

Investigating the Semantic Roles in the Sermons of Ibn Nabatah Al-Farqi

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Investigating the Semantic Roles in the Sermons of Ibn Nabatah Al-Farqi

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Abstract

The present study aims to investigate the semantic relations in the sermons of Ibn Nabatah Al-Farqi¹. Any given text would not be considered unified and coherent if the semantic relations are not manifested well. Through the use of different semantic relations, Ibn Nabatah Al-Farqi was able to deliver his conceptions and ideology in his religious. The present research tries to investigate these semantic relations in the Sermons of Ibn Nabatah Al-Farqi.

Semantic Relations

The semantic relations link the textual sequences and bring together the parts of the text. So, no text is devoid of these relations, as they reveal the theme of the text and its intended significance (1), help to understand the text, and give the text its coherence and unity (2). The unity of any text cannot sufficiently exist unless the structure of its semantic base is taken into consideration. As for the syntactic means of linking, it makes it easier for the recipient to identify and understand the construction of the semantic base in the texts (3). They are 'the links of communication between concepts. Each communication link bears a kind of designation of the concept that it is linked to by carrying a description or judgment on it, or assigning a body or form to it. It may be manifested in the form of clear linguistic links in the text, and sometimes there are implicit relationships added by the recipient of the text' (4).

The orderliness and arrangement of the discourse requires the realization of semantic relations that go beyond the formal link to something deeper and work on the harmony and internal cohesion of the text (5). That is related to the process of organizing events and information within the text structure (6).

The text is not coherent unless semantic relations are manifested well in it, whether at the level of the surface structure or the deep one that the recipient imparts to the text and through which the text can show meaning by a method of writing that makes the text understandable to the recipient (7).

¹. Yahya Abd Al-Rahim ibn Muhammad Ibn Ismail Ibn Nabatah from "Maya Farqin". He was the preacher of Aleppo. There, he met Abu Al-Tayyib Al-Mutanabbi in the service of Saif Al-Dawla Al-Hamdani. His sermons included: preaching, religious guidance, urging jihad, and everyday events, and social sermons. He died in (374 AH). His sermons were explained by Sheikh Taher Al-Jazaery (d. 1338 AH). See: *Wayat Al-Ayyan*: 3/156, *Mirat Al-Jinan*: 2/302, and *Shazarat Al-Dhahab*: 6/220.

Among the most important semantic relations are the following:

1 – Semantic opposites : The semantic opposite relationship is one of the important textual relations that have an impact on the consistency of the text, and we referred to this relationship in the consistency criterion. It also achieves the harmony of the text and increases the cohesion of its parts by showing the thing and its opposite.

Opposites represent ' a procedure carried out by the writer to give comprehensiveness to a meaning, by showing the thing and its opposite, as he works to distinguish the meaning and crystallize it' (8). So, the preacher deliberately contradicts himself to reveal his idea in the sermon and to clarify the meaning for the recipient.

From the relationship of Opposites in the sermons, he said in a sermon in which he mentions the retention of rain: " O people: how terrible poverty after wealth, hardship after prosperity, misery after blessings, and painful denial after giving, do not you see the results of treachery after fulfillment?, and the consequences of following misleading desires?" (9). Ibn Nabatah relied in conveying his idea to the recipient on the Opposites (semantic contrast) with the types of calamities and tribulations that Almighty God causes on earth, as the actions lead to (poverty - hardship - misery - prevention - treachery). So, Ibn Nabatah set these Negative traits with (wealth - prosperity - bliss - giving - loyalty) to convince the recipient of his idea, in order not to commit sins and transgressions. In addition, we find the linkage of the elements of synonymy with the element of contrast in the text, which are among the factors of the cohesion of the text. In the context of the opposite, the exclamatory (what) has been omitted from the words (worst - horrible - painful), to indicate the first in his saying (what is horrible). In speech, two opposites are combined, and each one of them omits its opposite to indicate the other."(11).

The preacher contrasted two opposing positions regarding the reprehensible attributes of those who deny God's blessings and disobey their Lord. The praiseworthy attributes that God bestowed upon them before their unbelief in blessings. In addition, we find the conjunction (and) in addition to the synonyms which has contributed to the semantic linking function that works to achieve the harmony of the text. The semantic opposite was achieved by inviting people to abandon sins and disobedience to the descent of rain.

An example of this relationship is also his saying in a sermon in which he mentions the behavior of life and resurrection: " O people: travel in the midst of the two new ones (day and night) with your thoughts, and contemplate their difference with your hearts and eyes. Do you see anything but a non-existent that exists, or an existing that is lost, or a family that is destroyed, or a person who goes, or a security that is broken, or an ignorant person playing? (12)

The text began with the style of the command, as the preacher asked the people to meditate and reflect on the succession of night and day and the speed of their expiration showing the meanness of the world and its annihilation. What it did to its people in an interrogative manner, warning people against vanity in the world and relying on it in a contrastive manner in short sentences balanced among contradicted things. Therefore, the sermon triggered the semantic function in highlighting the meaning of advice, guidance, reminding and warning.

2. The relationship of hyperonym and **hyponym**:

The relationship of hyperonym and hyponym is one of the semantic relationships on which the text writers have focused since it highlights the close relationship between the passages that make up part

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of the text, due to the continuity of a particular connotation it grants in the subsequent passages. This relationship goes in two directions, either the hyponym precedes the hyperonym, or vice versa, to be more effective and influential in the ears of the listeners (13). When the hyponym is combined with a hyperonym, it is in the same way as the definition and indefinite, but the significance of the hyponym and the definition is more specific than the indication of the hyperonym and the indefinite (14). The hyperonym is not explained by the same term. Thus, it is necessary to use another word to explain its detail and clarification (15), and this is what Al-Suyuti sees when he said 'hyperonym is what is not clearly indicated' (16). This adds a kind of excitement in the text and the curiosity of recipient in trying to understand the ambiguous meaning, and its determination in "the ears of the listener by mentioning it twice, once for the sake of ambiguity and generality and other of the detail and clarification' (17). As for the hyponym, it is an explanation of the hyperonym which clarifies what is meant by the hyperonym. This is the reason why you see the detail carrying the background reference of the previous mentioned in the hyperonym (18), and this is what Al-Jarjani sees that: 'The hyperonym is called so when its intended purpose is hidden so that it is not understood by the same wording' (19). This relationship is characterized by the discovery of mental movement in the text: 'The mind moves with hyperonym and hyponym, starting from the general idea to its elements. In a detailed way, it reveals that this idea is decomposed into small, sometimes indivisible, partial elements, or it moves with its different elements. These elements together form a general or holistic idea. Hence, mentioning a thing and then dividing it into different elements in one thing, or mentioning a thing and differentiating it with its elements, is nothing but a method of hyperonym and hyponym' (20).

Reading Ibn Nabatah's sermons, I found various topics related to the relationship of hyperonym and hyponym, some of them revolve around mentioning death, urging jihad, and others about disparaging life, and the conduct of time with human beings, including in preaching and guidance.

1. People are affected by Time

As an example of the vicissitudes of time passing on people, the saying in the sermon of the month of Dhul-Qa'dah: "... O people: time is wonder, it always changes. It deceives everyone, its gifts shine from it, its pests are casts. Its hits are squash, and no new is left without being destroyed. No strong one could stand against it, and every aspirant one will be eroded. Time can dispersed people from each other. It turned the mills of death on those who precede it, and it will supply their resources to those who succeeded, so that they join together. It concludes by reversal, raises by lowing, and clears out of them the new of the earth. Definitely by almighty Allah, who already has all knowledge of everything, and alone in remaining after everything is vanished." (27), the preacher detailed what have been generalized in his saying: (Indeed, time is wonder), with his sentences to show the characteristics of time that calls for that wonder and how it changes the conditions of people from one condition to another, and that is in his saying (it changes people upside down). The preacher used the method of exception, restricting the attributes of time to draw the attention of the recipient and convince him of what time did to the previous nations and what happened to them, and how the days and nights deceived them, so they were extravagant in the pleasures of the world that caused them destroyed.

2. Death

Speaking about death in the sermons of Ibn Nabata formed an essential pillar. His sermons about death came in eighteen sermons. He looked at death not as a pure annihilation or a cessation of life,

but rather as a second life that a person seeks to achieve his goals to reach the highest ranks in the afterlife. Ibn Nabatah emphasized, in his sermons, the idea of death and kept reminding people of it so that they get ready for a greater and more lasting life in the Hereafter as death was described with an unseen, perceptible value(21).

Examples of the hyperonym and hyponym that mentioned death in detailed in his sermon: " O people: death is a door that must be entered one day. A guest who undoubtedly visits everyone. An attacker without a defense to stop its arrival. Strict that is not covetous. May God have mercy on a person who took from his health for his illness, and from his youth for his old age, from his strength for his pain, from his existence for his absence, from his place for his journey, and from his worldly life for his afterlife"(22). The preacher began by mentioning the hyperonym expression, death, then he simplified the saying in its detail and clarifying that death "a door that must be entered, A guest who undoubtedly visits everyone, unstoppable attacker, strict that no one can overcome)) this means that death is an inevitable matter for man, there is no doubt about it. It is a fixed reality that never changes. Every person leaves his/her world, whether he/she liked it or not.

3. disparaging the world

Ibn Nabatah intended to alienate and degrade this world. He also warned of its consequences and advised to stay away from its pleasures after observing people's conditions and their actions as a result of their inclinations to life pleasures (24). The relationship of the hyperonym and hyponym in censure of the world appeared in his saying in a sermon in which he mentions the conduct of time and afterlife: "... O people: the world is a comfort, your place in it is acquaintance, its connection to you is interrupted, its height to you is humility, its taste is sweetened by what its end passes, and it fills by breastfeeding one whom is pleased to wean. It appears pure to those whom it hides the destiny from. It deprives the young ones who show honor. No one has attained the luxury of its victuals, except those who get them from the fangs of its snakes. And there is no garment with joy for its calling, except that who responds to it with purification, calling it out."(25)

The preacher began with the style of the vocative, because the vocative draws the attention of the recipient, warning people of the temptations and meanness of the world in general the word (World), Then he explains more by emphasizing (that) it is a transitory place where people are cheated by its sweet taste, but its conclusion is malicious. It seduces feeding those whom it will be pleased to wean, and appears pure to those whom it hides the destiny from. In this phrase, the analogy was used in detailing the world, as he likened it to a cruel mother who breastfed her young and suddenly weaned them and deprived them of her love and kindness f (26). This mother deceives her young and old and does not differentiate between them. The preacher explained his details by slandering the world and its reality, as it is a place of testing and affliction. This relationship worked on the continuity of mental communication between the general expression and its details.

4. Urging Jihad:

Ibn Nabatah invested this relationship in explaining the virtue and importance of jihad, as one of his sayings in a sermon in which he mentioned the virtue of jihad "... O people: Jihad is the greatest gate of Paradise and the most righteous path to it. Whoever walks through it will be safe from perils. The one reaches it will settle in kingdoms. whoever works hard to get it will be away from misfortune, and who neglects it will lose the world and the hereafter. the loss of this world will be humiliation and shame, and the loss of the hereafter will be disgrace and hell ". (23). When the text is contemplated, the word (Jihad) is found to be outlined supported by the previous appeal of it. This

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draws the attention of the recipient, then began to elaborate on jihad and explain its virtues. The preacher drew up a path for jihad that leads to Paradise, and whoever follows that path will secure himself from peril. Jihad is a trade profited by the forgiveness and pleasure of Allah . Also, we can find the word "lost" in general and then explained by clarifying the types of losses and the consequences, namely the loss of this world and its consequence humiliation and shame. hyperonym and hyponym and the detail worked on linking the text's texture and showing it in a coherent manner that prepares the recipient's soul and eagerness to know the detail of what has been shown in general, thus achieving the textual interconnection in the text and the semantic interaction between its parts.

5. Preaching and Guidance :

Preaching and guidance is the main topic around which the sermons revolve, as Ibn Nabatah calls for piety and good deeds. He reminds the people of the Last Day and what awaits them of reckoning and punishment. Ibn Nabatah addressed this context within the relationship of the hyperonym and hyponym , in the sermon of the month of Rabi' al-Akhir: "... **O people: Whoever looks at the world with the same truth, the truth of its consequences shines to him from the clouds of it. Whoever desires to honor and adorn himself, free it by diligence from the slavery of its religion. Only ascetics live the ascetic life in this world... Those are the weepers when the careless ones laugh, who leave what the ignorant ones take for granted, the watchful ones when the sleepers slumber, they are the worshippers, elite and trustees of Allah. they toiled a little, so they rested for a long time, they made a little, and they earned a lot, they were serious with souls, and he was hard to them**" (28). We notice in the text that the word 'ascetics' does not appear clear semantically, so who are the ascetics? He used ambiguity to draw the recipient's interest, and called to piety and righteous deeds. Then, he proceeded to clarify who the ascetics are, mentioning their attributes. Those are the ones who weep when the negligent laugh, and who leave what the ignorant take for granted, who are awake when the slumbers have fallen, and those who accommodates when it gets dark. They are the worshippers, elite and trustees of Allah who **toiled a little, and rested for a long time, and made a little, and they earned a lot, they were serious with souls, and he was hard on them with the soul**, We note the continuity of meaning in the text by linking one part to a later one, this relationship achieved the coherence of the deep (semantic) structure of the text.

3. The relationship of the condition and the result:

It is one of the relationships, which contribute in building the semantic structure of the sermon. The conditional is a linguistic style that consists of two interrelated sentences, the first is the conditional clause and the second is the result, the second depends on the first one, such as: "If Zaid comes to you, honor him". The first "if Zaid comes to you" is called conditional clause, and the second (honor him) is the result, so the result depends on the existence of the condition, meaning that honor is not achieved unless Zaid comes(29). This relationship is established 'between two elements in the context that makes the second element the answer of the condition for the first element, even though the second element is devoid of verbal signs indicating this relationship'(30). This relationship is based on the meaning of obligation (31).The tools used in this relationship (if not - if - ...) whether the tools are assertive or not, It was placed to indicate that a sentence is suspended by another, and rule on the causation of the first and the result of the second (32). Ibn Nabatah used this relationship to link the contents of textual sentences and the consistency of their concepts. Examples of this relationship are what came in ' his ninth sermon on the conduct of time and resurrection:'The saying returns to you its verses as an idea, **that the people have built the countries and became happy,**

they defeated the slaves and dominated. They led the armies that had been already crowded, and became the earners of the allowed money . If the veil were revealed about their fates and what had befallen them, you would have cleansed souls from the wreckage of their earnings, and turned yourorgans away from their doctrine style . You would weep blood out of pity for the evil of their turn, but the heedlessness cover hid them from you (33). The text included the conditional (if), so it linked two events, the conditional verb sentence happened (it revealed to you the cover of their fates) and the result sentence is associated with the letter L with the short vowel /æ / (you would have cleansed souls from the wreckage of their earnings, and turned your organs away from their doctrine style). The second event depends on the first, so their purification of the soul and body from sins and disobedience, and their crying blood instead of tears because of their bad consequences, because the heedlessness cover has been revealed about the fate of those people and what has befallen them. The veil of negligence made them forget the end of their term in life that they approached their term to Hereafter. Here, he intended to warn and intimidate, and we note the occurrence of L in the answer (if) to emphasize the link between the previous sentence and the later one, and to increase the linkage, so it gave the text the strength of consistency of coherence. This relationship was supported by the relationship of addition by using the conjunction (and) because it had an effect on the completeness of the text's coherence and the formation of its cohesion. The conditional relationship worked in constructing the subject of the sermon in the sequence of the meaning of the text, which formed ((clusters of semantics)) (34).

The conditional sentence	the result
If the veil were revealed about	you would have cleansed souls from the wreckage of their
If their fates and what had befallen them earnings	turned your organs away from their doctrine style

Examples include his saying in his brief sermons: "**... O people, if Whoever had the time in his side, he would be sufficed. who uses his mind in every situation, he would overcome the obstacles like the sick one when gets healed. If someone chose arrogance as a leader, this one would be led to his death. On the other hand, if anyone chose the good deeds to lead him, he would go in the right path. I swear by Allah, days could not bring back those who went away, and the ones who were seduced by sins would never be happy. The one who takes the peril ways as a path would never be safe, and no one can enjoy as long as death is theonly fate waiting**"(35). The conditional word (who) linked the verb of the condition and its result, the verb of the condition is dependent and there has to be a result. The condition is repeated in the text four times to warn people of the pleasures of this world and its lusts, and calls them to beware of eternity and its consequences that make them forget the mention of the Hereafter. These pronunciations came to draw the listener to the meaning of the word, and this relationship worked on the cohesion of the sentences; Because the answer to the condition depends on the occurrence of the condition. This relationship can be illustrated by the following diagram:

We can find in his sermons another type of style and wording in addition to using the condition, as the oath was combined with the condition to emphasize the urge to jihad in order for the servants to cooperate and to direct them to adhere to the rope of Allah. For this reason, the oath was presented to

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the condition in his sermon ,on urging jihad: ((... By God, if the consciences were purified of hypocrisy, and the secrets were reduced to trusting in their virtues, the life would be sweeter for you than its bitter taste, and your swords would rule over the necks of enemies.” (36) We can note that the preacher used the conditional relation, so abstaining from the sweetness of life and enjoying it is conditioned to the abstaining from the purity of consciences from hypocrisy and blasphemy, i.e. abstaining from the occurrence of the conditional verb is due to abstaining from answering it, because enjoying life is conditioned by purity of consciences. We can note that the relationship of the condition highlighted the meaning of the text to the recipient by its synergy with the indication of the oath in his saying (By God).

4.Cause and Effect:

It is one of the semantic relations that link the parts of the text and this relationship between two events:the first event provides the conditions for the occurrence of the other event, for example: (he fell on the ground and broke his leg), the event of falling led to the event of fracture, that is, he created the necessary conditions that led to the occurrence of the second event) 37). We seek the effect of this relationship in the words of Ibn Nabatah regarding dropsy:((...**O God, the many sins, the evils of the faults, the wickedness of the folds of hearts, and the attacks on the abominations of love, have veiled us from the rain of your heavens, have prevented us from appreciating your good trial,and made us forget your blessings, for your predestination in your destiny”** (38). This relationship linked the causes: (the many sins, the evils of the faults, the wickedness of the folds of hearts) to the result which is : The interruption of rain, which is an affliction that God afflicts His slaves with as a punishment for them. As a result of this relationship, a coherent semantic text is worded.

An example of this relationship is also his saying in the sermon for rain: ((...The slaves of Allah, you must turn to God when you are tired of the life troubles and fortify yourselves with the salvation of trust in Him from the calamities of eternity, and frequently mention His blessings in secret and publicly. And ask, by praying for his forgiveness, for the trapped rain, drop your tears regretting on the past bad things you committed, God will pour His mercy upon you in the clouds, so God is not stingy to prevent the drops of His heavens, But God made that an example and a discipline for his creation.”(39). He recommended to resort to God and to rely on Him when things became difficult on the people, to mention a lot of His blessings in secret and in public, and to ask His forgiveness to get rain, so that God would pour out His mercy on His slaves and pour rain upon them. God Almighty made the retention of rain as a discipline for his creation. This relationship clarified in the text the cause and effect implicitly for the recipient to notice. The cause-and-effect relationship may come in reverse, i.e. the result takes precedence over the cause; This is to attract the recipient in various ways and keep him drawn to the events of the sermon. Examples include what he said in his third sermon in the month of Dhul-Qa’dah: ((...O people: restrict your tongues from involving in falsehood, stop them from backbiting every unaware Muslim, know that God Almighty is watching every one`s tongue. The wise one is the one who keeps himself busy all the time... And this is for the validity of the unanimously agreed upon effects, that the Prophet (peace be upon him) forbade backbiting and listening to it) (40).

The sermon carried a part of preaching, advice and guidance, as he made his call using the method of commanding their tongues to refrain from speaking backbiting or falsehood; Because whoever violates the honor of his Muslim brother by backbiting, God will be his opponent on the Day of

Resurrection. Also, for the validity of the effects resulting from it, that is why the Prophet forbade it and listening to it.

5. The relationship of Question and Answer:

It is one of the semantic linking relationships that contribute to building dialogue within the text; By linking the question to the answer, it is expressed by interrogatives (Is - where - what - what...) (41). This relationship has a wide presence in sermons, so Ibn Nabatah used the metaphorical interrogation mostly to indicate several connotations, including reprimand, denunciation, and wonderment. He was very keen on reminding people of death, disparaging this world and preparing for the Hereafter, so the meanings of questioning varied in his sermons. An example of this is Ibn Nabatah's statement in his first sermon on Death and Resurrection: ((O people: How can the heart of the one, whose beard is full of the gray hair, be quenched by the water of the lowering? or who can last in a world where sickness and age are around, Or how can souls forget who they are whe....?Or how can he enjoy the purity of life and he considers death as his aim and end?))(42). In this text, the writer relied on the denial declarative interrogation to achieve several indications, including: acknowledgment, denunciation and wondering how the people forgot death after warning them of the approaching of their term, and how they neglected the warning of the demise, the end and the bad consequence of the world. The preacher used the interrogative (how) to question the consciences of the people who denied the reality of death, and lived negligence in their worldly lives. The interrogative method revealed the importance of the question-and-answer relationship in the consistency of the text, as it worked to tighten the paragraphs of the text and its consistency. Deviating from its actual meaning became the basis on which the passages of the text were built, as it conveyed the meanings of reprimand, exclamation, and denial

An example of this relationship is Ibn Nabatah's saying in his sermon in the month of Rajab: ((...This is the month of repentance and regret, charity and kinship ties, and one of the sacred months, that delivers from the coming of curses. A month of a great status, its sanctity is ancient, the good in it is abundant in its reward, and the evil in it is heavy in burden. So, is there anyone who regrets for doing the bad things , or quits them? Or remiss of the long hope . Is there anyone who embraces Allah with fear and anxiety, in a month when a beggar is not rejected, hope is not forbidden, a worshipper is not disappointed, and the reckless is not reprieved. Where are the working bodies, where are the withered lips, where are the trembling entrails, where are the hearts which beat in fear, where are the humbled eyes, where are the submissive necks.))(43). The preceding text explained to us the importance of the month of Rajab, as it is the month of repentance, forgiveness, charity, and family kinship. So the preacher interrogates the people with the (Is), and asks the negligent and sinners to repent and return from their sins that they have committed, that Allah may forgive them their sins in a month in which no beggar is rejected, no hope is deprived, and no worker is disappointed.

He also inquires by (Where) asking about the people who may return, whose hearts and organs evaded from the intensity of fear and terror before the Creator (Almighty) and whose eyes were humiliated in submission to God, So where are those who avoid committing sins, for these people are in heaven under the shade of God, the preacher wanted the question to make the recipient know the status of these people and their status when they are under the mercy Allah. The question here came in the sense of denial and reprimand from a people who were bound by their sins and did not take the initiative to repent and return to Allah (the Mighty),(where) does not ask about the place, but rather ((asks about the work of someone who was requested of him, and if his time came and he did not get

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it, he would be asked about it (Where), as if the questioner was looking for his place like absent whose location is unknown)) (44). We can note that the interrogatives worked on the coherence of the text from beginning to end. Ibn Nabatah derived the meanings of his sermon from the words of the holy Qur'an verse { (Some) hearts that Day will shake with fear and anxiety (8) Their eyes cast down (9) } (An-Nāzi'āt) for the ability of these words and their impact on the recipient soul. Ibn Nabatah employed the interrogative method in his sermons to arouse enthusiasm and attract the attention of the recipient, as well as put the ideas in the recipient's mind.

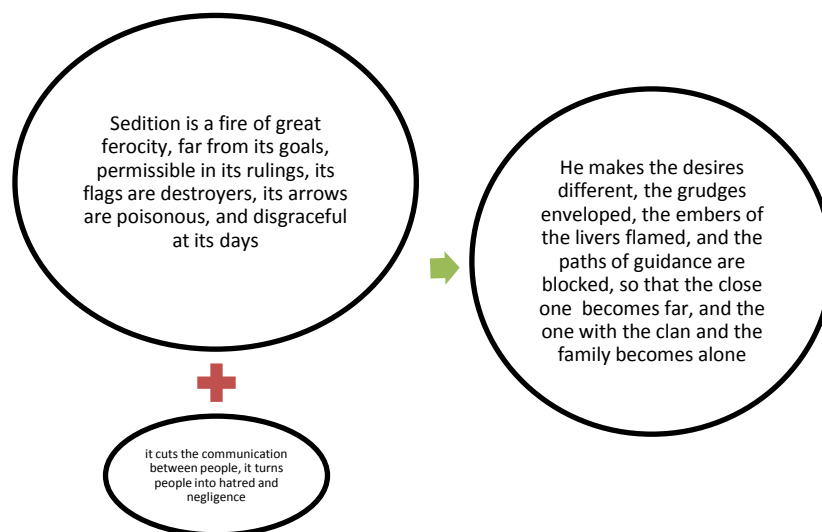
He makes the desires different, the grudges enveloped, the embers of the livers flamed, and the paths of guidance are blocked, so that the close one becomes far, and the one with the clan and the family becomes alone. He makes the desires different, the grudges enveloped, the embers of the livers flamed, and the paths of guidance are blocked, so that the close one becomes far, and the one with the clan and the family becomes alone. He makes the desires different, the grudges enveloped, the embers of the livers flamed, and the paths of guidance are blocked, so that the close one becomes far, and the one with the clan and the family becomes alone. He makes the desires different, the grudges enveloped, the embers of the livers flamed, and the paths of guidance are blocked, so that the close one becomes far, and the one with the clan and the family becomes alone.

6. The relationship of Addition :

It is one of the semantic relations that contribute to the construction of the text, and it is intended to "escalate the meaning and reach its goal" (45). This relationship is distinct in the sermons, and it has an impact on achieving coherence in the sermons by (46):

1. Building descriptive paragraphs:

This relationship investigates the characteristics of a person or the things he is talking about, so the speaker mentions everything and brings it up for the purpose of precaution and to guard against negligence or exaggeration (47). An example of this is Ibn Nabatah's statement describing sedition: ((Sedition is a fire of great ferocity, far from its goals, permissible in its rulings, its flags are destroyers, its arrows are poisonous, and disgraceful at its days. It changes the blessings, accelerates vengeance, cuts the communication between people, it turns people into hatred and negligence where Satan raises his head to spread his obsession in the hearts, and dominate opinions and judgments. He makes the desires different, the grudges enveloped, the embers of the livers flamed, and the paths of guidance are blocked, so that the close one becomes far, and the one with the clan and the family becomes alone. and is it nothing but a fire whose fuel is anger, whose fuel is clamor, ignited by playing, and fueled by lies, the enemy covets people who uses it, and it cuts off the kinship (48). The text is based on a basic topic, which is a description of sedition, explaining its reprehensible characteristics, and its great danger to people, and warns of its consequences, advising to avoid it, as it scrutinizes hearts and reveals what recently came of truth or doubt. So whoever gets closer to sedition will be fallen by sins. The text relied on the relationship of addition to the investigation of the qualities that give the text new information, and this relationship contributed to the completion of the mental model of the recipient, by describing the characteristics of sedition and its impact on the individual and society.

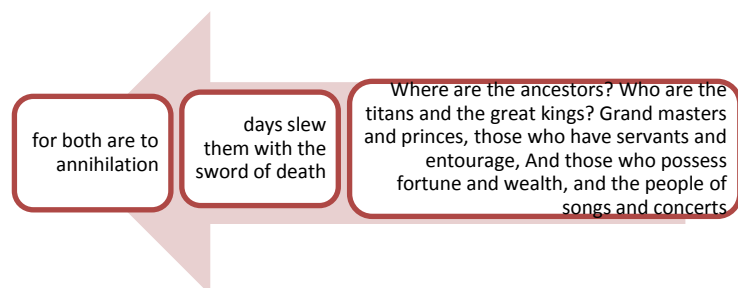


2. Movement sequence within the text:

This sequence is represented by moving from one place to another within the text (49). We can find this in his saying in the arrangement of time and resurrection: ((If your father was expelled from Paradise for one sin after he used to live in it, how could you hope to enter it with sins like mountains that you would not leave behind, so you the heedless, try to control your boat because sea is deep, and prepare your provisions for the long for the path.”(50). there is a spatial sequence in the text. He mentioned the movement of Adam (peace be upon him) from his place in heaven to earth, when God forbade him not to approach that tree, but he went against that, so God commanded him to descend from it. And he used the denial interrogative method in his saying: (How can you covet entry to heaven with sins like mountains I will not leave them) that includes the simile relationship, as he likened the many sins like mountains on his shoulders. We can note the spatial kinetic sequence in his saying: (so you the heedless, try to control your boat because sea is deep, and prepare your provisions for the long for the path) from the resistance of the world to the hereafter, including the relationship of simile, as man’s preparation for the increase of his hereafter is likened to a boat on a deep sea using the verb (so find, and prepare) and the departed (the traveler) on a long path. We can note that the addition relationship contributed in building the descriptive syllables and the kinetic sequence within the text, so it formed an integrated semantic text. The addition relationship formed another form of the kinetic sequence, which is the time sequence, as it represents a transition from one time to another in the text (51). An example of this is the saying of Ibn Nabatah in his sermon Tasrif al-Zaman, and the mention of the Resurrection ((... Where are the ancestors? Who are the titans and the great kings? Grand masters and princes, those who have servants and entourage, And those who possess fortune and wealth, and the people of songs and concerts, where is the one who wanted to be like God in his pride, and trusted in his health as if it is eternal. where are those who have been clothed with the splendor of the bright light, and whose glory has been glorified in the lofty high places?And those who took a lot of money and slaves... and then days slew them with the sword of death, God had mercy on a person who was considered by what he saw from those people, and he was shy from God with the right of modesty... for both are to annihilation, and punishment is

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something for granted)) (52). The time sequence in the text in his saying (ancestors) clarifies the condition of the previous peoples, and how they were rich, wealthy and rich people who enjoyed the bliss of this world, but this bliss is fleeting and has no effect after they were slain by the sword of death that separated them from their families.



Footnotes:

(1) See: *The Linguistics of the Text An Introduction to the Harmony of Discourse*: 268-269, and an Interpretation of the Inspiration of the Qur'an, A Study in the Light of Text Linguistics, Muayad Obaid Swenet (Master Thesis): 121.

(2) See: *The theory of text science: a systematic vision in the construction of the prose text*: 127.

(3) See: *Introduction to Textual Linguistics by Wolfgang Heine from Ludterfäger*: 37-38.

(4) *Towards Agronomism of the poetic text*: 154, and see: *In Arabic Rhetoric and Linguistic Stylistics New Horizons*: 228.

(5) *The Qur'anic discourse is considered as a study of the relationship between text and context*, d. Kholoud Al-Amoush: 268.

(6) *Linguistics of the text towards the method of analyzing poetic discourse*, d. Ahmed Madas: 83.

(7) see: *Towards Agronomism for the poetic text*: 154.

(8) *A systematic theory of textual science in the construction of the prose text*: 142.

(9) *Diwan of Ibn Nabatah's sermons*: 289.

(10) *The Scout Encyclopedia of Art and Science Terms*, Muhammad Ali Al-Tahnawi: 1/632.

(11) *The nuggets of gold, a study in Quranic rhetoric*, Mahmoud Tawfiq Muhammad Saad: 73.

(12) *Diwan of Ibn Nabata's sermons*: 170. The two new ones: night and day, damage: spoilage and destruction, locality: barren and not grazing, problem: suspected.

(13) See: *Linguistics of the text, an introduction to the harmony of discourse*: 272-273.

(14) See: *linguistic jurisprudence*, Tammam Hassan: 303.

(15) See: *The summary and detail in the Qur'anic expression, a study in the meaning of the Qur'an*, Sirwan Abdul-Zahra: 18.

(16) *Perfection in the Sciences of the Qur'an*, Jalal al-Din al-Suyuti: 3/53.

- (17) Jawaher al-Balaghah fi Al-Ma'ani, Al-Bayan and Al-Badi', Syed Ahmad Al-Hashemi: 202.
- (18) See: Textual Linguistics between theory and practice, an applied study on the Meccan surahs: 2/141.
- (19) Definitions, Ali bin Sharif Al-Jurjani: 315.
- (20) Summary and detail in the Holy Qur'an (analytical study), Fayez Al-Quran: 10.
- (21) See: The Art of Public Speaking according to Ibn Nabatah Al-Farqi, Alaa Ahmed Mahmoud (Master's Thesis): 95-127.
- (22) Explanation of Ibn Nabata's speeches: 361. Alkolol: the source of every sword if its edge is removed so as not to be cut.
- (23) Abid: 144. Al-Faqara: the shrewd one that breaks the vertebra, i.e. the back.
- (24) See: The Art of Public Speaking according to Ibn Nabatah Al-Farqi: 111-112.
- (25) Diwan of Ibn Nabatah's sermons: 199. deceive: deceive. The little ones: humiliation and meanness.
- (26) See: The Art of Public Speaking according to Ibn Nabatah Al-Farqi: 116.
- (27) Ibn Nabatah's sermons collection: 111-112.
- (28) Abid: 42-43.
- (29) See: In Arabic Grammar, Criticism and Guidance, Dr. Mahdi Makhzoumi: 284-287.
- (30) Linguistic interpretations: 311.
- (31) See: The System of Linking and Linking in the Structure of the Arabic Sentence, Mustafa Hamida: 202.
- (32) See: Explanation of Tas'heel, Ibn Malik: 4/66.
- (33) Diwan of Ibn Nabatah's sermons: 195-196.
- (34) Text Linguistics Theory and Application: 212.
- (35) Diwan of Ibn Nabatah's sermons: 366.
- (36) Abid: 310.
- (37) See: Signification and Syntax, Salah al-Din Salih Hassanein: 228.
- (38) Diwan of Ibn Nabatah's sermons: 336. Al-Houb: the sinner.
- (39) Himself: 333. Fatigue: the matter that is not guided.
- (40) Abid: 119.
- (41) See: Text Linguistics Theory and Practice: 207.
- (42) Diwan of Ibn Nabatah's sermons: 210. A man's excuse is his hair falling on his beards.
- (43) Abid: 69.

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- (44) Interpretation of Liberation and Enlightenment, Ibn Ashour: 7/173.
- (45) Theory of text science: a systematic vision in the construction of the text: 138.
- (46) See: Text Linguistics: Theory and Practice: 201, and Letters and Commandments in Nahj al-Balaghah (A Study in the Light of Text Linguistics), Rod Saadoun Abd: 153
- (47) See: The theory of text science: a systematic vision in the construction of the text: 138.
- (48) Ibn Nabatah's sermons collection: 283-284.
- (49) See: Text Linguistics Theory and Practice: 202.
- (50) Diwan of Ibn Nabatah's sermons: 176.
- (51) See: Theory and Application of Text Linguistics: 202.
- (52) Ibn Nabatah's sermons collection: 202-203. Al-Dabbah: Parents, dependents, and those who are not enough companions.
- (53) Abid: 362.
- (54) Abid: 300. Creeping: approaching the enemy. Mumbling: Speech that does not explain.
- (55) See: Mughni Al-Labib: 2/184, Textual Criteria in the Language of the Noble Qur'an, Dr. Ahmed Ezzat Yunus: 177-258.
- (56) Ibn Nabatah's sermons: 235.
- (57) Abid: 51.
- (58) See: Text Linguistics Theory and Application: 214.
- (59) See: Text, Discourse and Procedure: 212.
- (60) Diwan of Ibn Nabatah's sermons: 300.
- (61) See: Al-Hajjaj and Guidance of the Discourse: Its Concept, Scopes and Applications in the Sermons of Ibn Nabata, Dr. Bassem Khairy: 127.
- (62) See: The sermons of Ibn Nabatah Al-Farqi, the structure and style (study of his analysis), Dr. Lamis Daoud: 146.
- (63) Diwan of Ibn Nabatah's sermons: 133.
- (64) See: The sermons of Ibn Nabatah Al-Farqi, structure and style (analysis study): 148.
- (65) Diwan of Ibn Nabatah's sermons: 115.
- (66) Abid : 28.

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