



Educational Teachings of Prayer and Purity in the Works of Sana'i and Ghazzali

Fateme Moradi

Assistant Professor, General Department, Persian Language Department, Faculty of Paramedical Sciences, Shiraz University of Medical Sciences, Shiraz, Iran

moradi_fa@sums.ac.ir

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Abstract

Prayer is one of the most important areas full of profound moral, educational and educational secrets that is at the forefront of all acts of obedience and worship and is the most expressive image of servitude, worship and the connection of creation with the Creator. Sana'i, a famous poet of the sixth century, is among those who have a specific message and purpose in his poetry. By composing poems of asceticism and investigation, he has created a collection that focuses on cultivating and refining the soul to play a role in society. Asceticism is the source of individual dynamism, individual and social responsibility, and the cultivation of a sublime spirit, masculine ambition and great self-esteem. His message is an invitation to introspection and to stay away from externalism and his goal is to search for the path of truth and, relying on religious traditions and teachings, he reflects and teaches his moral and legal teachings in his poems. In addition to the Quran and the Sunnah of the Prophet (PBUH), he had many religious books. Al-Ghazali is a theorist whose thoughts and works Sanai is completely influenced by and is considered a role model and predecessor of Sanai in many religious and moral teachings. Among the important issues that Sanai and Al-Ghazali address in their works are the subject of prayer as the cornerstone of being a Muslim, the conditions of correctness and sincerity in worship, and the educational and didactic teachings of prayer, including: finding peace and presence of the heart, humility, negation of everything except God, purification of the soul, external purity of the body and clothing, and internal purity, and cleansing the heart and being from ugliness such as: greed, envy, anger, arrogance and rebellion, hypocrisy, hypocrisy, lust, etc., which are addressed in this research.

Keywords: *Prayer; Purity; Sanai; Al-Ghazali; Education and Training*

1. Introduction

Islamic education and training are derived from the worldview and ideology of the humanistic school of Islam. One of the important foundations in this worldview is the spirit of worship based on nature and God-seeking and its educational results. On this basis, God Almighty has created man with a

pure nature and character. A God-seeking nature and with the ability to know and search for the path to finding truth, virtue, worship and perfection. (Vakilian, 2002: 136)

In order to respond to the need of his nature of truth-seeking, man has always sought truth and perfection. Because the desire to develop and escape from shortcomings in his being is an innate and natural desire (Mohammedi, 1385: 148). Human tendency towards gods, mythological heroes and prominent historical figures, all have been in line with human attention and desire to develop and know himself and escape from shortcomings and based on the spirit of worship in him. (Shariati, 1361: 11) From the very beginning of creation, worship has been a part of human existence and natural attraction, and this spirit of worship and attraction, sometimes in the shadow of ignorance or deviation, has led to the worship of stones, wood, the sun, etc., and sometimes in its correct path, has led to the worship of God. In this way, prophets have been sent to guide this innate instinct to the right path. (Qaraati, 2023: 21) The religion of Islam, as a saving religion and a complementary and complementary religion to other past religions, has taught about the importance of worship and worship, which is in fact the highest type of worship and Humility is before God, and the creation of the universe and the sending of the prophets were for this worship, and it has been emphasized a lot. Among other things, God has said about this in the Quran: And I did not create the jinn and mankind except to worship and worship (Zariyat: 56) and in another place He says about this: And We have certainly sent to every nation a messenger, saying: Worship Allah and avoid the false gods (Zumar: 7).

The source of what compels man to bow down and worship can be considered the feeling of poverty and need in the face of a superior being, the pull of nature and the spirit of seeking God, the infinite greatness of God, and attention to blessings. In fact, human nature is such that when he sees himself in need and dependent, he submits and humbly submits to the one who fulfills his needs. By remembering the greatness and glory of God, a sense of humility is unconsciously ignited in him, and his innate desire to worship forces him to bow before the needless and exalted Creator. However, in order to be on the right path, this desire needs a guide and a model that he can follow to walk on the right path. This is only possible with the Sharia and following the instructions of the religious elders. The basic condition for the correctness of worship and obedience is considered to be in harmony with the Sharia, as: The Sufis' sayings and actions were all balanced according to the Sharia. (Kashani, 2007: 356) Hazrat Ali (AS) also says about the reason for the mission of Hazrat Khatam: So, Allah sent Muhammad with the truth. To bring His servants out of idolatry to His worship: God sent Muhammad with the truth to call His servants out of idolatry to the worship of God. (Nahjol-Balagha, 2025: Sermon 147). So, the Sharia became a way to save people from polytheism and idolatry and to reach the truth, as they have said, the Sharia was a command to commit to servitude and the truth was the observation of Lordship. Any law that does not support the truth is not accepted, and any truth that is not bound to the law is of no avail (Qushairi, 2021: 127)

2. Prayer

One of the most important areas full of deep moral and educational secrets that is at the forefront of all obedience and is the most expressive image of servitude, worship, and the connection of creation with the Creator is prayer. (Suleimani, 2008: 182) The source of praying is the need that the servant has for the Almighty.

Of course, in the humanizing culture of Islam, worship is not only prayer and fasting, but any worthy work that benefits people is considered worship. (Qaraati, 2023: 24) The divine prophets, who had no goal other than education and training, have also endured many difficulties in the path of humanizing and educating people (Pour-al-Khas, 2014: 2) in order to teach people true worship. Worship that is done with awareness and insight, with love, sincerity, and be humble and, in your teachings, keep people away from hypocrisy, arrogance, pride, and sin.

With the emergence of the religion of Islam and its teachings, and also with the profound and radiant personality of the Seal of the Prophets (PBUH), an event occurred in the history of humanity that, in addition to creating many scientific and practical upheavals, led to a passionate and long-lasting movement in the direction of the esoteric and spiritual path, which is referred to as Islamic mysticism. (Aghakhani, 2012: 7)

Perhaps among the various branches emerging from the context of Islamic society, no cultural institution has shouldered the supernatural mission of religion as much as mysticism and Sufism. (Qasemzadeh, 2005: 34) From the point of view of mystics, the most important philosophy of placing worship in the laws (the stage of Sharia) was to lay the groundwork for the realization of religious experiences (in the stage of the path), which in turn, if penetrated and with conditions, could ultimately lead to a mystical experience (in the stage of truth). (Soleymanian, 2008: 179) The value of worship depends on the correctness and authenticity of both its purpose and intention and its outward form. The purpose of worship should be to gain God's pleasure and fulfill one's duty, and it should not be done out of hypocrisy, to gain face, or to please and praise someone other than God. (Fayz Kashani, 2008: 35) Imam Baqir (AS) says: "Be attentive to God in prayer, because only that part of the prayer is accepted that is recited attentively." (Fayz Kashani, 1426: 354) Among the ancient poets and ode-writers, Sanai is among those who have a specific message and purpose in his poetry. By composing poems of asceticism and research, he has created a collection that focuses on nurturing and refining the soul to play a role in society. Asceticism is the source of individual dynamism, individual and social responsibility, and the cultivation of a sublime spirit, masculine ambition, and great self-esteem. (Masbouq, 2013: 110) His message is an invitation to introspection and a warning against externalism, and his goal is to search for the path of truth. He sets out in search of religion and the law (Zarrin Koob, 2019: 171) to reflect and teach his moral and legal teachings in his poems, relying on religious traditions and teachings, and to convey them to everyone. (Parsa Nasab, 2009: 112) Sanai takes themes from various sources and in the factory of his mind and language, gives them a Sanai-like identity. (Farzi Shoob, 2008: 164) In addition to the Quran and the Sunnah of the Prophet (peace and blessings of Allaah be upon him), he had many religious and Sharia books at his disposal, and the works of Muhammad al-Ghazali were among the main sources of Sanai's intellectual nourishment" (Zarqani, 2002: 25). "Ghazali is a theorist who Sanai is completely influenced by and is the most amazing person in the power of expression and Islamic concepts and teachings with a mystical color" (Kakroosh, 2009: 3) and is considered a model and pioneer for Sanai in many religious and moral teachings. Among the important issues that Sanai and Ghazali address in their works are the subject of prayer, the conditions of correctness and sincerity in worship, and its educational and pedagogical benefits, which are addressed in this research.

Al-Ghazali believes that the pillars of worship, including prayer, are external and internal. He considers the external form of prayer to be for those who have not yet followed the path of mysticism, and its secret and truth will be understood by someone who is on the path of mysticism. (Panahi, 1388: 540) He emphasizes paying attention to the inner and truth of the pillars of worship as follows: Know that the external form of prayer is like the body, and for it is a truth and a secret, which is the soul of prayer (Ghazali, 1382: 149) and, according to Junaid, he considers sincerity to be the purification of actions from gloom and darkness: Al-Ikhlās is the purification of actions from gloom (Ghazali, 1359: 382) and (Khargooshi, 1999: 89) the same sincerity that Imam Sadiq (AS) has said about it: Al-Amal Al-Khalas Al-Zhi You do not want anyone to praise you except Allah: A pure act is not to expect praise and adoration from anyone except Allah. (Majlisi, 2018: 230) Therefore, whoever wants to pray with the presence of his heart must have healed and emptied his heart outside of prayer, and this was because he had kept the preoccupations of the world away from himself (Ghazali, 1382: 160) Prayer is service, and servitude requires a prior instrument, and its instrument is two: one is purification before the time and the second is preparing the heart before the rising. (Pourjavadi, 2002: 367)

3. Humility

Another educational and educational result of prayer is reaching humility and submissiveness. In his works, Al-Ghazali emphasizes on seeking the essence of religion and considers humility as one of the results of prayer and its reality. He writes: The essence of the soul of prayer is humility and the presence of the heart in the prayer, which means that the heart is sincere with God Almighty. (Ghazali, 1382: 153) We know that one of the undesirable morals is arrogance and pride, which is caused by the lack of humility and humility of the servant, which leads the servant to lose the manners of speech and the means of livelihood due to arrogance and becomes one of the devil's followers (Qutb al-Din al-Abadi, 1368: 227). For this reason, prayer has been considered a remedy for arrogance: Allah has made faith obligatory to purify man from polytheism and prayer to purify him from arrogance and pride. (Nahjol-Balagha, 2025: Wisdom 252).

The heart is the core of prayer, if there is no humility, there is no need...

If there is no humility and the devil plays with his sword (Sanai, 1980: 144)

The whole sky is mine on my head until you find Gabriel the officer (Sanai, 2003: 40) Sanai talks about humility in prayer, by bringing the story of Imam Ali (AS) and removing an arrow from his leg during prayer and citing the words of the master of the pious, Ali (AS) who said: "Serve Allah as if you were seeing Him, but if you were not seeing Him, He will see you" (Ray Shahri, 1362: 15), he tells the story of the Imam's injury and his treatment during prayer and considers it the highest level of humility in prayer (Sanai, 1359: 140). This same story, In Ghazzali's book, it is mentioned about the confirmation and emphasis of humility in prayer. (Ghazzali, 2007: 166) Of course, Ghazzali's source for narrating this story is Hajwiri's book *Kashf al-Mahjoob* (Hajwiri, 2022: 386) with the difference that Hojwiri has narrated this story about the importance of prayer, while Ghazzali and then Sanai have narrated it in confirmation of humility in prayer. At the end of the story, Sanai concludes that by having humility and sincerity in prayer, a person will achieve the fulfillment of his heart and desires:

Because you come to prayer with sincerity, you will return with all your desires (Sanai, 1359: 141)

4. The Presence of the Heart

Sanai also, following the people of the path and like Ghazzali, seeks the truth of prayer. The truth is to pay attention to the inner core of religion and its depth, which is the fundamental and main axis of the thinking of the inner core of religion. (Hosseini, 2003: 16). A prayer that arises from a person's need and causes humility of heart. He has benefited greatly from the first quarter of Ghazzali's book "Ehyaolulum al-Din" about prayer. In Sanai's mystical thought, prayer and the expression of servitude to God arise from inner passion and enthusiasm, and when you have not purified yourself out of passion and desire to meet God, God Almighty will not allow you to stand in prayer and express your servitude to Him:

When your heart stirs you up from your need, then prayer arises from need.

It does not lead you to the right. Prayer is permissible because you have not purified yourself from need.

Crying and lamentation are your purification, killing your soul is your atonement.

Since you killed your soul on the way, quickly, by the grace of God.

Come with need to find a companion, otherwise you will find a way to divorce, three times (Sanai, 1368: 139).

In religion and mysticism, there has been much emphasis on the presence of the heart in prayer. Nasafi writes about this: Any obedience that is not in the presence of Allah is inanimate... The work has the presence of the heart, as follows: There is no prayer except in the presence of the heart. Whoever prostrates in the presence of Allah during his lifetime has completed his work. (Nasafi, 2023: 341) And Imam Baqir considers the condition for the elevation of the prayer to be the presence of the heart: Indeed, the servant raises half, or a third, or a quarter, or a fifth of his prayer... So, Allah does not raise except what he has accepted from his heart: Indeed, the servant raises half, or a third, or a quarter, or a fifth of his prayer... So, it does not rise except what he has paid attention to with his heart. (Hurr Amili, 2020: 71).

Al-Ghazali also considers the correctness of prayer to be based on the presence of the heart and cites various verses from the Quran and the sayings of great Sufis in support of his statement, such as: "So worship me and establish prayer for my remembrance" (Taha/14), verses 205 of Sura Al-A'raf and 12 of Sura An-Nesa, or the sayings of Sofyan Suri, Moaz ibn Hobal, and others (Ghazzali, 1980: 159). Sanai has also included many of the themes of the same hadiths that Ghazali has narrated in his poetry. (Alavi Muqaddam, 1989: 2)

The prayer that was in his presence was far from the water surface

Whoever is not there, the burden of God, gives him in prayer, the burden of God (Sanai, 2003: 39)

Until you reach the path of the broom, there is no path to the house of none but Allah (Sanai, 1980: 139)

Until the servant does not come out of the incident, the curtain of the Almighty does not open the prayer...

Love and the melody of that world are ugly, the hadith of the soul is ugly (Sanai, 2003: 38)

5. Purity

The definition and interpretation that Sanai presents of the concept of purity in his poetry is also taken from the thought of Imam Muhammad Ghazali. Al-Ghazali does not consider purity to be only external purity, and he considers four types of purity, one of which is external purity and three of which are internal purity: "A Muslim is built on purity, so do not think that all this virtue and greatness is true purity that was in the body and clothes by using water, rather, purity is on four levels:

The first level: Purity is the secret of the heart from everything except God Almighty, as he says: "Say Allah, then I will be a particle." The meaning of this is that when it is empty of anything other than God, it becomes occupied and immersed in God Almighty, and this word was *La elaha illallah*. All of this is the level of faith of the truthful.

The second level: The outward purity of the heart from evil morals, such as envy, arrogance, hypocrisy, greed, hostility, meanness, and so on, so that it may be adorned with pure and desirable morals, such as humility, contentment, repentance, patience, fear, hope, love, and so on. This is the level of faith of the pious.

The third level: The purity of the limbs and organs of the body from sins, such as backbiting, lying, eating forbidden food, betraying, looking at a non-mahram, and so on. This is the level of faith of the pious.

The fourth level: Keeping the body and clothes clean from impurities until the whole body is adorned with bowing and prostration and the pillars of prayer. This is the degree of purity of a Muslim." (Ghazali, 2017:82) Sanai also believes in the same and does not consider purity to be only external purity and emphasizes internal purity and believes that someone who wants to be close to God and pray to Him must first cleanse himself of impurity and dirt, because God Almighty does not accept the prayer of an

unclean person. Bathing and purification are not just about cleaning and beautifying your body, but real purity is about purifying your soul, heart and mind from undesirable thoughts and morals. Purity is the key to prayer, and faultlessness and impurity are the locks on prayer and cause the servant to distance himself from God Almighty. Purity is not only related to place and clothing, but also related to cleansing the soul and soul from impurities, purifying the soul and removing Greed, stinginess, and malice are:

The first seeker to take a bath, he is an unclean, he does not accept the right to pray

Until you sweep the path of no one but Allah, who will reach the house of Allah?

Envy, stinginess, anger, lust, and greed have made you worship Allah in prayer

How can you be unwashed? Until you are confused and confused inside

Unwashed from the attributes the dhimmi does not accept prayer, O Great Lord

Although it is pure, everything that concerns you is in the presence of God, your impurity

The origin and branch of prayer, ghusl and ablution, the validity of the disease is a problem of medicine (Sanai, 1989: 139)

Do not give the right to prayer, it is permissible to pray because you have not purified yourself

Because the key to prayer is your purity, the lock to it is your imperfection (Sanai, 2003: 39)

In fact, Sanai's thought is based on the fact that true purity and piety is that you show enthusiasm and enthusiasm for yourself and forget yourself and reach annihilation in God, and the atonement for the sins you have committed is to destroy and ruin the soul that commands evil and not obey it. When you cut off the head of the soul in the way of divine love, divine grace and blessing will soon turn to you.

When your heart is moved by you, then prayer arises from need. It does not lead to the truth. Prayer is permissible because you have not purified yourself from need. Crying and lamenting are your purification. Killing your soul is your expiation. Since you killed yourself, make haste, O God. Come with need to find a companion, otherwise you will find a way to divorce, three times. (Sanai, 1989: 139) Sanai believes that God, the Highest, does not accept any prayer or worship from someone who has not purified himself from ugly and displeasing qualities. Perhaps you are pure and beautiful in His eyes, but if you are contaminated with these reprehensible qualities, it is as if you are contaminated with filth. Therefore, you must sweep away everything other than God from your being with the broom of La, which is the secret of everything other than the truth, and cure envy, stinginess, hatred, greed, and covetousness with the medicine of prayer, so that you may receive permission to approach the court of God. Finally, he says that the essence and the branch of prayer are ghusl and ablution, but ghusl and ablution are internal, and this internal ghusl is like a medicine that cures incurable pain. Of course, this kind of interpretation and interpretation about prayer and purity has precedent in works before Ghazzali, and similar words can also be found in the writings of Abd al-Rahman Sulmi: The purity of the external is the purification of the organs... and the purity of the internal from betrayals, crimes, all kinds of offenses, the arts of obsession, deceit, hatred, hypocrisy, rumor, and other types of true intentions (Solami, 2001: 76)

6. Conclusion

By examining this research, we find that Sana'i and Ghazzali, by bringing the subject of prayer into their works, sought to present their educational and educational teachings to their readers. Although the merit of the advance in the presentation of this theme and its educational results belongs to Ghazzali, and Sanai's intellectual sources are derived from Ghazzali's thoughts, Sanai has made it more effective by organizing this theme and using literary techniques and beauties in the form of poetry and using the

special possibilities of poetic language, and his adaptation is accompanied by originality and innovation, and has given it a Sanai-like identity.

Finding peace and presence of the heart, humility and submissiveness, negating everything except God, refining the soul, external purity of body and clothing, and inner purity, and purifying the heart and being from ugliness such as: greed, envy, hatred, anger, arrogance and rebellion, hypocrisy, lust, etc. are among the teachings that Sanai and Ghazzali teach about prayer as the cornerstone of being a Muslim.

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