Commemorating the 15th anniversary of Sir Muhammad Iqbal's death (April 21, 1938), and, in the same year, his 80th birthday, we may remember some lines from one of Jalaluddin Rumi's most beautiful poems:

Quoth some: Master Sana'i is dead!  
The death of such a master is no little thing.  
He was not chaff which flew on the wind,  
He was not water which froze in winter...  
The earthly frame he flung to the earth,  
Soul and intellect he bore to heaven... ¹

These lines are — mutatis mutandis — to be applied on the great poet and philosopher of Pakistan too, this manysided personality who deeply admired Mevlânâ Rûmî and choose him as his spiritual master.

During the last fifteen years many books and articles about Iqbal have been published both in Asia and in Europe. We are indebted especially to Pakistani scholars who have written and are still writing many a precious work concerning the spiritual father of their nation; for "the study of Iqbal is a social and political necessity for the Muslims of India" ². We may call here the attention upon an excellent study of Syed Abdul Vahid, the secretary of the Iqbal Society: Iqbal, His Art and Thought ³ — a book which deals with the different aspects of Iqbal's works, his poetical art as well as the main currents of his philosophical and political

² Iqbal as a Thinker, Publisher's note, p. VII.  
³ Syed Abdul Vahid, Iqbal, His Art and Thought, Lahore, 1944.
theories, and which may be called the most comprehensive introduction into the study of this outstanding personality.

The Mohammad Ashraf Publishing House, Lahore, whose activity the admirers of Iqbal's art are glad to acknowledge, has, beside the mentioned work, published in 1944 a collection of 8 articles, each of them treating a special aspect of Iqbal's philosophy 1: M. R. Siddiqi, Iqbal's Conception of Time and Space (p. 1-40); K. G. Sayidain, Progressive Trends in Iqbal's Thought (p. 41-105); M. M. Sharif, Iqbal's Conception of God (p. 106-127); Kh. A. Hakim, Rumi, Nietzsche and Iqbal (p. 128-202); Fazl-ur-Rahman, Iqbal and Mysticism (p. 203-226); M. A. Ahmad, Iqbal's Political Theory (p. 227-264); K. Ahmad, Iqbal's Conception of Art (p. 265-284), and F. Mahmood, Iqbal's Attitude towards God (p. 285-300).

Quite instructive is also the Journal of the Bezm-i Iqbal, entitled "Iqbal", whose first number appeared in July 1952, edited by Prof. M. M. Sharif, the Principal of Islamia College, Lahore, and B. A. Dar; the former has contributed an excellent article on "The Genesis of Iqbal's Aesthetic" (p. 19-40), the latter a study on "The Idea of Satan in Iqbal and Milton" (p. 83-108), whereas Jamilah Khatoon explains the problem of "Iqbal's Perfect Man" (p. 57-64) 2. "The primary aim of this Journal is to disseminate Iqbal's message", for his countrymen "think he belonged to the galaxy of those sovereign spirits who transcended the limitations of age and clime, who knew no other native land than Heaven, and whose golden hours could be counted not by the beat of time, but through the limitless flux of eternity" 3.

A very important subject is "The Metaphysics of Iqbal" which

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1 Iqbal as a Thinker, A collection of essays on Iqbal by eight scholars of eminence presenting his diverse facets, Lahore, 1944. — We may add here the titles of two other books on different aspects of the great thinker's work: K. G. Sayidain, Iqbal's educational philosophy, Lahore, 1945, 4. ed.; and Shuja Na'mus, A Discussion on Iqbal's Philosophy of Life, Lahore, 1948. 2 "Iqbal", A Journal of the Bezm-i Iqbal, Lahore, Volume I, July 1952, Nr. 1. — B. A. Dar had already published in 1944 A Study in Iqbal's Philosophy. In 1950, at the anniversary of Iqbal's death, the Bezm-i Iqbal published a collection of articles under the title: Iqbal Studies, ed. by Zia ul-Islam, Karachi. 3 "Iqbal", I, II, p. I (Editorial); cf. Amir Shakib Arslan, quoted by Vahid, p. XVII: Iqbal was "the greatest thinker produced by the Muslim world during the last thousand years".