

“AND HERE THE TWAIN DID MEET”

BIBLIOGRAPHY

of the works of

the Scholar-Hermit

Prof. Dr. Annemarie Schimmel

From 1943 Through 2003

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Dedicated to

Prof. Dr. Annemarie Schimmel
on the occasion of the bestowal of
the First International Iqbal Award

Coinciding with her seventy-fifth birthday
(7th April 1997)

“my long lasting love of Iqbal (which began when I was a student in Berlin during the war) has led me to publish a number of works which are more or less relevant for a study of his contribution to Muslim thought..... . In many articles I have tried to show Iqbal in the context of Islamic modernism, or deal with his imagery”.

Annemarie Schimmel

CONTENTS

Introduction

Muhammad Suheyl Umar — (7-10)

Prof. Annemarie Schimmel (The Scholar and the Saint)

M. Ikram Chaghatai — (11-23)

A Note on the Additional Materials

Burzine K. Waghmar — (25-26)

Personalia — (27-29)

Abbreviations (30)

BIBLIOGRAPHY

General — (31-38)

Muḥammad (pbuh) — (38-39)

(Books & Articles)

Iqbal *(Books & Articles)* — (40-44)

South- Asian Subcontinent *(Books & Articles)* — (44-53)

Sufism *(Books & Articles)* — (53-61)

Rūmī *(Books & Articles)* — (62-67)

Ḥallāj — (67-68)

Ghālib — (68)

Persian Poetry *(Books & Articles)* — (68-71)

Schimmel's Poetry — (71-72)

Calligraphy and Epigraphy — (72-74)
Numerology — (74-75)
German Orientalists — (75-78)
Turkey (*Books & Articles*) — (79-83)
Miscellaneous (*Books & Articles*) — (83-97)
Reviews (*Selection*) — (97-100)
Encyclopedia Articles — (100-101)
Forewords (*Selection*) — (101-103)

INTRODUCTION

Prof. Dr. Annemarie Schimmel was born in Erfurt, Germany in 1922. Her academic career was given an auspicious start when at the unusually early age of 19 she received her Ph.D. in Islamic studies from the Berlin University. After the Second World War, she moved to the University of Marburg where she held the post of Assistant Professor of Islamic Studies. From 1954 to 1959 she worked at the University of Ankara in Turkey as Professor of History of Religion. Following this appointment she returned to Germany, to the University of Bonn and since 1967 has also taught at the Harvard University, USA, becoming the Professor of Indo-Muslim Culture in 1970. After her retirement in 1992, she came back to Germany and worked as the Honorary Professor of Islamic Studies, University of Bonn, Germany till her death in 2003.

Prof. Dr. Annemarie Schimmel was a profound scholar and a prolific writer. Her publications are numerous and in various languages. The remarkable breadth of her linguistic expertise included English, German, French, Arabic, Persian, Urdu, Turkish and many other languages, while the span of her academic interests encompassed a variety of subjects ranging from Islamic Calligraphy to the study of Muslim mystical poets of the South-Asian Subcontinent. Her main interest, and one can say her heart, would lie, however, in the translation into German verse of Arabic, Persian, Turkish and Urdu poetry, a pursuit that won for her the different international medals for outstanding translations.

Her interest in Iqbal studies dates back to her student

days. To quote her, “my long lasting love of Iqbal (which began when I was a student in Berlin during the war) has led me to publish a number of works which are more or less relevant for a study of his contribution to Muslim thought..... . In many articles I have tried to show Iqbal in the context of Islamic modernism, or deal with his imagery”. Ever since the appearance of her first article on Iqbal (1954) she wrote on Iqbal in various languages and on different aspects of his thought and art. But her book *Gabriel’s Wing- A Study into the Religious Ideas of Sir Muhammad Iqbal* (1963, rpt. 1989, 2003) is still the finest specimen of her erudition and insight in Iqbal studies and Islamic thought in general because, as she herself explained it, “The number of books and articles about the great poet philosopher has grown tremendously, with contents varying according to the literary stances of each author. Despite this plethora of material I hope that the present book will still retain its value as it tries to put Iqbal into the framework of the general history of religions which enable us to see him as one of the most fascinating figures, if not the most original Muslim thinker and poet in the twentieth century”.

It has certainly retained its value. It has also stood the test of time and of the critical evaluation of numerous committees and panels of judges of the First International Presidential Iqbal Award, constituted for evaluating and selecting the best book on Iqbal studies in foreign languages. This is testified by the fact that from among a large number of books written in the major languages of the world, *Gabriel’s Wing* was declared as the best work on Iqbal studies, in the international languages, for the period 1947-1981.

Publication of this small felicitation volume, which takes the form of a bibliography, synchronised with the bestowal of the *First International Presidential Iqbal Award* on Prof. Annemarie Schimmel. It formed a part of the tribute that we paid and the appreciation that we

showed for a life of unflinching devotion to study and scholarship of Islam, Pakistan and the Islamic civilisation. The present revised, updated and enlarged edition of the bibliography— covering information on her works to date— is being issued as a companion volume to the “Commemoration Issue” of *Iqbal Review*.

In the preface to the *Festschrift* presented to Prof. A. Schimmel on her 70th birthday in 1992, entitled *Gott ist schön und Er liebt die Schönheit* (1994), Dr. J. Ch. Bürgel, the editor and one of her pupils, called her “ the writing machine” as she wrote thirty or more pages daily. This astonishing speed of writing has resulted in the form of about a hundred books, innumerable articles, book reviews etc.

Her writings have been published in America, Europe, Turkey, India and Pakistan. It is in no way easy to prepare a comprehensive list of all these scholarly studies. Even the aforementioned *Festschrift* does not help much in this regard. In Pakistan, the task of compiling such a bibliography becomes more difficult as the libraries and other research institutions here are packed with English material and the sources in other Europeans languages are not easy to come by. In these circumstances, the following bibliography of Prof. Dr. Annemarie Schimmel is the first one of its kind since it covers almost all her monographs, articles, books, reviews, prefaces as well as some of the interviews made with her, in German and English languages. In this sense it could be regarded as a supplement to Dr Bürgel’s *Festschrift*.

The bibliography has been compiled according to the subjects and some of these are divided in two sections e.g. *Books* and *Articles*. Under each heading, all the entries have been arranged chronologically.

We could not have succeeded in putting together all this information if we did not have the active support of Mr M. Ikram Chaghatai, former Director General, Urdu

Science board. A polyglot, a meticulous scholar, and a common friend of Prof. Schimmel and the Academy, he not only lent all his expertise and untiring collaboration in searching the relevant material from scattered sources in various languages, spent a large part of his time updating the Bibliography during his recent sojourns in the West, but also accompanied us in the arduous task of typesetting and printing the matter accurately. Burzine K. Waghmar, School of Oriental and African Studies, University of London, was a constant source of information on the influx of references to her more recent works. We are deeply grateful to both of him.

Last but not least, we hope that our humble contribution would make a useful addition to the growing body of literature on Islamic civilisation.

Muhammad Suheyl Umar

PROF. ANNEMARIE SCHIMMEL*

(The Scholar and the Saint)

In her recent German autobiographical travelogue, covering the personal experiences and observations of her extensive travelling of thirty – six years in Pakistan and India,¹ Prof. Annemarie Schimmel has stated that her first visit to Pakistan took place at the end of January 1958. Now exactly forty years have passed and it can be mentioned here that “forty” denotes the number of trial and patience: just as the mystic, in the course of his training, has to undergo a forty-days seclusion (*chilla*, probably derived from Persian *chihil* in a narrow dark room or a subterranean place many a Sufi has said that he served a master for forty years until he has blessed with true enlightenment. Besides, as an expert of numerology, Prof. Schimmel must be fully conscious of the utmost significance of the number ‘forty’ in the prophetic and hagiographic literature.

Peter Chelkowski edited a collection of lectures under the title “The Scholar and the Saint”,² comprising the most scholarly and informative studies on al-Biruni and Maulana Jalaluddin Rumi (hereafter Maulana): the former who applied his powerful intellect to the thorough comparative study of the Indian culture and his book on India has been regarded as an important contribution to the science of religion; and the latter who was rightly considered as the

* (Paper presented on the occasion of the ceremony, held in Lahore on 12th February 1998, in which the International Iqbal Award, was bestowed on Prof. A. Schimmel.)

¹ *Berge, Wüsten, Heiligtümer*, München: Beck, 1994. p. 41.

² New York, 1975.

supreme traubadour of Persian Sufi literature and as described by A. J. Arberry “one of the world’s greatest mystical poets, if not the greatest” Keeping in view of Prof. Schimmel’s numerous outstanding studies on the religious, cultural and literary history of Muslim India and her lifelong scholarly work on Maulana, it looks most appropriate to have the same title for this article, *d.h.* “The Scholar and the Saint.”

During the last three decades or so, much has been written on Prof. Schimmel and her prodigious contribution to the cultural heritage of Muslim India. Several writers, mostly journalists or intellectuals attached to the local electronic and print media, have tried their best to cover the vast area of her scholarship but each of them has touched upon a different facet, and could not venture to describe it fully. Like the famous tale, originally from India, of the blind men and the elephant which indicates the human ocular inspection of the Ultimate Reality. Apart from its textual and anecdotal variants in our Sufi literature and in-depth probing of its various symbolic aspects enunciated by Swiss Islamologist Prof. Fritz Meir,³ this parable narrates that when the blind men were made to touch an elephant, each described it according to the part of the body his hands had touched. The palm of one fell on the trunk. ‘This creature is like a water-spout’ he said. The hand of another lighted on the elephant’s ear. To him the beast was evidently like a fan. Another rubbed against its leg. ‘I found the elephant’s shape is like a pillar’ he said. Another laid his hand on its back. ‘Certainly this elephant was like a throne’, he said. None was able to imagine what the whole

³ . “Zur Geschichte der Legende von den Blinden und dem Elefanten” in: “Das Probleme der Natur in esoterischen Monismus des Islam”. *Eranos Jahrbuch* 14 (1946). In English translation the title of the article changed to “The Phenomenology of the Spirit in Fairy Tales.” (see, *Eranos Yearbooks I. Spirit and Nature*, Princeton: Bollingen Series, Princeton 1954).

animal would look like.⁴

This apologue illustrating the limitations of our sensual eye, applies to me also whose palm has not the means of covering the wide-range scholarship of Prof. Schimmel and only that part can be described here which my hand had touched.

Prof. Schimmel was born on 7th April 1922 in Erfurt, a commercial and manufacturing German city in a fertile plain on the Gera River and one of the three administrative districts into which the Land of Thuringia was divided in 1952. Brought up in an atmosphere of religious freedom, permeated by poetry, she passed her Gymnasium (secondary school) and Abitur (school-leaving examination). As a teenager of only 15 years she started learning Arabic under the guidance of Dr. Hans Ellenberg. After completing the early education, she went to Berlin for higher education where her academic career was given an auspicious start when at the unusually early age of 19, she received her Ph.D. in Islamic studies at Berlin University.⁵ It was accomplished under the able guidance of Richard Hartmann (1881-1965), a reputed Orientalist whose works on al-Qushayri, on the early history of Sufism and on some important periods of the political and cultural history of Islam made him widely-known among the scholars.⁶ At that time, the Second World War was in full swing but

⁴ . For this parable in Sufi literature, see *The First Book of the Ḥaḍīqatu'l-Ḥaḍīqat or the Enclosed Garden of the Truth of the Ḥakīm Sanā'ī*. Ed. and tr. by Major J. Stephensen. Repr. New York, 1972 (1908) p. 13, Persian text, pp. 8-9. Verse tr. in : Browne's *Literary History of Persia*, Cambridge 1928, Vol. II, pp. 319-320; *Tales from the Masnavi*. By A.J. Arberry, London 1961, p. 208; *Tales of the Dervishes*. By Idries Shah, London 1967, p. 25.

⁵ *Kalif und Kādī in spätmittelalterlichen Ägypten*. Published in: *Die Welt des Islam* 24 (1943), pp. 1-128.

⁶ *Al-Kuschairīs Darstellung des Ṣufūms* (1914), *Zur Frage nach der Herkunft und den Anfängen des Ṣufūms* (1916), *Die Krisis des Islam* (1928) etc.

unmindful of all war-time happenings Prof. Schimmel kept herself busy in completing her assignment that shows her strong commitment and devotion in her scholarly pursuits. In Berlin, she was inspired by some of her academic teachers in Islamic studies, such as Hans Heinrich Schaeder (1896-1957) and Ernst Kühnel (1882-1964). She was deeply impressed by the diligent researches of Schaeder,⁷ particularly on Goethe's "West-östlicher Divan" and provided an impetus for her to unveil the new vistas of 'oriental movement' in German literature. He also drew her attention to the amazing parallels of the metaphors and conceits used by the Islamic poets and John Donne, a metaphysical poet of the Shakespearean time that resulted in the artistic translation of his sonnets and love poems, rendered by Prof. Schimmel.⁸ Similarly, Ernst Kühnel⁹ was one of the prominent scholars of the various creative arts of the Muslims and his studies especially dealing with the Islamic miniature paintings and calligraphy are ranked as the most reliable sources on the subject. These studies, no doubt, have profoundly influenced Prof. Schimmel and in her books, mostly published in the series "Iconography of Religions", she discussed the numerous facets of the calligraphy and its interlocking with the Islamic culture.

After the War, Prof. Schimmel moved to the University of Marburg where in 1946 she was appointed as the Assistant Professor of Islamic Studies after her Habilitation¹⁰ (means qualify for lecturing in a university). In 1951, at the age of 28, she did her second doctorate in collaboration with Friedrich Heiler (1892-1967) who was

⁷ *Goethes Erlebnis des Ostens*. Leipzig 1938.

⁸ *Nacktes denkendes Herz*. Köln: Hegner, 1969.

⁹ *Islamische Schriftkunst* (1942), *Die Kunst des Islam* (1962) etc.

Aus der Welt der islamischen Kunst. Festschrift für Ernst Kühnel zum 75. Geburtstag am 26.10.1957. Hrsg. von R. Ettinghausen: Berlin 1959.

¹⁰ *Mamluken, Emire und der Sultan. Studien zur Organisation der Mamluken*. (Habilitationsschrift)

the professor of history of religions or Religionswissenschaft. To his memory, Prof. Schimmel has presented a fascinating and erudite work named “Deciphering the Signs of God: a phenomenological approach to Islam” (1994), based on a lifelong occupation with languages and values in the world of Islam. As Gifford Lectures of 1992, she has followed the approach and structure of Friedrich Heiler in his *Erscheinungsformen*¹¹ which seeks to enter into the heart of religion by first studying the phenomena and then ever deepening layers of the human response to the Divine until reaching the innermost core of the faith.

Apart from her teachers, some other Orientalists have left the deep imprint on her mind and scholarly leanings. For example Swedish Lutheran Bishop Tor Andrae’s (d. 1948) masterly study of the Holy Prophet¹² is among her favourites and still remains a source of inspiration and, above all, a renowned German poet and Oriental scholar, Friedrich Rückert (1788-1866), whose skills as translator were remarkable. For him, poetry in all tongues is only one language to the initiated.¹³ He thought that knowing the poetry of a nation is to understand the spirit of the nation, and that every verse he translated was a small step forward in promoting understanding between the East and the West. The aim of all his translations is that men should know about their aspirations, and further friendship among nations.¹⁴ His motto “Weltpoesie ist Weltversöhnung” (world poetry is leading to the reconciliation of the worlds) is truly followed by Prof. Schimmel for promoting the

¹¹ . *Erscheinungsformen und Wesen der Religion (Phänomenologie)*. Stuttgart, 1961.

¹² . *Die person Muhammads in lehre und glaube seiner gemeinde* (1918).

¹³ . “Die Poesie in allen ihren Zungen ist dem Geweihten eine Sprache nur”.

¹⁴ . “Dass über ihrer Bildung Gang die Menschheit sich verständ’ge, Dazu dient jeder Urweltklang, den ich verdeutschend bänd’ge.”

understanding and global reconciliation among different peoples, cultures and religions.¹⁵ As a student of Josef von Hammer-Purgstall (1774-1856), Rückert's talents were employed in translating the poetic treasures of Arabic and Persian languages. On the recommendation of Hammer he also translated the seventh part of *Haft Qulzum* (Seven Seas),¹⁶ a voluminous dictionary of Persian language that was compiled by Ghaziuddin Haydar (r. 1819-1827), King of Awadh, and published from Lucknow in 1822. For her outstanding translations from oriental languages Prof. Schimmel is also a recipient of the Friedrich Rückert Prize.

Encouraged by her teachers and inspired by Friedrich Rückert, Prof. Schimmel paid more attention to the poetry of major classical mystic poets of Persian language. From the beginning of her career as an Islamicist, she has devoted her energies particularly to the elucidation of the nuances of mystical love in the Sufi tradition. But she was deeply moved by the poetical works of Maulana, especially the *Masnawi*, a veritable gold mine the depth of which the specialist appreciates more the longer he studies it. Prof. Schimmel has been immersed in Maulana for over fifty years and her decades – long interest has never ceased to be fascinated by Maulana's mystico-didactic poetry. A comprehension of this duality in his poetry is vital to achieving an understanding of Maulana as a man. He was both poet and mystic, each role implicit in and dependent on the other. Prof. Schimmel conducts a meticulous examination of his vast output, with frequent references to the original texts, and copious documentation for the academic reader. Her works on Maulana reflect a lifetime of scholarly concern and at the same time personal intimacy with the words and world of this great spiritual

¹⁵ . The Present *Bibliography*. "German Orientalists" (pp. 35-37).

¹⁶ "Hammer-Purgstall and Muslim India". By M. Ikram Chaghatai (*Iqbal Review*, 38/3 Oct. 1997, pp. 89-120).

master.¹⁷

Schimmel's interest in Maulana's work began in her early schooldays when, for the first time, she read some of Rückert's excellent verse translations in German from the *Diwan* of Maulana. Later, when she was a very young student of Islamic languages in war-time Berlin, the moment that her professor H.H. Schaefer recited the first lines from the *Masnawi* proved decisive for the development of this old love, and it took only a few weeks until her first verse-translations from the *Diwan-e-Shams Tabriz* were ready; R.A. Nicholson's edition of the *Diwan*, carefully copied by hand, became a faithful companion for many years, and the first money earned in compulsory work in a factory during the semester vacations was immediately transformed into the eight volumes of Nicholson's edition of the *Masnawi* that was one of the few items she took out of Berlin in April 1945, when an exodus began – an exodus which ended, eventually, in an American internment camp in Marburg. Here, the *Masnawi* served as a soothing balm during the long days of waiting and preparation for a new chapter in her life.¹⁸

Prof. Schimmel submitted her first study to Maulana's metaphorical language in 1949; a topic containing fabulous store of similes and images in his work.¹⁹ His mystical poetry also stirred her creative imagination and in these years she started composing the ghazals and quatrains that bear the distinct flavour of Maulana's poetry; their title, when published in 1948, *Lied der Rohrflöte*, alludes to the introductory verses of the *Masnawi*, 'Song of the Reed.'²⁰

Maulana's poetry is replete with allusion to the ney, the reed flute which cut from its reed bed, cries out in

¹⁷ See, *Bibliography*, op. cit., "Rumi" (pp. 23-26).

¹⁸ *The Triumphal Sun: A Study of the Works of Jalāloddīn Rūmī*. By A. Schimmel, rev. ed., London 1980, preface, p. ix

¹⁹ *Die Bildersprache Dschelālud Dīn Rūmī*. Wolldorf-Hessen

²⁰ *Ghaselen*. Hameln.

loneliness and its lament is a symbol of the soul's sorrow at being departed from the Divine Beloved. Expressing its longing for home, it reveals to the world the secrets of primordial unity and eternal love. In the reed flute, Maulana found the ideal metaphor for himself, his living songs, and his endless longing for the eternal home, the reed bed of God's depths. Schimmel's lamenting "Song of the Reed" was heard by Maulana, as in the way of true mystical relationship no geographical distance hinders. Having no minor post for women in male-dominated German universities, she was appointed in 1954 as the professor of History of Religions in the new faculty of Islamic theology in Ankara where she worked to introduce young Muslim theologians to the techniques of modern critical scholarship and European thought-systems to enlarge their horizons. There she also had to teach Church History and Dogmatics. Now, she was very close to Konya, the burial-place of Maulana, which became a second-town for her. Once, she saw whirling dervishes in her dream "turning, whirling, their white gowns unfolding as though they were large white moths turning around a candle or atoms whirling around the sun, like the stars in cosmic harmony". Her dream came true when in December 1954, she participated in the celebration of shab-i 'arus, or "spiritual nuptials" arranged in honour of the anniversary of Maulana's death: there, the *sama*, the whirling dance of the dervishes which had been banned since 1925, was celebrated for the first time after the great break.²¹

In a peculiar geographical location of Turkey, Schimmel was on the verge of Western and Eastern fountains of knowledge and here her goal of life (Lebenszweck) was

²¹ . On 30 November 1925, all convents, tekkes, zawiyas and mausoleums of the mystic orders were closed by law, and a decree was issued ordering all tarikat artefacts, paraphernalia of the orders, indeed everything of historical and ethnographical value to be collected by local museums.

realised which was and is to increase a better understanding between the Occident and the Orient through the medium of love as practised and propagated by the great mystic poets like Maulana.

Prof. Schimmel stayed in Turkey upto 1959 and during these five years she contributed enormously, mostly in Turkish language, to the religious and cultural history of the country. J. Christoph Bürgel, her student and an eminent Swiss Islamologist, has given a vivid picture of her stay in Turkey in the preface of the Festschrift presented to Prof. Schimmel on her seventieth birthday in 1992. He informs that her Turkish friends corrupted Schimmel to the Turkish girl's name Cemile (pronounced Jemâle and meaning beautiful) and he pays homage in German verse to Schimmel under the heading "Cemile". This name has the specific Islamic connotations and later on her friends and colleagues preferred to have the title of Festschrift in her honour as *Gott ist schön und Er liebt die Schönheit*,²² a verbatim translation of an oft-quoted Hadith "*Allāhu jamīlun yuḥib al-jamāl*". During her stay in Turkey, she edited the Persian text of Sârat Ibn Khafif ash-Shirazi²³ and wrote a monograph in German on Friedrich Rückert.²⁴ On the title page of both these publications a word "Tari" is added to her name, not as the co-author like Abdoldjavad Falaturi or Cary Stuart Welch, but hyphenated with her real name Annemarie Schimmel. Afterwards, this Turkish name completely disappeared. She also used to write the articles under the name of Rāshid al-Haydari which were mostly published in *Fikrun wa Fann*, an Arabic journal published from Hamburg.

Following her appointment as Professor of History of

²² . Ed. by Alma Giese and J.C. Bürgel. Bern: Lang. 1994.

An appendix of the Laudatio contains a poem (by C.J. Bürgel) in which Schimmel's typewriter speaks of the delights of working for her.

²³ . Ankara, 1955.

²⁴ . *Friedrich Rückert, Dichter und Orientalist*. Istanbul, 1956.

Religions in Ankara, she returned to Germany, to the University of Bonn (1961), and since 1967 had also taught at Harvard University in the United States of America, becoming professor of Indo-Muslim Culture in 1970. She held this post till 1992 and these twenty-five years is very productive and significant period with reference to her numerous valuable studies relating to the literary and cultural heritage of Muslim India.

The spread of Islam in South Asia, even in terms of numbers, is so broad within the Muslim world that it is not possible to talk of Islam today, its expressions in every day life, its intellectual currents, and its historical progression without looking to South Asia. Within its ambit, Islam in South Asia includes the full gamut of religious interpretations and an extremely rich diversity of expressions of piety and religious practice. Despite its intellectual, cultural, political and historical importance, Islam in South Asia is generally neglected in Islamic Studies. The services rendered by Prof. Schimmel in enriching this area of studies are really commendable, and she has been a pioneer in bringing to the attention of Western scholarship some of the treasures of Sufism in this South-Asian Subcontinent.

Like some other favourite topics of Prof. Schimmel, her interest in Iqbal studies dates back to her student days. To quote her, “my long lasting love of Iqbal (which began when I was a student in Berlin during the war) has led me to publish a number of works which are more or less relevant for a study of his contribution to Muslim thought In many articles I have tried to show Iqbal in the context of Islamic modernism, or deal with his imagery.”²⁵

During her student days in Berlin, Prof. Schimmel became interested in Iqbal’s poetry after reading R. A. Nicholson’s introductory article on *Payam-i-Mashriq*

²⁵ . *Gabriel’s Wings*, 2nd ed. 1989, foreword, p. xv.

published in “*Islamica*” (Leipzig 1925). After some years, in 1952, she received a gift from a German poet who was a great admirer of Iqbal. It was Hanns Meinke (1884-1972) who was a retired school teacher and had deep love and veneration for both Maulana and Iqbal. Again inspired by the afore-mentioned article of Nicholson, Meinke translated after some English version some of Iqbal’s verses in German, prepared a beautifully calligraphed manuscript and sent it to Iqbal before 1930. This autograph illuminated copy is now housed in the Iqbal Museum, Lahore.²⁶ In exchange, Iqbal sent to him both the *Payam-i-Mashriq* and the *Javidnama* and now these are in the possession of Prof. Schimmel who used them as the true working copies. Besides, Rudolf Pannwitz (1881-1969), a distinguished German philosopher, deeply influenced her philosophical approach to Iqbal. She had a good fortune to discuss Iqbal’s thoughts with him. She sent to him translations and drew his attention to Iqbal’s Reconstruction and he enthusiastically responded to her. Prof. Schimmel pioneered in finding the similarity between some philosophical concepts of Iqbal and Pannwitz.²⁷

Prof. Schimmel translated first Iqbal’s major poem, *Javidnama*, into German verse (1957) and since she was teaching during those years in Turkey she also translated the same work into Turkish prose with an extensive commentary. The first visit to Pakistan in 1958 encouraged her to continue research into various aspects of Iqbal’s role; the religious component and Iqbal’s position in the tradition of Islamic mysticism seemed to be particularly interesting to her. All these researches and extensive studies were elaborated in a book entitled *Gabriel’s Wing* (1963), a penetrating description of the religious ideas of Iqbal. In the

²⁶ . See, “Iqbal and Germany”. By M. Ikram Chaghatai: (forthcoming), in: *Iqbal Review* (April 1998).

²⁷ . *Muhammad Iqbal und die drei Reiche des Geistes*. Hamburg 1977, pp. 55-57.

same year, she also translated *Payam-i-Mashriq* in German verse and in 1968, an anthology from all of Iqbal's works was printed. It contains translations from Iqbal's English prose works to his last New Year's Message, including the selective poetical masterpieces from his works. A few years before, her detailed biography of Iqbal was published in German, based on the most reliable sources²⁸

Over the past fifty years or more, Prof. Schimmel has made a unique contribution to the understanding of the inner dimensions of Islam; unique because she combines profound scholarship with personal insights which frequently illuminate her subject in unexpected ways.

In recognition to her worldly-known scholarly studies, the award of the Peace Prize to Prof. Schimmel was first announced in April 1995. Soon after that she became the object of an attack which was as ugly as it was stupid. She was the target of an onslaught by nearly 200 German and European writers, publishers and intellectuals, led by a minor German novelist called Gunter Grass. What was her offence? She failed to condemn "human rights violations" in Islamic countries and she tried to explain why Muslims objected so strongly to Rushdie's novel *Satanic Verses*. One hopes that this immensely distinguished scholar treated the matter with the contempt which it deserved. A number of other groups and individuals in Germany and elsewhere however came to her defense and rejected the malicious allegations against Prof. Schimmel and regarded it an unmistakable sign of growing degeneracy of the European literary "élite". To quote her "When I learnt to my great surprise and joy that I had been awarded the Peace Prize, nobody would have imagined that during the following months a campaign would unfold— a campaign of such force that it seemed to destroy my life's work, which was and is devoted to a better understanding

²⁸ . See, *Bibliography*, op. cit. "Iqbal" (pp. 7-10)

between East and West. This hurt me to the very core of my heart and mind. I hope that those who attacked me without even knowing me in person or having read my works will never have to undergo a torture like that”.²⁹

In 1965, Prof. Schimmel wrote a very interesting travelogue in German entitled “Pakistan— a Castle of a thousand Gates”.³⁰ I would like to add here one gate more and this is the gate of love. Standing on this gate with hands folded in respect I welcome you, Prof. Schimmel, in the words of Maulana:

“Come, come again, and again...

Come, be you unbeliever, idolator or worshipper of fire....

Our hearth is not the threshold of despair

If you have broken your resolve a hundred times, come again...”

M. Ikram Chaghatai

²⁹ . *Periodica Islamica* 6/1 (1996), p. 3.

³⁰ . *Pakistan. Ein Schloß mit tausend Toren*. Zürich, 1965.

* * *

A NOTE ON THE ADDITIONAL MATERIALS

It is to Annemarie Schimmel's Harvard years (1967-92) that we owe some of her most impressive contributions to Sufism, Indo-Pakistani literature, and classical and folk poetry; and, moreover, it is in Pakistan, her second if spiritual homeland since 1958, that she came to be cherished and esteemed as an honorary citizen. It is touching to note how Pakistanis, with unfailing gratitude, continue to adulate her even after her passing.

There are two detailed bibliographies prepared earlier; "Annemarie Schimmel Bibliography Compiled by Maria Eva Subtelny and Muhammad al-Faruque," in Maria Eva Subtelny ed., "Annemarie Schimmel Festschrift: Essays Presented to Annemarie Schimmel on the occasion of her retirement from Harvard University", *Journal of Turkish Studies*, 18 (1994): v-xxi and *And Here the Twain Did Meet": Bibliography of the Works of the Scholar-Hermit Prof. Dr. Annemarie Schimmel from 1943 through 1998*, ed. by M. Suheyl Umar and comp. by M. Ikram Chagatai (Lahore, 1998).¹³ The present post-Festschrift bibliography lists books written or edited by Annemarie Schimmel and her contributions to the works of others since her retirement from Harvard University in 1992 until her untimely demise on January 26, 2003.

¹³ For an earlier outline see "Bio-bibliographie de 134 Savants", *Acta Iranica* 20 (Leiden, 1979), 435-36. Also see my obituary notice in *The Guardian*, London (February 6, 2003): 24.

It is a privilege to add my humble contribution to this 3rd Revised and Enlarged Edition of the bibliography now reissued by Annemarie Schimmel's much beloved Pakistanis with reference to the *Iqbal Year* in honour of their poet-philosopher's 125th birth anniversary.

Burzine K. Waghmar

School of Oriental and African Studies,
University of London

PERSONALIA

ACADEMIC DISTINCTIONS

Dr. Phil (Arabic, Turkish, History of Islamic Art, Berlin 1941)

Dr. Sc.rel. (History of Religions, Marburg 1951)

Honorary Doctorate, University of Sindh, Hyderabad, 1975

Honorary Doctorate, Quaid-i-Azam University, Islamabad, 1977

Honorary Doctorate, University of Peshawar, 1978

Honorary Doctorate, University of Uppsala, Sweden 1985

Honorary Doctorate, Selcuk University of Konya, 1987

TEACHING ASSIGNMENTS

Asstt. Professor of Islamic Studies, University of Marburg, 1946-54

Professor of History of Religions, Ankara University, Turkey, 1954-59

Associate Professor of Arabic and Islamic Studies, Germany, 1961

Professor of Indo-Muslim Culture, Harvard University, USA, 1967-92

Honorary Professor of Islamic Studies, University of Bonn, Germany, 1992

Honorary Professor of Islamic Studies, Bonn University, 1992-2003

MAJOR HONOURS AND AWARDS

Member of the Royal Dutch Academy of Letters

Member of the American Academy of Arts and Sciences

Member of the Rheinisch-Westfälische Academy of Arts and Sciences
 Honorary Member of the German Oriental Society
 Honorary Member of the Middle East Studies Association
 Honorary Member of the Union of Iranologists of Europe
 President of the International Association for the History of Religions, 1980-1990
 Friedrich Rückert Award, 1965
 Sitara-i-Quaid-i-A‘zam, 1965
 Golden Hammer-Purgstall Award, 1974
 J. Heinrich Voss Award (German Academy for Language and Poetry), 1980
 Award International Association for the History of Religion, 1980
 German Federal Cross of Merit First Class, 1982
 Highest German Civil Award, 1989
 Hilāl-i-Imtiyāz, 1984
 Canal Bank Road in Lahore named after Annemarie Schimmel in 1982
 First Class Award Ulumna Funun, Egypt 1996
 Award for Arts and Sciences of the Turkish Republic, 1996
 Levi della Vida Medal, University of California 1987
 Gold Medal of IRCICA, Istanbul 1990
 Dr. Leopold Lucas Award, 1992
 Gifford Lectures, Univ. of Edinburgh, 1992
 Kevorkian Lectures, New York University, New York, 1992
 Bampton Lectures, Columbia University, New York, 1992
 ACLS Charles Homer Haskins Lecture, Williamsburg, VA, 1993.
 Gold Medal of the Humboldt Association, 1994
 Peace Prize of the German Book Traders Association, 1995
 International Presidential Iqbal Award and Gold Medal, Pakistan 1998.
 Habilitationsschrift (Islamic Studies, Marburg, 1946);
 Founder and co-editor, *Fikrun wa Fann* (1963-73);

Consulting Editor, *Encyclopedia of Religion*, University of Chicago
Honorary Fellow, Royal Asiatic Society, London, U.K., 1999
Member of Editorial Board, History of Persian Literature Project, *Bibliotheca Persica*, New York.
Honorary Doctorate, Al-Zahra University, Teheran, 2002.
Establishment of Annemarie Schimmel Chair of Indo-Muslim Culture, Bonn University, 1997
Reuchlin Award of the City of Pforzheim, 2001
Order of Friendship, Uzbekistan, 2002
Muhammad Nefi Chelebi German Islamic Library Prize, 2002

ABBREVIATIONS

IC= *Islamic Culture* (Hyderabad, Deccan)

OLZ= *Orientalistische Literaturzeitung* (Leipzig)

ZDMG=*Zeitschrift der Deutschen Morgenländischen
Gesellschaft* (Wiesbaden)

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GENERAL

1. *Spektrum des Geistes 1981*. Ein Querschnitt durch das Literaturschaffen des Gegenwart, 30. Jahrgang des Literaturkalenders, begründet von Hartfrid Voss, hrsg. von Ehrhardt Heinold, mit zahlreichen Autorenporträts und Handschriftproben, Hamburg/München 1980.

Es finden sich in-und ausländische Autoren der Gegenwart in Wort und Bild mit Kurzbiographien und Handschriftproben. Es sind ausserdem faksimilierte Gedichthandschriften und Manuskriptproben von Annemarie Schimmel, Thomas Valentin, Katharina Elisabeth Bader-Molnar, Kurt Marti, Rudolf Steiner, Eberhard Horst, Heinrich Schirmbeck, Sergius Golowin, Peter-Torsten Schulz, Karl Christ, Armin Mohler, Eva Johanna Rubin, Walter Mehrig, Hanusferdinand Döbler, Heimito von Doderer, Manfred Hausmann, Gerrit Engelke, Ingo Cesaro u.a. enthalten.

2. "Zum 70. Geburtstag von Annemarie Schimmel". By I.Fellmann, (*Spektrum Iran*, 5/i (1992), pp.16-25).
3. *Gott ist schön und Er liebt die Schönheit. Festschrift für Annemarie Schimmel. God is Beautiful and He*

Loves Beauty. Edited by Alma Giese and J. Christoph Bürgel, Bern: Lang, 1994. pp.474.

J. C. Bürgel: Laudatio auf Annemarie Schimmel, anlässlich der Feier zu ihrem 70. Geburtstag am 12. Mai 1992, im Festsaal der Rheinischen Friedrich-Wilhelms-Universität zu Bonn (leicht revidierte Fassung April 1993), pp.7-22.

Anhang: Zwei Huldigungsgedichte auf Annemarie Schimmel, pp.23-24.

Reviewed in: *IRCICA Newsletter*, 36(1995), pp.20-21; W. M. Watt: *Islam and Christian-Muslim Relations*, 6/ii (1995), p.285.

(This volume contains 23 articles by colleagues and former students, about a third in German, two in French, and the remainder in English. The articles deal with the various subjects in which Prof. Schimmel has been interested, especially Islamic mysticism and mystical poetry. Several of the articles contain the translation of a short piece of mystical poetry. There is much useful and interesting information in the articles.)

4. *Interview mit Frau Professor A. Schimmel*, Bonn, 4. August 1993 (gekürzt). (Summary Interview with Professor Annemarie Schimmel). *Spektrum Iran*, 7/ii (1994), pp.68-76; 101 (Corrections published 7 iii/iv (1994), p.142).

5. *Das Orient-und Islambild in Deutschland: Überlegungen zum Friedenspreis des Deutschen Buchhandels und ein Gespräch mit A. Schimmel*. Hrsg. von Munir D. Ahmad und Kai Hafez.

(Zusammenfassung: The image of the Middle East and Islam in Germany: considerations about the Peace Prize of the German Book Trade and an interview with

- A. Schimmel). *Orient* (Opladen), 36/ii (1995), pp.411-428, 567.
6. “Annemarie Schimmel”. (*Periodica Islamica*, 6/i (1996), pp.3-5)
- (A speech, which was delivered to an assembly of writers, publishers, and public officials, including the President of the Federal Republic of Germany, Roman Herzog, on the occasion of the bestowal of the German Book Trade’s Annual Peace Prize to A. Schimmel. This Peace Prize was first announced in April 1995).
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- (Schimmel’s photograph with a cat; introduction (p-iii) and a list of her honorary degrees and awards (p.iv); bibliography of her writings, see below; 25 articles in German, French and English, including an article on the comparative study of Goethe’s *Mahomets Gesang* and Iqbal’s *Ju-e Aab* (in: *Payam-i Mashriq*) by Ingeborg H. Solbrig under the title “Die Rezeption des Gedichts Mahomets-Gesang bei Goethes Zeitgenossen und Iqbal”, pp. 247–261).
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10. M.E. Subtelny and Muhammad al-Faruque: “Annemarie Schimmel– Bibliography” (in: *Journal of Turkish Studies*, see above, 18(1994), pp. v-xxx).
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 24. Ronny Baier: “Einblick in Leben und Werk Annemarie Schimmel” (in: *Ibid.* pp. 111-131).
 25. Felizitas von Schönborn: “Aus “Annemarie Schimmel-Spiegelungen des Islam”.” (in: *Ibid.*, pp. 135-157).
 26. Mohammad Hossein Khadjehzadeh: Schimmels Ghasel. “Bilqīs, die Königen von Saba, an den Wiedehopf” (in: *Ibid.* pp. 161-168).
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- Zum Tod von Annemarie Schimmel.” (in: *Neue Zürcher Zeitung*, 29.1.2003).
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 43. “Dr. Annemarie Schimmel kā Taṣawwur-i Iqbāl” (Urdu; in: *Iqbal, Eik Thaqāfi Tanāzur*. By Dr. Sa‘ādat Sa‘īd, Lahore, undated, pp. 87-94).
 44. “Gōsha-i Annemarie Schimmel” (Urdu; in: *Iqbal Review (Hyderabad Deccan)*, November 2003, pp. 65-95; pur articles in Urdu and one in English by Ismat Mehdi)

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MUḤAMMAD (PBUH)

(Books and Articles)

1. *Und Muhammad ist Sein Prophet. Die Verehrung des Propheten in der islamischen Frömmigkeit.* Düsseldorf- Köln: Diederichs, Gelbe Reihe 32, 1981, pp.280, new ed. 1989.
2. *And Muhammad is His Messenger. The Veneration of the Prophet in Islamic Piety.* (Eng. tr. of the above)Chapel Hill & London: The University of North Carolina Press, 1985, Reprinted: Lahore: Sang-e-Meel Publications, 2003.

Biographical and Hagiographic notes (9-23), Muhammad the beautiful model (24-55), Muhammad's unique position (56-66), Legends and miracles (67-80). Muhammad the intercessor, and the blessings from him (81-104), The names of the Prophet (105-122), The light of Muhammad and the mystical tradition (123-143), The Celebration of the Prophet's birthday (144-158), The Prophet's night journey and ascension (159-175), Poetry in honour of the Prophet (176-215), The "Muhammadan Path" and the new interpretation of the Prophet's life (216-238), The Prophet Muhammad in Muhammad Iqbal's work (239-256).

(The book contains a unique selection of translations of devotional literature concerning the Founder of Islam, including both poetry and prose written over the centuries by devout Muslims and reflecting the love and respect which Muslims have always held and

continue to hold toward that being whom Allah addressed in these words. “If thou were not, I would not have created the heavens”.)

3. *The Popular Muhammad*. Columbia: University of South Carolina Press, 1992. In collaboration with Ali Asani and Kamal Abdel-Malik.
4. “Der Prophet Muhammad als Zentrum des religiösen Lebens im Islam”. (in: *Glauben an den einen Gott, Menschliche Gotteserfahrung im Christentum und im Islam*. Hrsg. von Abdoljavad Falaturi u. Walter Strolz, Freiburg: Verlag Herder, 1975, pp. 57-84).
5. “The Prophet Muhammad as a Centre of Muslim Life and Thought”. (in: *We Believe in One God. The Experience of God in Christianity and Islam*. Edited by A. Schimmel and Abdoldjavad Falaturi. New York: Seafurg Press, 1979, pp. 35-61). (Eng. tr. of No.4, op. cit.)
6. “Nūr Muḥammad”,. (*The Encyclopaedia of Religion*. Editor in Chief Mircea Eliade. 16 vols. New York-London 1987. Vol.11, pp.23-26).
7. “Muḥammad. 2. The Prophet in Popular Muslim Piety”. (*Encyclopaedia of Islam*. New Edition, Leiden: Brill, vol. VII, 1993, pp. 376-377)
8. “The Role of the Prophet in Maulana Rumi’s Work”. (*IC*, vol. LXXII/2 (April, 1999), pp. 1-25).
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IQBAL

Books

1. *Dschavidname. Das Buch der Ewigkeit*, München: Hüber, 1957. Turkish prose translation and commentary *Cāvidnâme*. Çeviren Prof. Dr. Annemarie Schimmel. Ankara: Kültür Bakanlığı, 1989, pp.442. 1st ed. Tercüme ve Âerheden. Ankara: Türk Tarih Kurumu Basimevi, 1958. pp. 353, new ed. 1989.
2. *Gabriel's Wing. A Study of the Religious Ideas of Sir Muhammad Iqbal*. Leiden: Brill, 1963; 2nd ed. Lahore: Iqbal Academy, 1989, reprinted: 2000. See, S. A. Vahid: "Gabriel's Wing: A Critical Study of Prof. Dr. Schimmel's Book on Iqbal's Religious Ideas", 19 pp. Urdu translation of this article by Sayyid Yusuf Bukhari, in: *Iqbal Review* (Karachi), 12/2 (July 1971), pp.85-112. Urdu translation: *Shāhpar-i-Jibrā'il*. By Dr. Muhammad Riaz. Lahore: Globe Publishers, 1985, pp. 480.

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civilization, but to German romanticism in the West, which in turn has been so influential in other parts of modern Europe, and to the Hindus (and beyond) to the east. Schimmel can see beyond so many horizons, even trying in the global geo-political and economic realities of the eighteenth and nineteenth century worlds to her discussion of the ‘West’s discovery of, and infatuation with the ‘East’. She is clearly in her element, and brings to her lucid discussion a joy and passion which is inflectious.)

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Persian lyrics and attempts to incorporate them into daily experience. The third and last part contains reflections born from journey in Pakistan and India and the poet follows the example of the Sindhi mystical bards who develop certain themes from the popular legends and tales into expressions of mystical experience.)

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Schimmel writes “And there was ‘my brother’ Ismail, a carpenter by profession, who, in his simple purity, was an embodiment of the best dervish tradition; he always reminded me of the numerous medieval artisans who once followed Rumi in veneration and devotion, and his mystical wisdom was deeper than that of many learned masters. A few days before his departure for Germany, where he suddenly passed

away, he saw in a dream that he was sitting at the feet of Hazrat-e Mowlana, who smiled at him. I am sure that his dream was fulfilled - he certainly deserved such a gentle gesture....”.

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