

## INTRODUCTION

Importance of the thought of Iqbal and the need for its wide publicity cannot be over-emphasized. Being fully cognizant of the traditional Islam as well as the spirit of modern scientism, Iqbal was duly qualified to interpret Islam and its universal values to his contemporary world at large in general and to the muslim Ummah in particular. This is besides his marked political role and active participation in the process of the creation of Pakistan. However, Iqbal did not have any false opinion about the finality of his views. In the preface to his lectures on the Reconstruction of Religious Thought in Islam, he says :

“.....there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these lectures, are possible, Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it.”

It is partly to interpret the thought of Iqbal that these Memorial Lectures were instituted by the University of the Punjab in 1965 and their execution assigned to the Department of Philosophy. These Lectures, held annually, are intended as a tribute to the memory of Allama Mohammad Iqbal (1877-1938), the great philosopher-poet of Pakistan and an alumnus of this University. Every year an eminent scholar is invited to address on any theme in which Iqbal evinced direct or indirect interest. The address is sometimes spread over two or even three lectures. Eversince 1965, the lectures have been organized fairly regularly. Only twice, the series was disturbed—once from 1969 to 1973 due to the East Pakistan debacle and then in 1976 due to the impaired socio-political atmosphere within the country. The names of the Iqbal Scholars alongwith the subjects on which they poked during previous years are as under :

<i>Sr. No.</i>	<i>Name of Iqbal Scholar</i>	<i>Topic</i>
1.	Dr. Mumtaz Hassan	(a) A panoramic view of the cultural, economic and political history of Indo-Pakistan Sub-continent which formed the intellectual and emotional background of Iqbal. (English) 1965. (b) Iqbal's own contributions (English) 1965.
2.	Dr. I. H. Qureshi	Psychological Sources of Iqbal's Philosophy. (Urdu) 1966.

<i>Sr. No.</i>	<i>Name of Iqbal Scholar</i>	<i>Topic</i>
3.	Dr. A. H. Batalvi	Iqbal and the Pakistan Movement. (Urdu) 1967.
4.	Dr. Razi-ud-Din Siddiqi	Science and Religion according to Iqbal (Urdu) 1968.
5.	Prof. W. C. Smith	Faith and Belief (English) 1974.
6.	Prof. H. D. Lewis	(a) The Self and Emodied Existence. (English) (b) Freedom and Responsibility. (c) The Soul and Immortality.
7.	Dr. Annemarie Schimmel	(a) Iqbal in the context of Indo-Muslim reform movement. (English). (b) Iqbal, the spiritual guide, as I see him. (English) 1977.
8.	Syed Nazir Niazi	“Prophetic Consciousness” (Urdu) 1978.
9.	Dr. Justice Javid Iqbal	The Evolution of Iqbal’s Political Philosophy (English) 1979.
10.	Dr. Burhan Ahmad Farooqi	(a) علامہ اقبال اور مخصوص صوفیانہ واردات (b) علامہ اقبال اور مذہبی وقوف کی علمی صورت
11.	Dr. Syed Muhammad Abdullah	(a) اقبال کی تنقید مغرب اور اس کی معنویت (b) اسلامی فقہ کی تدوین نو علامہ اقبال کی نظر میں

The University of the Punjab took a very wise decision to publish these lectures, in one volume on the occasion of the Centenary Celebrations of the University.

It is regretted that the lectures at serial Nos. 1, 5, 6 and 9 are not available with us; they could not be preserved because the scholars chose to speak extemporaneously. All the available lectures are being presented here in book form for the readers.

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