

THE RHETORICAL STYLE IN THE IBN MASHISH PRAYERS OF THE SHEIKH 'ABD AS-SALAM IBN AL-MASHISH

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Abstract

One of the most famous forms of Shalawat (preyers) in Morocco is Shalawat Masyisyiyah by Sheikh Abd al-Salam ibn al-Masyisyi. This is one of the Shalawat that has many secrets that will be revealed by practicing it regularly. Based on this background, this study aims to find out the biography of Sheikh Abd al-Salam al-Masyisyi and Shalawat Masyisyiyah and their characteristics, then analyze the style in the Shalawat Masyisyiyah language which is in accordance with Balaghah science. The researcher uses a descriptive approach and analysis method that describes, describes, discloses, and presents the object that is then studied and refers to sources and references from Balaghah and Tafsir books as well as scientific articles related to Shalawat. The results of this study show that in this Shalawat there is an element of ma'ani science, kalam al-Insya' 19 times, kalam al-khabar 4 times, al-qashr and itnab once. Then the element of bayan science, majaz 8 times, kinayah 3 times, and tasybih 1 time. While the element of badi' science, from muhassinat ma'nawiyah there is thibaq 3 times, from muhassinat lafzhiyyah there are sajak 12 times, iqtibas 4 times, and jinas 3 times.

Keywords: Meshish Prayers, Rhetoric, Sheikh Abd al-Salam al-Mashish

Abstrak

Salah satu bentuk shalawat yang paling terkenal di Maroko adalah Shalawat Masyisyiyah oleh Sheikh Abd al-Salam ibn al-Masyisyi. Ini adalah salah satu shalawat yang memiliki banyak rahasia yang akan terungkap dengan rutin mengamalkannya. Berdasarkan latar belakang tersebut, maka penelitian ini bertujuan untuk mengetahui biografi Sheikh Abd al-Salam al-Masyisyi dan Shalawat Masyisyiyah serta karakteristiknya, kemudian menganalisa gaya pada bahasa Shalawat Masyisyiyah yang sesuai dengan ilmu Balaghah. Peneliti menggunakan pendekatan deskriptif dan metode analisis yang mendeskripsikan, menggambarkan, mengungkapkan, serta memaparkan objek yang kemudian dikaji serta merujuk pada sumber dan referensi dari buku-buku Balaghah dan Tafsir serta artikel ilmiah yang berkaitan dengan Shalawat ini. Hasil penelitian ini menunjukkan bahwa di dalam Shalawat ini terdapat unsur ilmu ma'ani, kalam al-Insya' sebanyak 19 kali, kalam al-khabar

sebanyak 4 kali, al-qashr dan itnab sebanyak satu kali. Kemudian unsur ilmu bayan, majaz sebanyak 8 kali, kinayah sebanyak 3 kali, dan tasybih sebanyak satu kali. Sedangkan unsur ilmu badi', dari muhassinat ma'nawiyyah terdapat thibaq sebanyak 3 kali, dari muhassinat lafzhiyyah terdapat sajak sebanyak 12 kali, iqtibas sebanyak 4 kali, dan jinas sebanyak 3 kali.

Kata Kunci: Shalawat Masyisyiyah, Balaghah, Abd al-Salam al-Masyisyi

INTRODUCTION

The religion of Islam has spread to the world, including Morocco. Morocco is a country located on the African continent, bordered by Algeria to the east and Mauritania to the south. This state has an important role in the spread of Islam to Europe. As the conquest of the country of Morocco took place during the reign of Yazid bin Muawiyah. Morocco has given birth to many great scholars, including Sheikh Abd al-Salam ibn al-Mashish al-Maghribi. He was a great sheikh among the Sufis and composed the prayer on the Prophet in a long form called the Mashishiyya Prayers. This type of literature began with the beauty of speech and the sincerity of Islamic belief after the mission of our Prophet Muhammad (peace and blessings of Allah be upon him) to the people as a preacher and harbinger, and then it continued to spread throughout the world as Islamic culture spreads in it.¹ Thousands of formulas of praise and invocations of heavenly blessings upon the Prophet have been developed over the years due to belief in his presence and the possibility of his intervention at the last judgment.² Shalawat is a prayer and praise to the Prophet Muhammad. In addition, shalawat is used as a prayer and remembrance, which is a tradition in a particular group of people, and one of the highly recommended sunnah practices shalawat taught by the Prophet Muhammad directly is the ibrahimiyah prayer, which is performed during prayer.³

The greatest characteristic of the pre-Islamic Arabs is exaggeration in speech and eloquence in the tongue. They were passionate about this and mastered it, and pre-Islamic literature became poetry and prose with its style and eloquence one of the most important creative arts, so it was the best vessel to preserve the heritage

¹ Abdulsalam Muhammad Usman dan Lateef Onireti Ibraheem, "A Study on Selected Texts of the Islamic Poetry in Northern Nigeria in the 17th and 18th Centuries | دراسة تحليلية لنصوص مختارة من الشعر الإسلامي بشمال نيجيريا خلال القرنين السابع عشر والثامن عشر الميلاديين," *Al-Zahra: Journal for Islamic and Arabic Studies* 17, no. 2 (7 Desember 2020), <https://doi.org/10.15408/zr.v17i2.14422>.

² Rachida Chih, "Prophetic Piety, Mysticism, and Authority in Premodern Arabic Devotional Literature: Al-Jazuli's Dala'il al-Khayrat (15th Century)," *International Journal of Middle East Studies* 54, no. 3 (1 Agustus 2022): 462–83, <https://doi.org/10.1017/S0020743822000496>.

³ Dian Erwanto dan Muhammad Athaillah, "Tafsir Surat al-Ahzab 56: Variety, Meaning and Practice of Shalawat in the Archipelago," *Al-Karim: International Journal of Quranic and Islamic Studies* 1, no. 2 (30 September 2023): 121–40, <https://doi.org/10.33367/al-karim.v1i2.3897>.

and originality of the Arabic language.⁴ Anyone can learn about the values of life and the makeup of other people's or society's customs, beliefs, and perspectives on life through literary works. Works of literature are not created in a cultural vacuum. Literary works are transmitted within the historical and sociocultural framework of a country in which the author is a member of the populace. Literary works elevate social, cultural, political, economic, religious, humanitarian, moral, and gender phenomena.⁵ All through history, people have created art to show what their lives and cultures are like. Art tells us stories about different times and places. Even as time goes on, the things people make like sculptures, paintings, and buildings—help us understand how they lived and what they thought. By looking at this art, we can learn about the amazing things these people achieved and discover the secrets of their civilizations.⁶

This research is a descriptive and analytical approach. Sources and references come from books of rhetoric, interpretation and scientific articles. Descriptive approach is the approach that depends on the study of reality or phenomenon as contained in the sites and is interested as an accurate description and the description in this research is a description of rhetoric and prayers in general and Mashishiyya Prayers and its author in particular. In the analytical method, the researcher analyzes all the elements of rhetoric in the Mashishiyya Prayers.

RESULTS AND DISCUSSIONS

Biography of Sheikh Abd As-salam ibn Mashish

He is Moulay Abdessalam ibn Sidi Mashish ibn Sidi Abi Bakr, son of Sidi Ali, son of Sidi Harma son of Sidi Issa, son of Sidi Salam, son of Sidi Mezouar son of Sidi Haidara son of Sidi Mohamed son of Moulay Idris al-Azhar, son of Moulay Idris the Elder, son of our master Abdel Allah al-Kamil, son of Sayyidna Hassan Muthanna, son of Sayyidna Hassan al-Sibt son of Maulana Ali ibn Abi Talib and our mawlatina Fatima Zahra bint Sayyid al-Wujud Sayyidna Allah Mohamed peace be upon him.⁷ Ibn Al-Mashish was born in the Bani Arous area near the city of Tangier in 558 H. Ibn Mushaish's life from a young age turned to Allah Almighty and composed worship and asceticism. He was one of a young man who grew up

⁴ Alkhatib Al-Qazwini, *Al-Idhaah fi Uluum Al-Balaghah* (Beirut: Dar Kutub Ilmiyyah, 2003), 21.

⁵ Eni Zulfa Hidayah et al., "Sholawat Musawah: The Concept Of Equality Between A Good Life (Hayatan Thayyibah) And A Fair Life (Hayatan Adilah)," *Fenomena* 21, no. 2 (27 September 2022): 217–32, <https://doi.org/10.35719/fenomena.v21i2.126>.

⁶ Mahmoudi Dahbia, "The Aesthetic of Islamic Arts | جمالية الفن الإسلامي," *Al-Zahra: Journal for Islamic and Arabic Studies* 17, no. 2 (2020), <https://doi.org/10.15408/zr.v17i2.14156>.

⁷ Muhammad Mahdi At-Timsani, *Al-Imam Mawlay Abd As-salam ibn Masyisy Tarjamatuhu wa Ba'dh Aqwalih* (Beirut: Dar Kutub Ilmiyyah, 2013), 13.

in the worship of Allah, and that he was one of those who mentioned Allah empty, and his eyes overflowed, and after he walked in worship for steps and reached the amount of boys, it appeared to him from the revelation of the likes of the mountains, and he is still in his early youth.

He studied with Shaykh 'Abd al-Rahman ibn al-Husayn al-Madani al-Sharif and Sayyid Ahmad al-Aslani and Shaykh Abu al-Hasan al-Shazli. It is said that he died in 622, and neither we nor our sheikh Abu 'Abd Allah al-Qassar stood on what he relied on. However, it is extensive that the Shaykh died as a martyr who was killed by Abu al-Tawajin.⁸ He was buried at the top of the mountain called the flag. And its effects there are many for solitude and worship, and his mosque short walls, and a place to anticipate the dawn.

The Concept of Mashishiyya Prayers

Sheikh Mashish (May God be pleased with him) has a way, and has no doctrine, he was away from people, not given vows, and does not cost urada, nor parties, did not establish a way, but was drawing at every moment of his life the road, and his way is the legitimate way and the essence of this road, which is to pray on the Prophet Allah peace be upon him after the completion of what Allah forbade him, and do what was imposed Allah Almighty.⁹

The Mashishiyya Prayers came as the knower of God Sidi Mohamed Al-Maroun said in his explanation of the Meshish prayer in his book *Shamus al-Anwar wa Ma'aden al-Asrar* on the prayer of the Great Qutb Maulana 'Abd al-Salam ibn Mushaysh: Moulay 'Abd al-Salam ibn Mashish took from Imam al-Madani the way, the means and the pole, and Imam al-Madani said to him, Allah "Here you are, your Lord and your Prophet awake, not sleeping," and at this time he said: Moulay Abd al-Salam ibn Mashish, O Messenger of Allah, you said on the night of the Isra to your Lord when you left His presence, O Lord, every newcomer has a masterpiece, and I, O Messenger of Allah, what is my masterpiece when I leave Your presence? He said, "O son of Mashish, say: O Allah, pray for the one from whom the secrets were split, the lights went out, and in whom the truths were raised." When Ibn Mashish finished this prayer and wanted to travel to Morocco, his sheikh al-Ghouth Sidi Abd al-Rahman al-Madani imitated him in al-Qutbaniya in al-Rawdah in the presence of Muhammad SAW. and in the presence of the Companions and in the presence of the people of the discharge and the people of the Diwan.¹⁰

⁸ Muhammad 'Arabi Al-Fasi, *Mir'ah Mahasin min Akhbar As-Syaikh Abi Mahasin* (Cassablanca: Rabithah Abi Mahasin ibn Al-Jid, 2017), 265.

⁹ Al-Fasi, *Mir'ah Mahasin min Akhbar As-Syaikh Abi Mahasin*, 36.

¹⁰ Muhammad Mahdi At-Timsani, *Riyadh Ar-Rifaq wa Hiyadh Al-Haqaiq 'Ala Shalat Quthb Al-Faiq Abd As-Salam ibn Masyisy* (Beirut: Dar Kutub Ilmiyyah, 2017), 15.

The prayer attributed to Sheikh Abd al-Salam ibn Mashish is a unique text among the prayers recorded by Sufism literature from the late sixth century until now. A unique text in its selected phrases, and its refined meanings, in which the phrases flow in delicacy and sweetness, loaded with the flow of faith and the purity of love, which once mixed with the soul and tormented by the hearers, it soars with its owner in an atmosphere of transcendence and the kingdom of beauty.¹¹

Mashishiyya Prayers and Its Meaning

اللَّهُمَّ صَلِّ عَلَى مَنْ مِنْهُ انْشَقَّتِ الْأَسْرَارُ وَاَنْفَلَقَتِ الْأَنْوَارُ وَفِيهِ ارْتَقَتِ الْحَقَائِقُ وَتَنْزَلَتْ عُلُومُ آدَمَ عَلَيْهِ السَّلَامُ فَأَعْجَزَ الْخَلَائِقَ وَلَهُ تَضَاءَلَتِ الْفُهُومُ فَلَمْ يَدْرِكْهُ مِنْهَا سَابِقٌ وَلَا لَاحِقٌ فَرِيَاضُ الْمَلَكُوتِ بِزَهْرِ جَمَالِهِ مُونِقَةٌ وَحِيَاضُ الْجَبْرُوتِ بِفِيضِ أَنْوَارِهِ مُتَدَفِقَةٌ وَلَا شَيْءٌ إِلَّا وَهُوَ بِهِ مُنَوِّطٌ إِذْ لَوْلَا الْوَاسِطَةُ لَنَدَهَبَ كَمَا قِيلَ الْمَوْسُوطُ صَلَاةً تَلِيْقُ بِكَ مِنْكَ إِلَيْهِ كَمَا هُوَ أَهْلُهُ.

اللَّهُمَّ إِنَّهُ سِرُّكَ الْجَامِعُ الدَّالُّ عَلَيْكَ وَحِجَابُكَ الْأَعْظَمُ الْقَائِمُ لَكَ بَيْنَ يَدَيْكَ اللَّهُمَّ الْحَقْنِي بِنَسْبِهِ وَحَقْنِي بِحَسْبِهِ وَعَرَّفْنِي إِيَّاهُ مَعْرِفَةً أَسْلَمَ بِهَا مِنْ مَوَارِدِ الْجَهْلِ وَأَكْرَعُ بِهَا مِنْ مَوَارِدِ الْفَضْلِ وَاحْمِلْنِي عَلَى سَبِيلِهِ إِلَى حَضْرَتِكَ حَمَلًا مَحْفُوفًا بِنَصْرَتِكَ وَاقْدِفْ بِي عَلَى الْبَاطِلِ فَادْمَعْهُ، وَرُجِّبْ بِي فِي بَحَارِ الْأَحْدِيَةِ وَانْشَلْنِي مِنْ أَوْحَالِ التَّوْحِيدِ وَأَغْرِقْنِي فِي عَيْنِ بَحْرِ الْوَحْدَةِ . حَتَّى لَا أَرَى وَلَا أَسْمَعُ وَلَا أَجِدُ وَلَا أَحْسَنُ إِلَّا بِهَا. وَاجْعَلِ الْحِجَابَ الْأَعْظَمَ حَيَاةً رُوحِي، وَرُوحَهُ سِرًّا حَقِيقَتِي وَحَقِيقَتَهُ جَامِعَ عَوَالِمِي بِتَحْقِيقِ الْحَقِّ الْأَوَّلِ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ. اسْمَعْ نِدَائِي بِمَا سَمِعْتَ بِهِ نِدَاءَ عَبْدِكَ زَكَرِيَّا عَلَيْهِ السَّلَامُ وَانْصِرْنِي بِكَ لَكَ وَأَيْدِنِي بِكَ لَكَ ، وَاجْمَعْ بَيْنِي وَبَيْنَكَ وَخُلْ بَيْنِي وَبَيْنَ غَيْرِكَ اللَّهُ، اللَّهُ، اللَّهُ، (إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ) (رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا) (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)

O Allah, bestow mercy on the one from whom the secrets emanate. From it the light flashes. In it the ascending realities and the knowledge of Adam came into being. So that the other creatures are fascinated. To him the mind feels dwarfed; No one has been able to achieve it from the previous people to the people who came after them. So, the angelic gardens sing with their beauty. There is no creature that is not dependent on him. Because if there were no intermediaries, the mausuth would surely disappear. Pray with the prayers that are appropriate for You, from You to Him, as he is entitled to it. O Allah, indeed she is Your universal secret, which shows Your existence and Your greatest hijab that stands before You. O Allah, put me in his group. Pull me into his arms. Introduce me to him. So that I can survive the sources of ignorance and be able to scoop from the fountain of virtue. Guide me on his path to You with guidance under the umbrella of help. Strengthen me to elbow the wickedness so that I can defeat it. Pour me out in the sea of ahadiyyah. Take away my ego into the ocean of monotheism and sink me into the core of the fire of oneness, so that I do not see, hear, gain and feel except with it. Make the greatest hijab on the life of my soul and his soul, on the secret of my substance and its substance for the sublimation of my world with

¹¹ At-Timsani, 20.

the conviction of the truth of Haq al-Awwal. O Most Beginning and the End, O Essence of Dzahir and Bathin, hear my cry, as You hear the cry of Your servant Zakariya. Help me with You and for You. Unite me with You and separate those who hinder me from You; Allah, Allah, Allah. Most certainly, the One Who has ordained the Quran for you will 'ultimately' bring you back home 'to Mecca. Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal. Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace.

Characteristics of Mashishiyya Prayers

The Mashisha prayer is one of the rare prayers, and it has many secrets that are revealed by practicing it. The Mashishiyya Prayers is characterized by balance, spirituality, inclusion and joy, and is an opportunity for deep communication with God and the congregation.¹² It is characterized by balance, spirituality, integration and joy, and is an opportunity for deep connection with God and the congregation.

One of the benefits of reciting it, as Sheikh Yusuf al-Nabhani said in his book *Best Prayers for the Master of Sadat*, is that there are secrets and lights in its recitation that only Allah Almighty knows the truth of, and by reciting it, divine support and divine opening, and the one who reads it with sincerity and sincerity remains open chested and facilitated, protected by Allah Almighty from all afflictions, afflictions and diseases, apparent and hidden, victorious over all enemies, supported by the confirmation of Allah Almighty in all of his affairs. The benefit of it is shown by maintaining it with sincerity, sincerity and piety, and whoever obeys Allah and His Messenger and fears and worships Allah, those are the winners. Some of the great scholars of the Shadhiliyah have added honorable additions to it, mixed it with it and made it a job for the people of his high way to recite it morning and evening.¹³

The characteristics in terms of subject matter

The Mashishiyya Prayers attributed to Qutb Abd al-Salam ibn Mashish have a long formula and are divided into two themes. The first is praise for our beloved Prophet Muhammad pbuh. The second is prayers. Sheikh Ibn Mashish is the hereditary pole that combines the knowledge of Shari'ah and truth, and has sciences, ideas, and knowledge that only reach us through the means of his only disciple, Abulhasan Ali al-Shazli and his unique text, the Mashishiyya Prayers.

The best deeds are four after four: Loving God, accepting God's judgment, asceticism in the world, tawakkal on God, doing God's duties and avoiding God's prohibitions, patience for what does not concern you, and devotion to everything that distracts you. There are four things in which the creation needs him, and he is

¹² Zinati, "فوائد الصلاة المشيشية"

¹³ An-Nabhani, *Afdhal As-Shalawat 'ala Sayyid As-Sadat*, 113.

rich in everything: Love for Allah, riches in Allah, sincerity and certainty. Honesty in servitude and certainty in the rules of the Lord.¹⁴

The Rhetorical Analysis

First: Rhetorical Analysis in Semantics (*Ma'ani*)

The science of semantics is the principles and rules by which it is known how speech conforms to the requirement of the situation so that it is in accordance with the purpose for which it is intended. Its subject is the Arabic verb in terms of its secondary meanings, which are the intended purposes of the speaker, from making the speech include those subtleties and peculiarities, by which it conforms to the requirements of the situation.¹⁵ Semantic also depends in these cases on the science of syntax.¹⁶ The science of al-ma'ani emphasizes the study of meaning in terms of careful selection of diction, the secrets behind the arrangement of words in sentences.¹⁷

Command (*Amr*)

The Imam has used the word command in this speech and the command indicates the real meaning as the speech is from the highest to the lowest, i.e. it is a mandate or command from Allah Almighty to His servants.

(صلِّ)، (ألحقني)، (حققني)، (عرّفني)، (واحملي واقذف بي)، (وزجّ بي)، (وانشلي)، (وأغرقي)، (واجعل)، (وانصري)، (وأيدني)، (واجمع)، (وحل)، (هئ).

These imperative forms may deviate from their original meaning, as they are used to request from the lowest to the highest and are intended for supplication.

(اسمع ندائي بما سمعت به نداء عبدك زكرياء) The Imam used the word command in that word and the command is from the lowest to the highest and that he asked for a great command to honor him as the Prophet Zacharias asked for a child when he was old and his wife was barren, the command formulas may go out of their original meaning but their meaning is to honor him.

The Style of *Khabar*

The researcher found that the Imam had written in his prayers the technique of al-khabar, which consists of:

(الله، الله، الله) and the Imam has used the word *al-khabar* in that word, its demanding forms, and its repetition, as the word (Allah) was repeated three times

¹⁴ At-Timsani, *Al-Imam Mawlay Abd As-salam ibn Masyisy Tarjamatuhi wa Ba'dh Aqwalih*, 42.

¹⁵ Ahmad Al-Hasyimi, *Jawahir Balaghah fi Al-Ma'ani wa Al-Bayan wa Al-Badi'* (Beirut: Maktabah Ashriyyah, 1999), 46.

¹⁶ Muhammad Hidayatullah, "أسلوب التقديم والتأخرى يف احديث النبوي", *Al-Zahra : Journal for Islamic and Arabic Studies* 20, no. 1 (2023), <https://doi.org/10.15408/zr.v20i1.31069>.

¹⁷ Haniah, *Al-Balagh Al-Arabiyyah (Studi Ilmu Ma'ani dalam Menyingkap Pesan Ilahi)*, ed. oleh Syamsuri (Makassar: Alauddin University Press, 2013), 32.

and repeated his mention for blessing and enjoyment, and to make the repetition more helpful to evoke some of the meanings that are contained under it, as it is the collective name of God.

Khabar

(إنه سرُّك الجامع الدالُّ عليك) و(وحجابك الأعظم القائم لك بين يديك)

The Imam used the style of *khabar* in these two sentences because the purpose of the news is necessary for the benefit of the news. This is from the etiquette of the one who calls upon the one who is called (*Rabb*) to show his worthiness and mention his love and good service to emphasize the request for him and care for him, even if the one who is called is aware of this. In the hope that whatever he asks for will be accepted.

(حتى لا أرى ولا أسمع ولا أجد ولا أحسن إلا بها) This is the style of *khabar* with the purpose of stimulating the desire for what needs to be attained. This is the end of being absent from the universes by witnessing the Creator, and then his pleasure and pleasure will last and he will be in an accelerated paradise.¹⁸

Qasr

(ولا شيء إلا وهو به منوط) In this sentence, the Imam has used the technique of the *qasr*, which is the additional palace by way of negation and exception, as it specializes the connection of the creatures to the Mustafa (peace be upon him and his family) in reaching the Lord of the Worlds.

(من منه انشقت الأسرار) In this sentence, the Imam has used the method of *insya' ghair thalabi* in this sentence, which is the introduction and delay because the rhetorical purpose is specialization, and it is from the introduction of the neighbor and the preposition to the verb. However, the Imam introduced the word "from him" for the aesthetics of the speech and by estimation: (from whom the secrets were split from him) or from the Prophet, may Allah bless him and grant him peace, the full existence and the owner of the honorable morals, as a specialty of the prophets.

(اللهم إنه سرُّك الجامع الدالُّ عليك) Imam Ibn Mashish has used the technique of *ithnab* in this sentence, as the word "secret" may include multiple meanings such as mirror and manifestation of the attributes of majesty and beauty, secret of secrets, tablet of secrets, treasure of secrets, source of secrets, abode of secrets, presence of secrets, presence of secrets, most perfect secret, most complete secret, most dazzling secret, surrounding secret, collector of the secrets of monotheism, and revealer of the secrets of self.¹⁹

¹⁸ Abdul Majid Ibn Kiran, *Syarh As-Shalat Al-Masyiyiyah* (Jordan: Waqafiat Al-'Amir Ghazi lil Fikr Al-Qurani, 2007), 17.

¹⁹ Ibn Kiran, 174.

The Second: Rhetorical Analysis in *Bayan*

It is the knowledge of the same meaning in different ways by increasing the clarity of the significance and decreasing, thus guarding against the error in matching the speech to the perfection of what is intended by it.²⁰

Tasybih

The researcher found that the Imam had written in his prayer the following *tasybih*: (فرياضُ الملكوتِ بزهرِ جمالهِ مونقةً) Imam Ibn Mashish used a *tasybih* in this sentence and the type of *tasybih* is *tasybih baligh*.

Majaz

(وَوُجَّ بِى فِى بَحَارِ الْأَحْدِيَةِ) Imam Ibn Mashish used a *majaz* in an *isti'aroh tashrihiyyah ashliyyah* in the word "بحار", likening monotheism to the seas. It is annihilation from anything other than the Supreme Self, so that it does not witness anything other than it in its outward and inward form.²¹ "الأحدية" is more than unity because it is not realized unless the unity is such that it can only be stronger and more complete than it. Ibn Abad said: The Sheikh likened it in himself to the great water of the sea, which is swollen and choppy with waves, and signified this by the proof of the seas. When he realized the sight of his soul, may Allah bless him and grant him peace, it produced such love that it made him ask to be thrown into the seas of *Ahadiyyah*, which is the place of complete annihilation, with which he becomes a monotheist, he is not a monotheist. Alienation from all others, even from annihilation, because whoever witnesses himself among the people of this matter.²²

(وَأَغْرَقْنِي فِى عَيْنِ بَحْرِ الْوَحْدَةِ) The "بحر" refers to monotheism, and this sentence is a *majaz* in an *isti'aroh tashrihiyyah ashliyyah*, likening monotheism to the sea.

(مَنْ مَوَارِدِ الْجَهْلِ) Imam Ibn Mashish used a *majaz* in this statement, which is a *majaz mursal*. He likened ignorance to water from poison, and just as poison is fatal to the body, ignorance is corrupting to religions.²³

(سَابِق) (لاحق) Imam Ibn Mashish used a *majaz* in these two words, which is *majaz mursal*, which is the word intentionally used in a way other than its original meaning to observe a relationship other than similarity with an evidence indicating the intention of the positional meaning.²⁴

Metaphor Style (*Kinayah*)

²⁰ Badruddin, *Al-Misbah fi Al-Ma'ani wa Al-Bayan wa al-Badi'* (Kairo: Maktabah Adab wa Mathba'atuha bil Jamamiz, n.d.).

²¹ Abdul Halim Mahmud, *AL-Qutb Asy-Syahid Abd As-Salam bin Mashish* (Kairo: Dar Al-Ma'arif, 2007), 196.

²² Ibn Kiran, *Syarh As-Shalat Al-Masyiyiyah*, 196.

²³ Mahmud, 43.

²⁴ Al-Hasyimi, *Jawahir Balaghah fi Al-Ma'ani wa Al-Bayan wa Al-Badi'*, 292.

(مَنْ مِنْهُ انْشَقِبَتِ الْأَسْرَارُ)، (وانفلقت الأنوار)، (و فيه ارتقت الحقائق)، (و تنزلت علوم آدم فأعجز الخلائق)

Imam Ibn Mashish used the *kinayah* in these sentences with a *kinayah 'an maushuf*. The descriptor is the Prophet (peace and blessings of Allah be upon him).

The third: Rhetorical analysis in the science of *Badi'*

It is a science that defines the faces and features that increase speech well and sweetly, and cover it with splendor and luster, after matching the case.²⁵

Verbal Enhancers (*Muhassinat Lafdziyyah*)

The researcher found that the Imam has written in his prayer the verbal enhancers, which consists of:

Jinas

(الرياض) (الحياض) Imam Ibn Mashish used the method of *jinas*, which is a *jinas ghair tam*, as these two words differ in the first letter ر and ح.

(نسبه) (حسبه) Imam Ibn Mashish used *jinas*, which is *jinas ghair tam*, as these two words differ in the first letter ن and ح.

(وسلموا تسليماً) Imam Ibn Mashish used *jinas*, which is an alliteration of derivation. The two words are derived from the same linguistic material because the two words meet in derivation.

Iqtibas

(واقذف بي على الباطل فأدمغه) This sentence is one of the verbal enhancers, which is the style of *iqtibas*, as it is taken from the Holy Qur'an. And that the quoter or Sheikh Ibn Mashish has slightly changed the verses that he quotes, as the verse (بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ [Al-Anbiya 18]. This sentence is one of the verbal enhancers, which is the method of quotation, as it is taken from the Holy Quran. And that the quoter or Shaykh Ibn Mashish did not change any word of this verse, and that it is a verse from the Holy Quran, which is Surah Al-Taqs, verse 85.

(رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا) This sentence is one of the verbal enhancers, which is the technique of quotation, since it is taken from the Holy Quran, and the quoter or Shaykh Ibn Mashish did not change any word of this verse. And that the quoter or Shaykh Ibn Mashish did not change any word of this verse, and that it is a verse from the Holy Qur'an, which is Surat al-Kahf, verse 10. The Sheikh (may Allah be pleased with him) signed the verse on the rejection of all others, and the rejection of everything except the One Almighty, asking that the breezes of mercy blow on him from his Lord, and that all his affairs will be rational

²⁵ Al-Hasyimi, 36.

and good, and that he will have a share of the condition of the people of the cave in hiding from opposites and others, because this is a care from the truth for them, and a glory for them.²⁶

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)

This sentence is one of the verbal enhancements, which is the method of quotation, as it is taken from the Holy Quran. And that the quoter or Shaykh Ibn Mashish did not change any word of this verse, and that it is a verse from the Holy Qur'an, which is Surah Al-Ahzab verse 56. The author concluded the prayer with this verse as proof of his prayer, and it serves as a reason for what he mentioned before it that the believers should not harm the Messenger of Allah, may Allah bless him and grant him peace.

Saja' Mutharraf

(مونقة – متدفقة) The Sheikh rhymed in the two words with the *saja' mutharraf*, because the two commas are different in weight and agree in rhyme, by including in the parts of speech unweighted rhymes (مُفْعَلَةٌ و مُتَفَعِّلَةٌ)

(منوط – موسوط) The Sheikh rhymed the two words with the *saja' mutharraf*, because the two commas differ in weight and agree in rhyme, by including unweighted rhymes (مفعولٌ و مفعول).

(حضرتك – نصرتك) The Sheikh rhymed the two syllables with the *saja' mutharraf*, because the two commas are different in weight and agree in rhyme, by including unweighted rhymes in the parts of speech (فَعْلَةٌ و فُعْلَةٌ)

(الأحدية – الوحدة) The Sheikh rhymed in the two words with the *saja' mutharraf*, because the two commas are different in weight and agree in rhyme, by including in the parts of speech unweighted rhymes (فَعْلِيَّةٌ و فَعْلَةٌ)

(روحي – عوامي) The Sheikh rhymed the two words with the *saja' mutharraf*, because the two commas are different in weight and agree in rhyme, by including unweighted rhymes in the parts of speech (فولٌ و فواعل).

(رشدا – تسليما) The Sheikh rhymed the two words with the *saja' mutharraf*, because the two commas are different in weight and agree in rhyme, by including unweighted rhymes in the parts of speech (فَعْلًا و تَفْعِيلًا).

Saja' Murashsha

(بنسبه – بحسبه) The Sheikh rhymed in the two words with the *saja' murashsha*, because its intervals are equal in weight and rhyming, and all or most of the words

²⁶ Ibn Kiran, *Syarh As-Shalat Al-Masyiyiyah*, 251.

in one of the paragraphs are the same as the corresponding words in the other, such as the letter and.

Saja' Mutawazzi'

(الأسرار – الأنوار) The Sheikh rhymed in the two words with *saja' mutawazzi'*, because the two commas are equal in pronunciation and the rest of the words of one of them, the first with the letter *س* and *ر*, and the second with the letter *ن* and *و*, nor most of what corresponds to it from its sister in weight and rhyming.

(الحقائق – الخلائق) The Sheikh rhymed the two words with *saja' mutawazzi'*, because the two commas are equal in pronunciation and do not agree with the rest of the words of one of them, the first with the letter *ح* and *خ* and the second with the letter *ق* and *ل*, and not much of its counterpart in weight and rhyming.

(عليك – يدك) The Sheikh rhymed the two words with *saja' mutawazzi'*, because the two commas are equal in pronunciation and do not agree with the rest of the words of one of them, the first with the letter of *ع* and *ي* and the second with the letter of the *ل* and *د*, and not much that corresponds to its sister in weight and rhyme.

(الجهل – الفضل) The Sheikh rhymed the two words with *saja' mutawazzi'*, because the two commas are equal in pronunciation and do not agree with the rest of the words of one of them, the first with the letter *ج* and *ف* and the second with the letter *ح* and *ض*.

(بينك – غيرك) The Sheikh rhymed the two words with *saja' mutawazzi'* because the two commas are equal in pronunciation and do not agree with the rest of the words of one of them, the first with *ب* and *غ* and the second with *ن* and *ر* and not much of their counterparts in weight and rhyming.

The researcher found that the Imam wrote in his prayers the technique of moral enhancers, namely:

Tibaq

(يا ظاهر-يا باطن) and (يا أول-يا آخر) Imam Ibn Mashish used the *tibaq*, which is from the *tibaq ijab*, as these two words are opposite in meaning and neither of them is preceded by a negation or prohibition.

(سابقٌ ولا لاحق) Imam Ibn Mashish used the *tibaq*, which is from the *tibaq salbi*, as these two words are opposite in meaning and preceded by the negation letter "no" in the sentence.

CONCLUSION

This prayer contains elements of balaghah science, the first is about Ma'ani science. We see a lot of the style of rhetoric in the composition, and it appears 16 times, with its type of request, and the way it commands, and the purpose of supplication. Because the truth of praying for the Prophet (peace and blessings of Allah be upon him) is to pray to Allah Almighty and ask for it through his noble lovers, Allah willing, he will not refuse supplication. The creation by the method of call four times, and by the method of command without a specific purpose twice, and from another purpose, which is to honor once. It was mentioned once from the words of the news with its type of request, and its method of refining.

We see a lot of metaphorical styles in a declarative metaphor that occurs four times, as these styles indicate the accuracy of the expression of the work in something and the beauty of its language. It mentions a metaphor sent with a relationship of consideration twice, and a causal relationship twice as well. The metaphor for what is described in this prayer comes three times. The last Badi' science which there a lot of metaphorical style in a declarative metaphor that occurs four times. The least eloquent method used is the analogy that appears therein, except once.

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