

Sufi Monologue: An Analysis

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Sufism had a special language in which they introduced the symbol, signs and hint, so they were special for the Sufi way, it is difficult for others to involve those who are non-Sufi, Sufism meanings coated with masks symbols, and those masks are penetrated only by Sufi culture, which stems from taste and inspiration. Research Objectives to enhancing the status of the Munajat and a great statement of its value and status, when it is presented by the Munaji in the hands of God Almighty to suit the majesty of the idol and His majesty. Like the Wajd, the Munajat was for the Sufis, and this Munajat arose during the retreats that the Sufis held, which had a great impact on their souls, as they were keen that the retreat perform its full mission, which is to elevate the soul to the highest kingdom. Therefore, they saw that the monologues that they chant in their retreats, must, in order to strengthen their impact, be of literary value, so a new color appeared in Sufi poetry they called it: monologues.

Keywords: Monologue, Sufism, Special Language, An Analysis

Introduction

Al-Junaid defined the Munajat as a way to get close to God and contact Him Almighty, and what affects Al-Junaid in the Munajat also saying: The people of Dalham and their guardian have won the shortcut of the road and stopped them on the argument of the Munajat and waved them to understand the call to hasten by the way to understand the speech (al-Tusi, 1990). The slave must resort to his Lord, to bless him with good manners, and distract him from the bad, as defined by Al-Qushayri (1969) as: "Nail between the two lovers does not hear them third. These two definitions seem important and original because they considered the Munajat a kind of address in which the addressee leads to God, in which he reveals his secret to him most of his affair with a clear heart, evoking the greatness of the beloved and his authority. Al-Junaid focuses in this saying on the monologue as an argument that leads lovers to win by getting closer to the greatest beloved, and then understand his speech addressed to them as a hint, not a statement, and the result is their response to the call of truth out of love for him and longing to meet him.

Tusi (d. 378 AH) defined the Munajat as addressing the secrets when the purity of the remembrances of the mighty king, makes it a kind of spiritual Sufi hadith, in which the

monologues of God Almighty are pleasant. It can be said that the type of monologue, "like many types of ancient Arabic literature, such as sermons and proverbs, was a performative ritual practiced practically in the life of the Arab, whether his private life or his life in the community (Adonis, n.d.) The meaning of the Munajat is to summon the servant of his Lord Almighty for care and to draw help from him.

The Origin of The Term Monologue

The art of monologues is one of the literary arts that have been known for all ages, it was found in monologues in a small way in the pre-Islamic era when some of those were purified from the abomination of ignorance. It is understood from the monologues of the poets of the pre-Islamic era that it was in the orbit of recognition of the grace of God and many blessings. Still, in the era of early Islam, the monologues were printed with the Islamic character derived from the Qur'an and the purified Sunnah, which allowed it a wider field, whereas Sufism used it in self-reproach and divine love. Most scholars have attributed the origin of the Munajat to the Sufis, as al-Gioshi considers it a purely Sufi art, as it is "one of the doors that others did not knock, and no one else followed it, as they are the knights of its arena and the fathers of its virginity. The author of the book (Literature in the Sufi Heritage) went on to consider the Munajat as one of the colors of Sufi literature, which they established in the Munajat of God Almighty and the hadith to Him (Khafaji, n.d.).

Types of Monologues

The monologues have many types, including the monologues of the penitents, the complainers, the fearful, the thankful, the willing, and the hopeful, and are included in the monologues of the worshippers. Among the most important types:

- a) Monologues of Worshipers: The supplication, supplication, supplication, and complaint are a close and strong link between man and God, and therefore supplication forms the mechanism of human communication with God to pay the damage stay away from the arena of anger, and seek mercy, satisfaction, and blessings, as in the call of God to draw rain.
- b) Monologues Lovers: a monologue based mainly on love, and is thus more absorbed in contact with God.

Pillars of Monologues

The first of these pillars is to save the intention of God, and sincerity of the pillars of faith that God Almighty commanded in his book in more than one place, and he said: Say the command of my Lord Balqis and set up your faces at every mosque and call him faithful to him religion as you began to return (Al-A'raf: 29), and the Almighty said: Say that I was ordered to worship God faithful to him religion (Zumar: 11). In the hadith of Umar: (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said: "Actions are based on intentions, but every person has what he intended (al-Bukhari, 2002). On the authority of Abu Umamah al-Bahili, the Prophet (peace and blessings of Allah be upon him) said: Allah does not accept from work except what was purely his and desired by his face (al-Nasa'i, n.d.). On the authority of Ibn Abbas, the Messenger of Allah (peace and blessings of Allaah be upon him) said: "If you ask, ask Allah, and if you seek help, seek the help of Allah, and know that if the ummah gathered to benefit you with something, they did not benefit you with anything except what Allah wrote for you, and if you gathered to harm you with

something, they did not harm you with anything except what Allah wrote on you (al-Tirmidhi, 2000). Only God remains in it, which is the first pillar of the Munajat.

the second pillar is continuity and permanence, and Aishah (may Allah be pleased with her) reported that she said that the Prophet (peace and blessings of Allah be upon him) was asked: Which deeds are dearer to Allah? (Dawud, 2009). Permanence is a pillar of the architecture of the earth, and the success of the work, and would raise honesty with God, and would respond to God Almighty with him to the monologue of the slave.

The third pillar is contemplation and meditation, and we have been deprived in our time of a lot of contemplation and meditation, the Munajat needs to talk to your Lord after reflection and contemplation: Do they not contemplate the Quran or the hearts of its locks (Muhammad: 24), and God Almighty praises this queen and says Almighty: Those who remember God standing and sitting and on their south and thinking about the creation of the heavens and the earth, our Lord, did not create this in vain, Glory be to You, so we suffered the torment of fire (Al-Imran: 191). These called upon Allah the Almighty after remembrance and thought, for the Munajat must include thought, and thought is either in the visible Book of Allah, which is the universe, and what it includes, so it contemplates the sky, the earth, plants, animals, and even the soul of man.

The Almighty said: And if you exceed the grace of Allah, do not count it (Al-Nahl: 18), or it is in the written Book of Allah, which is the Quran, the Almighty said: Do they not contemplate the Quran, even if it is from someone other than Allah, they will find a lot of difference in it (An-Nisa: 82). Reflection is a blessing that we have been deprived of, so life has become fast that we do not stand in front of and do not think about its events and requirements, and events have become successive, so the pursuit progresses before awareness, and God wants us to advance awareness before seeking must be managed, and that It is no secret that thought is the key to lights and the principle of clairvoyance, which is the network of sciences and the trap of knowledge and understanding, and most people have known its virtue and rank, but are ignorant of its truth, fruit and source.

The fourth pillar of the Munajat is you call upon your Lord with what is in your heart, speak to Him Almighty, speak to Him, complain to Him, beg Him, pray to Him, beg Him, and ask Him. The fifth and last pillar is secrecy, the monologue is a secret between the servant and his Lord that no one sees, if we do these five pillars, we can return to God Almighty and he responds to us, and if God responds to us - because we returned to him - our faith is strengthened and crucified.

Results

- i. The monologue usually mixes its meaning with supplication, it is the most special, thinner, and freshest supplication, a loving talk about longing, and it expresses spiritual pain, pain, and longing.
- ii. The art of monologues is one of the literary arts known to all eras, known by the pre-Islamic era in the form of thanks that revolve around the recognition of God's grace and many blessings.

- iii. There are many types of monologues, there are monologues of the penitents, the complainers, the fearful, the thankful, the willing, and the hopeful, and it is included in the monologues of the worshippers. And there are monologues of lovers.
- iv. The Munajat practically and practiced by the prophets and messengers, peace and blessings be upon them, Adam, Abraham, Yunus, Moses, Jesus, and even the Seal of the Prophets and Messengers, our master Muhammad, may God bless him and grant him peace, then practiced by the Rightly-Guided Caliphs, may God be pleased with them, and after them the righteous and the Sufis.
- v. the Sufis adopted the monologues as a shrine and in the case of Sufi, the shrines associated with the monologues are thanksgiving, satisfaction, trust, patience, poverty, asceticism, piety, and repentance. As for the conditions associated with the Munajat, they are the state of observation, closeness, longing, and divine love.
- vi. there is a close relationship between love and the speech of the Sufi monologues, Valmh spiritual stripper has lights and manifestations when the Sufis, expressed by Ibn Arabi and Rabaa Al-Adawiya in their monologues when they said our servant God not for fear of his fire nor greed in his paradise, but love for him and longing for him.

The Recommendation

I recommend at the end of my research is that every Muslim tastes the pleasure of monologues and supplication in the hands of God, in the virtuous times in which the invitations are answered, so there is nothing in this world that resembles the bliss of the people of Paradise except the sweetness of the monologues, perhaps the best times of the monologues to be empty of your Lord and people sleep, and the cellular sleep, has inhabited the whole universe, and relaxed the night Sdolh, and the stars disappeared, so you evoke your heart, and remember your Lord, and your weakness and the greatness of your king, Vtans in his presence, and reassures your heart in remembrance of him, and rejoices thanks to him And his mercy, and cry from his fear, and feel watching him, and insist in supplication, and strive to seek forgiveness, and lead your needs to those who are not incapacitated by anything, and do not occupy him about anything, but ordered him if he wants something to say to him: Be, and it will be, and ask him for your world and your hereafter, and your jihad and your call, and your wishes, your homeland, your clan, yourself and your brothers. Whoever tastes sweetness has a nose from the bitterness of transgressions, and his enthusiasm becomes eager for the happiness of things and hates their savages.

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