Nezami Ganjavi levitation letter (Meraj Nameh) link with Quantic verses and traditions

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Abstract

One of the great miracles and special Messenger of Allah (PBUH), were the Prophet's ascension to the heavens and the high worlds. The beloved Prophet in one of nights associated with Gabriel and ride on glossy that he was prepared for the Prophet, from the Sacred Mosque to Jerusalem and from there ascended to heaven and was aware of how paradise and its blessings and hell and the torment it and also of the mysteries of the occult. Many prominent poets and literati have addressed to describe this great event in the life of Prophet Muhammad (PBUH). In this article we intend paid to investigate the ascension to the narrative al- Nezami Ganjavi in the Makhzan Al-Asrar. In the book Makhzan Al-Asrar directly is mentioned to the story of Prophet's Ascension and in some bits of poetry sporadically is mentioned to the important travel Holy Prophet of Islam.

Key words: Ascension, Khams (Fifth), Holy Quran, Hadith, Travel, Literature, Nezami.
Introduction

Ascension is including the dramatic and wonderful events of the Prophet's mission. Some have considered it of the miracles of Prophet that in the light of servitude has been achieved and many verses and hadiths, its grandeur and glory has cited. Understanding the dimensions and characteristics of this spiritual journey can be full of lessons and reminders several times for everyone. "Journey that God last own sent to the kingdom until take out dramatic presentation a of the universe and the wonders of the kingdom, filled to his life is with divine truths and show own the endless power to him and show to him own sublimation position in the kingdom. "(Adib Behrooz, 2009: 35).

Faith in God and belief in their religious principles caused that the concepts and principles some Quranic verses and hadiths embodied in the works, bestowed in his speech, eternal life, Including this concepts and meanings is discussion ascension of the Prophet (pbuh).

Najm Razi in ascension of Holy Prophet suggests that the Prophet (PBUH) in that night journey, passed of the effects of the physical world and he traveled the world distances and the spirit of the Prophet associated his body ascended from the land to the court of nearness to God and came to position in Sedratol Montaha that Gabriel in stopped to accompany him, so that in response of the Prophet (PBUH) says the reason for the stop, "Lo Danvat Anmalt Lahatraqt; if one knuckle get closer will be fuel" (Najm Razi, 184: 1371).

Ascension of and perfection

The Holy Prophet (PBUH) in the journey of his ascension not only in terms epistemic ascent towards perfection but also ontologically as well as own capability as increases that achieves to most hidden secrets of the universe and reach to the presence of such a position that disappears mediate between him and God in a language and or in other words, as the presence of close to God and absolute perfection that in the words of Qur'an is very close to God, " he was but two bows' length or even nearer" (Najm / 9) and achieves to the sacred and holy grace.

It should be noted that what for Holy Prophet (pbuh) in spiritual journey kingdom and ascension was evident, for seekers dormitory friend also amount of capacity, dignity, potential of their existence and the size of their spiritual journey is evident. The only difference between the spiritual journey and the journey of introvert and extrovert prophet with other seekers will be in authenticity and compliance and also in the degree and the quality and value of their intuition.

Nezami in this regard says:
"All the people in the universe can have spiritual journey. The only obstacle to them is cage body. If a person gets rid of breathless, his heart is proceeding to the kingdom of God ")\textcolor{red}{}\textcolor{red}{(Nezami, 1389: 24).}

Of journey ascension of the Prophet (PBUH) stated in the Holy Qur'an:" exalted is he who carried his worshiper (prophet Muhammad) to travel in the night from the sacred mosque to the furthest mosque which we have blessed around it so that we might show him some of our signs. He is the hearer, the see». (ISRA'1) A special place finding in the belief of Muslims and Islamic culture has been fruitful in many different ways.

Nezami states in his entire works journey on the night of ascension of the Prophet, that if they have just going to create do the same works. But the mind and expressive language Nezami have an important difference with his other works in create "Makhzan Al- Asrar ".

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Nezami in "Makhzan Al- Asrar" says: "Midnight, the Prophet of Islam (the angel earth), go to the ascension, making illuminated the universe. (Nezami, 1389: 25). He states in seven-figure book: "Gabriel was very close to the Prophet (PBUH), then prophet of the world go to God (go to ascension trip)" (Nezami, 1389: 28). That have mentioned the holy verse " he was but two bows' length or even nearer (Surah Najm / 9)" that is represents position nearness to God great Prophet. And even Nezami has states consequently thinking Ash'arites in Makhzan Al- Asrar visibility of the Lord by the prophet in same sensory eyes with frankly: "Messenger observation God not with the eye of imagination, but also seen with the physical eye. Viewing God is a very scenic and beautiful "(Nezami, 1389: 26).

**Land garlic and heavenly ascension**

It seems that the Prophet have two types of spiritual journey. One is land garlic and other heavenly ascension. In Surah Isra is mentioned only to the land garlic of the Prophet. The land garlic also ontological and epistemology have value and very importance. In fact can know the Prophet's land garlic from the mosque to other mosque and its surroundings is filled of blessings kinds, moving and garlic in introvert and extrovert. In the garlic land celestial Prophet is familiar with the backend and the kingdom of nature and material existence and in two mosques achieved to recognize describe God and he also reaches the presence of natural perfection.

In Surah Najm, Quran notes to garlic and ascension heavenly that in it takes action of the horizontal motion and ontological to vertical garlic and theological pure. In this way, is ascending that the Prophet in terms of epistemological and ontological ascension the position that in terms of closeness to God "he was but two bows' length or even nearer; has been interpreted vicinity of the possibility of the Prophet to God" (Adib, 1388, p. 25). Prophet's ascension to the heavenly comes in glorification and is also become the perfect man. The holy Prophet in His heavenly ascension of could to achieve to educations that no creature even Gabriel, not aware of them and even not even allowed to enter to the holy sanctum. Of consequences and effects this transformation is Epistemological and ontological of prophet that every word of the Prophet from God, are the same revelation (Najm / 3) because in the term of the epistemological and ontological received so went where that no other creatures are not reach there. Then you shall not regard as God about speech and behavior are not be questioned and cannot be held responsible (prophets / 23) about speech and behavior of the Prophet not questions and reprimanded that prophet; because all of their God's actions, words and behavior are divine. Then everything that dictates must be obeyed and whatever prohibition then that should be avoided (Hashr / 7). Because he does not forbid except direct revelation and divine dictates (Ghaffari, 1388, p. 18).

About "Sedratol Montaha" although there is no explanation in the Holy Quran, but in the news and Islamic traditions it is widely divergent descriptions, this interpretation suggests that there was no never purpose tree similar to what we see on earth, But is also refers to the huge sunshade in the vicinity of nearness of divine mercy that angels are glorification on its leaves, And the nations of the righteous and pure people in its shadow are located. (Chose to interpret the sample, vol. 4, p. 580)

Prophet "pbulh" in the definition of and majesty Sedratol Montaha said: When I was taken to the Ascension, when arrived to tree Sedratol Montaha, saw a very broad and large its leaves, so that each leaf of which cast a shadow over the nation and the fruits are...
big and bold. And same that a manifestation of commanded of God covered and it came in rubies and emeralds and the like it. Referring to the "when there comes to the lote tree, that which comes", meaning tree Sedratol Montaha cover something that now that thing, was light or manifestation of the glory of Lord that God knows.

In another narration, the Prophet (PBUH) said: When I came to the tree Sedratol Montaha the size of the " bows' length or even nearer," have distance mean the size of two arc distance or less.

Again said: This is a tree in Paradise limbo.

Abdullah Ibn Shaqiq said I told Abuzar if I found the messenger asked him everything, said:

What did you ask? I told at first I asked the Lord to see or not see? He said I asked he said I see in my heart I did not see eye, I saw the light in my eye. (Ibid. 169)

With regard to the promises of Almighty God in verse 103 of Sura Anam that "no eye can see him, though he sees all eyes" in fact confirming quote Abuzar from the Prophet that said: "I see in my heart, I did not see eye, I saw the light in my eye."

Behriz Servatiyan in the book "The Thoughts Nezami Ganjavi” said: "Nezami praise second in the fifth paragraph Makhzan Al- Asrar and in 67 bits is composed, paid to ascension of the prophet (pbuh), and in this issue also speak have given.

It might be said that none of the Persian composers have been unable overtake in this way from him, and he also himself in letters Ascension others, not reach himself to this base:

That is midday King Midnight be flowing universe torch luminous.

Ferris himself be seen his building Venus and Moon torch be thus active
Strangers accessed, was sleeping expensive He wakes light helm torso
With format of this menagerie cages his heart hen went to the tomb
Divine chicken was out of coop His form was lighter from heart
Gem night came to the night, Ferris beef won from ground cattle
Spikes that made him more lavender Spike put on Assad (line)
Drink shed from the tail of the scorpion sting repellent I took this Scorpions morning glory

From Flowers and from narcissus that had it gardens His narcissus has Kohl us raven
Navel night full of Musk her mouth Horseshoe months put hoof
Quebec nice open like Dove Cuckoo been put into the oven great Homay
Because of these flower from turquoise carpet base Has obtained hand by hand until leg of the Throne...

That trip love to come cute Come in and take a breath
Oh your talk in our language Stamp your smell Lives of medication us souls
Put During generosity to end delivery to Nezami end speaks (Servatian, 1382: 60-61)

Ganjavi in his other work Layla and Majnun after Praise Almighty God and the praise Prophet paid to ascension of the Prophet and with the beautiful description depicts this amazing journey and heavenly and he believes that the journey from home "Umm Hani 'is started:

Oh your role in the rise of meanings you heavenly ascension quotes
Of the seven treasures opened in on four gems step input

The scope of time to narrow Sirius on head of sky
Since the night of picked Black Flag your reflective picked road dance
Empty Place you go back throne Fairy fly with your feet
Refused the mortal abode on height of the house of Umm Hani

(Nezami, 1387: 25)

He then referred to accompany Gabriel to the Prophet (pbuh), states that the heavenly spheres, including seven heavens, sun, moon, Mercury, Venus, Mars, Jupiter and Saturn as slaves for him efforts waist have closed. Then, referring to "gloss" says:
...

Electricity was glossy his name Comrade your way to peace

(Nezami, 1387: 26)

...Jibril stay of you. God calls you remote
Michael put you on head and brought to the eunuchs another crown
Israfil you fallen at the feet Half way you still have time left
Low-comrade your way friendship Slave to the throne Sedreh

(Ibid: 26)

Hakim Ganja at the beginning of story of Khosrow and Shirin addition to creation verses in praise Prophet Muhammad (PBUH) have also mentioned to ascension of the Prophet (pbuh) with this statement:

...Throne siege is crown her sandals
Amin revelation of the secret of levitation...
And but this master of words in another the precious work calls seven bodies also to sought to praise paid to ascension of the Prophet (PBUH) fairly the right to speak:
Because she did not fit in the world crown

His ascension closed to the throne beds

(Nezami, 1387: 26)

And finally an old Ganja has a fascinating description of the ascension of Holy Prophet (PBUH) in the set Eskandarnameh (Sharafnameh). Where is that he composes:

One night the sky will celebrate the rise on the night claim of brightness
Tent seven sultan's throne on adorned gem to Chinese silk
Green head coating Garden of Eden to adorned greens of work and culture
Muhammad was Sultan the cradle of several caliphs was Crown Prince
The head perfume dilate in the House of Aqsa

Of navel of the earth put head to Al-Aqsa

Itself get rid of the prison world was Special beloved heavenly
Let's shut these seventy campuses to court struck seventh heaven...

...The shiny accelerating beneath like power
Harness Like the sun bathed in light
Conclusion
One of the issues that basically is important and interesting, it seems beginning of the in Persian literature, especially from the fourth century Persian poetry, is the impact of Islam and the Koran and Hadith and Islamic rituals and feasts in Persian literature and poetry. Ascension of the Holy Prophet of Islam is one of the oldest and most important issues that have been raised in Persian literature and poetry. To the sixth century AH do not encounter to interesting and important work in the field of ascension of prophet Muhammad, but in the sixth century in the works of three of the great language Persian poets extensively and independent encounter with descriptions ascension. In Masnavi Hadigh Alhaqiqhe Sanayyi Ghazanavi distinguished poets of the sixth century that is deceased in 545BC; in composition known as Jamal al-Din Isfahan that is deceased in 588 AH, and in various works of Nezami Ganjavi, that is poet of another sixth century, deceased 614 AH. In some mystical books, have perceptions of beauty from the prophet's ascension. Including has known it kind of relationship lover and beloved. Ascension hadith in the Khams Nezami is hadith lover and beloved.
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