

PRAYER EFFECTS FROM THE VIEWPOINT OF MYSTICAL LITERATURE

EFEITOS DA ORAÇÃO DO PONTO DE VISTA DA LITERATURA MÍSTICA

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Abstract: In the works of the mystics, religious tendencies and moral teachings are expressed in the most delicate and beautiful way. Understanding the spiritual and mystical issues in which prayer is at the top of it has always been a consensus among scholars and mystics. They display their manifestations of selfishness in the name of God's devotion to God. Their words are sometimes educational, sometimes emotional and emotional. When these concepts are presented in the form of anecdotes, it becomes more tangible and more effective. When it is spoken of in the midst of the abyss and the soporous spirits that are full of love and passion, it burns the joining of fire into the heavens. The issue of prayer and attendance which is necessary from the point of view of Sharia and Tariqah for achieving the truth is expressed in the works of the mystics in various ways. In this article, the effects of prayer and its truths in the works of the mystics are based on Quranic and narrative citations.

Keywords: Prayer. Narrative citations. Religious tendencies. Moral teachings.

Resumo: Nas obras dos místicos, as tendências religiosas e os ensinamentos morais são expressos da maneira mais delicada e bela. Compreender as questões espirituais e místicas nas quais a oração está no topo sempre foi um consenso entre estudiosos e místicos. Eles exibem suas manifestações de egoísmo em nome da devoção de Deus a Deus. Suas palavras são às vezes educacionais, às vezes emocionais e emocionais. Quando esses conceitos são apresentados na forma de anedotas, eles se tornam mais tangíveis e mais eficazes. Quando se fala no meio do abismo e dos espíritos soporosos cheios de amor e paixão, queima-se a junção do fogo nos céus. A questão da oração e da assistência que é necessária do ponto de vista da Sharia e Tariqah para alcançar a verdade é expresso nas obras dos místicos de várias maneiras. Neste artigo, os efeitos da oração e suas verdades nas obras dos místicos são baseados em citações corânicas e narrativas.

Palavras-chave: Oração. Citações narrativas. Tendências religiosas. Ensinamentos morais.

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Introduction

Prayer is a romantic dialogue between man and his Lord; prayer is one of the acts that the seeker of the right path, by addressing it, with a clear intention, and without any hypocrisy in the essence of the right to perish, feels in the presence of God. Prayer is the most beautiful manifestation of worship, which has been given to mankind in the form of prayers by the Holy Truth and his message. In its importance, it is enough that in the traditions, the justice of Islam is counted, and its intransigence in the language of the Qur'an is hell's secretaries. The mystic requires unity in the system of unity of intuition, and in the system of unity, existential requires unity, and prayer has always been the subject of the attention of the mystics for the cause of such a union and unity. Rumi, of course, set up a prayer for the union and the unity that needs to be suspicious and necessary. Poverty (need) is the fourth position of the mystical authorities whom Rumi calls synonymous and destroys the final treasures (ibid., 2273). Man is inherently poor to God. Since human beings have existential areas, achieving each level of existential will bring the same moral benefit to the individual. By accessing the mysteries of al-Salah in addition to the body, other dimensions of the existential of man are also performing prayers. What is important in the secrets of al-Salah is "the presence of the heart," and "attention" and "concentration" play a key role in achieving the "presence of the heart". Prayer and mysticism are somehow intertwined, because both are rooted in knowledge, and as human beings transcend, it can better be floated in the valley of pure mystical thoughts and see itself right in the face of infinite and infinite existence. (Shakati and Aryan 2010). In the following, the discussion of prayer in mystical texts and the views of poets such as Rumi, Akhavan-Saleh, Attar Neishabouri and ... are discussed.

Prayer in mystical texts

In the depths of the literary criticism of the land of Iran, the most exquisite effects of Islamic culture and education are manifested and undoubtedly one of the subjects of Islamic education and the most important pillars of the religion of Islam is prayer which is emphasized repeatedly by the Lord's clear word and He is ordered to bring a good result to his servant and to place him among the Mekhdyni. We give an example to the verse of Shrifia 132 of Surah al-Taha which states:

"And give your people your prayers with all your relatives and patiently pray for ourselves, we do not ask for you any day, but we will give you a rendezvous, and in the end it will be a good thing for virtue and piety". In the analysis of the verse, Sharifa writes: "It is not a command to pray for the benefit of servants, but prayer is the cause of the servant's servant, and in the end it is a special blessing."

Therefore, considering this great significance and the place of prayer in human beings, in most of the Persian poetic and prose texts, especially in mystical texts, prayer is a special feature and prayer is always one of the main themes that poets and writers have addressed and Because prayer is one of the main elements in the journey and during the wadings . In order to avoid the verbalization of the word as an example, we give a few examples of this attention and application in the original mystical texts:

Prayer in Morsad al-Abad

"As the word al-'Allah tells him, he does not know about the world that was between him and his Holiness. The enthusiasm of that world and the taste of that state emerge in it. Desire to return, the heart of this world, the pleasure of being in love with her will be bitter and understand God. Now, a shaft's thorn on the bracelet spell, it was right and a paragraph was opened "(Razi, 1996).

Prayer in the discovery of Al-Muhajub

"In the course of worship, the jurists are a phrase specifically about the commands that are addicted, and it is up to the right of transcendence to command five prayers for five days ... because you had made a prayer, you were glad that you woke up because the boiling pot was buried under the fire Is illuminated "(Hojawari, 2004, p. 386).

Prayer in Mesbah Al-Hadayah

“Prayer is a shrine of divine shrines that have two babes. One is the entry and that is Bob Takbirat al-Aramam, and the second is the denominator and that Bob is surrendered. In that movement, the king of the universe is several times. At every other place, another manifestation, and in a position to bring friends and acquaintances like Bob Takbir, first in the storehouse of the uprising from the king of the kingdom, to protect the desires of conversation and observation, then they will come to the door of the bosom and find the magnificence. And despise the humility and humility of Allah, in all of them, until they come out of Baba’s surrender. So it was a great shame for anyone to come to such a shrine, to be neglected and to go out and to be deprived of the king’s observation and conversation and the study of his hide and seek “(Kashani, 1993)

Prayer from Imam Mohammad Ghazali’s point of view

Know that the appearance of prayer is because of the body, and it is the truth and the secret that the spirit of prayer is, then, is a particular act of prayer and every other sign is another spiritual declaration, that if the principle of the soul is not, prayer is like a dead man; An unassuming body, and if it is original, but it does not have all the same traditions and actions as the human eye, it is cut off and the ears and nose are cut. And if the acts and the soul and the truth are not in harmony with it, it still remained that it has and has no sight. It has an ear and no hearing. (Kimiyya Sadat, p. 137-141).

Prayer from the viewpoint of akhavan sales

- 1) The garden was a valley of moonlight.
The essence of the shadows is the same.
Stare at Afagh and the secrets of dear night.
My eyes awake and a great eye in the dream.
- 2) No sound except the sound of the secrets of the night
And the water and the breeze of the breeze and the crickets.
Guardians of the Khufteghan Garden.
And the awesome sound of my awake (I was drunk, drunk)
- 3) Come on
I went to Joe, what was going on
Water.
Or not, what was going on? San Zan San Hafiz said. Your life
Wuddled with a group of shame and disbelief.
I was drunk, drunk, but the moment was clean and dear.
- 4) I’ll stick out
From the walnut seedlings near:
And I looked so far away.
Shabnam Ajin Green carpet garden is also wide stones.
Qibla, whatever you will be.
- 5) Talk to you with drunkenness.
I’m drunk and I know who I am
Are you all from us, are you also? (From this avesta: 76)

In the poem of prayer, the Brotherhood not only did not pray for prayers, but shouted his skepticism and rebellion against him. On the one hand, the first and middle sections of poetry, which have a spiritual and mystical space, contradict the last part, which is chastish. The reader who is familiar with the ancient Persian literature and with the mystical poetry of contemporary poets such as Sepehri, in the opening chapters of the Brotherhood prayer poetry, unconsciously has the idea that the poet’s intimacy and unity with nature are enlightened and illuminated and mysticism. But the deconstruction of the poet at the end of the song makes the reader - who is deprived of the sweet experience of mysticism - to taste and wonder. (Nouri and Kangouri, 2014).

Prayer from the perspective of molavi

Like other mystics of Rabbani, Rumi also believes that all prayers, including prayers, are physical, and Johnny has pink and semantic meaning. The body of prayer is the same as rituals, movements, prayers and prayers. But the soul of prayer is the presence of heart and purity of intention and delirium to the ethics of utopia. Although Mowlana pays attention to the heart and immortality of prayer in Hazrat Imam, however, it also requires the apparent form of prayer and formal wisdom (Sumsam, 2013). Rumi, one of the great mystics With all its existence, from the appearance of prayer to its inner reaches, and its findings in its works, including spiritual mathnavi, has emerged. (Baklari Amina and Barati Khansari, 2014). Human beings, It is necessary for Allah to polish his earthly body, to give his heart and body a proper mention of right and good deeds, and to clear his inner self, which has contaminated the hand-breath, which is clear Maulana Zrt, the man of prayer deterrent to develop real desires and says:

Impossible to deprive John of his descendant prayers

It means that the subtle soul of a man who is originally a gem and a righteous, because he is next to the material and the senses, is infected and falls to the lowest level (zamani, 1995, p. 79) for Rumi Prayer is not just an act; it is a way to bring a person to the Holy Trinity and the Holy Qur'an. In the form of a narration about Rakhvi, the Holy Prophet (pbuh) speaks of the mysteries of prayer and claims that he speaks of the words of seven men from the Divine Almans - who have addressed the duqaqi:

He calls upon the prayer in front of Allah when he accounts for his secret and his need. The worshiper, with a crying eye, as if he had taken and stood at the graves on the resurrection day, would stand against the right. At that time, the Prophet said: "O my servant! How long have you given me the time, how much money you brought to me and how did you spend your money? Where did you see your eyes and what did you do? And where did you spend this and what senses on earth?" (zamani, 1995, p. 3, p. 557 quoted from Hassan Abadi and Nili Ahmadabadi, 2012).

Molavi and the position of the prayers are different. From his point of view, the prayer given to the subject is very different from the romantic worship of the soul who falls in love with the burning. In his spiritual Masnavi, he mentions a prayer other than prayers that is the same prayer.

Molavi in Mathnavi has a beautiful interpretation of the presence of the heart. We pray for the sake of wheat, ignoring the fact that the mouse and devil have penetrated our cellar and destroyed all our savings and made our efforts useless.

The believer must preserve his heart from any kind of disturbing thought that disturbs his privacy with God. No need for prayer and light is a sign of divine grace. In the narrative, "Relying on the person who does not descend upon me, guilty," says Maulana, he speaks of the truth of the language that I take him, but he is unaware and can not and does not. Of the signs of divine wrath, one is the diminution of the desire and the profit of obedience to the servant. God's wicked sin and God's wickedness wanders out of worship and makes them meaningless and meaningless (Bakrari Amina and Barati Khansari, 2014).

Prayer from the perspective of Shams Tabrizi

For Shams Tabrizi, prayer is a source of joy and joy. Of course, prayer means the inner conversation that this mystical state finds out through prayer. This Shams' attitude toward prayer is a reminder of a hadith from the Prophet, which is mentioned in various sources in the hadith sources: "From the world, three things are popular with me: women have a clear smell of my eyes in prayer"

Prayer from the viewpoint of Attar Neyshabouri

Attar, in a mystic conception, associates the hypothesis of prayer on Muslims to the worship of the Prophet's Light (PBUH) in the universe. Attar, inspired by the Quran and praised the Prophet (pbuh), addresses to human:

The presence of the heart has been narrated from Prophet Muhammad (PBUH) saying:

"It is a prayer which is accepted by half, or one third or one quarter or one fifth of it is

accepted, and finally a prayer is accepted, one tenth of which is accepted, and some types of prayers, such as the garments of the old and the same Wrapped in prayer worship. It is true that prayer does not benefit you except for the amount of heart and inner heart. “

Attar believes that the prayers of the secrets of themselves and the outside world are cut off and right to join. It is believed that Ali (AS) was so much alive that he was immersed in praise and praise that the arrows were pulled out of his feet and that he was unaware of the body.

Conclusion

According to the mystic view of prayer and the presence of the heart in it, one can mention that the main source in the works of these elders is the traditions and traditions transmitted by the infallibles (PBUH), each with a particular language They are aware of it. Prayer is one of the topics that is discussed in mystical prose books with more frequency and in poetry books. In any case, the issue of the presence of the heart in prayer is a fact that draws attention from the focus of prayer and deep-seated attention to prayer. So that it is impossible for the heart to turn back from the true believer, and this has been so implied by the leaders of religion, mysticism and polytheism that have been expressed in various ways. As Rumi believes, man needs to purify himself and his heart from the pollution of the soul, for the purpose of becoming and preparing for the mystery and need of the Imam, the best that appears in prayer. Molavi prayed for worship and says that he needs to close the senses to open up the path to justice.

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