

Studying the extent to which the poet Iqbal Lahori was influenced by the ideas of Iranian poets and Sufis

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Abstract:

There is no doubt that Llama Muhammad Iqbal Lahori is one of the greatest bilingual poets in the Indian and Pakistani subcontinents, and Persian poetry and literature had a great influence on the development of his personality and creativity. As a result of his education in Persian poetry and literature, and his upbringing in the school of great poets such as Al-Firdosi, Wasnai, Wahafiz, and Malay, etc., Iqbal Man was able to compose beautiful songs in the form of masnavis, ghazals, and quatrains, which reflect the poet's thoughts and intellectual perceptions. Of course, Rumi had a great contribution and direct influence on Iqbal, but in this article, the focus is more on Maulvi. Therefore, the research in the poems of Iqbal shows that there are many similarities between the poems of Iqbal and Rumi, which make these two poets closer to each other. Because Iqbal was influenced by Rumi in the structure and content of the poem, and he took many of my thoughts, and the power of nature and the capacity of scholars, and expressed them in an innovative way suitable for the present era. Kan al-Mathnavi al-Rouhi by Moulana and Diwan Shams al-Ghazliat are the main references for Iqbal in reaching al-Rumi's thoughts. In this article, the theme of analyzing and evaluating the influence of Iqbal Lahori on the works and thoughts of the great poets of Iran using the method of Al-Analyz al-Maqaran. And the results obtained show that Iqbal was influenced by the great works and thoughts of Iranian poets and mystics, especially Maulana Jalal al-Din al-Rumi.

Keywords: Iqbal Lahori, poets of Iran, Rumi.

دراسة مدى تأثر الشاعر اقبال لاهوري بأفكار الشعراء والصوفيين الاييرانيين

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الملخص:

مما لا شك فيه أن العلامة محمد إقبال لاهوري هو أحد أعظم الشعراء ثنائيي اللغة في شبه القارة الهندية والباكستانية، وكان لشعره وأدبه الفارسي تأثير كبير على تطور شخصيته وإبداع أعماله. ونتيجة لإلمامه بالشعر والأدب الفارسي، ونشأته في مدرسة كبار الشعراء مثل الفردوسي، وسنائي، وحافظ، ومولاي، وما إلى ذلك، تمكن إقبال من تأليف ترانيم جميلة على شكل مثنويات وغزليات وقصائد الرباعيات التي تعكس أفكارهم والتصورات العقلية للشاعر. وبطبيعة الحال، فإن الرومي كانت له المساهمة الكبيرة والتأثير المباشر على إقبال، إلا أنه في هذا المقال، يتم التركيز بشكل أكبر على مولوي.

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ولذلك فإن البحث في قصائد إقبال تظهر أن هناك أوجه تشابه كثيرة بين قصائد إقبال والرومي والتي جعلت هذين الشاعرين أقرب إلى بعضهما البعض. لأن إقبال تأثر بالرومي في بنية ومضمون قصائده، وأخذ الكثير من أفكاره، وبقوة طبيعته وسعة علمه، عبّر عنها بطريقة مبتكرة تناسب العصر الحاضر. كان المثنوي الروحي لمولانا وديوان شمس الغزليات مرجعين أساسيين لإقبال في الوصول إلى أفكار الرومي. في هذه المقالة، تم تحليل وتقييم تأثير إقبال لاهوري بأعمال وأفكار كبار شعراء إيران باستخدام طريقة التحليل المقارن.

وتظهر النتائج التي تم الحصول عليها أن إقبال تأثر في معظم أعماله وقصائده بالأعمال والأفكار العظيمة للشعراء والمتصوفين الإيرانيين، وخاصة مولانا جلال الدين الرومي.

الكلمات المفتاحية: التأثير، إقبال لاهوري، شعراء إيران، الرومي.

Introduction

The Persians of Iran and India have a lot of legends and Aryan immigrants in common with each other. This is where people live in Iran and India. They have a Farhangi bond and good neighborliness. Dashtand, Zaban, and Nejad Annan are on the verge of feathers Common and single origin. This is a natural and self-evident matter. In this order, I don't want to have anything to do with it. I don't have enough applied literature. It's an urgent need, applied literature. In addition, I don't think I'll have anything to do with it D, yes, there is a lot of difference in this situation Beyond this world, there is limited literature, and there is no limit to the literature of the world. It is easy to use and create new things for the purpose of finding something new. With all the effects of the composition and prose of Allama Muhammad Iqbal and Barsi, opinions, and his words, and the words of Henry, he is a poet who has no intellectual connection with Persian poetry, literature, and customs. In Iqbal's poems, there are many similarities and a profound effect. The breadth and depth of this influence is evident in the entire subcontinent. But between all of this poetry and the personality of this individual, Iqbal has a connection between you and your love and thought, and this is the language of Jalal al-Din Muhammad Balkhi. In Urdu and Persian monuments, Iqbal came to him, came to him, and became a maulvi. The first two collections of poetry (Asrar Khudi, 1915 AD) and the last two collections of poetry (Armaghan Hejaz, 1938 AD) were published in "Yadasht hai Barakandeh" and "Sakhnrani hai" in English language.

Mawlawi slept and had a hard time. And with the complete existence of thought and mind, the servants of Mawlawi Kurdah and the conditions and conditions of the people of his time looked into it. From here, the basic brush is here, phrases like:(Rahmani, 2013, p. 517)

1- Aya Iqbal Lahori, who has two Iranian poets and scholars, what is his guidance?

2- Iqbal, how many poets do you know who is affected by his poetry?

3- Iqbal Ta-Cheh Indazeh, that is, under the influence of two Iranian poets and scholars? There are many books on it, including books, a high-tech scientific magazine, an article, and a photo of his room. This includes a comprehensive discussion of the intention and result of another; The first Zandāgī name and the works of Iqbal, always the evidences of the novels of Allama Iqbal in Iran and Iranians, some of the influence of Iqbal on the poetry and customs of Persian Zaban and Sarangam has a different result. (Faraghi, Tahsin (2016), p. 332)

1- Biography

Allama Muhammad Iqbal Lahori (1294-1357 AH / 1877-1938 AD) was born in Sialkot, North-Eastern Punjab. His father, Sheikh Noor Mohammad, was a religious man, and his small cloth shop was a gathering place for lovers of science and literature. Iqbal's mother was also called "Imam Bibi", she was a pious woman who had a special interest in reciting the Holy Quran. Iqbal spent his childhood in the city of Sialkot and his family sent him to "Syed Mir Hasan" school for education. (Khosravi, Nasrin 1388, p. 20.) Then, he entered the school founded by Scottish Christian missionaries called (Scotch Mission) in Sialkot, and he was engaged in the principles and principles of new sciences. After completing his elementary education, Iqbal's passionate spirit and inquisitive mind drew him to Lahore University to study philosophy. At that time, while studying philosophical books, he studied law at Lincoln Inn. In 1907, (Khosravi, Nasrin 1388, p. 20) writing a treatise entitled "The Course of Philosophy in Iran", he succeeded in obtaining a doctorate degree. The publication and publication of this



book made Iqbal famous in the scientific, literary and political circles of Europe, in such a way that he was invited to give a speech in the London forums. After returning to his homeland, Iqbal engaged in scientific activities, published articles and gave lectures, and worked as a lawyer. He participated in Islamic political activities and was one of the founders of the Islamic state of Pakistan. ("Wiki Feqh") Iqbal learned the Persian language in the service of Seyyed Mir Hassan nicknamed Shams Ulama, who was a friend of his father, and became interested in writing pleasant Persian poems and wrote poems on various mystical, literary and social themes. He loves the Persian language as well as great people like Maulavi and Hafez, and his Persian poems are full of religious thoughts and full of his high and yet painful feelings and a call to Islamic awakening.(Madrasi, Fatemeh, 1379, p. 254) Although Shahid Motahari criticized some of his philosophical thoughts and social diagnoses, he introduced him as one of the great Islamic thinkers and has benefited a lot from his observations on Islamic issues. Finally, Allama Iqbal Lahori in Safar 1357 AH. AH (April 21, 1938) 8(Debiran, Hakimeh (2009), p. 22)

in P The long-suffering illness passed away, and the body of this precious poet was buried in Lahore next to the Lahore Shahi Masjid.

It goes without saying that Iqbal wrote this quatrain before his death:

Can the hymn come back?

Is there a breeze coming from Hijaz?

The leader of the age of this poor man will come to know the secret.

(Kaliat Iqbal, Armaghan Hijaz, 1366: 512)9

Abd al-Wahhab Azzam has translated these two verses of Iqbal into Arabic in his book called - Biography, Philosophy and Poems of Muhammad Iqbal:

Madin Lee ringtones, will you come back and a happy breeze from Hijaz

My life has signaled the imminent departure.

Does the knowledge of secrets have a new heart?

1-2- Previous works:

Iqbal, with the talent he had and the knowledge he gained from the scientific centers of the West, based on an Islamic thought, left behind very valuable writings and books that have a distinct line of thought from a scientist familiar with Western knowledge and master of Eastern thought and an expert in religious affairs, especially Islamic, in the scientific fields of the subcontinent, Pakistan, Afghanistan, Iran and other Arab and Islamic countries, which is very remarkable and important. (Nameless , (1389), p.39) Among the most important and effective ones are: Economics, History of Hikmat in Iran, History of India, Diwan of Persian Poems, Diwan of Urdu Poems, including: Bang Dara, Bal Gabriel, Zarb Kalim, Armaghan Hijaz, Sorod Gerhad, Scattered Memories, Letters and writings, speeches and interviews, articles and editions. Among these works, we will explain the Divan of Persian poems, which has been introduced more in Iran and Iranians are more familiar with it: Iqbal's Persian poems were written in eight notebooks, which were first printed individually and sold in the market, then in They have gathered in his court. These offices, in the order of presence in the Court, are: Asrar Khodi; secrets of selflessness; Payam Mashrekh includes a collection of poems: Lale Toor, Afkar, Me Baghi, Naqsh Farang; Zabur Ajam including books: Gulshan Raz New and Bandagnameh; Javed Name; So what should be done, people of the east; Musafir and Armaghan Hijaz, which is the last title shared between Farsi Diwan and Iqbal Urdu and includes his two-verse poems. (Pour Vali, (1371), pp. 73-78)

Two-thirds of it is written in Persian and only one-third in Urdu. We will explain each of these offices as follows:

1- Asrar Khudi: Lahore 1915. Nicholson translated this poem into English and published it in London with an introduction. The publication and translation of this poem made Iqbal famous in the Indian



subcontinent and Europe, and brought his ideas to the attention of Western intellectuals. (Measurement, 1395, p. 205)

2- Secrets of Altruism: Lahore 1918. Iqbal composed these two poems with the weight of spiritual Mathnawi, and the influence of Mawlana Jalal al-Din's words clearly appears in them. Arberry translated this verse into English.

3- Days of the East: Delhi, 1923. This poem, which was organized according to Goethe's collection of the East, contains several parts: the first part, "Lali Tor," contains a number of couplets on intellectual and philosophical topics, and the other sections are "Ideas," "Mi Baaghi," "engraving". "Fringe" contains poems. It deals with philosophical, political and social issues. This work was written in German by Annemarie Schimmel in 1963, and in English by Hadi Hussein in 1977. (Seminary encyclopedia)

4- Zabur Ajam: Lahore 1927. It includes two masnawis called "Gulshan-e-Raz Jadid," in which the poet welcomed Gulshan-e-Raz and presented his new ideas in the form of a poem by Sheikh Mahmoud al-Shabestari. A letter containing some of his social, artistic and literary opinions.

5- Javed Nama: Lahore 1932. This poem was written by the poet to his son, Javed Iqbal. It is generally considered his most important literary and philosophical work. In this work, Iqbal takes inspiration from the structure of the Ascension Epistles and more from Dante's Divine Comedy, and like Dante, under the guidance of his sheikh and teacher Maulana Jalaluddin, he walks in heaven and reaches the abode of God. He traveled on this journey with many of the greats of the East and West, such as: Hegel, Nietzsche, Tolstoy, Zoroaster, Buddha, Al-Hallaj, Abu Jahl, and Jamal al-Din al-Asadabadi, and with some legendary figures such as: Zarvan and Soroush. And Murdoch, he meets others and discusses many philosophical and historical issues with them. This work was first translated into Italian by Alexander and Bovzani in 1952 in (Rome), then it was translated into English in 1961 (Lahore) by Sheikh Mahmoud, and in 1966 (London) by Arberry, and Schimmel in 1967. It was translated (Munich) translated into German. The French translation

of it in 1934 is a poetic report on Iqbal's trip to Afghanistan in 1933, his visit to Ghazni and Kandahar, and his impressions and thoughts from observing the historical monuments of these regions.

6- So what should we do, O people of the East?: Lahore, 1936. This verse is one of Iqbal's last songs in the Persian language, and it contains the thoughts and opinions that he had during his intellectual and social life about the fate of the people of the East, especially the Muslims of the Indian subcontinent. Needless to say, Iqbal wrote poems and books in both Urdu and English.

7- The Traveler: Allama Iqbal traveled to Afghanistan in 1933 at the invitation of the late Muhammad Nader Shah, King of Afghanistan, with the approval of Dr. Ras Masoud and Mr. Suleiman Nadvi. The gift of this trip was a short work called "The Traveler", which encouraged the king of Afghanistan to revive religious traditions and bow down to and strengthen the foundations of Islam. (Elmi, (1366), p. 486)

8- Armaghan Hejaz: This collection was composed in the last years of Allama Iqbal's life and was published seven months after his death. "Armaghan of Hijaz" is written in the style of Baba Tahir's verses about the desire for joy and pilgrimage to Mecca and Medina. Part of this book is in Urdu, and we did not publish it, and the main and most beautiful part of it is called "The Devil's Shura Council," which strongly criticized the fate of politics today in the world.

1- The reasons for Allama Iqbal's inclination towards Iran and the Iranians: The state of Iran has benefited from the rich Islamic culture for many years and introduced many Sufis, poets and writers to the Islamic world. Iqbal expresses his love and devotion to Iran and Iranians due to the presence of Sufis and poets such as Maulana Jalaluddin Rumi, Hafez Shirazi and Jami:

Sometimes I read Iraqi poetry, and sometimes a cup sets fire to my soul
(Iqbal Castle, Armaghan Hejaz, 1366: 517)

or

Look at me, you don't see me in India anymore, I'm a Brahmin born in
Rome and Tabriz

(Aliyat Iqbal, Psalms of Ajam, 1366: 22)

or

Tanm Quli is from Jannat Kashmir Street, the heart of Hejaz, and Nawaz
is from Shiraz

(Aliyat Iqbal, Psalms of Ajam, 1366: 18)

On the other hand, Swing is gaining great and attractive meanings and
appeal from the Islamic Republic of Iran. What to do is:

Although the Hindi language is sweet, the way of speaking in Al-Dariya
language is better

(Qalaa Iqbal, Asrar Khodi, 1366: 92)

Iqbal loved Iran very much and addressed the people of Iran in his poems
and expressed his love and devotion to them:

Like a tulip bulb, I will burn in your street, young people, my life and
yours

(Aliyat Iqbal, Psalms of Ajam, 1366: 3)

Moharram Razem Tell us what you know about Iran.

(Qala Iqbal, Javed Nama, 1366: 427)15

Iqbal's fascination with Persian culture, civilisation, history, language
and literature and his love for Iran were so strong that many
contemporary thinkers called him the 'Firdausi' of Pakistan. "Ferdowsi"
is not from the point of view of a poet writing epic poetry, but
"Ferdowsi" in terms of showing his love, interest and fascination with
Iran... Allama Iqbal Lahori is a separate figure among all the Jati sages
with regard to Persian culture, language and history of Iranian
civilization. This great man in his love for Iran and the Persian language
can never be compared to famous greats such as: Victor Hugo, Goethe,
Jules Moll, Theodor Noldeke, Malraux and others.16

2- Iqbal's influence on the poets and mystics of the Persian language:

It is not an exaggeration to say that Iqbal Lahori is perhaps the most prominent poet in contemporary foreign literature who has paid attention to Iranian poets on various topics. We may briefly mention some of them in this summary:

3-1- Iqbal and Ferdowsi: The Shahnameh, written in the Khurasani style and in the Mathnavi form, was of interest to Iqbal, and he pointed out and referred to the following verse from Ferdowsi:

What did he say, Allah is the God of God, the God of Command,
the God of Prohibition

Also, while Iqbal in the book of Baljibril Najah, Al-Fardousi's poetry, he learned from me the meanings of self-preservation and respect for the essence. (Nameless, (1389), p. 42)

In Persian literature, you can see the patriotism in Al-Shahnameh by Ferdowsi Broushani, and he depicts the beauty of Iran in many places in the poem, and praises the heroes of the country, and sings of love for the country like this: (Radfar, (1389), p. 122)

There is no need to destroy Iran like a tiger or a lion

(Al-Firdausi 1380: 2/298)

He also says in the Cavusian language:

All the cities of Iran are my home, and Al-Tur and Fereydoun are my
ancestors

(Ibid.: 2/305)

He says in describing Mazandaran:

May the people of Mazandara in our city remember to always be
prosperous

(Ibid.: 245/1)

A great victory for Iranian poets, encouraging and defending themselves against predatory animals through this campaign aimed at combating the addiction of animals and plants that are harmful to the nation and defending more of the call to strengthen, fight and encourage this

method. Homeland and fortify the country of Islamic zarzmin and the union of Muslim men and women. Pardaz, Mahen Gray, and Frameli, and this is Madameen, who is waiting for the scenes to be watched (Rezaian, (1397), p. 121)

What is the essence of the nation in the homeland?

What is the worship of wind, water and flowers?

Ignorance is where ignorance is born, and its rule is within the mortal
body

Almighty God created our bodies and breathed life into our bodies.
Our atmosphere is not associated with a position, and its strong winds are
not associated with a cup

Get lost in this water and flower house display

In order to make the homeland the candle of encounter, they made the
human race into tribes

He left a nation because his religion crumbled like dust

(Qila Iqbal, Code of Bakhudi, 1366: pp. 145-150-165)

In his philosophy, Iqbal also considers man to be the center of existence, which means that everything that exists does not belong to him or to his consciousness. In this regard, his opinion is close to the opinion of Al-Firdawsi, as Al-Firdawsi says: (Rezaian, (1397), p. 121)

You have been upgraded from two portals to several brokers

Your first instinct is to let yourself play

(Moscow Press, Discourse on the Creation of People/65-66)

Iqbal says:

Do not think about yourself and be afraid of this, because you are and the
existence of two worlds is nothing

(Aliyat Iqbal, Zabur Ajam, 1366: 27)

3-2- Iqbal and Sanai:

Iqbal was very loyal to the poet Arif and visited his grave. Therefore, Iqbal mentioned Al-Sana'i in his Mathnawi "The Traveler" and his Urdu

collection “Bil Jibreel” and also welcomed his Sufi and moral poem. Iqbal says in the Masnavi “The Traveler”:

Yes! Ghazni, the sanctuary of science and art, the lion of the sheikhs
sleeping in its soil, the sage of Ghazni from his voice, the heart of strong
men, that sage of the unseen, that Turkish official Josh Al-Rumi, his
memory is complete.

(Jawda Iqbal, Traveler, 1366: 493)

3-3- Iqbal and Hafez:

Hafez had such great influence among Urdu-speaking or Persian-speaking poets that writers used Hafez's interpretations in their poems. “Iqbal finds the color of words and the style of Hafez’s poetry so effective in expressing his poetic and cultural intentions that he arranges his own compositions in the same style and context. We will give some examples of them below, but these are “just a handful of examples from Kharwar.” (Iqbal and Hafez)

Hafez says:

Forough, we are good, we have good water, we are good

Meanwhile, Iqbal sings:

Because the tulip lamp will burn in your street, my life, and your life, O
young Persians!

(Qalat Iqbal, Zabur Ajam, 1366, p. 3)

In another place, Hafez says:

Shah Shamsad Qadan Khusraw had a beautiful mouth, who broke the
hearts of all class-breakers with his eyelash

(The court of Khawaja Hafez Al-Shirazi)

Iqbal says:

The ring on my head is my sad lament for the lover of the flower and the
flowers whose bodies are thorns

(Aliyat Iqbal, Zabur Ajam, 1366: 62)

This status, which is very beautiful and sweet, appears to have been
written by Iqbal in response to Hafez:

Hafez says:

If that Shirazi Turk had given Samarkand and Bukhara to the Hindu
Sham with the flour of our hearts
(The court of Khawaja Hafez Al-Shirazi)

Iqbal does not win Shirazi's heart except with a weak supplication:
We have neither Samarkand nor Bukhara, pray for the poor Turks of
Shirazi

Hafez says elsewhere:

Joseph is lost, return to Canaan, the sad hut, may the days of Golestan be
sad

(The court of Khawaja Hafez Al-Shirazi)

While Iqbal was not lost on Yusuf; Because no one sees the hot blood of
Zuleikha who dragged Joseph from Canaan to Egypt: (Mojtabai, 2016)

You can't talk about the missing Youssef anymore. You don't have a
heartbeat, Zulekha, and neither do I.

(Kaliat Iqbal, Zabur Ajam, 1366: p. 62)

3-4- Iqbal and Saadi

Iqbal showed great interest in Saadi Shirazi, and he quoted, included and
welcomed many of his poems. In addition, he also used some of the
formulations used by Saadi. (Abu al-Qasim, Rad Far (1389), p. 128)

In Al-Bustan, Al-Saadi says in supplication to God:

You also don't bend your neck at the judge's ruling

Iqbal says:

As much as you can, do not bend your neck from his rule, lest he bend
his neck from your rule

(Aliyat Iqbal, What to Do, 1366: p. 470)

In another place he says:

Mish cannot get rid of our forearm wire by force, and he has strong hands

(Aliyat Iqbal, Asrar Khudi, 1366: 103)

According to this verse from Golestan Saadi, it is the first chapter in the biography of the kings:

Whoever scratches his arm with a claw, his right forearm will be injured

3-5- Qabbal and Maulana

These wonderful advices were, by Mevlana's admission, implemented elsewhere in the events due to Mevlana's later influence on Eastern thinkers, and we only followed one style in the epistemological themes of Mevlana's poetry. The selection and contents achieved after furnishing Mevlana were so important that Milli Rum was often imitated;²⁷ The similarity of Fikri's philosophy and belief Another reason behind this is two poets, he was a poet of this and Irfan Salami Sir. It has had both private and general acceptance. The original Mathnu Ma'navi and the original Diwan Shams are at your fingertips forever. Sometimes, there was discourse about the Maulana's success with kings or guides, and there was no doubt that this legacy and the Mawlana were linked to the Meridi and Murad.”²⁸

The sheer depth acquired by the Mawlana was such that in recent times it has not been possible to study the extra weakness among us, as there have been few details that have been extracted since then: Through long-term study, the study has become much smoother, if you read something the Qur'an is Or Mathnawi Maulana.

Dr. Khalifa Abdul Hakim In Bab Al-Shaht there are many wonderful beaches and a new Mawlana: “There is Miyan Maulana and signs of the Barwani ghost. Anyone who is a great poet, don't miss it. Every Du is an Islamist poet. Every Du is a philosophy. Both things are in the mental pen, leading to Murray's mind experiment. Every time you take a breath and (feel) strong. It seems that nothing can be understood, there is no contradiction between you and yourself and in fact everything is without any further harm. See new appreciation with the most different people. Any recognition given does not imply that any individual has been previously identified. There is no upper estimate under the law. Every

Monday is Adam and every underworld is a Rod. To the improvement of man, there are no limits... Both clashes are synonymous with inaction and inaction are known.” (Abdul Karim, Khalifa (1370), pp. 39-44)

Excellence in your “secrets” is your best identifier, not yet defined in this logo, but more of this logo impresses you and your relationship with the Brazilian logo. This slogan is not the best intellectual idea ever, as a series of tricks and games have been achieved that have been linked to thought and comprehensive thought:

The day of the old man with the lamp around the city, I was bored as a human being, wishing for you

Zain Hamarhan's loose elements made me sad. I am worthy of God's love, and my hands are longing

You said he can't be found, and we're looking for him. We said that what cannot be found is desire

In the introductory poems to Asrar Khudi, the sudden appearance of Maulvi and his encouragement of Iqbal: “Sip of the wine of pure love” and “Make life alive from your peaks” are mentioned as Iqbal’s devotion and devotion to Maulvi. It can be understood from this that he was the only representative of Eastern thought, the Mawlawi, whom Iqbal made his sheikh and teacher, Al-Khidr, and his spiritual master. 30 It is carefully noted in Iqbal's works that Jalal al-Din Rumi is mentioned by these titles and titles: the

In al-Asrar al-Dakhilani for "Beer of Rome and Akhund of Rome"; In Bayam al-Mashriq, "Murshid al-Rumi, Hakim Bakzad", "Bir Yazdani" and "Bir Ajam" and in the Javid-nameh of "Hazrat al-Rumi", "Arif al-Sar", "Al-Rumi's Subb al-Hab wal-Muda", "Murshid" Ahl al-Nazar" and in al-Muthnavi Fama'a Jab "Hazrat Jalal al-Din al-Rumi" wrote his poems and poems under the influence of "Banj Dara", "Baljabril", and "Armaghan Hijaz". It also contains Persian poetry), mentioning the name of Maulawi or in the poem. It seems that this character has the essence of al-Safi ideas and poetic perfections, he says: (- Haman: p. 332.)

When I gave the call to prayer in the shrine, I learned the secrets of my
life from him

Away from the temptation of his old age, away from the temptation of
my soul

Make the old Roman a friend, so that God will forgive you.

.....

Rumi, that love and affection is the reason for the thirst of Kaman, his
words can satisfy him

Pir Rumi, that righteous imam, is familiar with every righteous authority
Zanke Rumi knows the brain from the skin of his feet and fell firmly into
the dost

In "Javid Nameh", which is his most important work, Iqbal describes an
imaginary journey in which he traveled through heaven, heaven and hell
with different groups of men of thought and culture, accompanied by the
spiritual power of a sheikh and a teacher. Maulana Jalal al-Din
Mohammad Hawar and Naqs al-Tarikh. And this al-Mathnavi is actually
the rise of the thoughts and opinions of Allama Iqbal al-Shaariyyah.
Astohi Iqbal in this al-Mathnawi, I am the famous Italian poet Dante
Alighieri, the author of the books: Al-Barzakh, Jaheem, and Jannah
(Firjibil), and Ezdarshan, and Azad Soroush, Dalil Ardafiraf, and Ibn
Qarh, the narrator of Abi Al-Aal. Alaa al-Ma'ari, a famous Arabic poet.
32

I loved Iqbal and was amazed by the depth, breadth and genius of
Mawlavi's thought, and in his other works in Persian, Urdu and English,
he referred to Mawlavi hundreds of times. One of the commandments of
the Islamic world and the Indian sub-continent is to hold fast to Al-Mulvi
with strength and transform from the outside to the inside and learn the
dance of the soul. Words: 33

They lost him and no one saw him, meaning he ran away like a deer.
They learned the dance of the body from his words, and the eyes learned
from the dance of life.

The dance of the body around the exactness of the al-Trab, the dance of the soul, the movement of the sky.

Knowledge and wisdom come from the dance of life, and the earth and the sky meet together

My person, the owner of the whole nation, I am the heir of the great king.

(Aliat Iqbal, Javid Nameh, 1366: p. 450)

In Sufism and Sufism, Iqbal considered himself a student and disciple of Maulana Jalal al-Din Muhammad Molawi, and in the most of Sufism's poems and parables, he was inspired by the meaning:

Ancient Roman construction by cleaning the dirt and fixing the ruins of Manburi

Iqbal's and Maulana's opinions about the human condition are similar; And Maulana wrote about "the originality of man and his exalted position in Nizam al-Khalq" based on the teachings of the Qur'an:

There is a beautiful crown at the top of the spire, and a hanging necklace at the top of the spire.

The essence of man and his haste are the subject of the sentence, rule, and purpose

(Malawi, Masnavi Manafi: Book 5)

And in the soul of the way, he followed the Iqbal of the Maulvi and wrote with the concepts of the Qur'an:

Sati Sir Sobhan Dhi Israsti, the claimant of the science of names

The white hand is stronger than my staff, and its full strength is combined with the sword

(Aliat Iqbal, Asrar Khodi, 1366: p. 113)

Love is one of the most prominent traits of Rumi's thinking, which attracts the attention of all readers, and is a source of passion and spring. And in the expression of love, he boldly considers that trust in God is the cure for all diseases:

Be happy, or Habana al-Saeed, or the physician of the causes

You are doctors and philosophers, you are Plato and Galen

(Maulana, Masnavi Minawi, Al-Kitab)

And at the height of love, he says:

Let bitter love be sweet, and let copper be golden

May the pains be healed with love

(Mawlana, Masnavi Ma'ani, Book Two)

Allama Iqbal believes that the soul develops and rises from desire, and desire from love. Whoever wants to soar in the sky of his goal must make love his leader and guide. "Love" is Iqbal's faith in the darkness of the night of life, and he considers it necessary for the strength and stability of the soul:38

Love becomes more stable, more vibrant more burning, more radiant.

Love is not afraid of razors and daggers. The essence of love is not water, wind, and dirt

(Qalat Iqbal, Asrar Khudi, 1366, p. 96)

The truth is that love is expressed in the expression of these two great men in the same way.

Search results

Iqbal Lahori, a poet and philosopher who is very knowledgeable and knowledgeable in different languages, cultures and religions, is considered one of the greats of the field of comparative literature, on the one hand, he was able to master Western literature and philosophy, and on the other hand, he was able to do so thanks to his vast knowledge of literature and Persian education in the school of great poets such as Ferdowsi, Sana'i, Maulvi, Sa'adi, Hafez and others. To get a high and distinguished position among the great poets of Iran. Iran. Using Islamic concepts and mystical, philosophical and ethical topics of the East, especially in Iran, Iqbal developed and expressed new titles and innovative ideas in his works and poems. Reflection of the poems of the thoughts of these poets and mystics. There are many similarities between Iqbal's poetry and the works of the Persian poets, whose quotations are Iqbal's, as well as his words and expressions, in a beautiful and

expressive style. In addition to that, he also used some of the works used by the poets.

Iqbal Lahori was influenced by Maulana Jalal al-Din al-Rumi in various issues and topics - the most important poets of Iran - and reflected his thoughts in his poems. And the influence of Al-Mulvi in the intellectual and spiritual life of the Allama Iqbal until the end of his life, and this quality is manifested in all his works and poems. As the title of his poem "Asrar Khudi" is the verses of Diwan Kabir Shams, it is named in Rumi's "Javid Nameh" as a mentor, and in advance of the spiritual departure and ascension, and in "Armaghan al-Hijaz" as the light of the night, and in "Jabriel's Wings". The position of Indian students and Romanian elders.

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