The Effects and Cultural Achievement Excellence in the Light of Praying

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Article history:
Received 21 September 2014
Received in revised form 4 December 2014
Accepted 14 December 2014
Available online 2 January 2015

Keywords:
prayer, collective prayer discipline social relation

ABSTRACT

In this study prayer and cultural excellence as well as social cohesion are discussed. The way of gathering data in this study is survey one and the instrument for gathering needed data is questionnaire. The statistical population includes 5000 people that the sample size of 250 adolescents and youth from city Dehaghan was selected based on simple random sampling. The dominant theory is the present-day of Muslim scholars. And the research results include research hypotheses testing. We pursue to investigate the attitudes of respondents to effects of participation in the prayer of the socially, psychologically and religiously. If the mean scores are significantly higher than the average of 3, it can be said that, the mentioned variable effects of participation in the collective prayer is accepted. Otherwise, the effect of mentioned variable of participation in the collective prayer is not accepted. It should be noted that if the t-test significance level of error is less than 0.5, significant and obvious hypothesis is confirmed.

INTRODUCTION

Prayer literally means worship, need, worship, servitude and obedience, a bend for showing servitude and obedience and one of the special religion and worship practice in order to religion and Muslims pray five times a day dedicated to bring here that every Muslim must say his/her prayer five times a day. That prayer is defined as service and reverence, obedience and bow as a sign of respect. Prayer can be known as medicine of oblivion and a means of mentioning God. Prayer is a spiritual relationship of creator with created. Prayer means forsaking the material and the flight of the soul; means moving beyond seeing and hearing.

Historically, worship and prayer has been considered as rooted and deep ritual in human life. Although prayer has general and comprehensive attraction, its attributes, description and quality has not been equal in all places. But one aspect in all worships is common and this one is the belief that individual has to the superior addressee of man that the worshipper talk to him and for his needs, will give him a lap. [1].

Studying the history of human creation, shows the fact that along with the creation and origin of man, worship and prayer are also born. Therefore, always in unconscious and pious nature of man believed and connected to a center of spiritual and says his prayer in the source of power and light.

Max Muller a German orientalist and Oxford University Professor says: ‘our ancestors and predecessors have caved to God since God did not even have a name.’ regarding the historical of prayer, in one narration has been mentioned: “The last are the commandments of prophets”. By this narration can be understood that all one hundred and twenty-four divine messenger were familiar with prayer and all recommended people to do it. (60.)

Statement of problem, importance and purposes:

In a society where we live, prayer as a religious ritual has educational functions in different aspects of individual, group, and mental health in the family. Performance of ritual prayer has a big role in shaping the
correct relationships between family members. By implementation of this religious ritual, the family shall become a holy place and the relationship of people will have special sanctity. And a child in the family will internalize saying prayer, and require himself to follow health and moral instruction [8]

Liturgical and its educational effect:

Terms and liturgy of prayer is so much that automatically adjusts and corrects all human relation systems. Although paying attention to all educational aspects is rather difficult, some of them have been defined:

Politeness while chief of mullah talking: When the imam in prayer and praise singing verses we should be silent.

Respect for the rights of others: Water for ablution, a place of prayer and his clothes should be solvent of other properties and should not be usurped, even if the prayer provide him with clothes with the property that has not paid one fifth of it, prayer will be inoperative.

Nutrition and Health of worshipers: If worshipers use alcoholic drink, the prayer will not be accepted for forty days. It had better worshiper wear clean clothes and while praying comb out, brush teeth and use fragrance.

A person who has made sarcastic about his spouse, his/ her prayer is not acceptable.

Province: a person who says prayer but is surrender of idolatrous and does not accept the provincial government and Islamic leaders, his prayer is not acceptable although all of life is beside the kaaba.

Clarity and discipline: in all words and deeds in prayer, clarity and discipline can be found.

Flexibility and harmony: Prayer should be coordinated with the public; this means that most do compliance of weak people. Imam needs to give up his bow a little time longer until the weak man can follow them. People should also be coordinated with the imam for example, those who are behind the knees in prayer and the congregation joined in the knees, can change with a flexible and participate in prayer.

Trust; If any of imam or some people doubt in some parts of prayer, need to trust one another; That is decide due to the behavior of others.

Exercise: Although prayer is a divine duty, it is designed so that the movement of bowing and prostration in prayer amongst the exercises are also impacted.

Compulsory education: the worshiper must know vital commands as well as issues related to prayer.

Knowledge of news: People attending Friday prayer become familiar with news, religious issues and Muslims problems.

To promote virtue and prevent vice; in calling to prayer(izan) is the most important virtue. [3].

Social, cultural and educational effects of collective prayer:

“keep up prayer and remembrance”

Actually, why among the religious acts as mentioning God, prayer has been introduced and recommended as the main part of religion. And the spiritual reward of this rule during uplift the collective is out of the human imagination.

Prophet Muhammad (PBUH) said: "If the number of lines of collective prayers goes out of 10, the spiritual reward of one unit of prayer is so extreme that if all heavens become papers and all trees pencils and all angels in charge of writing, it is not possible to record such a reward. And this kind of reward is only befitting the infinite divine essence calculation". In another narration prophet said:" Everyone is bound to the presence of the congregation, under any circumstances, such as electricity passes the bridge will be received into heaven. "Everyone who is bound to the presence of the collective under any circumstances, will pass the bridge which the righteous can pass as fast as electricity and attain heaven."

However the place of collective prayer (mosque) cannot ignore. The word” Salat” literally means orison. Since prayer includes orison, the term literally named what means to get what they recited from prayers. The man pray his creator 3 or 5 times daily. It means demand help of God and expect him to be worthy of life expectancy. [4].

This kind of spiritual relationship will result in internalized based on psychologists’ opinion. That in this case unitary human does not consider anyone as a support and hope except glorious God. And this sensation will be a motivation and encouragement in all areas of life. Regarding the fact that the creator is (Lord of the worlds) and all of humanity has come from him, he taught human how to pray and talk to his lord and what to demand his creator. What has been mentioned in narrative source as prayer, main part of religion, can be said is the same as lifeline. That the worshiper himself provides its requirement and does as if he is building a firm construction toward the sky. In order to rely on it in the case of need ...... therefore, the stronger this religious column is, the better results and more productivity will be.

Now that we have understood prayer is worship and to the God and is considered as the main part of religion, it deserves this column will be established, preserved in sanctuary places, mosque, by competent and righteous people [4].
Prayer effect on the stability of personality:

Our Lord! We have the patience to stick micro and give stable our steps in our lives. (Sura Al-Baqara verse 250).

Personality "in the definition of psychology and psychiatry, is a set of traits, behaviors, thoughts, and desires of each individual's affective and emotional that distinguishes him from others. Recent knowledge classifies the factors of shaping human character into two groups of internal and external. Regardless of effective internal and physical factors on human characteristics (including genetics, body condition and physical, chemical and hormonal problems,…) external factors (environmental) a major role to play in shaping the human personality. These external factors include:

- Effect of family and parents
- Socio-cultural factors
- Life experience

The impact of each of mentioned factors on human personality have been proved in several studies.

Prayer in Quran and narratives: Philosophy, benefits and effects, conditions, customs and traditions of prayer can be found in many verses and narratives that paying attention to all of them is not possible here. However, small points of a big ocean regarding prayer will be discussed briefly. Prayer is the highest worship and the most important recommendations of prophet. Luqman Hakim urges his son to prayer. Jesus (PBUH), the crib, he said: My Lord has enjoined me prayer and alms. Prophet Ibrahim (AS) recommended his wife and own child in a hot desert Mecca when there was no water and plants, to the foot of the house of prayer. 3 infallibles leaders looked pale while praying.

The importance of prayer suffices Imam Ali (AS) Safin war and Imam Hussain (AS) in the Ashura pulled up the fight and stand up to prayer. And when Ali (AS) was objected that what a time for prayer? He states: we fight with the aim people prayer. In a pilgrimage heir reads: (testify that you say some sample prayers, Imam Ali (AS) had several statement regarding prayer that here will ne discussed [3].

A: About blessing prayer states: angels surround them and peace descend upon them. The gates of heaven opened and a good place for them will be prepared. B) Sermon 196 Nahjulbalaghe articulate small points of moral corruption, such as pride and cruelty. And the state: Prayer gives peace to all human beings, make the eyes meek and humble, manage the rebellious ego submissive and make hearts tender and will eliminate the arrogance and hauteur. C) Also, in a letter to Muhammad ibn Abi Bakr writes: say your prayer at its specific time, and in order to have ease of prayer effect, say it before its time and never postpone it.

Methods of research:

The methods used in this research are descriptive and survey.

Statistical population and sample:

The statistical population and sample includes the adolescence and youths of Dahaghan town who have educating in high schools and seminary of this town. Their number has been 5000 people. In this research, the number of sample has been specified through specific sampling formulas. Questionnaires have been distributed to 250 people educating in Dahaghan five girl and boy high schools, seminary, Payam Noor University as well as Azad University through simple random sampling.

Gathering data:

Method of data collection as a whole can be divided into two classes of library methods and field methods.

Investigation descriptive research items and confirmatory factor analysis of questionnaire dimensions:

In examining the model of measured variables through the method of confirmatory factor analysis LISREL software has been used. Here, the rate of fitness model has been examined and considered relation has been tested. The results of fitness model and coefficient effect are presented in table number 4 and 5. The results of fitting criteria model and rate of each of them represent that RMSEA has a value of 0/070 and due to small value, it has low error. Root mean square residual RMR index also equals to 049/0. A small amount that represents the fit is acceptable. Chi-square with degrees of freedom equals to 65/1and the ratio is less than 3. And also indicates that the model is appropriate. Fitness (GFI) is also calculated 0/83 that is close to 1. Values of AGFI and PGFI are estimated respectively 0/86, 0/87 that are close to 1. The indicators of NNFI, IFI and NFI have all values higher than 0/9. And indicators of CFI, IRI RFI have all values close to 1 that all of them show the desirability of measurement model. It can be said that the questionnaire items measure the research variables in the best way.
Testing research hypotheses:

The research hypothesis were conducted as the following:

Hypothesis 1: attending the collective prayer affect increasing sense of joy and peace.
Hypothesis 2: attending the collective prayer affects the acquisition of personal and social discipline
Hypothesis 3: attending in collective prayer is effective in increasing religious belief.
Hypothesis 4: attending the collective prayer is effective in increasing social discipline.
Hypothesis 5: attending the collective prayer is effective in increasing social belief.
Hypothesis 6: attending the collective prayer is effective in increasing learning provision.

The research hypothesis test, the investigation attitudes of respondents to effects of participation in collective prayer socially, psychologically and religiously will be followed. In this regard, using the 5 likert scale and considering the values from 1 to 5 respectively for completely disagree to completely agree therefore, the average Likert means 3 was considered and the mean have been compared with 3. If the mean of variable has been significantly higher than 3, it can be said that the mentioned variable is accepted of collective prayer, otherwise the mentioned variable is not accepted from the effect of collective prayer. It should be noted that if the t-test significance level is less than error of 0.05/0, meaning Dario and hypothesis are confirmed. The results mentioned in table 7 show that: Significant levels of t-test comparison to the mean scores of the study variables, with an average of 3, is less than error of 0/05( or even 0/01). Therefore, the assumption of equality of mean variables with mean 3 is rejected. Since the variables are all more than the average of 3, hence, the attitude to the main variables of study is much more than average. All research hypotheses are confirmed. It can be said that attending the collective prayer can be effective in increasing the spirit of joy and peace, acquisition of individual and social discipline, enhancing the religious belief, social relation improvement and increasing the social belief as well as learning provisions.

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Reported values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chi-square</td>
<td>287.86</td>
</tr>
<tr>
<td>Degree of freedom</td>
<td>175</td>
</tr>
<tr>
<td>Chi-square to degrees of freedom</td>
<td>1.65</td>
</tr>
<tr>
<td>RMSEA</td>
<td>0.070</td>
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<tr>
<td>RMR</td>
<td>0.049</td>
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<tr>
<td>GFI</td>
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<td>PGFI</td>
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<td>NFI</td>
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<tr>
<td>NNFI</td>
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<tr>
<td>PFI</td>
<td>0.70</td>
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<tr>
<td>CFI</td>
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<tr>
<td>IFI</td>
<td>0.92</td>
</tr>
<tr>
<td>RFI</td>
<td>0.79</td>
</tr>
</tbody>
</table>

Table 7: The results of t-test in investigation of variable mean and testing research hypotheses.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Average rating</th>
<th>Standard deviation</th>
<th>t-statistics</th>
<th>Degree of freedom</th>
<th>Significant level(p)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious belief</td>
<td>4.23</td>
<td>0.64</td>
<td>27.17</td>
<td>199</td>
<td>0.000</td>
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<tr>
<td>Discipline</td>
<td>3.71</td>
<td>0.66</td>
<td>15.16</td>
<td>199</td>
<td>0.000</td>
</tr>
<tr>
<td>Joy and peace</td>
<td>4.10</td>
<td>0.67</td>
<td>24.27</td>
<td>199</td>
<td>0.000</td>
</tr>
<tr>
<td>Social relation</td>
<td>3.99</td>
<td>0.73</td>
<td>19.21</td>
<td>199</td>
<td>0.000</td>
</tr>
<tr>
<td>Provision</td>
<td>4.15</td>
<td>0.60</td>
<td>27.26</td>
<td>199</td>
<td>0.000</td>
</tr>
<tr>
<td>Social belief</td>
<td>3.95</td>
<td>0.67</td>
<td>19.90</td>
<td>199</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Ranking the research variables with Friedman test:

Friedman test results are listed in Table 8, which shows the significance level of the test error is below 5%. So it can be concluded that the influence of participation in the collective prayer is not the same and equal and there is not significant differences between levels of effects of factors. Friedman ranking results show that religious belief with the highest rank is the most important variable and then learning provision is in the second important rate and increasing joy and peace at the third level of importance, and social belief at the fourth level, social belief at the fifth level, individual and social discipline acquisition are at the sixth level of importance.

Table 8: The results of Friedman test (number=200).

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Average Rating Friedman</th>
<th>Friedman statistics</th>
<th>Significant level</th>
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<td>Social relation</td>
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<td>Provisions</td>
<td>3.98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social belief</td>
<td>3.13</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Conclusion:
In testing the research hypotheses, the investigation attitudes of respondents toward the effect of participation in collective prayer socially, psychologically and religiously will be followed. In this regard, using the 5 likert scale and considering the values from 1 to 5 respectively for completely disagree to completely agree therefore, the average Likert means 3 was considered and the mean have been compared with 3. If the mean of variable has been significantly higher than 3, it can be said that the mentioned variable is accepted of collective prayer, otherwise the mentioned variable is not accepted from the effect of collective prayer. It should be noted that if the significant level of t-test is lower than error of 0.05, meaning Dario and hypothesis are confirmed.

The presented results indicate that : the significance level of t-test in comparison with the mean of main research variables average of 3, is lower than error of 0.05 (even 0.01). Therefore, the assumption of equality of mean variables with mean 3 is rejected. Regarding the fact that the mean of considered variables are all higher than mean of 3, so the attitude toward the main research variables is higher than average level and all research hypotheses are confirmed it can be said that participation the collective prayer is effective in increasing sense of joy and peace, acquisition of individual and social discipline, enhancing the religious belief, social relation improvement and increasing social belief and learning provisions.

REFERENCES