a doctoral dissertation at Cambridge University under the guidance of E. G. Browne (d. 1926). It was translated in Turkish by Prof. Ahmed Ateş, (Ankara: Türk Tarih Kurumu Basimevi, 1957). He also published *Akhbar’ud-Dawlat’is Saljuqiyyah* (Arabic) by Sadr’ud-din Abu’l Hasan ‘Ali ibn Nāsir ibn ‘Ali al-Husaini (Lahore: University of the Punjab, 1933); Turkish translation by Prof. Necati Lügal. Ankara 1943).  
He translated the following two books into Urdu from French and German respectively:  
i) *Iran ba ‘Ahd-i-Sasaniyan*. Delhi 1941 (Fr. Arthur Christensen: *L’Iran sous les Sassanides*)  
ii) *Tarikh-i-Razmiyat-i-Iran*. Lahore. Ed. by M. Ikram Chaghatai (Gr. Th. Nöldeke: *Das iranische Nationalepos*, 1920)  
Mawlawi ‘Abdul Haq memorialized his friendship with Daud Rahbar’s father in his essay included in his book *Chand Ham’asr* (Some Contemporaries), Karachi 1950, pp. 384-387; for its English translation, see *Faith of a Lay Muslim*, op. cit., pp. 513-515.  
In a letter to Mawlana Salahuddin Ahmad (7 May 1959, Ankara). Daud Rahbar mentions that “As you know that my deceased father had a special interest in the history of Saljuqs. His doctoral dissertation, submitted to Cambridge University deals with this subject. Afterwards, he continued his research about the history of Saljuqs. For this reason, the historians of Ankara and Istanbul universities know very my father very well. Two professors have translated two of my father’s edited books from Arabic and Persian into Turkish. Therefore, they have become my good friends and I am enjoying my stay here.”  
See also Daud Rahbar’s book entitled *Nuskha hā-i-Wafā*. Reprinted: Lahore 2001 (1956), “Abba Jan Marhum”, pp. 12-32.  
Obituary notices published in Urdu newspapers, e.g. *Inqilab* (Lahore), 28 May 1948 and *Sidq* (Lucknow), 11 June 1948.
13. *Urdu-i-Musaffa* (a collection of Mawlawi ‘Abdul Haq’s letters, including his 67 letters written to Daud Rahbar), edited by Abu Tamim Faridabadi. Karachi, 1961, pp. 263-347; see also Daud Rahbar’s letter to Mushfiq Khwaja, dated 17 July 1965 in: *Salam-o-Payam* 1:214.
14. *Memories and Meanings*, op. cit., pp. 274-300.

15. See my books, *Dr. Daud Rahbar. His English Writings*. Lahore 2015 and *Muhammad Daud Rahbar, as an eminent Writer*. Lahore 2015.
16. See above note no. 12.
17. *Memories and Meanings*, op. cit., pp.

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*Muhammad Asad: Europe's Gift to Islam*. 2 vols., Lahore 2005 (2006)  
*Home-coming of the Heart (1932-1992)*. By Muhammad Asad and Pola Hamida Asad. Ed. and annotated Lahore 2014.
6. Daud Rahbar, Dr Muhammad: *God of Justice. Studies in the Ethical Doctrine of the Qur'an*. Leiden: Brill, 1960.  
*Faith of a Lay Muslim. The Life of Professor Muhammad Iqbal (1894-1948). A Biography in depth. A contribution to existential study of religion*. Online 2009.  
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Ibid.: *Muslims and the Congress: Select Correspondence of Dr. M. A. Ansari, 1912-1935*. New Delhi: Manohar 1979.  
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ii) Books :(Urdu)

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**Abstract**

Tracing the background, leading Dr Daud Rahbar to start his career as Urdu teacher in Ankara, the article briefly mentions how and by whom he was recommended there to join. It also indicates his memoirs in Turkey. Discussing the International Islamic Colloquium of Lahore, it shows how his topic for the forum 'The challenges of Modern Ideas and Social Values to Muslim Society' distributed in print in English, Arabic and Urdu, was objected due to certain statements by the delegates from Syria and Egypt and demanded withdrawal of his paper. Dr Rahbar had to make certain changes and the proceedings of the colloquium came in 1960 excluded his paper. Before the colloquium started, its director Muhammad Asad resigned and did not even participate in any session. The article gives details of his visit to Turkey emerged through the letters to many known names of Urdu language and literature such as Mawlavi Abdul Haq, Mawlana Salahuddin Ahmed, Mushfiq Khawaja, Ijaz Husain Batalvi, Zia Mohyeddin, Syed Samad Husain Rizvi and Agha Babur.

**Keyword:** Dr Daud Rahbar, Urdu teacher in Ankara, International Islamic Colloquium of Lahore, Mawlavi Abdul Haq, Mawlana Salahuddin Ahmed, Mushfiq Khawaja, Ijaz Husain Batalvi, Zia Mohyeddin