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The Reflect of the Mystical Sincerity in the Kashani and Lahiji Poems

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Abstract

In the present research, the mystical concept of sincerity has been analyzed, based on the poetries of Faiz Kashani's and Fayyaz Lahidji's, in the form of seven main sections through a comprehensive review and comparison methodology. The results from each section indicated the extent to which Feyz and Fayyaz are influenced by each other's thoughts and explain the facets of their sharing and differentiation. As a conclusion, succession results may be in the form of getting to the position of the right to receive, the reward of goodness, the illumination of life, peace and prosperity and etc.

Keywords: Sincerity, Mysticism, Kashani, Lahiji, Poetry.

El reflejo de la sinceridad mística en los poemas de Kashani y Lahiji

Resumen

En la presente investigación, se ha analizado el concepto místico de sinceridad, basado en las poesías de Faiz Kashani y Fayyaz Lahidji, en la forma de siete secciones principales a través de una revisión exhaustiva y una metodología de comparación. Los resultados de cada sección indicaron hasta qué punto Feyz y Fayyaz están influenciados por los pensamientos de los demás y explican las facetas de su participación y diferenciación. Como conclusión, los resultados de la sucesión pueden estar en la forma de llegar a la posición del derecho a recibir, la recompensa de la bondad, la iluminación de la vida, la paz y la prosperidad, etc.

Palabras clave: Sinceridad, Misticismo, Kashani, Lahiji, Poesía.

1. INTRODUCTION

Sincerity means purity, with someone in a friend who is unaffected, being in a worship state. In the presence of the descendants: the eviction of the people is from the transcendence of the divine, that is, doing nothing but God worship, and all propaganda, processions, meetings, processions, and sayings of the seeker will only be done to God. In fact, the purity and purification of the action of all the instruments, such as the hypocrisy, selfishness and self-control of the soul, which act as the contradiction of the truth and the cause of

corruption, that is to be applied to the essence of the actor cause the destruction of the soul and the truth. In the Holy Quran there are many verses about sincerity, which in these verses; sincerity expresses concepts such as the emphasis on the monopoly of worship in God, emphasis on the truth and distracting from others and doing deeds for seeking divine satisfaction. Also, in some verses, with reference to disbelief and duplicity, reference is made to the issue of sincerity.

Since disbelief and duplicity are doing for non-God and sincerely, they are doing only for Allah, these two do not get together, and sincerity emanates from each other, from whatever spirit and soul. The importance of sincerity in the Quran and Hadiths has led to its wide reflection in mysticism and Islamic Sufism, in such a way that most of the mystics in their works, such as the Sharh E-Tarrof, the Ghashiriyeh Dissertation, the discovery of Al-Muhjub, Mesbah al-Hadayeh along with other mystical concepts to the subject Sincerely devoted to it, and often has a separate season. The study of these works shows that sincerity in the course of Allah and during the stages and authorities of the mystical plays a fundamental role, and if the mystic does not attain to the stage of sincerity, i.e., the abstraction of intention and action from all the worldly and the day of Doom, then no spiritual perfection and spiritual will not be achieved for him. In relation to

the review of the related literature, articles have been made as follows:

1.1. Sincerity in the Nahj al-Balaghah and some Persian literary-mystical texts of the Persian language

The main purpose of the author of the study of the influence of Kashif al-Mahjub, Tazkar al-Awlia, Boostan E-Sa'dī, The first four chapters of Masnavi and Mesbah Al-Hedayat are from the glorious words of Imam Ali, directly or quoted in the content.

1.2. Sincerity and ways of treating evils from the point of view of Imam Khomeini

It is considered as the sin and in the views of Imam on the origin, factors, effects and ways of its treatment.

1.3. Attempt in the Attitude of Faiz Kashani to Gnosticism and Sufism

The main purpose of the paper is to consider the grace of Kashani's approach to Sufism and mysticism and other influences in

this field, including Mulla Sadra, Ghazali, Ibn Arabi and his reviewers have been investigated.

1.4. Gnosticism in the poem of Fayaz Kashani

It gives an overview of his poetic and mystical principles in his poems such as: describing love, lover and beloved, denouncing intellect, blaming jurisprudents and zealots, austerity and worldliness. It is worth mentioning that so far no research has been done to explain the mystical components of Fayyad Lahiji, and most of his philosophical, jurisprudential and verbal ideas have been reviewed. In the present research, the mystical concept of sincerity has been analyzed, based on the poetries of Faiz Kashani's and Fayyaz Lahidji's, in the form of seven main sections:

1. Definition of Sincerity,
2. Qualifications and Conditional Provisions,
3. Relationship of sincerity with the mystical authorities,
4. Goodness and degrees of sincerity,
5. Fears and obstacles to sincerity and ways to cure it,
6. Works and results
7. Sincerity and Imam E-Zaman.

The results from each section indicate the extent to which grace and effect are influenced by each other's thoughts and explain the facets of their sharing and differentiation. Also, with a comprehensive

review and comparison, a clear picture of the epistemic point of sincerity with all its details and farewell from the viewpoint of these two mystics were presented.

2. MAIN PART

Molla Mohammad Mohsen Feyz Kashani is known as one of the greatest jurists, commentators, and scholars of Islamic mysticism of the eleventh century, besides his scientific, philosophical and mystical position, he also enjoyed poetry. In mysticism, he was influenced by Ibn Arabi's thoughts, by Mulla Sadra's philosophy, and in the ethics of the work of Imam Muhammad al-Ghazali. As mentioned previously, not only there are many definitions of sincerity within religious and mystical sacred texts, but also there are some other definitions of sincerity within Feyz Kashani and Fayyaz Lahiji. The high noble poem, Feyz defined sincerity as:

Sincerely means the reality of spiritual ego, honest and without any hypocrisy and duplicity (Kashani, 1650):

<p>ذکر حق می‌کن بجان و بار حق می‌کش به تن بر نفاق و حيله و شيد و ریا و کین متن</p>	<p>طاعت آر و معصیت بگذار و زاری پیش گیر هر چه هستی آن چنان بنمای خود را، راست باش</p>
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Sincerity means servitude, which is achieved with the comfort of the heart from non-right, purity from the evil and the sacrifice of life for God (Ibid, 109):

ضمیر خویش ز وسواس دیو پالوده
تنش به بندگی مخلصانه فرسوده

خوشا دلی که ز غیر خداست آسوده
خوش آنکه جان گرامی فدای حق کرده

Sincerely in the heart of the spiritually awakened human, the Almighty and Immaculate from the Remembrance of the Truth, far from any impurity and falsehood (Ibid, 406):

که همواره مرا در راه خود با
مخلصان بینی
گه زادن به مهر اهل بیتم توآمان
بینی
مبین در کرده زشتم ببین در نور
ایمانم
چو در دست تو می‌باشد گر اخلاصم
دهی آنم

خداوندا دل بیدار و جان آگهی خواهم
اگر بخشائیم نبود عجب، آنم که از
فطرت
خدایا از بدم بگذر ببخشا جرم و
عصیانم
تو گفתי بنده‌ای خواهم که اخلاصی
درو باشد

In the end, Feyz considers grace to be a perfect sample of all that he has undoubtedly raised from divine unity to doubt of the supreme excellence and has led to the destruction of intuition (Ibid, 163):

بنده مخلص بی‌شبهه یزدان فیض
است
مخلص خود را به تلقیب نکو بنما
رهی

سرخوش است از می وحدت
بخرایات شهود
ای که از احوال شوق دوستداران
آگهی

The concept of sincerity in Fayyaz Lahiji's poetry has less reflection on grace, and in one instance, Fayyaz, recognized himself as a sectarian who has a long history of devotional service (Ibid, 386):

رتبه‌ای دارد که در جنبش	بنده را در خدمت دیرینه
قلیل آید کثیر	اخلاصی که هست
کار دیگر می‌کند در بندگی	پیر شد در بندگیهای تو
اخلاص پیر	اخلاص ولی

3. SINCERITY AND ITS CONDITIONAL COMPONENT

3.1. Sincerity and Imam

According to Shi'a, Imamate is a divine position in which God determines according to his knowledge about the conditions and needs of servants, such as the Prophet, while also requiring the Prophet to guide the Ummah to the Imam, also obliges the people to obey him. Principles and principles). The pure worship which is performed only for Allah is one of the qualifications of the authority of the Imamate: We have made them imams who guide us by commanding us and instructing them to do the good deeds, to establish the prayer and to fulfill the zakat, and to be worshipers for us. For the viewpoint of Feyz, sincerity is one of the main conditions of Imamate and Imam should consider in congregational prayers whether he is willing to pray for the sake of friendship with the position of dignity, or for the sake of God and his pleasure (Ibid, 304).

بهتر بود ای فیض که خوانی دو سه دفتر	یک سجده که با قوم گذاری به شرایط
ورنه به تو خوانم سخت را همه از بر	لیکن چو امامت کنی اخلاص بدست آر
هرگز نبرد عشری از آن واحد خو دسر	فیضی که به دل‌های جماعت رسد از حق
گر نزد تو باشد خبری زان به من آور	اخلاص بود شرط امامت که دهد فیض

3.2. Sincerity and Resurrection

The issue of sincerity is mentioned in various Quran verses. Among them, the commemoration of the Day of Resurrection is a blessing factor: We have given them the wrong words. Grace also considers the calculation of actions on the Day of Judgment on the basis of sincerity and virtue, and believes that on that day, the only salvation agent is the source of pure deeds (Ibid, 389):

رسید وقت رحیل و نبسته‌ای باری	برای آخرت ای دل نمی‌کنی ک
ترا چو نیست عمل زاری بکن باری	کسان ز تقوی و اخلاص توشه‌ها بسته
بدان که هست جُزین دار مر ترا داری	یقین بدان که خلاصی ز مرگ ممکن نیست

3.3. Sincerity and Intentions

The Qur'an and Islamic narrations have given special significance to the intentions, and basically the program of Islamic laws is that Islam considers every action with its intention and motive.

In Islamic sources, the intention has been mentioned as the pillar of the behavior and spirit of action, in such a way that the lack of good intentions leads to the depreciation of the action, and that action without purposeless intention has no value or credibility, and in general, the intention is the basis of acceptance of acts. Since Islamic mysticism is based on the cultivation and enhancement of human virtues and values; therefore, in all cases and worship, authenticity is intentional and the basis for the acceptance of acts is counted as sincerity. The Prophet of Islam (PBUH) said to save your works to God, for God only accepts what He has saved. *The Way of Eloquence* (Ibid, 327).

ندیدم مُحسنی کز بهر عقیی باشد
 احسانش
 ز هم پاشید ایمان یُکبیریک اسباب و
 سامانش

ندیدم عابدی را باشدش اخلاص در نیت
 نه ذوقی ماند در طاعت نه خوقی ماند در
 عصیان

3.4. Sincerity and Act

This topic has been presented in Islamic mysticism with a lot of emphasis and examples and has been introduced as a full text and a commentary on nature. In *Kashif al-Mahjub*, in the words of Malik ibn Dinar, the concept of sincerity in practice is defined as the definition of its sincerity and its importance, which is the value of sincerity and is, in fact, the basis of the practice. The most accepted acts are the most sincere one. The act of sincerity, and the sincerity of action to the degree of the spirit is like a corpse in a body. But sincerity is through

the acts of the inward, and the acts of appearances and acts of appearance are ended with inward deeds, and the inward acts of the appearances are worthy, as it was one thousand years' worth of the heart not to practice sincerity, and if someone acts for thousands of years, so that sincerity does not come into action, it does not work (Saberi, 1996). Khajeh Abdullah Ansari considers the devious admonition to ruin human life every blessing that is not reaped, the defeat of the two worlds and any intensity that is not reaped is the eternal loss, every faith that is not reciprocated, is not unknowing, and every account that is not reaped is dispossessing. It is a living person, an unfortunate blessing of this worldly pleasure, and the gravity of the unending patience of immortality, the obedient obedience to the abandonment of the living.

From the viewpoint of Feyz, sincerity is very important in practice, because it is the fundamental condition for the correctness of the acts which are truth and trust ship, as well as being away from hypocrisy. Feyz has a lot of complaints because, all life has been spent on the mortal acts of the world and did not perform any purified acts for the rest of the Hereafter, in which nothing but the regret and the fire of hell will be earned (Ibid, 929):

به کار دنیوی فانیم مشغول صد حیف
عبادتی که زند سر ز نور دل صد
حیف
تا به ثوابی رسد چند برد انتظار
حاصلش اینجا تعب آخرتش دود و
نار

جهاز عقبی باقی نمی‌کنیم دمی
گذشت عمر و نکردیم از سر
اخلاص
عابد مخلص بسی سر بنهد بر زمین
ور نبود مخلص او جان بعیث می‌کند

4. THE RELATION OF SINCERITY WITH THE MYSTICAL AUTHORITIES

4.1. Love

Love is one of the most important and fundamental mystical issues that has been discussed in various Sufi texts about it. The mystics have spoken out in detail about this issue and a relationship that is sincerely addressed with concepts such as love, friendship, and brotherhood, though each of these concepts has differences in their definitions. However, due to the similarity of their meaning and concept, they are placed in a section. In the discovery of Al-Mujab, love is friendship, charity. In the endeavor of the mystic, the love of the heart is in the eagerness of the desire of the beloved, which leads to the disappearance of the believer. Ahmed Ghazzali, who has given a great deal of controversy in the description of love, believes that the most important duties of love are to free the lover from non-truth even from his existence and focus on him in his beloved and purpose and to empty the existence of a lover from a non-believer. The way of his saintly death is the most complete form of true love, otherwise, it is the craziness and the game and the cause (Ghazzali, 1993).

With regard to the relationship between love and affection with sincerity, Khajeh Abdullah Ansari believed in the reign of love in the heart of soul and believed that through the ways of their rewarding, in addition to certainty, truth, trust and courage. Sincerely, which is the result of friendship and the effect of servitude, is the result of pure love

and affection. A love that is specific to the right and does not belong to anything or anyone else. Hajviri also regards sincerity as a result of affection for purity and sincerity is to obey the purity of affection, and the purity of love comes right from the enemy of the soul, so that anyone who was familiar with the air was separated from God, so that all your people will be entitled to your truth because you turned away from you, you turned away from all. Therefore, love in the word of the mystics is a measure of sincerity that this honest sincerity, and cannot be achieved except for the sake of love. The view of Fayz Kashani in this regard is like the previous mystics. He believed that there is a two-way relationship between love and sincerity. At the same level as a person's sincerity, he is more likely to be measured and risking more love. On the one hand, the risk of losing heart disease and on the other hand increases the value and position of the person according to the amount of his sincerity (Ibid, 400).

که عشقت ابتلای حق تعالی	به عشق اخلاص مردان آزمايد
سوز دل عاشقان می‌نپذیرد علاج	آتش دل را کجا بحر کفایت کند
این خطر مخلصان می‌نپذیرد علاج	هر که به اخلاص تر او خطرش بیشتر
هر که دارد سر این جام بلا، بسم الله	ساقی عشق گرفته است بکف ساغر درد
سوی حق عشق بود قبله‌نما، بسم الله	ای که خواهی که نماز از سر اخلاص کنی

4.2. Truth

The mystics in their works always encourage the accomplishments of the honest and purposely practicing the course of the journey, and rely on the fact that it is not possible to achieve any of

the spiritual and spiritual conditions without the need for truth. For instance, Sahl Ibn Abdullah considers the emergence of the virtues in the existence of a seeker based on his truth and sincerity along the course of paths. As he said everyone for 40 days does not sincerely give birth to the world; for him, mercy will appear from the great Lord, and if it is not for anyone, it will be his lack of truth (Salma, 970). On the other hand, truth and sincerity are two words that are commonly used together in mystical texts as two words with very close semantic connotations, so that even some mystics regard the meaning of truth as sincerity or vice versa. In the lyrics of Feyz, truth and sincerity are two words that are brought together without distance and meaning. Truth, like love, has been used to test the degree of sincerity and the necessary conditions for the fulfillment of sincerity.

به جذبه‌ای همه اخلاق من ستوده شود	شود شود که دلم سوی حق ربوده شود
به صدق بندگی اخلاصم آزموده شود	شود شود که عبودیتم شود خالص
العیاذ از آستین کوتاه و دست دراز	چون نداری معرفت لب را ببند از گفتگو
صدق و اخلاص و امانت بهترست از صد نماز	از ریا و غلّ و غش خالی شوای طاعت‌پرست

4.3. Piety

Najmd al-Din Razi, while giving a comprehensive definition of Piety, paid homage to the necessary conditions, in order to achieve the purity of his actions from nasties such as hatred and violence, and his

virtue is fully realized it is forgiveness to avoid the forbidden and forgotten lust and forebodings and foreshortenings and bad morals and disobedience to the commandment, and in carrying out the commandments and imperatives of the deceit, and diligently intent on what it does. Rhythm and wisdom and purity is pure (Mursad, 1998). As a viewpoint of Faiz Kashani, sincerity is a necessary and sufficient condition for the fulfillment of piety; of course, the sincerity derived from the knowledge and knowledge of the Households of the Prophet. If the seeker has been weakened by virtue of his spiritual journey, he will pass through the virtue of his dignity through his devotion to the Prophet (PBUH) (Ibid, 93).

که قدم بر سر اسباب دل خرم زد	شبیعه آل نبی نیست مگر راه روی
دست اخلاص به دامان شما محکم زد	فیض اگر در ره تقوی قدمش سست آمد

4.4. Prayer

Prayer in the words of the mystics means: to remember, to care for action, to keep, to obey, to pray, to express, Quran, Patience, honor and thankfulness. Adham Khalkhahi said that: beware that prayer is the remembrance of Allah; By means of praying, repeating of the name of that Allah, and by confessing his uniqueness, and finally, the intuition of the existence in the manifestation of the possibilities. The most extraordinary phrases and sentences to mention are the words there is

no God but Allah. They have also said that mention is in the sense that it refers to the heart, or to mention the attention to the popularity and neglect of us (Ibid, 303).

ز علم و تقوی و	ز زهد گوشه اکی وز قنوع توشه اکی
	اخلاص بالث و بستر
به حق گریز، که نبود	اگر رفیق موافق نداد دست، تو را
	به جز خدای، مفرّ
ز خلق هیچ نیاید مگر	به ذکر و فکر خدا خوی کن، ببر از خلق
	ضالالت و شر

5. DEGREES OF SINCERITY

This issue is in line with the following poems of Faiz Kashani in terms of three folds and degrees (Ibid, 686):

معرفت کامل چو شد اخلاص کامل‌تر شود	عزم و اخلاصی بده تا معرفت گیرد کمال
آنچه بود افسار در سر بعد ازین افسر شود	چون شود اخلاص کامل‌تر رسد سلطان عشق
پای تا سر زاری و افغان و چشم تر شود	سهل و آسان کی دهد دست این‌چنین گنجی مگر
کی امیر المؤمنین و نفس پیغمبر شود	تا نباشد بنده‌ای را عزم و اخلاص علی
تا که در برج	سالها باید بگردد آفتاب و مشتری سعادت نطفه ای حیدر شود

The first level: By virtue of the initial determination and sincerity that exists, God's knowledge of God is on its strict path, which can be equated with public praise.

The second level: The close and Indispensable relationship between knowledge and sincerity makes it all the more complete the epistemic course of transcendence; the individual's sincerity also increases. This level of knowledge and sincerity is higher than the previous one and is equivalent to a particular sincerity.

The third level: In this degree of sincerity continues to move on its own path to achieve love. The title from which are considered as the treasure and the crown of the kingdom; however, the achievement of this love with the determination and sincerity that comes from the guidance and knowledge of Imam Ali comes from the fact that Amir al-Mu'minnan Ali is the most complete characterization of this determination and sincerely were achieved in the sense of a certain devotion to Allah.

6. WRONGDOINGS AND OBSTACLES TO SINCERITY AND WAYS TO CURE IT

Mansour Hallaj said: "Sincerity is the purification of action from the causes of turbidity." (Halaj, 1516: 159). Hanbal said: What is the sincerity? He said: It is sincerity to act from the wrongdoing of rendering actions, that is to say, of your dignity, affliction, and pestilences (Hujwiri, 2011). This topic is abundantly found in the poems of Feyz and Fayyaz. Duplicity and jealousy are considered as two important wrongdoing of sincerity in the poems.

6.1. Duplicity

Duplicity means to create one's goodness and to do something for the sake of seeing and, in the term of the jurists, the idea of creating and worshipping in the acts and worship of appearances and exhortations. A duplicity is an act that there is no intention to be honest and righteous, and devotion to it is not surrounded, and it is one of the attributes of the soul which is continuing the soul of a person who adorns himself in the eyes of the people according to his virtues, That was disobedient. Therefore, the religion is one of the traits of Islam and is forbidden in Shariah, because it is a practice without sincerity in which there is no truthfulness, and it affects a mare in worldly and transcendental conditions.

6.1.1. Prayer without correct intention

As stated above, sincerity is considered to be the truth, the purpose of sincerity and the essential condition of sincerity. Duplicity is a great wrongdoing of pure worship. From the viewpoint of Feyz, the high value of humanity is realized only with its true religious truth far from any wickedness and hypocrisy. True faith and righteousness have no zeal. True mosques without wretched hobbies are the cause of this wrongdoing, and the elders and disciples are distracted from their sight. Otherwise, honest baptism is better than false faith and getting rid of the wrongdoing. Also, Faiz Kashani, like other mystics, believed that duplicity is one of the acts of worship and praise of a person in

order to bring goodness and praise to the people. From his point of view, he is sincerely a full of the flower garden that, despite the wrongdoing of duplicity, has no benefit from it. But due to virtue, in addition to love and drunkenness, it is possible to escape from this wrongdoing (Ibid, 437).

این روی و ریای خلق را یکسو کن
برهم زن و با جهانیان بکرو کن
زین باغ خلائق گل اخلاص نبویند
بپوش جامه تقوی چو مصطفی و علی

ای فیض بیا بجانب حق رو کن
کاری که به میزان خدا ناید راست
تا کی چمن طاعت ما خوش بنماید
عبادت از سر اخلاص کن ریا بگذار

6.1.1.1. Worship and prayer without correct intention

Prayer is one of the important pillars of worship. In the sixth verse of the chapter of Ma'un, it says: Woe to those who go out and pray in their prayers, they go out of sway, or in the Supreme Court, when God says to the Prophet of Islam (SAW): Say, truly, the prayers and all Worship, my life and death, everyone is for God, the Lord of the Worlds, there is no partner for him, and I have ordered this, and I am the first Muslim (Hidayet, 2011). In these verses, prayers are precedes by other worship, which precede the extraordinary value of prayer in relation to other matters and other matters; of course, a prayer that is full of sincerity and attention. In other words, the spirit and mind of prayer are sincerity and if purposely the infecting of polytheism and hypocrisy reaches the clean place of prayer, that prayer is void and lacks any spiritual effect. Congregational prayer is one of the most praiseworthy Islamic worship and great prayers that have

many religious, moral, political and social benefits. For Feyz and Fayyaz, the condition for the acceptance of the prayers of the congregation is sincerity; that is, there is no reason for any abuses, dishonesty or falsehood. Imam of the congregation should also abstain from prolonging prayers and rites. In general, every part of the prayer that is done in the good direction of the people and is infected with hypocrisy is not acceptable to the right of the truth (Ibid, 636).

ترک تطویل و	چون نمازی در جماعت می شود کوتاه به است
	ریا از مقتدایان خوش نماست
که در حضور جماعت کنی مکن دغلی	نماز را چو به خلوت کنی چنان می کن
طرز نماز و خطبه دور از ریای فیض	آرد به یاد امت عهد نبی و آل
مدارم همه بر رکوع و سجود	نماز ریا را چه گویم که بود
چو مسواک فرسوده گشتم تمام	ز بس سوده‌ام سر به پای امام

6.1.1.2. *Prophecy and prayer without correct intention*

The word Friendship means to love, and Indulgence means to hate. These two are considered to be the religion of Islam and every Muslim must be friends with the people of truth, and despise those who are false, that the height of these friendships in Households of the Prophet, and the height of abhorrence is hatred of the leaders of disbelief. About the creation, the Holy Quran said: I am not asking you to reward you for my mission except for the love of my close relatives. Fayyaz Lahiji showed his interest in Imam Ali in some verses. This is the true obedience of God because Fayyaz has fulfilled the conditions of sincerity in his work, namely humility, love, honesty, and honesty of duplicity (Ibid, 401).

که هستم نجف	ز رشکم نمیرد چرا آسمان را سگ آستان
که	به راهی مرا پای شوق آشناست نعلین مهر و مهم زیر پاست
که	نه این ره به روی و ریا می‌روم این ره برای خدا می‌روم

6.1.2. Hypocritical Ascetic

In Sufism, the position of asceticism is reverence, neglect, and loss of desire and propensity. It is important to know if the seeker should be reluctant and unconscious. The Sufi scholars believe that the seeker should ignore everything that takes away the attention of the human being and leaves him free from the will of the truth. The barriers that exclude the attention of the seeker are divided into several categories:

1. Unlawful acts, punishments, and delinquent acts,
2. The possession of the world and long desires,
3. The sensuality of the soul (including asceticism),
4. The blessings of heaven and the attention The Hereafter,
5. Masawi Allah (Karamustafa, 2007).

This mystical position, which is littered with hypocrisy, is reflected in the poems of the poet. From the viewpoint of Faiz Kashani, the mosque and the sanctuary have been caught up with hypocrisy. The achievement of this asceticism is hypocrisy that leads to the agony of life. Feyz is a serious critic of the Sufis who has been driven into their fortune-telling rites and rid of this pest with randy and bun and love. False dignity is ascetic, wiped out only by wine, because a sip of love wine is sacrificed in the way of the true believer, and the servant repents through the love of the vagabond and observes the light of faith in the ruins of love and drunkenness. Fayyaz Lahiji also expresses his extreme criticism and opposition, and believed that a man whose soul has been impacted by austerity and anxiety, this nonsense has infiltrated in his essence and does not lead to further purification and the cultivation of heart in this dandruff the land of the hypocrisy is not possible; in the case of an example of his poems like feyz, the cure for purgation is possible with love and drunkenness (Ibid, 148):

بیا ساقی و آتش در زن این زهد ریایی را
 چو زاهد تا بکی سازم بت خود
 پارسایی را
 به گاه عشق کوهی بر نیاید زور بازو بین
 که چون با ناتوانی می کند
 خیبر گشایی را

6.2. Envy

The envy is that in their hearts, humans demand a loss of a blessing and privilege from another, provided that the other has

obtained this blessing with deserving. This wrongdoing and morality are criticized by God. In the Hadith of Imam Baqir and Imam Sadiq, it is quoted envy is faith as the fire consumes firewood. Sincere sincerity is a purification of purpose and deed, and seeing only God, that this will be achieved by avoiding any pollution and wrongdoing of deceit and jealousy. As Feyz noticed, Kashani is mentioned directly jealousy as a wrongdoing. He gave the clergy who seem to have claimed to be religious and fraternal, but in truth, they are devoid of true sincerity and envy. According to the hadith, has destroyed their faith (Ibid, 701):

گر به باطن نگری دشمن	این فقیهان که به ظاهر همه اخوان همنند
پوستین بره پوشیده و گرگان	جگر خویش و دل هم ز حسد می خایند
کز حسد رهن از اخلاص مریدان	آه از این صومعه داران تهی از اخلاص

ایمان همنند
همند...
آه از این صومعه داران تهی از اخلاص

7. RESULT

7.1. Sincerely and honesty

The approach, the word means closeness, and in the term of Sufism, it is close to being the God of excellence in any prosperity that is granted to Him. And for the sake of all that except Allah. The glorification of honesty due to honest sincerity is reflected in the lyrics of Feyz. In his view, the achievement of the right to reciprocate depends on the sincerity of the servant. Sacred is the one who, on the right path of the right, must be prepared to deal with the dangers and

difficulties of knowledge, to be completely renounced in the form of his worship and sensibility, in order to be able to deserve the right and away from anything other than God. The journey to the destination of the right is based on the three leaders of obedience, sincerity and truth (ibid, 1099). In this regard, Feyz emphasized the fulfillment of purity of love, which, of course, is an exemplary measure of purity, rather than a pure prayer (Ibid, 1208):

توانی آنکه یکی از مقربان گردی نماز دو رکعت از سر اخلاص اگر
کنی

Also, in the right of the truth, the leader of sincerity is in no way distorted, and Feyz by authority brings his sincerity away from any shortage that deserves all due merit to a particular destination (Ibid, 208):

آنم که جوی خلل در اخلاص نیست جز حضرت فیض مقصد
خاصم نیست
زاد ره و ارمغان جز اخلاص نیست می‌آیم و تحفه‌ای ندارم خجلم

7.2. Sincerity and divine reward

Anyone who has sincerity in his heart will receive a great reward. Of course, this reward is good, direct and double-sided, and sincerely as much as sincerity increases, the amount of reward is increased. In fact, the reward to be granted to a servant is a degree of

sincerity which has a higher degree of credibility than the previous integrity. In addition, Fayz believes that because of his pure sincerity, even if he makes a mistake, God will not grant him anything but a reward for Ehsan (Ibid, 364):

چو نیست نقص در اخلاص من، بدی اگر بکنم بینمش جزا ز تو
بعید نباشد احسان

7.3. Sincerity and Luminousness of Soul

In Siraj al-Tariq, stated be aware, O mystic seeker, sincerity is the blessings of the light of the divine nature which is in the heart of his servant, and his fruit is that he does not find anything in the context of revolutions and revolutions, and he does not know the benefit of creatures, do not glance and affection, so that whoever is in this way, sincerity and Allah will cause Allah's disobedience and equal forgiveness. from the Feyz`s point of view, honest sincerity in intention and action causes the human heart and soul to become the center of shinning divine dignity (Ibid, 402):

پس آنگه در طریقت آی و دل را صاف کن از غش
در اخلاص عمل می‌کوش تا انوار جان بینی

Hazrat Zahra, the daughter of the Prophet of Islam, stated Allah will send His most blessed blessings and benefits to Him. Indeed, what attracts divine blessings, safety from the punishment of the hereafter

and evolution and clarity, is sincerity in action. These pure acts, such as prayer, fasting and Hajj, are purely for the satisfaction of God and far from any self-conceit and selfishness.

7.4. Sincerity and tranquility

Succession is an effective and constructive factor for achieving eternal comfort and comfort. The human being with a brightness and purification of heart and soul is separated from the spells and contaminations of this mortal world and its belongings, and it achieves a lasting prosperity and real peace (Ibid, 402):

خوش آنکه به اخلاص ره
حق بیمود

آلوده دنیا نشد، آسوده گذشت

7.5. Sincerity and wisdom

Knowledge is not profitable and durable if it is not honest, so sincerity, on the one hand, is responsible for the sustainability and prosperity of the sciences, and on the other hand, it is a tool for the spread of wisdom and knowledge. In the hadith of Prophet Muhammad (PBUH), it is quoted if someone purifies his actions for forty days is for God, the springs of wisdom are spoken of in his heart. According to the hadith of the Prophet (peace be upon him), according to the Prophet's (PBUH) tradition, Feyz said that anyone, like him, will put

his sinfulness at the cost of religion and the source of his actions, he will receive the sources of wisdom. These springs of wisdom, which flow from the heart into his tongue, are reflected in his wisdom poems (Ibid, 829):

حکمت او را نثار می‌باشد	ر که اخلاص را شعار کند
غیر این شعر عار می‌باشد	شعر فیض است سر به سر حکمت

Fayyaz also acknowledges in his long tradition that if he reaches the special divine domain, he will benefit from countless results such as wisdom and knowledge and honest sincerity in intention (Ibid, 79):

ز بس غیرت نمی‌خواهی که خود را	به مهمانخانه خاصّ الهی گر
در میان بینی...	شرف یابی
طعام جاودانی نیت و اخلاص آن بینی	شراب ارغوانی دانش و آثار
	آن یابی

7.6. Sincerity and supremacy over the status of the angels

From the viewpoint of Faiz Kashani, the grace of human superiority and virtue is in the position of the angels. Sacred servants are separated from the earth and the worldly entities and fly to heaven. The profits and losses of these servants depend on their degree of sin. When a servant becomes mortal of Allah, and all his being is pure to

Allah, he will gain a great deal of benefit and will excel at the power of the angels (Ibid, 989):

بگذرانم نفسی با تو سراسر همه
سودم

بر ملك منزلت خویش بدینفرودم

یکدم ار بگذردم بی تو سراپای زیانم

روی بر رهگذر دوست به
اخلاص نهادم

8. SINCERITY AND IMAM ZAMAN

Faiz Kashani, a scholar of Shiite scholars throughout history, has a book titled as Mehdi's Excitement. He pointed out in the introduction to the work, early in his youth with a passionate start to compose it. In this book, the enthusiasm of Imam Zaman is expressed in the reception and guarantee of Hafez's sonnets that, in addition to the lyrics of love, the book has a significant narrative as well, which can be considered a small treatise of Mahdi's teachings, Iranian is written. Feyz, as it was said before, thoroughly felt that its sincerity is crystallized throughout its existence, and its intention and action is far from any hypocrisy and arrogance (Nicholson, 2000). He also has such a viewpoint about the Holy Prophet and believed that he has a sincere genuine knowledge of him. However, this honest sincerity emanates from the Imam Ali (PBUH), especially the Prophet (PBUH). Sincerely, which enjoys the abundance of it, the Quran, God justifies its justification, and ultimately grace and one who is a representative of religion, with the prayers to the right, demands the emergence of Hojjat from his soul (Ibid, 422).

آلوده دنیا نشد، آسوده گذشت

خوش آنکه به اخلاص ره حق
بیمود

Faiz Kashani, a scholar of Shiite scholars throughout history, has a book titled as Mehdi's Excitement. He pointed out in the introduction to the work, early in his youth with a passionate start to compose it. In this book, the enthusiasm of Imam Zaman is expressed in the reception and guarantee of Hafez's sonnets that, in addition to the lyrics of love, the book has a significant narrative as well, which can be considered a small treatise of Mahdi's teachings, Iranian is written. Feyz, as it was said before, thoroughly felt that its sincerity is crystallized throughout its existence, and its intention and action is far from any hypocrisy and arrogance (Shefta, 2007). He also has such a viewpoint about the Holy Prophet and believed that he has a sincere genuine knowledge of him. However, this honest sincerity emanates from Imam Ali (PBUH), especially the Prophet (PBUH). Sincerely, which enjoys the abundance of it, the Quran, God justifies its justification, and ultimately grace and one who is a representative of religion, with the prayers to the right, demands the emergence of Hojjat from his soul.

ماهی دلشده در بحر خیالت غواص
کردم ایثار تن خویش ز روی
اخلاص
تا نسوزم نشوم ز آتش آن نشأه
خلاص
از اوست امر و ازین بنده امتثال و

جان نخواهد که شود ز آتش شوق تو
خلاص
به هواداری تو شمع صفت از سر
سوز
هم چو پروانه بر شمع جمال تو تمام
منم غلام به اخلاص آن امام مطاع

سماع
نه با کسی بود از بهر مال و جاه
نزاع

نه لوح سینه غباری ز دشمنی دارد

It is worth mentioning that the world is from the perspective of Faiz Kashani, a dark prisoner who is luminous with the benefit of Sahib amar. This world has the honor and dignity of a man to reach for the wisdom and sincerity of his worship of the Imam of his time; otherwise, the world and whatever it is, there is no value, and the holy servant, like grace, desperately despises it (ibid, 136).

9. CONCLUSION

Sincerity in terms of Feyz and fayyaz is the purification of the intention of non-God and its purification from all the worldly and hereafter, in which all the words, deeds, religious practices, and authorities should be done exclusively for the Lord and his approach, and in the verses and Islamic narratives also refer to the liberation of the servant from the case of any matter in which the rhythm of rhythm and hypocrisy, or selfishness, and self-determination, are defined. Sincerity has an underlying role in the components of Imamate, Resurrection, Deliberation, and Practice, since the true realization of each of these concepts is possible only with its basic condition of Sincerity. Thus, one of the aspects of Imamate is that the Imam of the congregation in prayer only considers the cause of God and his

satisfaction and that his actions should be discarded from hypocrisy due to the status of Imamate and its place. Measurement of actions on the Day of Judgment is also based on sincerity and piety and the only salvation and salvation agent that day is the source of pure deeds. Intent and action are closely related. The intention, the truth, and the spirit of action are the basis of its acceptance, because the main factor is to act, and there is no purposive act until the intention is imparting hypocrisy (Rashid, 1967).

Sincerity in the mystical authorities of love, truth, piety and mention is very important. Herewith, love, truth, and mention are a means of testing sincerity and of the basic requirements of its realization. Love and sincerity have a two-way relationship. In fact, love is a measure of sincerity, because on the one hand, with increasing sincerity, the test of love and danger increases for him, and on the other hand, this test of love, leads to the promotion of the status of a person to excellence according to its degree of sincerity. Also, the emptying of the human existential dish of Allah's Masawi and filling it with the manifestations of God can only be made with pure purity. It is worth mentioning that, unlike other officials who are the conditions for the fulfillment of sincerity, sincerity is a necessary and sufficient condition for gaining the status of piety and the seeker succeeds in the success of piety through his own conduct due to the sincerity of the Households of the Prophet affection (Renard, 2004). From the viewpoint of Feyz, sincerity has threefold God's knowledge and knowledge of God through his primordial sincerity are on his path to self-determination. In the second level, the amount of knowledge of the

Truth to excellence increases with regard to the level of prior generosity, and this path continues to be achieved so that sincerity can be attained to the level of perfection, that is, the place of love. The position of the treasure and crown of the kingdom and Imam Ali are the atomic and omnipotent regularities of sincerity (Ernst, 1997).

In the poems of the author, the hypocrisy and jealousy are two important wrongdoing acts of repentance are reflected in the pestilence of hypocrisy in two forms of rebellion and revelation. Hypocrisy is the greatest wrongdoing of pure worship because it makes the worship of the individual appealing to the people. If any kind of servant's prayers, such as prayer and work, or an ascetic position, is infected with a particle of righteousness, glitter, unrighteousness, selflessness and arrogance, these actions are by no means acceptable to God, and that true faith and true righteousness are not fulfilled for him. Unless it is cleared up by the four therapists of love, drunkenness, randy and virtue of these pests. Succession results may be in the form of getting to the position of the right to receive, the reward of goodness, the illumination of life, peace and prosperity, the achievement of wisdom and the superiority of the status of the angels. In each of these achievements, Sanchez's authority is in no way inferior to any defect, and the servant has gained full benefit from these results. Feyz believes that the time of sinfulness reaches the full extent that man strives to purify himself for the fall of Imam Zaman. Then this kind of sincerity, which is received from the Households of the Prophet, especially from the daughter of the Prophet, is very important; because

the world with all its belongings is valuable when it comes to the work of Imam Zaman due to his pure deeds.

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