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COMPARING THE PSYCHOLOGICAL INFLUENCE OF WRITERS IN WRITING POETRY : THE RUBAIYYAT BY UMMAR KHAYAM AND THE SECRET OF SELF BY MUHAMMAD IQBAL

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Abstract

This In this study, the researcher chose two objects to compare, namely the poem by Umar Khayyam entitled The Rubaiyyat and The Secret of The Self by Muhammad Iqbal. The research found that the two poems are related to each other, even though they were written at different times and the authors came from different parts of the world. From this uniqueness, the researcher will examine the background of Umar Khayyam and Muhmmad Iqbal so that they can produce works that seem to have a relationship. The theory used is Sigmund Freud's Psychoanalytic Theory of Personality. In this study, the researcher used probability sampling technique in data collection, namely analyzing the data as a whole and then obtaining the appropriate data for analysis. The data in this study came from two objects, namely the poem The Rubaiyyat and The Secret of The Self. The final results of this study are presented with qualitative data or data in the form of descriptive sentences, not in statistical form.

Keyword: Poem, Psychoanalysis, Ummar Khayyam, Muhammad Iqbal, The Rubaiyyat, The Secret of The Self

INTRODUCTION

Literature is one of the arts that is very closely related to feelings and psychology, with all its forms, literature can change many aspects of the psyche. Vice versa, literary works produced by a writer are also formed based on the soul and wholehearted feelings. It can clearly be said that literature is written with soul and feeling to reach readers who also receive it with feelings. According to Pradopo (1994: 26) the literary work is as the picture of the world and human life, the main criteria that is putted on the literary work is 'truth', or everything that wants to be pictured by the author. Through that process, the reader of their literary work will be able to catch the characteristic of the author related with the world around him/her.

People who work in literature usually represent their work in such kind

of literary works. Like the term of literature itself, where literature is a term used to describe written or spoken material. Broadly speaking, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction. Literature represents a language or a people: culture and tradition. But, literature is more important than just a historical or cultural artifact (Pradopo, 1994: 26-27).

Psychoanalysis is a kind of treatment to heal mental illness by examining the interaction of conscious and unconscious elements of the mind (Barry 96). It is believed to help describe one's actions and discover the unconscious influences that motivate them because it deals with human beings in conflict with themselves

and each other (Eagleton 138). In literature, psychoanalysis can be used to analyze the author, the characters, the audience, and the text. Related to characters, psychoanalysis is act as a helping tool to deeply analyze human behavior patterns (Tyson 11).

In general, written literature has two forms, namely prose and poetry. More specifically, according to Sumardjo & Saini (1997: 18) the division of written literature is divided into two, namely fiction and non-fiction. Fiction literature is divided into two, namely prose and poetry. In this study, the researcher will focus on literary works of poetry to be studied.

Poetry is one of the written literary works in the form of stanzas with certain rules, such as stanzas, rhymes and others. A similar opinion was expressed by Gill (1995: 4-6) who explained in detail that poetry was made specifically to express what one thinks and feels. So, in short, poetry can be interpreted as a literary genre that expresses the thoughts and feelings of its creator in a special way.

RESEARCH METHOD

In the research, the data analysis technique uses a sampling technique, namely taking some data to be studied with the selected theories. Sampling methods are broadly divided into two categories: probability and non-probability.

Probability sampling methods include simple, stratified and systematic sampling methods.

On the other hand, in non-probability sampling, members of the sampling group are not randomly selected, so not every data member has the opportunity to participate in the study.

In this study, the data collection technique chosen was probability

sampling technique. All data in the poems *The Secret of Self* and *The Rubaiyyat*, as well as the background of the authors, namely Muhammad Iqbal and Umar Khayyam, have been observed in their entirety to obtain a sample that can be selected for analysis, according to the chosen theory.

The data that has been selected and used as the object of research is then analyzed using the author's psychological theory. In the presentation process, this research uses a qualitative descriptive method, because it does not contain any statistical or similar elements, but rather an explanation.

Theory

1. Literature

According to Pradopo (1994: 26) the literary work is as the picture of the world and human life, the main criteria that is putted on the literary work is 'truth', or everything that wants to be pictured by the author. Through that process, the reader of their literary work will be able to catch the characteristic of the author related with the world around him/her.

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People who work in literature usually represent their work in such kind of literary works. Like the term of literature itself, where literature is a term used to describe written or spoken material. Broadly speaking, "literature" is used to

describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction. Literature represents a language or a people: culture and tradition. But, literature is more important than just a historical or cultural artifact (Pradopo, 1994: 26-27).

Literature introduces us to new worlds of experience means that the literary work is an immediate part of the literary environment, the aggregate of all the socially active literary works of a given epoch and social group. From a strictly historical point of view the individual literary work is a dependent and therefore actually inseparable element of the literary environment (Morris, 2005: 81).

The relationships between literary work and social life, such as the author uses social background in their literary work, such novel, they sometimes tell about the phenomenon around them. The phenomenon can be the social problem related with the politic issue, culture issue, crimes, etc. The form of the novel - style, structure, narrative techniques expresses its value system. The work of fiction imitates a world that precedes the text, and critics should recapture that world primarily by formal analysis of the text, although knowledge of the historical context and author are often important (Schwarz, 1986: 4)

2. Psychoanalysis

Psychoanalysis is an interdisciplinary between psychology and literature (Endraswara: 16) Studying the psychology of literature is the same as studying humans from the other side. The appeal of psychoanalysis is the human problem that

describes the soul. Psychology and literature has deep connection in human life. Both deals with the human behaviors, expression, thought, and motivation. Kartono describes psychology as the science of human behavior (Kartono, 1980:94).

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3. Sigmund Freud's Psychoanalytic Theory of Personality

Psychoanalysis was coined by Freud in the 1890s. The theories put forward by Freud focused on sexual problems. Although Freud was a doctor who always thought scientifically, the world of literature was not foreign to him because during his youth he received a literary education and studied it seriously (Minderop, 2016: 11).

Psychoanalysis considers the life experiences that children get at the age of up to five years are very influential on their personality as adults. Freud argues that childhood experiences that have left the rest in the unconscious determine how personality grows as an adult (Semiuin 2006:15). Based on Freud's psychoanalytic theory, Eagleton (in Koseli, 2013: 211) explains, Psychoanalytic approach is a method of analysis that reveals the deepest

spiritual happenings, personal concerns, fear, repressed, aspirations and pains.

That is, psychoanalytic theory is an analytical method that explains its relation to psychology, conflicts, inner thoughts, worries, fears, and suffering. Personality (personality) is one of the psychological studies that was born based on studies or findings and thoughts (results of practice handling cases) of experts. According to the psychological perspective developed by Sigmund Freud, human personality or character is divided into three, namely the id, ego, and superego. These personality systems are interrelated and form human behavior and the totality which is the product of the interaction of the three. The id is a biological component, the ego is a psychological component, and the superego is a social component (Corey, 2003: 14).

a. Id (das Es)

According to Corey (2013: 62) the id is the original system of personality: at birth a person is all id. The id is the primary source of psychic energy and the seat of the instincts. It lacks organization and is blind, demanding, and insistent.

The id only arises by pleasure without being realized by values, ethics, and morals. Operating on this pleasure principle, the id is the source of all psychic energy.

b. Ego (das Ich)

The ego is the mental part of humans occupying the area of consciousness. The ego is formed by differentiation from the id due to its contact with the outside world. Therefore, the ego does something on the basis of the principle of reality so that what the ego does on the basis of consciousness is seen in objective thinking, which is in accordance with social demands, which is

rational. This is in accordance with the opinion conveyed by Frest & Feist (2010: 27) that the ego is governed by the reality principle, which tries to be a substitute for the pleasure principle of the id.

c. Superego (das Ueber Ich)

Superego is a part of the human soul produced in responding to the influence of parents, teachers and other authority figures in childhood (Budiantoro & Mardianto, 2016: 28). Superioro is formed on the basis of internalizing elements from outside and inside. The command or prohibition from outside is processed so that it becomes something new and radiates from inside. Minderop (2011: 22) states that superego is the same as "conscience" which can distinguish between good and bad (conscience). Superego is a sociological aspect of personality that represents traditional values and the ideals of the community as interpreted by parents in the form of commands and prohibitions. Superioro is a balance between approval and rejection that is mediated through guilt and embarrassment of optimal function within self in and community (Goldblatt, Herbstman, & Maltsberger, 2014: 17).

4. Poetry

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(1995: 4-6) who explained in detail that poetry was made specifically to express what one thinks and feels. So, in short, poetry can be interpreted as a literary genre that expresses the thoughts and feelings of its creator in a special way.

Poetry came from the Greek word *poiesis*, which means making. Poetry says more intensely than ordinary language. Therefore, provisional understanding is needed to get the message that the poem carries. As a part of literature, Poetry communicates significant experience to allow us live more deeply with our imagination. Poetry's primary concern is with experience. (Arp and Johnson, 2005: 4).

5. The Biography of Muhammad Iqbal and Ummar Khayyam Muhammad Iqbal

Muhammad Iqbal is a poet, philosopher, and politician from Pakistan. Regarding the birth of Muhammad Iqbal, there are many differences of opinion. In the book containing the Seminar on Islamic Thought entitled *Iqbal and The Revivification of The Muslim Identity*, it is written that Iqbal was born on November 9, 1877 in Punjab. While the second opinion was put forward by WC Smith who said that Iqbal was born in 1876, accompanied by the opinion of J. Mark from the University of Prague who said that Iqbal was born on November 9, 1876. Other opinions were from Miss Luce-Claude Maitre, Osman Raliby and Bahrum Rangkuti who said that Iqbal was born on February 22, 1873. From some of these opinions it can be concluded that Muhammad Iqbal was born not far away around the years 1873-1876.

Muhammad Iqbal is the son of Muhammad Nur, a civil servant who turned profession as a trader. He was a

pious man and had a strong inclination towards mysticism.

In 1897 he earned a Bachelor of Art at the Government College located in Lahore, one of the major cities in India and was given the opportunity to continue it to a Master's program at the same University to continue it to a Master's program at the same University. Then Iqbal met with Sir Thomas Arnold, a lecturer in Islamic philosophy who introduced him a lot to western philosophy. Iqbal managed to get a B.A. in 1897, and continued his education until he received an M.A. in Philosophy in 1899.

After Iqbal finished his studies at Government College Lahore, Iqbal became a teacher of English, Philosophy and history at Government College and was known as a very talented teacher. Muhammad Iqbal is a virtuous Muslim, poetry and writing for him is one way to convey messages or the meaning of life.

In 1905 Muhammad Iqbal was persuaded to continue his education at Cambridge University in London by T.W. Arnold, an Englishman who was one of Iqbal's teachers at the Government College. (Alim Roswantoro : 2008)

From Mir Hassan, Iqbal got to know the high values of the Eastern world, and from Sir Thomas Arnold, he got to know the cultural values and philosophy of the West. After that, Iqbal taught Arabic at the University Oriental College, Lahore, becoming a non-permanent assistant professor of English at the Islamic College and Government College in Lahore. With the money he saved while teaching, Iqbal went to Europe. Iqbal studied in England and Germany. In London, Iqbal studied at Lincoln's Inn for a lawyer's degree, and at Trinity College, Cambridge University, he enrolled as a baccalaureate student. This is

unusual, considering that Iqbal has earned a Masters in Philosophy from the Punjab University in Lahore, and is also completing a doctoral dissertation, also in philosophy, to be submitted to the University of Munich. The German university not only allowed him to write a dissertation in English, but to study two semesters at the campus before submitting his dissertation entitled *The Development of Methaphysics in Persian* to Prof. F. Homme, Iqbal earned his doctoral philosophiae gradum on November 4, 1907 after successfully defending his dissertation, and the following year the dissertation was published in London, dedicated to T.W Arnold. (Alim Roswanto : 2008))

Muhammad Iqbal's journey was very long and very meaningful. During his three years of existence in Europe, Iqbal never got tired of meeting scientists to discuss with them various objects of science and philosophy. He often also discussed Islam and civilization. Therefore, in 1922 a British journalist proposed to his government to be given the title *sir* to Iqbal. He also received an invitation from the British rulers for the first time, he initially refused, but his friend Mirza Jalaluddin persuaded him until he finally accepted the invitation. He received the title *sir* on the condition that his teacher Mir Hassan, who was an expert in Arabic and Persian literature, also received the title of *Shams al-Ulama* and that condition was accepted by the British authorities. (Hasyimsyah Nasution : 2005)

Iqbal married a Pakistani woman who died in 1935, and left Iqbal weak and sad for a long time, even though Pakistan still needs his works. It is known that Iqbal was affected by various diseases, but he still continued to write works until in 1938

his illness got worse. Finally, at dawn on April 21, 1938, at the age of 60 AD and 63 H, Iqbal died. (Harun nasution, : 1975)

Ummar Khayyam

Umar Khayyam lived during the reign of the Seljuq dynasty in the 11th century AD. Umar Khayyam spent his childhood in the city of Balkh (now northern Afghanistan). He is a great poet, philosopher, Sufi, astronomer, and the famous mathematician from Persia (Iran). Umar Khayyam was born in Nishabur, one of the Khurasan regions of Iran in the year 439 H or 1048 AD. His full name is Abu'l Fath Umar ibn Ibrahim Khayyam. His family is known by the Persian title "Khayyam" which means tent maker. His father's name was Ibrahim, one of the famous tent makers in the Nishabur area. Many merchants ordered tents from Umar Khayyam's father because the quality of the tents was known to be good. (Mehdi Aminrazavi: 2005)

Umar Khayyam's family background cannot be described in detail, but according to the confession of an employee named Rahim R. Malik, one of the workers at Umar Khayyam's father's house, he said that Umar Khayyam's father had changed his belief from Zoroastrianism to Islam, it can be said that Umar Khayyam is the first generation of Muslims in the family. (Mehdi Aminrazavi: 2005)

Since childhood Umar Khayyam lived in Nishabur, so most of his primary education took place in Nishabur and Balkh (now Afghanistan). There, Umar Khayyam studied with a famous scientist named, Sheikh Muhammad Mansuri. Umar Khayyam also studied at a prominent teacher in the Nishabur Khurasan region named Imam Mowaffaq.

At that time, Khurasan became the capital of the Seljuq empire. Not surprisingly, at that time Khurasan competed with Cairo and Baghdad to become the center of Islamic civilization and the world. (Mehdi Aminrazavi: 2005)

Ummar Khayyam's father asked the Imam of Masjidil, Mawla, Sigir, to accept his son as his disciple. Umar Khayyam studied the Qur'an, Arabic grammar, literature and religious studies and others, and he quickly learned what Muhammad could teach him. The teacher then asked Umar Khayyam to continue his studies with a different teacher, Khawjah Abu'l-Hasan al-Anbari. Under the direction of his new teacher, Umar Khayyam studied various branches of mathematics, astronomy and traditional cosmological doctrine, in particular Ptolemy's great work, *Almageste* (Majista). (Hartono Andangdjaja: 2009)

Umar Khayyam, calm and reserved with a humble character and a desire to continue his studies, was quickly recognized as Khaota's most talented student. Soon Umar was ready to study with the renowned master, Imam Muwaffaq Nishabur, who taught only the best of the best. He was a court philosopher who taught noble children.

Once again, in a meeting between them, Umar Khayyam had convinced his new teacher of his eligibility to become his disciple. With Imam Muwaffaq, Umar Khayyam studied Qur'anic studies and higher jurisprudence (science of government) but did not show great interest in the latter field of study. (Hartono Andangdjaja: 2009)

Eventually, Umar Khayyam studied philosophy, with Shaykh Muhammad Mansur, under whose direction Umar Khayyam became familiar with Avicenna's

writings, particularly *Isha's*, a work which he studied until the last days of his life. Umar Khayyam himself refers to Avicenna as his master teacher and Umar Khayyam has also interpreted his works to mean that he studied with Avicenna, which is nearly impossible. (Mehdi Aminrazavi: 2005)

It is not clear when and where Umar Khayyam could become Avicenna's disciple as Umar Khayyam would have to be born early if he met Avicenna. It was very possible that he studied under the famous student Avicenna. Except for the brief reference by Nizami Arudi Samarqandi, which says that Avicenna went to Nishabur, there is no evidence of this. However, Umar Khayyam's respect and reverence for Avicenna remained immense until the last day of his life when he allegedly recited the *Ishara* a few hours before he died.

This was also demonstrated in his passionate conversation with the governor of Ala Al-Dawlah, who was a follower of Abul Baraka, al-Baghdadi. Ala al-Dawlah asked Umar Khayyam what he thought of Abul Baraka's criticism of Avicenna, to which he replied, "Abul Baraka doesn't even understand Avicenna, much less criticize him." The conversation that followed and Umar Khayyam's full defense of Avicenna was clear shows that he was a staunch supporter of Avicennian philosophy. (Philip K. Hitti: 2011)

Another major figure that Umar Khayyam may have studied was the renowned theologian and teacher Abu Hamid Ghazzali, Imam al-Haramayn Juway who taught at Nishabur. If this is true, Umar Khayyam must have been a classmate of Ghazzali, whom neither author mentions his biography. However, due to Juwayn's fame, it is hard to imagine that Umar Khayyam would not benefit

from him and his scholarly circle at Nishabur.

While scholars at Nishabur abounded, Umar Khayyam was in contact with only a few of them, the most famous of whom were the poet Sana'i, the great Zamakhshari scholar, Maymun ibn Najib and Imam Muzaffar Isfizari with whom he collaborated to create a new calendar, And finally the one with whom he collaborated. the most famous of them all, Abu Hamid Ghazzali, Ghazzali's relationship with Umar Khayyam reveals much about today's intellectual circles and the revival of dogmatic theology that Umar Khayyam may bring about. (Philip K. Hitti: 2011)

Umar Khayyam never gave up in studying so that Umar Khayyam became a leading scientist whose name is well known to this day. Umar Khayyam studied philosophy at Nishabur. A friend of his wrote the figure of Umar Khayyam as a student who was gifted with a sharp intelligence and the power of a very high mind.

One of the most important cities of Khurasan is Nishabur, the birthplace of Umar Khayyam, a major and prosperous metropolitan area known for its many centers of learning and many scholars originating there. The modern pronunciation of Nishabur comes from "Nishapur" which is etymologically composed of three parts nisht, Pahlavi shaand purNishtin meaning "throne", shadenotes "king" or "ruler", and paraphernalia for "sons." . (Al-Khayyam: 1976)

Nishabur was built In honor of Shapur, the eldest son of Ardeshi Babakan from Nishabur's geographical position provided a very rich intellectual environment for Umar Khayyam. Religiously, Nishabur was a major center

for Zoroastrians with Barzin Mehr, one of the main fire temples located around Nishabur. It is plausible that Umar Khayyam had learned about the Zoroastrian faith and met some of his learned teachers. After all, Bahmanyar, Avicenna's student whom Umar Khayyam may have met, is either a first-generation Muslim or a convert to Islam born into a Zoroastrian family. (Al-Khayyam: 1976)

The city is said to have forty-seven neighborhoods that would rank among the world's major metropolitan cities at the time. Nishabur is also on a seismic fault line and has been destroyed several times, including a major earthquake around 431 H/1040 AD.

Umar Khayyam as a boy must have been affected by memories of great tragedies, which may have echoed in his poems about the suffering and painful fate that befell humanity.

Politically, Nishabur was the site of bloody wars between dynasties such as the Seljuqs and Ghaznavids, as well as the relentless campaign of Isma'ili assassinations and the gradual eradication of Zoroastrian culture. (Al-Khayyam: 1976)

Around 517 AH/1126 AD, Umar Khayyam reached the "winter of his life", as the Persians say, and his health continued to decline. In a newly published treatise entitled "Response to Three Philosophical Problems" there is a brief reference to his health problems that were not noted in previous research. Most likely he may have had Alzheimer's disease from which he may have died. Umar Khayyam's last days are reported in detail by his son-in-law, Imam Muhammad Baghdad. (Dar al-'ilm: 2011)

6. The Secret of The Self and The Rubaiyyat

The Secret of The Self

The Secret of The Self or in the original Persian language, *Asrār-I Khûdi* was written by Muhammad Iqbal and published in 1918 in Lahore. Iqbal concentrates on his questions and explanations of dynamic activism and the core values of Islam. This poem has been translated several times and the English version is one of the translations of R.A. Nicholson's *The Secret of The Self: Philosophical Poem*, London 1920 and in Lahore in 1955.

Khûdi, the literal meaning of ego or self, is the beginning and the basic problem of Iqbal's thinking. For Iqbal, humans are a unity of energy, power, or a combination of forces that form various arrangements, one of which is the definite arrangement of these forces, the ego. Mohammad Iqbal confirmed that he already had this institution. The self is a very real reality. (Iqbal and Amien: 2013)

Through his work *Asrār-I Khûdi* (The Secret of The Self), Mohammad Iqbal wants to restore public awareness of their Islamic identity. He was trying to find answers to his worries over the years. Anxiety about why people have become forgetful and why they have neglected their true nature. This concept was emphasized by Iqbal to the Muslims at that time. (Abdul Wahab 'Azzam: 1985).

The Rubaiyyat

The *Rubaiyyat* is a very touching poem for and very full of meaning. This poem describes the nature of human love for God.

The *Rubaiyyat* was written by Umar Khayyam in Persian in the 11th century and then translated by Edward FitzGerald into English in 1859. Edward FitzGerald's translation attracted much controversy as well as praise not only from Voltaire (1981)

but also from Bassnett-Mc Guire (1991.) and Baker (2001) because considering the length of the number of stanzas translated, consisting of 75 stanzas, as well as the difficulty level of translating poetry, the originality of the form and meaning is maintained.

Rubaiyat is a love poem; true love for all of God's creatures; means love to God (Ahmad Syafiq, 1992:69). Considering that Umar Khayyam is a Sufi follower, many people believe that his work is always full of symbols of philosophical value (Abdul Hadi, 1987: 24).

Western thinkers generally believe that the Rubaiyat was written for worldly pleasures. Thus, many thinkers, including Edward FitzGerald, who first translated Umar Khayyam's Persian poem into English, consider it hedonistic and materialistic. Gabriel Fajar Sasmita (2005:9) stated that that was not the point of the message. This poem is an allegory of his spiritual and divine love. There are so many layers of tropes found in this poem that the reader may have a hard time grasping the spiritual message of the implied layers.

Rubaiyat in Persian means kwatrin (Ibn Wahyudi and Melani Budianta state "Quatrain stanzas consisting of four lines with varying rhyme schemes. In English poetry, quatrain is considered the most common form of stanza found." (Rubaiyat - 2002: 181-182) .

RESULT AND DISCUSSION

Context Related Between The Secret Of The Self and The Rubaiyyat

The Secret of the Self or in Persian *Asrār-i Khûdi* by Muhammad Iqbal has a deep meaning of the true meaning of a creature of God's creation. Humans are formed

from all power and energy as well as all compositions to form an ego. In this work, Iqbal shows that in humans there are many miracles that none but come from God, and everything in this world is mortal or mere trick.

*The form of existence is an effect of the Self
Whatsoever thou seest is a secret of the Self
When the Self awoke to consciousness
It revealed the universe of Thought
A hundred worlds are hidden in its essence
....*

*Be careful on Hafiz, **drunkard**
In the cup, poison mortality
At the head turbaned
Two cups tether
Fakih the drunks, the poor figures
Sheep were taught
songs, indulgence, and the appeal of the blind
He, more astute than sheep Greece
Flute melody is an inhibitor of mind
Stay away from the cup
Because for scholars and kindness maker
He is like opium charming*

Meanwhile, Umar Khayyam explained that the definition of life in his work The Rubaiyyat has similarities with Muhammad Iqbal. Life as if humans enjoy forever, but only temporarily. According to Ummar Khayyam, it's a pity that people don't realize it.

*With me along some Strip of Herbage strown
That just divides the desert from the sown,
Where name of slave and Sultan scarce is known,
And pity Mahmud on his golden Throne.*

Both find the realization that happiness on this earth is only temporary, and both define it with related words. Muhammad Iqbal defines it with the sentence, "In the cup, poison mortality",

while Umar Khayyam with, "And pity Mahmud on his golden throne".

In the passage above, Iqbal also realizes that all the pleasures that exist on this earth are temporary, not eternal. Humans must always be careful not to be deceived by all its beauty. Likewise, Umar Khayyam has the same context, as in the following quote from the poem.

*Here with a Loaf of Bread beneath the Bough,
A Flask of **Wine**, a Book of Verse – and Thou
Beside me singing in the wilderness –
And Wilderness is Paradise enow.*

In the quote above, Ummar Khayyam mentions the word "wine", but the word is not the real meaning. The word "wine" is used there to describe the world's intoxicating pleasures. Just like Muhammad Iqbal wrote in The Secret of The Self with the word drunkard. As if Ummar Khayyam and Muhammad Iqbal interpreted the context of life as something "intoxicating". "Wine" is the definition of life from Umar Khayyam, and then the impact of "wine" was conveyed by Muhammad Iqbal with the word "intoxicating".

Comparison of Profiles of Muhammad Iqbal and Umar Khayyam

Id

In this case, Muhammad Iqbal and Umar Khayyam have something in common, namely, they are both writers and philosophers. So for both of them, poetry is a necessity that cannot be left behind and creates inner satisfaction.

Even in some references it is said that before he died on April 19, 1938, King Hasan had visited Muhammad Iqbal, exactly one day before Muhammad Iqbal was still trying to write a piece of poetry.

*You farewell melody echoed back or not
Hijaz wind blows you back or not
When you come to an end when my life
Another poet Whether you right back or not
Next..
I write to you characterize a believer
When death comes, will split a smile on the lips*

Such was the importance of poetry to Muhammad Iqbal, and so was Umar Khayyam who visited many places in search of a teacher for knowledge. Muhammad Iqbal had time to meet with Abu Hamid Ghazzali, Imam al-Haramayn Juway who taught at Nishapur, Zamakhshari, Maymun ibn Najib and Imam Muzaffar Isfizari the poet from Sina'i.

Ego

Muhammad Iqbal and Umar Khayyam are critical Muslims, this greatly influences their thinking in producing a work.

Muhammad Iqbal had lived in Europe for 3 years to complete his education, so from there Iqbal knew and got to know the western world. Iqbal's journey is recorded in several books, one of which is in the book *Philosophy of Islam* by Hasyimsyah Nasution, the latest of which was published in 2005.

During the three years of his existence in Europe, Iqbal never got tired of meeting scientists to discuss with them various objects of science and philosophy. He often also talked about Islam and civilization. Therefore, in 1922 a British journalist proposed to his government to be given the title sir to Iqbal. He also received an invitation from the British rulers for the first time, he initially refused, but his friend Mirza Jalaluddin persuaded him until he finally accepted the invitation. He received the title sir on the condition that his teacher Mir Hassan, who was an expert in Arabic and Persian literature, also received the title of Shams al-

Ulama and that condition was accepted by the British authorities.

It can be concluded from Muhammad Iqbal's journey, finally Iqbal can realize the pleasures in this world which are only temporary. Meanwhile, in this case, from Umar Khayyam's point of view, in reality he is a Muslim who sees firsthand the problems of humanity.

One of the most important cities of Khurasan is Nishapur, the birthplace of Omar Khayyam, a major and prosperous metropolitan area known for its many centers of learning and many scholars originating there. The modern pronunciation of Nishapur comes from "Nishapur" which is etymologically composed of three parts nisht, Pahlavi shaand purNishtin meaning "throne," shadenotes "king" or "ruler," and paraphernalia for "sons."

Nishapur was built in honor of Shapur, the eldest son of Ardeshi Babakan from Nishapur's geographical position provided a very rich intellectual environment for Omar Khayyam. Religiously, Nishapur was a major center for Zoroastrians with Barzin Mehr, one of the main fire temples located around Nishapur. It is plausible that Omar Khayyam had learned about the Zoroastrian faith and met some of his learned teachers. After all, Bahmanyar, Avicenna's student whom Omar Khayyam may have met, is either a first-generation Muslim or a convert to Islam born into a Zoroastrian family. (Al-Khayyam: 1976).

CONCLUSION

Literature is one of the arts that is very closely related to feelings and psychology, with all its forms, literature can change many aspects of the psyche. Vice versa, literary works produced by a writer are also formed based on the soul and wholehearted feelings. It can clearly be said that literature is written with soul and

feeling to reach readers who also receive it with feelings.

Psychoanalysis is a kind of treatment to heal mental illness by examining the interaction of conscious and unconscious elements of the mind (Barry 96). It is believed to help describe one's actions and discover the unconscious influences that motivate them because it deals with human beings in conflict with themselves and each other (Eagleton 138). In literature, psychoanalysis can be used to analyze the author, the characters, the audience, and the text. Related to characters, psychoanalysis is act as a helping tool to deeply analyze human behavior patterns (Tyson 11).

In this study, the researcher chose two objects to compare, namely the poem by Umar Khayyam entitled *The Rubaiyyat* and *The Secret of The Self* by Muhammad Iqbal. The research found that the two poems are related to each other, even though they were written at different times and the authors came from different parts of the world.

From this uniqueness, the researcher will examine the background of Umar Khayyam and Muhammad Iqbal so that they can produce works that seem to have a relationship. The theory used is Sigmund Freud's Psychoanalytic Theory of Personality.

In this study, the researcher used probability sampling technique in data collection, namely analyzing the data as a whole and then obtaining the appropriate data for analysis.

The data in this study came from two objects, namely the poem *The Rubaiyyat* and *The Secret of The Self*. The final results of this study are presented with qualitative data or data in the form of descriptive sentences, not in statistical form.

In this case, it can be concluded that in producing works of *The Rubaiyyat* and *The Secret of The Self*, Umar Khayyam and Muhammad Iqbal have the same background so that they can produce works with contexts that seem related. Both in terms of the psychology of the Id, Ego and Superego

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