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INTRODUCING AND EXPLORING THE COMPARATIVE APPROACH OF DR. HOSSEIN MOJIB AL MISRY, THE MASTER OF ISLAMIC COMPARATIVE LITERATURE

PRESENTACIÓN Y EXPLORACIÓN DEL ENFOQUE COMPARATIVO DEL DR. HOSSEIN MOJIB AL-MISRY, EL MAESTRO DE LA LITERATURA COMPARATIVA ISLÁMICA

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ABSTRACT

Hossein Mojib Al-Misry, literary professor, poet, university professor and first researcher in Comparative Islamic literature, was born in 1916 in Egypt. In 1955, he obtained his doctorate in Turkish literature. Dr. al-Misry had master 9 languages and has over 70 books of his own. Because of the unique efforts of Dr. Hossein al-Misry in the field of Comparative Islamic literature, he had been named master of the Islamic Comparative literature; but his Comparative look and approach has not been taken seriously by Iranian and Arab scholars. This research attempts to study of the published compilations of this Egyptian adjective to explains the approach, goals and method of his research by content analysis. The results of this study show that Dr. Hossein Al-Misry in the study of Islamic Ideas and Concepts has been focusing on social, ethical, and humanitarian issues with the approach of consolidating unity among Muslims.

Keywords:

Hossein Mojib Al-Misry, Comparative Literature, Comparative Islamic Literature, Committed Literature.

RESUMEN

Hossein Mojib Al-Misry, profesor literario, poeta, profesor universitario y primer investigador en literatura islámica comparada, nació en 1916 en Egipto. En 1955, obtuvo su doctorado en literatura turca. El Dr. al-Misry dominaba 9 idiomas y tiene más de 70 libros propios. Debido a los esfuerzos únicos del Dr. Hossein al-Misry en el campo de la literatura islámica comparada, fue nombrado maestro de la literatura comparativa islámica; Pero su aspecto y enfoque comparativos no han sido tomados en serio por los estudiosos iraníes y árabes. Esta investigación intenta estudiar las compilaciones publicadas de este adjetivo egipcio para explicar el enfoque, los objetivos y el método de su investigación mediante el análisis de contenido. Los resultados de este estudio muestran que el Dr. Hossein Al-Misry en el estudio de Ideas y Conceptos Islámicos se ha centrado en cuestiones sociales, éticas y humanitarias con el enfoque para consolidar la unidad entre los musulmanes.

Palabras clave:

Hossein Mojib Al-Misry, Literatura comparada, Literatura islámica comparada, Literatura comprometida.

INTRODUCTION

The Comparative literature first was developed in France in the form of a scientific and complete, and then in the United States and then went east. This term has different definitions in both the French and American doctrine. In the French doctrine, Comparative literature is A branch of science that examines the links between literary compilations and the writers of various nations and discovers their sources of inspiration. In fact, impact often means interpretation, reaction, persistence or conflict (Guyard, 1956). But the American approach says: It is undeniable that Comparative literature does not compare the national literature of countries... In fact, Comparative literature is the study of literary phenomena among two or more different literatures or the study of the relation between a literary phenomenon and various sciences (Hassan, 1983, p. 16).

Comparative literature today is regarded as an important branch of literature that is used in literary studies and research, and brings valuable achievements. This branch of literature brings the literature of different nations closer together and plays an influential role in political and cultural relations. Dr. Hossein Mojib al-Misry is one of the Egyptian literary scholars who has had a special interest in Comparative literature in the Islamic domain and has carried out extensive research and studies in this field and is one of the pioneers of Comparative Islamic literature; But as needed, it has not been favored by Islamic societies and remains unknown in Islamic societies. So, we decided to introduce and review of his Comparative approach take a step in this direction.

Dr. Hossein Mojib Al-Misry was born in Egypt in 1916. At the beginning of a childhood under the Austrian nurse, he learned French alongside his mother language. In the elementary school, due to a weakness in his see, he had a poor educational status that, through his surgery and efforts, overcame this weakness. At the age of 13, during an acquaintance with a Lebanese hairdresser, he learned the names of Arab poets from the period of Jahil-to-Contemporary and the main sources of Arabic Literature and by studying the compilations of people like Gibran Khalil Gibran, "Mey Ziyade" and "Mostafa Sadegh al-Raffi" entered the literary world (Mohseni, 2006). Dr. Mojib Al-Misry entered the "Sa'idiya Al Giza" approach at the age of 16 And for the first time he said poetry in French language. And so it came into the field of translation.

He then entered "Fouad Al-Aval" in "Arabic and Oriental Languages" and according to his field of study, he was interested in learning the languages of the East and later he learned German. This great poet and philosopher recognized the need to learn European languages for eastern

scholars especially in the field of Comparative Islamic literature from Arabic to Farsi and Turkish; Because he believed that this was the way of knowing the results of Oriental studies (same: 3). After learning the Persian language and setting up the Center for Oriental Studies by the University of Cairo in the department of Islamic nations languages, He joined the Persian, Turkish and Urdu Literature Research Group and studied. and researched.

Poet Hossein Mojib al-Misry after World War II, For further study on the subject of his Ph.D Thesis that was about the poetry of the 16th-century Turkish language, Fuzuli Baghdadi, went to Turkey and in this way they suffered hardships and finally, in 1955, he received his doctorate and joined faculty scholar members. His Ph.D thesis was the first PhD thesis to be awarded to the University of Cairo in Turkish literature, which was later translated into Russian and parts of it in Turkish and Azeri.

Dr. Hossein Mojib al-Misry taught at the universities of Ayn Shams, the Faculty of Language and Translation of Al-Azhar University, and the Approach of comparative Arts at the University of Halvans and then as a invited professor, he worked at Baghdad University and along with all these activities, he conducted many studies in the field of Persian and Turkish literature and compared them which resulted in the familiarity of the Egyptian people with the Islamic heritage, something unknown to them before. At that time, many people looked at the Turkish literature as humiliating and sometimes they denied that but His studies proved that this belief was false. These studies and activities led the Turkiye Istanbul Literature professors to invite him to teach at the University of »Ankara« and »Konya« universities. Later, he was awarded a Honorary Doctorate Degree from the Turkish Marmar University, according to his academic degrees.

He was able, using his scientific compilations, get acquainted Arab writers with Islamic literature and its branches in the field of Fars and Turks and in fact he used comparative literature as a means of establishing proximity to Muslim nations therefore, he should be considered "master of Islamic Comparative literature". Also, Dr. Mojib Al-Misry is the first Arabic poet to receive his Ph.D. in Turkish literature and is also the first Arab to have Turkish poetry book.

His compilations are more than 70, which is a treasure trove of Islamic literature and a library of his books by his son as a public library used for use by students. The flame of the life of this scholar finally turned off after 88 years of research and experimentation in December 2004.

DEVELOPMENT

Dr. Mojib al-Misry had tried in all his scientific and research compilations, including compilations, translations that his achievements to be as a means of establishing proximity to Muslim nations. As mentioned above, he wrote over 70 books in the field of Comparative Islamic literature. Some of these compilations include:

2-2-1- Compilations Egyptian Scholar had been trying to learn different sciences and languages from childhood and during his 88 years of life and he had spent his life on research in the field of literature, some of which are:

2-2-1-1: His most famous compilation is "Farsi and Torkiat", which is his first work and in that he collected a collection of local Persian and Turkish poems.

2-2-1-2- The book "From Persian and Turkish Literature" is another compilation, which is the starting point for its Comparative activities in Persian and Turkish literature.

2-2-1-3- "Ramadan in Arabic, Farsi and Turkish poetry" is another book that Dr. Mojib Al-Misry had written about the Ramadan ceremony among Arab, Persian and Turkish peoples.

2-2-1-4- "On Comparative Literature of the Islamic Nation" is another title in which Dr. Mojib had spoken Comparatively about local Islamic literature.

2-2-1-5- "Fuzuli Baghdadi Leading Turkish Poetry"; Which is the doctor's thesis of Dr. Hossein Mojib Al-Misry. fuzuli was a poet of Baghdadi, but according to the prevailed conditions of the society in which he lived, he also wrote poetry in Persian and Turkish. In this book, Dr. Mojib Al-Misry believed that fuzuli is the genius of Islamic literature and since there are different opinions about him, Dr. Mojib had tried to express his opinion on this great poet by reviewing these comments and existing publications.

2-2-1-6: "Karbala from the perspective of the Islamic nation", and in this work, as well as the previous compilation, the views and emotions of the Islamic nations' poets about the event in Karbala had been reviewed.

The writings of Dr. Hossein Mojib al-Masr are more than mentioned, and he had taken a Comparative approach in all his writings. This Egyptian scholar and literary in the field of Islamic literature had worked internationally and his research had not been limited to the national area. In most of his compilations, he had been influenced from the sources and books of poets of Turks and Persians. In most of his compilations, he has influenced the sources and poetry books of Turks and Fars, thus providing a way to present concepts such as "truth", "lie," religious issues such as: "Ramadan", "mosque", "Karbala", "life",

" Prophet's Companions "," Islamic Civilization "and" The compilations related to Islamic civilization "," Quds Sharif "and many other issues in the literature of Fars and Turks.

2-2-2 -Dictionary: According to Dr. Hossein Mojib al-Misry's acquaintance in various languages he had been able to compose dictionaries in a Comparative way. Including:

2-2-2-1- The Dictionary on the Language of Islamic Nations is a dictionary that expresses the influence of Arabic on Persian, Turkish and Urdu, and collects Arabic words in those languages.

2-2-2-2 "Arabic-Persian comprehensive dictionary"; This dictionary includes scientific, literary, Sufi vocabulary and terminology and vocabulary from Arabic to Farsi.

2-2-2-3 - "The Dictionary of Sultan Qaboos for Arabic Names" is another dictionary that addresses the names of the eastern and western languages that have Arabic origin and their origins had also been expressed.

2-2-3- Translations: Learning the 9 languages of the world, the interest in using these languages and spending time in this direction, as well as the interest in the Islamic literature of other nations, led Dr. Mojib Al-Misry to study the literary compilations of some Muslim nations and in this direction, he translated some of the books that surprised him and he considered reading them to other lovers of this arena. There are several translated books from this author, some of which are listed below.

2-2-3-1-"Extra Nature in Iran" is one of the compilations of Iqbal Lahori, which he translated from French into Arabic.

2-2-3-2- "Islamic Literature in the Indian Subcontinent" is also from the compilations of Iqbal Lahori, translated by the poet from Persian into Arabic, and reflects his interest in introducing the Islamic literature of the subcontinent of India.

2-2-3-3- "In the sky" is another book by Iqbal Lahori, translated by Dr. Hossein Mojib into Arabic.

2-2-3-4- "Gift of Hijaz" is another translation of the Rubaiyat Iqbal, translated by him which transmits the departure of the Hajji for pilgrimage to the house of God and the poet's craving for readers of their own language in the form of poetry. Translation of Iqbal Lahori Books by him shows the degree of proximity between their thoughts and as we know, Iqbal had been one of the most famous followers of the field of comparative literature.

The translations of Dr. Hossein Mojib are more than mentioned and in all the books he had chosen for translation, the poet had paid special attention to the subject and direction of books and also with the important role of Islamic

literature in the development of Islamic unity and he had taken his science in this field. Reviewing the translations of Dr. Hossein Mojib Al-Misry shows that he believes poetry should only be translated into poetry, otherwise it will lose its beauty and freshness. Therefore, he paid special attention to this subject and he had adhered to that in all his poetry translations and translated poems from Persian, Turkish, Urdu and French into Arabic. The translation of this method expresses the scope of lexical knowledge and his complete mastery of poetry and literature, although this commitment, in some cases, also damaged the concepts of the translated poems.

2-2-4- Poetry books:

Dr. Hossein Mojib al-Misry had written several poetry books reflecting his ideas and beliefs in various languages:

2-2-4-1- "Candle and Butterfly", which is his first poem book, written in 1955.

2-2-4-2- "The voice and the soul of man" is another book of this Egyptian literary, which is used to imitate Persian and Turkish poets in the form of preaching the poem.

2-2-4-3- "Hosn and Eshgh" is another book of poetry that portrays the love story of a girl called Hosn and a son, "Eshgh", and includes Arabic poetry of the old Turkish Sufi.

2-2-4-4- "Morning" is the title of another book that was written in Persian and then translated into Arabic. Dr Hossein Mojib tried to take a positive step toward resuming and strengthening relations between the two countries (Iran and Egypt) by giving it to the President of the Republic of Iran and the King of Egypt.

2-2-4-5- "Pale Flower"; that the poet wrote it in Turkish, and then the Arabic equivalents of that had brought on the front page. This type of book was in its kind the first bilingual poetry book. In general, the review of Dr. Hossein Mojib Al-Misry's poetry books, as well as his other books, shows that he had taken the path of adaptation in his poems and had worked with the influence of the Islamic world literature to emphasize the Islamic common topics of these languages. His variety of books shows he had made a lot of effort in this regard.

France is a comparative literature in its scientific sense and the word Comparative literature was first described by Wilhelm in this country (Zarrin Kub, 1995) and for the most part, the focus was on France.

Although there is not precise definition of Comparative literature in approach doctrines, but some of the definitions are "study the Literary Relations of Two or More National Literatures". (Volck & Warren, 1994, p. 42), which can be

considered as the study of the impress and Take effect of the two literature. Some believe that the comparative literature is "the study of literature beyond national and linguistic boundaries" (Sajedi, 2008, p. 29). "comparative literature studies the links between literary compilations and the writers of various nations and explores their sources of inspiration. In fact, influencing often means interpretation and reaction, persistence or conflict". (Guyard, 1956)

Therefore, comparative literature studies the historical and literary relations of national literature with the literature of other nations and languages. How the literature of a country coalesces with other countries' literature and interact with each other and what literature had received is the questions that comparative literature answers to them; Therefore, comparative literature represents the transfer of literary phenomena from the literature of a nation to the other literatures of nations. This movement and transfer, sometimes in the field of words and themes, and sometimes in the form of various images and formats are expressed (Neda, 1991).

The Comparative literature in its hometown, France, was part of the history of literature and French scholars were more in search of sources of inspiration and historical evidence to confirm the literary links of nations and the impress and Take effect on each other. Therefore, the attention to the aesthetics of literary writing was not very important in the French approach of Comparative literature (Nazari Moghaddam, 2010).

Over time, efforts have made to change the historical concept of Comparative literature and to refine it. In 1958, American critic and scholar Rene Welch gave a critical lecture on the French approach and its principles of influence and get influenced. These criticisms over time led to the emergence of a new approach of Comparative literature, the American Approach. "Comparative literature does not compare one national literature to another national literature, but provides a method that deepens one's perspective on the study of literary compilations, says Elderidge of American adapters. Comparative literature is, in fact, a way of looking beyond and beyond the barriers of national boundaries. This allows us to identify trends and movements in different cultures and to relate literature to other areas of interpretation". (Abdul Hakim, 1983, p. 16). This approach emphasized the comparison of different nations' literature on the basis of similarity, rather than considering influence and get influenced of Comparative research. Later, this approach expanded the relationship of literature with other arts and even experimental sciences, and thus, Comparative literature also became strongly associated with new literary criticism (Al-Khatib, 1990).

Another approach to consider in Comparative literature and the basis of our research is the Slavic or Eastern European countries. In the next section we examine this approach independently.

We had said before that researchers had come to the conclusion that there are similar ideas and interpretations in different literatures of the world that affect different literatures without regard to differences in language and if it were not so, it would not have been possible to translate thoughts from different languages (Ghannimi Hilal, 1994). Literature is undoubtedly one of the important and influential factors in society and politics that plays an important role in societies, and that is why Islamic Comparative literature, as one of the most fundamental strategies for approximating Islamic religions, has a central role to play. And it can be useful in relations between Islamic countries because there are many issues in the Muslim world that are not confined to one country and that the entire Islamic world interacts with. Attention of literature in this field can bring about rapprochement between different Islamic nations.

After the two French and American approaches mentioned in the preceding discussion; The third approach in the field of Comparative literature is the Slavic or Eastern European approaches of Marxian material thought, which focuses on the influence of economic and social infrastructure on culture, art, and literature. According to this approach, the study of the relations of the literature of different nations is based on the pursuit of commonalities and similarities that have been created by the existence of common economic and social contexts and their impact on their literature and art.

The existence of common events in the history of Islamic societies and their circulation among this nation has made these events of indigenous and racial origin to become part of their national beliefs reflected in their literature. Studying and adapting these beliefs reflected in the literature became a tool for mutual understanding and interaction between Islamic nations that have been proposed by different people in different ways during the twentieth century. One of them is Dr. Hossein Mojib al-Misry, who has focused his efforts on helping Muslim nations interact with another and thus avoiding certain cultural dangers. That is the main purpose of the emergence of Islamic Comparative literature, namely, the human perspective without national, ethnic or tribal prejudice. Although this humanistic approach has sometimes suffered from the ups and downs of Comparative literature, the spirit of Islamic Comparative literature has actually shown the existence of human thoughts in the minds of its founders.

Dr. Hossein Mojib al-Misry says about various Islamic sources: "I have repeatedly stated that this legacy lies in secret treasures and must be discovered and introduced and the Arab reader needs to spread his knowledge, to examine this civilization in a Comparative way in all languages. But if he confines his study to Arabian heritage, his acquaintance with this great civilization will be incomplete. And by doing so, he learns a word, but much of his science will remain hidden". (Mohseni, 2006, p.19)

Undoubtedly checking the Comparative approach is not an easy task and requires a careful critique and a sharp and penetrating look that requires deep understanding. Investigations on a number of compilations by Dr. Hossein Mojib Al-Misry indicate that he had overlooked some cases or neglected some cases.

The most important feature reflected in the compilations of this literature is the emphasis on proving the common trends and aspects in the literature of Islamic nations that derive from their culture. For example, in his book "Andalusia between Shoghi and Iqbal" common view of Bahri and Khaghani on the worthlessness of the world, The lack of loyalty of the world to man and to take counsel from it he notes With a poem by these two poets About Ivan Madien. (206 AH) After observing Ivan Madien, Bahri expresses his view of the world and its lack of faith:

Ivan Madien is deeply sad, like someone who has lost a loved one or divorced his wife.

The era has brought fortune the palace back and Jupiter, the planet of happiness, has become the planet of misery in this palace.

And Khaghani (520 AH) also writes about Ivan Madien:

From the monody of the Joghde Alhagh, we are in pain

As seems Khaghani had been influenced by Bahri about the desolation of the world and instability and our Egyptian scholar by bringing these two poets' opinions together tries to express common beliefs among Muslims. These are some of the examples that Dr. Hossein Al-Misry had relied on.

Although anybody cannot doubt the content of the two Poetries and the closeness of their beliefs, but whether the two poets are truly influenced by each other or whether the common concepts of their poems originate from their beliefs are coincidental, there is much debate and criticism not mentioned in this review. It seems Dr. Hossein Mojib Al-Misry to be seeking to highlight the commonalities of Islamic nations and he had overlooked many of the subtle aspects of Comparative literature.

According to Dr. Hossein Mojib Al-Misry's familiarity with other languages, He tried to bring together the Islamic values of different nations that speak different languages and tried to introduce all the languages in the Islamic lands as a mirror of Islamic culture and civilization and tried to fix the deficiencies in some areas of introducing Islamic civilization- which results from neglecting other languages and he strived to convey the different aspects of Islam that are perceived by different nations to other societies. In fact, He tried to show that Islam is a universal religion and is not confined to Arab nations. for example, he brought together the constant, enormous and common mourning of the Muslim community, and especially of the Shiite community, and considers it a common pain in all Islamic societies. The Turkish slave of Imam Zayn al-Abidine (peace be upon him) who was with him in the war of Imam Hussein (peace be upon him), during the war, wrote poems which he(Mojib Al-Misry) collected in his book Rouzah al-Shohada. He says about the mourning of Imam Hussein:

In this sadness not only the earth and the sky wept but the people of the world cried from heaven to earth.

The sun, the moon, the throne, the seat, the tablet and the pen wept in the sadness of Shahid King of Karbala.

Because of that deprived lip of water of Forat, fish crying in the water and birds in the air.

And Salman Hadi Al-Tama'ah (d. 1354 AH), In one of his poems entitled "Hossein al-Shahadi" about the mourning of the world in the rite of Imam Hossein (peace be upon him) the Arab poet writes:

Whom do the earth's stars and stars cry for?

And the hearts of the people are full of pain and the events widen heavy sadness.

Ask Karbala and her sorrows whether they forget Hossein and his companions?

This land and its ruins are weeping, and the waters of it cry out.

His studies show that these themes were more or less present in the poetry of most of the Islamic poets, each expressing it in a particular way depending on the location and time in which they lived and used the same and similar concepts. Sometimes these ideas stemmed from the personal beliefs of each poet and sometimes the issue of influence had been raised and sometimes they did so merely by imitation.

He used all his knowledge to unite the Muslims and reveal the manifestations of this unity and he put his science and

life on the way and tried in many of his compilations to have a scientific approach to the issues and don't be biased about a topic. As he wrote in the preface of the book "Karbala Among the Islamic Nations": "I am very interested in proving that Islamic civilization does not lie exclusively in the Arabic language, but has existed and evolved in all the languages of the Islamic nations. Influence and get Influenced are among its facts and all Islamic nations owe their religious manifestations to the emergence of such a religion" (Mohseni, 2006, p. 19). Also, as we have said before, he had tried to take a positive step in restoring and strengthening relations between the two Islamic countries by writing and the book "Morning" in Persian and Translating and presenting it to the President and King of Iran and Egypt at the time.

According to Dr. Hossein Mojib Al-Misry's complete knowledge of different languages and also given the science that he has had in social, cultural, historical and literary fields, He has attempted to reflect on Islamic concepts in these areas, relying on the ethical and humane principles of Islam with an approach of consolidating unity Muslims. Most of the books he had chosen to translate are in this respect, including: "Hadyat al-Hijaz", "Phi al-Sama", "Islamic Literature in the Indian Subcontinent".

Pay attention to some categories belonging to the Prophet's family such as Imam Ali's bravery, which is most revered in Shia circles, rooted in the Sufi tendencies of Dr. Hossein Mojib Al-Misry, like many Egyptians, expresses his special devotion and love for the Prophet's family (peace be upon him). In his book, The Prophet's Wars Between the Poets of Islamic Countries, he cited examples of Muslim poets' poems about Imam Ali ibn Abi Talib's bravery.

For example, he cites the following poem from Azbazele Mashhadi (1123 AH):

...He came to the field, breathed fresh, then stood up and demanded a fighter.

...He looked at the enemy so furiously, that his anger turned away from him.

He raised his hand and took the enemy's foot to cut off his head.

Imam Ali put the sword back on him and killed him.

And then expresses another poem by Ahmad Muharram (1877 AD) And illustrate the common concerns of these two Shia religion poets about of introduction of the introduction of Imam Ali's bravery:

They scattered the army, and Amr shouted loudly that the lions were excited and that the forests were raging like the sea.

Amr Abud's son was a hero who alone defeated the brave warrior, but in this war the invincible Arab warlord killed him.

[Said to Amr] Get this shot from Ali! And if you ask about it, it's a gift from hell fire.

However, this Egyptian scholar has made a great effort to introduce the Islamic religions, but lack of Shia resources and his lack of familiarity with Shia sources are evident in his work. Of course, he said, it stemmed from his lack of awareness or lack of access to Shia sources. He wrote in the book "Karbala among the poets of Islamic countries" about the uprising of Imam Hossein (peace be upon him): "Hossein suggested three ways to the commander of the Bani Umayyah Corps: or leave me to go back the way I came, if you do not accept this, send me to the Turkish Army to fight with them so that I can be killed or leave me to Yazid to decide for me as he wants". These statements had been quoted from the history of Tabari and had not been found elsewhere. Therefore, given Tabari's specific position on the Shia and singularity of the narrator of the above narrative, it is not reliable.

It's very unfortunate despite there are so many books by Dr. Mojib al-Misry, it is not possible to illustrate the trajectory of relationships and literary connections or to give a fresh and vibrant spirit to literature. It is true that he searched to identify the common legacies of Islamic societies and to promote understanding and friendship between them, but as the study of his work shows, comparative Islamic literature had not been conceptualized as necessary, and he had only emphasized aspects of similarity and commonality and has not provided theory and analysis. For example, we see numerous examples of common themes between the Islamic nations in their compilations, but when we examine them [in the writings of Dr. Hossein al-Misry] we cannot obtain useful information on the extent to which they have affected on each other and how these effects or impacts have occurred.

Dr. Hossein al-Misry's Comparative approach had led him to ignore the differences in the processing of a common theme and mainly to express similarities in different themes. These include explaining love in various literatures, such as the Lily and Majnoon love story in Arabic and Persian literature, which has taken a completely different path. While the most significant semantic difference between the story of Lily and Majnoon in Arabic and Persian literature is the change in the concept of love in these two literatures. The meaning of love in this story in the Arabic hymns is pure love. Whatever a lover has is a beloved's possession, but it has not yet reached the level that can attain the oneness of the lover and beloved. In fact a lover

and beloved while the flame of love flames within them, they are completely separate characters. But in Persian, the meaning of love is otherwise expressed and is divine, the lover and the beloved are united and the duality has been eliminated (Rezaei Ardani, 2012). Expressions of Muharram or Ramadan ceremonies, myths, women, farmers, trees and flowers and birds, etc. are other cases that our Egyptian literary and scholar has merely expressed similarity in the use of these cases in the literature of various Islamic nations; but he ignores the differences between the poets' point of view and unfortunately does not analyze the content of these themes and does not comment on them. It seems as he were Influenced in his approach from the American approach. with all of the above, undoubtedly it can be stated that Arab or non-Arab scholar has addressed the cultural convergence and closeness of the Muslim nations as much as they did. The efforts of this Egyptian literary, along with his expressive speech, it made him able, a subject he had been researching for years, reach the world with a expressive voice; however, there have been unkind, difficulties and shortcomings along this path.

CONCLUSIONS

Dr. Mojib al-Misry is one of Egypt's great writers and poets who has devoted his life and science to the field of Comparative Islamic literature. His scholarly work in this field is so important and productive that he has been called the master of Islamic Comparative literature, and whenever there is talk of Comparative Islamic literature, there is also talk of Dr. Mojib al-Misry. In all of his compilations, this Egyptian literature used literature as a means of unity, of solidarity, of emphasizing the common aspects of Islamic culture reflected in literature, and of highlighting the commonalities of Islamic societies and given his mastery of various literatures and languages he had explained all these in a Comparative way in his compilations. In Comparative literature, Dr. Mojib al-Misry had taken an unbiased and fairly approach. He had dealt with social, ethical and human issues at a transnational level and with a view to consolidating unity among Muslims. However, he has shortcomes in this way and his method is expressing similarities without careful analysis of the content. The results of his research are consistent with Islam and the aims of this religion in the world.

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