

The effect of the prayer on blossoming and raise of spiritual aspect of the human

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Abstract: Worship of the god is one of various factors of raise and ascension of the soul and spirit to high levels .the internal fact of human is not materialistic. It is spiritual which has received from the god .soul through different worlds (divinity-wisdom-martial) reaches to the weakest level of essence to adopt with this martial universe. Human need to worship is an innate need, which the best instance of that is the prayer.In the prayer, most important principle of Islam is the confessing to monotheism and oneness of god.Everything has an internal and external aspect- the prayer is too.The external aspect of the pray is the religious ritual and the internal aspect is the meditation of the prayers. This paper pays attention to pray and its effects on divine aspect of human. Depending on points mentioned the pray has an effect on evolution of all aspect of human such as personal and social aspect. And make it possible that human reach to divine high levels.

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1. Introduction

Human in all periods of lifetime believed to a superior creator. Always and every where he has been looking for meaning and philosophy of his life and human creation. This belief has been an deep rooted concept of human which he believe it with no doubt. human has been always looking for god –in the other word the god has been in his life for good .maybe tendency to regions lies on this attitude.

Human, has a divine essence. he will not succeed to ignore the presence of god in his life. Because human is eager to return to his origin. The prayer originates from our soul and essence.

Throughout the earth, with different customs, and religions, the nations have their own worship and pray. in our religion, the prayer is an answer to needs of our nature and essence .so if someone doesn't say the prayer, he has a negative answer to his internal need. The prayer is not special for Islam .other religions specially(Jew and Christians)also have their own pray .

The prayer is like a love song, which if be sang properly ,can gets the human to divine universe and heaven. this is why prophet mousa(AS)said to god : are you faraway to speak aloud with you or are you near to whisper to you?

He answered :O musa-I am companion of someone who remembers me. so the god said: say the prayer to remember me. (sura taha -14)

The prayer is a criteria to distinguish the righteous ones. It Is a sign of thank of god and paying attention to endless power and authority of creator .it makes the human mind and soul, relieved and

peaceful. and it is the best way to relate with the creator.

Aspects of human

Human has two aspects. the materialistic aspect is the body, which contains the tendencies ,desires , lusts and spiritual aspect is the divine breathe of god (I breathe him of my spirit) (وَنَفَخْتُ فِيهِ مِنْ رُوحِي)(sura-hejr-29)

The reality and essence of human is not dependent on materialistic aspect, but spiritual aspect . this spirit wants return to its origin. in Islamic teachings, the human is as a caliph or heritage of god on the earth, and the earth and heavens are for him. so human is high in position rather than even angels.

For this reason, in ascension night, the prophet(PBUH) ,went higher in position than Gabriel. Although human posses the divine spirit and essence ,sometimes his soul and spirit, will be captured in the dark evils and veil(such as lie-defamation –hypocrisy and ...). but he can be free by self-awareness and reaches to god theology .

Cognition and knowing the god, never mean knowing or cognition of the nature (essence) , because prophets also hadn't such cognition. if desire to worship and theology and creation of the human be mentioned simultaneously , it is rational and possible. because even western historians who attribute the worship to deferent historical periods, don't express an exact time to this affair definitely .

Will Durant writes A bout early human who worship some things as the supernatural powers:" these numerous god can be divided into six

categories: heavenly –earthly- gender –animal and divinely"(Durant-72:1 j 1367).

Note that , human always has paid attention to affairs for worship. so if according to Muslim's point of view, we know the worship and theology as something natural and innate, it is rational and logical to prove the theology and worship.

A lot of reasons have been mentioned .so in this paper we just pay to effect of prayer in development and growth of spiritual aspect of human .

Worship means mediation and being such a servant. in the worship, human stoop for someone who knows him as his owner or creator. maybe this is one of his reason for genuflection for god. because in spite of genuflection for everything but god. we have made a companion for god. Goal of creation of creatures is for worship(goal of creation of universe and human and sprites is for worship god)(zariyat-56).

If human look at himself or outside world, To some extent, He will find the reason for worship and then comprehend the god's majesty and glory and weakness of human, so return to his origin and nature and pays attention to blessing and importance of thanksgiving .so the prayer is the most vivid evidence of servitude.

Definition and importance of prayer

One of Muslim's necessities and obligations is the prayer which must be paid and perform, five time during the day . the prayer is the sign of worship . one of great men says that the prayer(صلاه-in arabic) is derived from (وصلت) (مُصَلَّى) (مُصَلَّى) (salat) (صلوة) (vaslat) (اسرار الصلاة-ملكي تبريزي 1387-171) (1387-171) (asrar al salat –maleki tabrizi 1387-171) which mean blessing or linking or pilgrimage. all of these meaning imply to all aspects of prayer. in the prayer, the creature communicates and connects with creator and calls his creator. because he feels weakness against him.

In holy Koran, a lot of units about prayer, has been mentioned. for example, after haajar and Ismail, settled in Mecca's desert –Ibrahim said:"إني اسكنتك من ذريتى بوادٍ غير ذى زرع عند بيتك المكرم ربنا ليقيموا (الصلاة) (ابراهيم-37)(Ibrahim-37) or lughman ordered to his son: "my son (يا بنى اقم الصلاة) (لقمان-17) say the prayer"

The Islam prophet(PBUH) about importance of prayer says : "prayer is like a head for a body" (موضع) (الصلاة من الدين كموضع الرأس من الجسد نهج الفصاحه-) (nahj al fasahe- sentence 3075) (جمله 3075)

Secrets of the prayer

As mentioned before, human has a internal and a external aspect. Many of human's prays and meditations have an external and internal aspect too.

So the prayer, has both aspects. The external aspect of prayer is the ablution, same being (standing toward kiblah),telling the takbir (-the god is almighty) bowing down, and genuflection and according to Islamic rules doing all of these actions properly is a term for correction of prayer.

ABut the internal aspect of prayer is the mediation of prayers. Many of great men say that the prayer is the ascension of the righteous men and women .does the ascension occurs except by meditation and paying attention to creator?. Presence of heart is a condition for prayer to be accepted. If someone wants to go for a party, surely, before he leaves, will get ready everything. Now if, a creature wants to talk with his creator , is not it worth to provide the situations and getting ready? Taking ablution is one of preparatory for the prayer. It causes the loss of leathery and sleepy faces and makes the face refresh and takes him to spiritual universe. Many of great men set the limitations for prayer. These limitations are about 4000.(the prayer prevents human of evils and badness.)(عنكيوت-45)(ankaboot-45).

The prayer reminds human his origin and, surly it makes the human aware of his origin. so the characteristic and goal of the prayer is prevention of the evils and repudiators. For example in the Morning Prayer, which the man is sleepy, stands up for his creator and so all of these affairs separate the human of evils and ugliest. But the main point is that the prayer must be spiritual and divine to have preventing and avoiding specifications. The pray lack of these specifications is due to dissent and hypocrisy. The positive effects of the prayer have various degree and levels.

So it has been narrated which one of young's of ansar although he said the prayer but committed some crimes and sins .when people let the prophet know, the prophet(PBUH) said: someday his prayer prevents him of crimes and sins.

(مجمع البيان- ذيل آيه 45 سوره عنكيوت) (majmao al bayan-beneath the sura ankaboot-45)

Standing toward kiblah (same being)

The prayer must stands toward kiblah (holy kaaba),although the god is everywhere. Is there is a place without the presence of god? Our creator is in everywhere. Standing toward kiblah means the independence of Muslim in prayer , their solidarity , surrender to their creator , monotheism and ... maybe the most important reason for standing toward the kaaba, is the stability of body organs and avoiding movement and mobility of organs to be in a direction which the resulting will be the relaxation of heart. Because in spite of movements of body organs in all direction, the heart also will disturbs and ignores the

real mediation (192-1387) (ملكي تبريزي-1387-192) (maleki tabrizi-192-1387).

Worshippers when say takbir (saying the god is almighty), in fact they say the god is almighty, and according to his sense and conscience, thank for god's blessings. this thanks is only special for creator. so thank for blessing is a gift from god. and expressing the inability in thank of god's blessings is the best kind of thanksgiving. the word which is the main principle of Islam idea, is to testify to unitary and oneness of god (no god but god).

According to prophet (PBHU), there is no word as important as testifying to being oneness. and everyone that don't believe in it, it is a unpardonable sin. Because our god is our creator, everlasting, all wise and all seeing and god of salvation. He is only judge who make judges about creatures according to justice. (ناس باير، 726-1385) (nas bayer 726-1385)

At the beginning of prayer, saying four takbir is desirable. he says the fourth, in order to (takbirat al ehram). the prayer must clean one of his selfness and vanities by every takbir.

And according to four selfness belonging to human, after the fourth takbir, nothing remain. Some people say there are seven takbir which by them human can abandon himself and reach to god. (طيب 1388:334) (taye 1388-344)

So according the prophet (PBUH) our heart must be removed of everything but god. Mention of (no god but god) rejects all the gods and only we testify to oneness of god. For this reason, the unitary and monotheism is one of important principle in Islam and it is observable in throughout the prayer.

Monotheism in Islam

Among fundamental principles of Islam, the monotheism is most important than other. It doesn't mean that the other principles are neglected, but it is the origin and root of theology. In a point of view, Monotheism is divided into three categories: 1-innate monotheism 2-trait monotheism.3-action monotheism.

1) Innate monotheism means that essence of god is unique, there is no one like him and he is creator of all things and no one can be compared with him.

2) Trait monotheism means that characteristics of god such as wisdom strength, vitality, comprehension, perception and awareness are related and special for god.

3-action monotheism means that all of works are done by determination of god. (مطهرى، 30:1387) (mottahari 1387-30)

Monotheism in the prayer means that there is nothing apt and worthy to worship but god. After creation of Adam, the god ordered to angels to bow down for him. Meaning of the bowing down wasn't pray and worship, because according to monotheism,

it must be done just for god. And that bowing down in fact was for appearance and reflecting of characteristics of god In Adam.

Mullasadra in expansion of osule kafi (اصول كافي) has divided the monotheism into four categories: 1-like a nut shell 2-Shell of it's shell-3-core of goody 4-and core of its core The prime level of monotheism is that someone says no god but god. but he don't believe in that in his heart, like hypocrisy.

Second; he believes in god like Muslims, which that is a believe but not a cognition. Third: the believe in god via reasons: this is the position of close servant of god. It means that they see everything as believing to their creator.

Fourth: he see just oneself and this point of view is special for truthful Sufis who Call it die in monotheism.

First of these levels was like the external nut shell, and second, like internal, shelf and third, like core and fourth, like its oil.

Meditation in the prayer

As mentioned before, the human has two aspects: the body and spiritual aspect. the prayer also is composed of two aspects: reading praise and pray, genuflection, bowing down are the body of prayer and meditation, presence of heart, comprehension of god, his strengths are the spiritual aspects of prayer (those who are modest in the prayer)

(2-مومنون) (mumenun-2).

According to holy Koran, modesty is one of characteristics of believers' and says that saying the prayer is not only sign for being believer. humility in prayer, means the presence of heart, modesty and respect.

The origin of meditation in prayer, is the perception of prayer and origin of bowing down, is comprehension and perception of essence and awareness of world's evils and veils and attending to the point that there is a weak servant who all of things in the world are not belong to him. if human raises his heart (soul) to receive the god inspirations, reaches to the spiritual and divine universe and reaches to high levels.

As mentioned before, this spiritual dimension, constitutes the reality and internal fact of human. Which human can reaches to his real position, mean as representative and heritage of god on earth.

Imam Ali (AS) in Nahj Al balaghe says about prayer: "the pray detaches and defoliates the sins as the trees leaves and free the human from the sin's rope".

وَإِنَّمَا لَتُحْتِ الدُّنُوبَ حَتَّى الْوَرَقِ وَتُطْلَقُهَا إِطْلَاقَ الرَّبْقِ سَبَّحَهَا (رسول الله (ص) بِالْحَمَةِ تَكُونُ عَلَى بَابِ الرَّجْلِ فَهِيَ يَغْتَسِلُ مِنْهَا فِي نَهْجِ -) (اليوم والليله خَمْسَ مَرَاتٍ، فَهِيَ عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّرَنِ 197) (البلاغه خطبه 197)

The prophet (PBUH) similes the prayer like hot water spring, which everyone has in home, and five time during the day the washes his body into.

Role of will and motivation in the prayer

The will and motivation mean the intention to do actions.

In all actions, the originate and authority is due to the motivation and will .It is the fact of everything –so it is a criterion for acceptance of actions.

Prophet(PBUH) about the motivation says: motivation and will of believers is more important than their actions and will of believers is worse than their action.

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ كُلٌّ (bahar al anvar-189:68)(بهار الانوار ج 189:67)(عَامِلٌ تَعَمَّلَ عَلَى نِيَّتِهِ 189:68)

And every one do action according his will and motivation. No doubt that the faith and will has effect on spiritual aspects of human.

It is a natural affair not a abstract. so if the human raise his spiritual aspect, reaches to evolution . Even in the prayer, all of actions, must be based on a good will; otherwise it will not be accepted. We should make our will and motivation divinely, because tiredness, disappointment and indifference will depart from human by our motivation.

In construction of characteristics of human, the will and motivation is effective. For knowing of characteristics of human,we should know our intention and motivation.

For example between two persons who one of theme says the prayer just for god and other who says just for hypocrisy and pretention, do their intentions are equal?

Are they equal in their motivation, if we compare them? Although their actions are similar but their motivation are different. So Difference in spiritual characteristic of persons, depends on their motivation and their intention.

Importance of purity in the prayer

Purity means cleaning and detachments of intention From hypocrisy. Purity is not a action which can be observable But it is something internal and by heart.

Imam Sadegh (AS) says the pray is not just uprising, standing and sitting but ,it is your purity and your good will.

«أليست الصلوة قيامك و قعودك إثمًا الصلوة إخلاصك و ان .(أبي الحديد، شرح نهج البلاغه ج1:325)(تريد بها الله وحده. (abi al hadid-explain of nahj al balaghe 1:325j)

The purity of the soul has different levels. Which is based on motivation and intention in the worship. As mentioned earlier, the purity in the first level, is the purifying the soul from hypocrisy .higher levels

include the pray, but not for rewards or blessing and expecting to be accepted. Although all of these expectations are not as hypocrisy, but the principle of the purity is the absence of hypocrisy and everyone expect to reward and.... His prayers are accepted but his purity of action is not completed. because the complete purity means doing everything just for god. in result, the best instances of the prayer is the prayer which has more purity.

Purity in the prayer cause that human can simply reaches to high levels and finally reaches to the point which see nothing but his creator.

2. The effect of prayer on different dimensions of human life

Islam is religion of man's spiritual needs in addition to materialistic needs. Islam wants a real and permanent propriety of human society.

So in addition to happiness and prosperity in this world, Islam emphasizes on happiness of doomsday which is eternal. No doubt that meaning of prayer is the remembering of the god. Our creator in Koran says: "say the prayer to remember me".(طه-14) (اقم الصلاة لذكري) (14-taha)

Surely remembering the god relieves our heart. And human avoid committing the sins and do the lawful actions. and so morals will be increased in the society and then in such a society the justice will be set.

Believers must say the prayer five times during the day and remember the god because it detaches the selfishness and prid.

Prayer and the expansion of unity and solidarity among Muslims.

Here are the five prayers at certain hours. In that times, the Muslims stand toward kiblah, and every where they are, they bow down in order to modesty and humility. Standing toward kiblah means the unity among Muslims.

In the prayer, there is no difference between poor's and riches or beggar and king or women and men.

The prayer break down the pride and selfishness or superiority.

When someone stands toward kiblah, it means existence against inexistence and null against all or rich against poverty.

One of contemporary mystics has written words about genuflection: which it is the sign of the effect of god's beauty and bowing down is the effect of god's glory.

When god's beauty appears, every one bow down and when god's glory appears every one genuflects.

In the prayer, the first genuflection is the sign of detachment from the world and meeting between genuflections is the transition universe(dooms day)

The second genuflection is the detachment from the other world and when he returns his head, it is after world's level.

For this reason in tashahud(testifying on oneness of god), the first genuflection is thank of god's blessings and second genuflection is for doom day (after world), Like prophet(PBUH) and imams(AS)

That prayer, cause of righteousness and unctuality

Prayer must provide the conditions for his prayer to be accepted.

The conditions Such as body cleaning, location where we pray, clothing, and water they use for ablution must not be arrogated and must be lawful.

Is such a prayer as a preventing factor of sins? It doesn't mean that prayers are absolute innocents, but it means that the prayer has effect on raise of spiritual aspect of human as mention earlier; the prayer is attention to god. This paying attention has different levels. When this attention is weak, preventing factor of sins is not prominent. and vice versa. We should say our prayer at certain times.

In addition the prayer is full of rules and ritual which during the prayer must be done in their right position. and order and doing these actions five times during the day, make everyone ready for following the discipline. It causes that human have a program for their life.

Here to define the tohid sura(سوره توحيد), which we read during the prayer, we point a narration. Of course before narration, it needs to say that Koran is the god's language. but content of every sura is not like or equal to other (it is a controversial issue). For example the payments and superiority which there is for tohid sura never is for masad sura.

(javdi amuoly-adab fnaye moghareban 138:1383) (جوادى املی - ادب فنای مقربان-138:1383)

Criteria for acceptance of prayer

If the prayer don't avoid the evils, it is useless. A prayer which is empty of meditation, cannot increase the spiritual aspect of human. One of the great men writes that a prayer which is empty of meditation is belong to a servant who is far from his creator. This prayer is belong to a servant who say the prayer just for hypocrisy.(174:1387) (ملکی تبریزی-174:1387)

Imam bagher(AS) was asked about the condition of acceptance of the prayer :he said:" when someone says the prayer, maybe half of his prayer or one third or one fourth or one fifth increase, but the part is accepted which is said by meditation" .

Order to saying the supererogatory prayer is to amends the obligatory prayers. So in the prayer, presence of heart or meditation make the believers released or relieved. Continuity of this, increase the god's blessings.

So prophet (PBUH)says: "when you say the prayer as you are knocking on a kings door and someone who knocks the king door .it will be opened finally".

ما دُمتَ في صلَاةٍ فَآنتَ تَقْرَعُ بَابَ الْمَلِكِ وَ مَنْ يَقْرَعُ بَابَ (الملك يفتح له)

3.Results:

Worship and prayer originates forms the human's nature which looks for god. it doesn't mean that prayer is special for Muslims but other religions specially the religion according to monotheism also have their own prayer.

So the prayer is the remembering of god and if it is free from any hypocrisy, it reaches the human to heavens. In such a situation, the human will be released from materialistic world and see nothing but god. If someone reaches to this level ,don't know what is happening around him in the prayer. Like imam Ali.

Some people think that this level is special for imams and innocents, but during the history, there have been people who had been separated from the martial world and reached to high levels of divine universe. It has been narrated that Muslim ebn yasar when he was saying the prayer in Basra's mosque, suddenly a pile of the mosque broke down, so that all of people found but he didn't feel.

But achieving to this level is possible by ignoring any martial dependence.

It requires to patient and endeavor and hope to god. Existence of martial universe is weakest level of human essence. Human needs to worship someone beyond the martial universe is effective on evolution of human essence. If the prayer is based on comprehension and perception of monotheism and oneness of god, rejection everything but god it can takes the human to their origin nature. For meditation, we should purify our heart from badness and darkness to be cleaned. Our heart in such a condition is like a mirror which can reflects the faces. As mentioned earlier, human is the mirror of god's glory and beauty which if the heart be vivid and clear, it will reflects these characteristics. The prayer which is said by such divine heart , has effect on achieving to the evolution of spiritual aspect of human.

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