

TEXTUAL EXAMPLES OF SLANDER VERSES IN THE HOLY QURAN TYPICAL SEMANTIC RELATIONS

Dr. Ahmed Abdel Kazem Ali, Rawa Ahmed Aziz

Department of Arabic Language/ College of Human Sciences/ Al- Muthanna University

Abstract:

Semantic textual relationships work to connect the edges of the text, and work to achieve its harmony and continuity within a general organizational framework, within a set of reading norms. In order to guide the reader in a faithful way, these relationships are considered “links of concepts that appear in the world of the text, as each link carries a type of expression for the concept to which it is linked” (), and they differ from one text to another, and the presence of some relationships in the text is sufficient to achieve its harmony, but not necessarily All textual relationships must be present in it.

:Introduction

Harmony is the second important textual criterion identified by de Beaugrand, and it is concerned with demonstrating conceptual or semantic interconnection. The rules and relationships that take place through harmony are what determine the meaning of the sentence, its concept, and its causal means, generality, specificity, and others⁽ⁱ⁾.

) The nomenclature for this standard has varied; This is according to the translation of the term **Coherence** It has been translated into Arabic with the names (cohesion) . ⁽ⁱⁱ⁾ and (al-Taqaṛīn) , ⁽ⁱⁱⁱ⁾ which are two uncommon terms , ^(iv) and (cohesion)^(v) and this name applies to coherence as , well. As for the two most famous names in terms of circulation They are: love^(vi) and harmony , ^(vii) so we find that love is an old heritage term; The most appropriate term, and the closest to , commonness and circulation, is harmony^(viii).

Although the names translated from the English term all give the required meaning, the term) harmony is the one that was adopted from Arab textualists, such as Muhammad Khattabi^(ix), and Salah Fadl^(x) The reason for this may be due to the accuracy of the linguistic and terminological ; meaning of the word (harmony) in relation to other words. The word (sajma) appears in Arabic dictionaries meaning “from the eye that brings together tears and the cloud water, it will harmonize with one, two, two, two” : The eye made tears, and the cloud made the water congeal, and made it congeal, and congeal, and congeal: which is the drop of tears and its flow, whether little or much, and likewise the one that cascades from the rain, and the rain. A tearful and solemn statement. And shed tears: The eye made it hard, and it made it hard and hard. ... And also the .spring of Sajum, and the clouds of Sajum . And water and tears harmonize , so it is harmonious If it is consistent, that is: it is accusative . And the cloud poured down its rain And “harmony if ”you pour it^(xi) harmony means the cohesion of the parts, so that they become one thing, because , of their regular succession. This meaning does not differ from what was stated in other

dictionaries, which interpreted harmony in meanings revolving around regularity and uninterrupted succession^(xii).

As for its definition as a textual term, it does not differ much from it in language, as it has been defined as “Continuity Semantic that It manifests itself In a system ,concepts And relationships the Nexus between This is amazing ”Concepts^(xiii) that is, it is a semantic sequence that makes , the text coherent and achieves its unity. “The unity of any text cannot exist sufficiently except by taking into account its semantic base. As for the syntactic means of connection, they make it easier for the listener to recognize the structure of the semantic base in the texts , and to understand that structure.” Halliday , and... Ruqaya Hassan on the importance of the semantic dimension , saying : The text is best viewed as a semantic unity, a unity not in form, but in meaning^(xiv) it , (is a semantic concept that links elements within the text, where one element presupposes the other^(xv) He , studies the hidden semantic relationships, and reveals how sentences and paragraphs cohere with each other^(xvi) and one of his definitions that includes this meaning is that it is “the relationships , that link the meanings of statements in speech or the meanings of sentences in the text, and these ”relationships depend on taking into account the recipient and the context^(xvii).

Textual semantic relationships :

Among these relationships that achieved harmony are the following:

1- The relationship of summary and detail

.It is one of the relationships through which we know how the text was built and how it harmonized Because it shows the connection of sections with each other in the text through the continuity of meaning in subsequent sections^(xviii),

The significance of the topics is established in the mind by repeating them in general and in detail^(xix).

Among the verses of condemnation in the Holy Qur'an in which this relationship is mentioned is :the Almighty's saying(**How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.**) Al-Baqarah : 90] This verse was revealed to condemn the Jews and their evil deeds. Among their heinous deeds [is what was stated in the Almighty's saying: (**Evil is what they sold their souls for**), and the condemnation here is explicit using (**evil**), for the thing for which they sold their souls was condemned, i.e. They sold it^(xx) and we find that it was mentioned in general, and then it was , added in detail to this generality in the Almighty's saying: (**That they should disbelieve in what God has revealed out of transgression**), so their evil deed was detailed in that they disbelieved in what God had revealed to Muhammad (may God bless him and his family and grant them peace) ; What drove them to do this was envy and transgression. They sold their true share - which is faith in God - and took disbelief in its place. Thus, the bad consequence befell them, which is humiliating torment^(xxi) This detail contributed to clarifying what was mentioned in general .

,before it, and thus it had an effect in linking the parts of the text, and achieving its harmony through this relationship that it established between the summary and the detail

:It also includes the Almighty's saying(**Has therenot reached you the news of those before you - the people of Noah and Aad and Tham ūd and those after them ? No one knows them [ie, their number] but All ā h . Their messengers brought them clear proofs, but they returned their hands to their mouths** ^[651] and said, “Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt) [Ibrahim: 9] , we find in this blessed verse that the news came in summary in His Almighty's saying: (Has not the news of those before you reached you), and it carries the meaning of censure of the previous nations, and this summary was linked to detail after it of their reprehensible actions in His saying: (Their messengers came to them with clear proofs, and they responded. Their hands are in their mouths and they say, “Indeed, we disbelieve in what you were sent with.” Their denial came in word and deed, and it is the most severe denial^(xxii) and we can find another general , and detailed relationship in the same verse, which is between (those before you), and it is a general expression, and between (The people of Noah, Ad and Thamud), and here comes the detail of what is meant in the previous phrase, and in his saying (and those after them no one knows except God), we find that he has replaced the mention of the rest of the reprehensible nations; Because of their large number, and there is no point in mentioning them in this situation, it is as if he is saying: “ Leave the detail, for there is no ambition in it, and there is kindness in it ; to create the ” illusion of combining generality and detail^(xxiii) and this relationship had an effect in linking , .the parts of the text, and the interconnection of its parts in terms of meaning and pronunciation .The text appeared coherent and coherent

2- Cause and effect relationship

This relationship depends on the tools upon which causal relationships depend in linking parts of the text, such as the “F” of causality, the “L” of reasoning, and others, in which the cause precedes the cause^(xxiv) and the cause may precede the effect; Because this relationship is argumentative , and goes in both directions. The statement is linked to the result to which it leads^(xxv) and it , represents two relationships within the teleological relationships, which are^(xxvi) :

.A- Causality (using cause to indicate the result)

.B- Causation (using the result to indicate the cause)

It is a logical link that helps combine text units^(xxvii) An example of this relationship in the verses :of slander in the Holy Qur'an is the Almighty's saying(**Those are the ones who disbelieve in the verses of their Lord and in [their] meeting with Him, so their deeds have become worthless; And We will not assign to them any importance on the Day of Resurrection. That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.)** [Al-Kahf: 105-106] , In the first verse we find the relationship of the cause (they disbelieved) with the result (so their deeds were worthless), which links the parts of the verse together; To clarify the disapproval of those who disbelieve, because of their disbelief in the verses of God; The result was the invalidation of their deeds, and the demonstrative noun (those) contributed to the warning that “ the ones referred to are free according to the ruling after

” the demonstrative noun because of the descriptions that have been inflicted upon them^(xxviii)
The second verse came as an extension of the first verse. It refers to the same meaning, and the result (their recompense is Hell) preceded the cause (because they disbelieved and took My signs and My messengers in mockery), that is, because of their disbelief and their mockery of God’s signs and His messengers^(xxix).

We notice from the above the cohesion of the parts of the text. As the cause indicated the result in the first verse, and the result indicated the cause in the second verse, this had an impact on the .harmony and cohesion of the text verbally and semantically

:Likewise, the Almighty says(**And if not that All ā h had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire That is because they opposed All ā h and His Messenger. And whoever opposes All ā h - then indeed, All ā h is severe in penalty**) [Al-Hashr: 3-4] , we find in the two blessed verses more than one semantic relationship. The relationship (condition with the answer to the condition) - which we will discuss later - was mentioned in two places: the first between (and had God not decreed evacuation upon them), which is the verb of the condition, and its answer. (He will punish them in this world), and the other position is between the verb of the condition (and whoever opposes God) , and its answer (God is severe in punishment), What concerns us in this situation is the relationship of cause and effect that linked the two verses. The result came in the first verse (He will punish them in this world, and they will have the torment of the Fire in the Hereafter), and the reason followed it at the beginning of the second verse (that is because they opposed God and His Messenger), so the reprehensible consequence was linked. It is torment in this world and the hereafter, with the reprehensible act, which is disobedience. There is no doubt that opposing God and His Messenger - that is, disobeying them - is one of the greatest causes of destruction^(xxx) so this link between cause and effect contributed to the harmony of the text in , .the verses

3:Question and answer relationship

This relationship works to form the fabric of the dialogue within the text, through the interrogative tools^(xxxi) through which the sender controls the course of the speech and the mind of the , recipient^(xxxii) and there are many of them in the Holy Qur’an ,^(xxxiii) and examples of it in , :the verses of censure in the Holy Qur’an are the Almighty’s saying(**And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?” They will say: “Yes, By our Lord!” He will say: “Then taste the torment, because you used to disbelieve**) [Al-Ahqaf: 34] , The context of disparagement in the blessed verse came to the unbelievers for their ignorance and the blurring of their insight^(xxxiv) so the Holy Qur’an depicts , their condition on the Day of Judgment, and their question came with a denial interrogative; So that their reprimand would be more severe, and their answer would be a statement of God’s power and greatness, by using the letter of the answer (no); Because it means invalidating the negation in the question, and stating its opposite^(xxxv) and the meaning of this verse has been linked to , .each other through the relationship of the question ,(Isn’t this the truth?), with the answer (Yes by our Lord). This relationship fits with the context of censure in the verse that calls for rebuking

the polytheists, through the denouncing interrogative (), and it had an^{impact xxxvi} on the harmony of the text, in terms of pronunciation and connotation

:Another example of the relationship between the question and the answer is the Almighty's saying (**(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allah**), [Al-Hadid: 14] This verse also came in condemnation of the hypocrites, and the story of their condition in the afterlife, and their bad punishment while they are in Hell, so whoever makes them feel sorry for themselves; They call the people of Paradise and ask them sympathetically, "Were we not with you?" The answer of the believers was, "Yes," followed by a statement, "But you tempted yourselves, and waited and were confused, and were deceived by hopes until the command of God came, and delusion deceived you from God." In it, their reality in this world and their reprehensible actions are mentioned, which are: you have been misled . You indulged in hypocrisy which is hidden disbelief and outward Islam, and you waited for calamities to befall the believers , and doubted the truth that the Messenger (may God bless him and grant him peace) brought to , you. And his family and peace), and you turned away from it , and remained in sedition, suspicion, ambush, and deception with falsehood, until the command of God came to you, which is His decree of death for you^(xxxvii) so we find that the verse is interconnected and harmonious, as the , question of the hypocrites came in connection with the answer of the believers, in addition to the details. One of the reprehensible characteristics of hypocrites that the believers mentioned is making the verse interwoven, so each part is linked to the other through a relationship (question ,with answer), and accordingly this relationship contributed to organizing the parts of the text harmonizing its ideas, and arranging them in such a way that the text is unified and organized in a way that agrees with linguistic logic^(xxxviii)

4- The relationship of the condition to the answer -

This relationship connects a single sentence, or a group of sequential sentences, through some tools, namely (if, who, if, why, if, had it not been for, and others), and it works to connect the two sentences so that they become as one sentence (), and harmony is achieved^{in xxxix} them . Because it . has a logical aspect that governs the text decisively, as has been proven by researchers' studies and applications^(xl) .

This is made clear by presenting examples of verses of condemnation in the Holy Qur'an, such as :the Almighty's saying(**And [also] those who spend their wealth to be seen by the people and believe not in All ā h nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion**) [An-Nisa: 38] , the relationship of the condition and the reward in this blessed verse in the verb of the condition (and who has Satan as a companion), and the answer to the condition (so good is our companion), and there is no doubt about the connection of the two sentences, even as if they were one sentence, so if we said one of them without the other, the meaning would be distorted , The act of the reprehensible condition is taking Satan as a companion, so every companion follows the example of the one being compared^(xli) and the ,

,answer to the condition is the consequence, or the reprehensible result of doing the condition which is the badness and misery of the condition of the one who has Satan as a companion^(xlii), and this connection in pronunciation and meaning had an effect in harmony. Text

Another example of the relationship between the condition and the answer is the Almighty's saying: " **And when they disobeyed what they were forbidden, We said to them, 'Be apes despised.'**" [Al-A'raf: 166], so the verb of the condition was connected (**so when They came on what They forbade On his authority** , with his answer (**we said for them Be Monkeys They are miserable** ; To create a consistent context of condemnation, which is the condemnation of the Jews who refused to turn away from disobedience, so the answer to their reprehensible action was .() that God would displease them as monkeys who do not speak^{Every xliii}condition has a penalty, and the penalty for the reprehensible condition is a reprehensible reward. This context, and the relationship between the condition and its answer, was An effect on the harmony of the text and .the cohesion of its parts

5-Representation relationship

This relationship combines with other semantic relationships; To build a description within the text, through tools by which representation is achieved^(xliv) and the text owner feels that he has , achieved the purpose by relying on this relationship; Due to the clarity of the significance in the meaning^(xlv) and examples of this in the verses of condemnation in the Holy Qur'an are the , Almighty's saying: **(And those who disbelieve, their deeds are like a mirage in a valley. The thirsty person thinks it is water until when he comes to it, he finds it is nothing, and finds :God with him, and He will pay him his account; and God is quick in reckoning.)** [An-Nour 39] , In this verse, God gives an example of the reprehensible actions of the unbelievers, their being in vain, and their regret over them, and likening them to a mirage, using the simile device ,(kaf); To clarify the connotation of slander in the verse, and to achieve textual harmony with it ,where the recipient can draw a sensory picture of the meaning with that connotation of the simile so he depicts their deeds as a mirage in a bottom where there are no trees or plants (), and he depicts their condition as the^{state xlv}of a sheep ; Because the thirst in him makes him imagine that this mirage is water, and when he realizes his illusion, his thirst increases, and he deeply regrets it. Because of the cessation of his hope^(xlvii) and this representative relationship demonstrated , their bad condition; And their bad and reprehensible actions, until the picture was complete in the .mind of the recipient, and thus contributed to the harmony of the text

And also from it is the Almighty's saying: **(O you who have believed, do not nullify your alms with adversity and harm. He is like one who spends his money to show off to people and does not believe in God and the Last Day. His likeness is like that of a fine-grained stone with dust on it, then a rain fell upon it and left it cold. They are not able to do anything of what , [they have earned. And God does not guide the disbelieving people.)** [Al-Baqarah: 264] The blessed verse warns believers against nullifying the alms they spend for the sake of God with manna, and harming the needy. By reminding them of giving^(xlviii) and depicting - Glory be to , Him - with a tangible scene in a unified context, the result of the one who does this reprehensible act with the relationship of representation by likening the loss of their reward to being like a flint

stone covered with dirt, so the observer considers it to be arable land, so he plants in it, and as soon as a rain hits it, what they planted is swept away . The stone is left solid as it is^(xliv) so the , connection between the suspect and the suspect in this relationship has brought together the parts of the text, clarified its meaning, and contributed to achieving its harmony in the most accurate .form

6- Exception relationship

It is one of the relationships expressed in the text, and important in the interconnection of its parts and it includes “ extracting some of what the word covers from its ruling by one of the tools of , ” exception^(li) and the tools of exception are (except, except, except), and among the verses in , which the relationship of exception is mentioned in the verses of censure in The Holy Qur’an, the Almighty, says: **(And whoever turns away from the religion of Abraham except he who fools himself. Indeed, We have chosen him in this world, and in the Hereafter he will be among the righteous)** [Al-Baqarah: 130] , a type of exception in the blessed verse (an empty exception) If we remove the negative and the interrogative article, the meaning remains straight. That is, he lost himself who left the religion of Abraham, but the method of exception gave the meaning strength and emphasis, so from (**and from He desires on Religion Abraham** (he himself) is **from Foolishness Himself**) , and no one else does this reprehensible act of abandoning the religion of Abraham and his law, so this is appropriate for the coming of an interrogative that carries the meaning of rebuke and rebuke to whoever does that, and he excludes from all a reprehensible person, and he is the one who made fools of himself, meaning he lost it (), so a relationship^{was li}combined The exception is the parts of the text, verbally and semantically, that have .achieved harmony

We present another example of the relationship of exception, in the Almighty’s saying: **(And I do not absolve myself. Indeed, the soul is inclined to evil, except what my Lord has shown mercy. Indeed, my Lord is Forgiving, Most Merciful)** [Joseph: 53] , so the relationship of the exception in the blessed verse (**what womb My Lord**), with the exception thereof (**en self For a emirate With bad**) is a semantic relationship, linked to the exception tool (**except**); It contributed to the harmony of the text, and linked the meaning of the verse to each other, so it brought the general ruling on censuring the soul, which is that it is in the nature of the soul that it commands evil, error, and slip-up, and the exception to that is the one whom God has mercy on and protects from evil^(lii) .

7- Interview relationship

This relationship brings together two small successive issues at the text level: To form a major issue, and the two issues are contradictory^(liii) meaning that “ it will come , In two senses They are compatible , or Even though ,compatible then With what ”It corresponds to them in order^(liv) and contributes to the harmony of the text ,^(lv) and this is clear through the following examples , in the verses of censure in the Holy Qur’an, such as the Almighty’s saying: **(And among the People of the Book are those who, if you entrust him with a quintal, will return it to you, and among them are those who, if you entrust him with a dinar, will not return to you except what May you always remain standing. That is because they said, “There is no way for us**

among the illiterate.” And they say lies about God while they know.) [Al Imran: 75] , so the contrast in the blessed verse is between (**Who that You secure it With a quintal (opposite) of that You secure it in a dinar**), and (**yada To you (for) no He performs it To you**), the strength of the connection was strengthened in the meaning of the verse. Because the contrast combines two meanings, one of which requires mentioning the other in terms of the discrepancy between them^(lvi) and this contrast suits the context of censure in the verse, which is censuring a group , of Jews, so God Almighty warns the believers against trusting them with their money^(lvii) to ; understand " People of a trust who fulfill it and do not betray it, and among them is the betrayer ” of his trust, the ungodly in his oath and the permissible^(lviii) In order to highlight their . blameworthy side, their praiseworthy side was mentioned, and this contributed to linking the text and its harmony, by concealing the comprehensiveness of the meaning by showing the praiseworthy thing and its blameworthy opposite^(lix) .

And from it is also the Almighty’s saying: (**And among them are those who push you regarding alms. If they are given of it, they are satisfied, but if they are not given of it, then they become displeased.**) [At-Tawbah: 58] . This verse condemns the licentious , and they are the stabbers who covet the money of alms without deserving it^(lx) so the interview came. Between (**they were , given**) and (**they did not They give**), and between (**they are satisfied**), and (**if they They get .angry** . This contrastive relationship brings together the parts of the text and supports the meaning Because it pushes the recipient to follow the text to reach the extent of its purposes and limits^(lxi) and it has an impact on the harmony of the text and the cohesion of its parts, and influencing the , .recipient’s conscience

8- Sequential relationship

This relationship appears in texts that feature the narrative element , and it works to organize the flow of the text in one direction. To reach the major result^(lxii) through this cumulative , relationship^(lxiii) Because the parts of the text in the cumulative fabric correct each other; So ; that the text is coherent and consistent^(lxiv) Examples of this in our study of the verses of censure . ,in the Holy Qur’an are the Almighty’s saying: (**They have taken their right hands as protection but they have turned away from the path of God. Indeed, evil is what they used to do.**) [Al-Munafiqun: 2] . The context of censure in the blessed verse is for the hypocrites who They took their faith as a cover, and then they repelled and prevented the weak from following the Messenger of God^(lxv) ,so their condemnation came successively, first (**they took Their faith Paradise**) , and it was followed by another reprehensible verb, which is (so **they repulsed on way God**), to reach the result (**mis what they were They work**), which is a judgment that their actions are bad and reprehensible, so the parts of the text fit together in this sequence, and then harmony is .achieved in it

And in another verse, God Almighty said: (**And He said, “You have only taken idols other than God as an affection between yourselves in the life of this world. Then on the Day of .Resurrection some of you will disbelieve in others, and some of you will curse one another Your abode is the Fire, and you will have no helpers.”**) [Al-Ankabut: 25] , which is an ,explanation of the condition of those who are accustomed to worshiping idols. In the Resurrection

some of you will disavow one another, and some of you will curse one another, and your destination in the end will be to Hell without anyone supporting you^(lxvi) so to reach the , reprehensible fate that they deserve, which is (**Hell**) . **And what's wrong with you? from Nasreen**), began by recounting their reprehensible actions, which are (**you took from Without God Our idols love Among you**), and this is their action in this world, and this will be followed by their condition in the Hereafter (**then day Resurrection He disbelieves some of you With some And cursed some of you Partly**), this contributed to the harmony of the text, as the meaning of the verse was interconnected with the succession of the meaning of condemnation in .it

9- The relationship of veto and annulment (strike)

A strike is to remain silent about a previous statement, or to say something that invalidates it^(lxvii) and this relationship in harmony carries the meaning of a strike, but without using the known , tools of strike^(lxviii) meaning that the context is what determines for us that relationship, and , .how the text is harmonized through it

An example of this is in the verses of censure in the Holy Qur'an, the Almighty's saying: **(Or do :those who do evil deeds think that they will precede us? Evil is what they judge)** [Al-Ankabut The verse begins with a disapproving question, meaning, do those who do evil deeds think . [4 that they will be left without torture? Because they were not tortured immediately, so the denial in the interrogative indicates that the matter is not as they said, or thought, but rather God punishes whomever He tortures, and gives respite to whomever He gives respite, by virtue of a promise and a promise (), so the context of censure in the verse is supported by the striking^{relationship} lxix^{between} (**or According to Whose Working Bad deeds that precede us**) which talked about their reprehensible illusion, and explained the strike against it in (**Saa' what They rule**), so their statement was invalidated. Because " God has the right to do whatever He wants , and the law has " a ruling contrary to what they said, so their ruling is a very bad and mediocre ruling^(lxx) and , this relationship has left a clear impact on the semantic connection in the text. And thus achieved .its harmony

And God Almighty says: **(He thought that he would not change it. Indeed, his Lord is All-Seeing of it.)** [Al-Inshiqaq : 14-15] , In the verse there is a condemnation of whoever claims that he will not see fire in Hell after committing sins. He will see that what he claims is false, and this is what was mentioned in the verse that follows it by using the letter of the answer (yes) with .which he responds to the negative speech, thus invalidating his denial^(lxxi) and this strike , .worked to link the two verses in terms of meaning and concept. To achieve text harmony

10:Dialogue relationship

,It seems to the researcher that this relationship is similar to the question and answer relationship if we drop the interrogative from the latter, or with the presence of the interrogative tool, but redirect the text between two or more parties; Because the dialogue guarantees that the other party responds to the first speaker in a response related to it^(lxxii) ;and it also refers to other words , Thus, it contributes to the harmony of the text and the cohesion of its parts^(lxxiii) and some , scholars called it the contract^(lxxiv) Examples of this relationship in the texts of slander in the .

Holy Qur'an are the Almighty's saying: (**Indeed, those whom the angels took to death who ,wronged themselves said, "Why were you?" They said, "We were weak on earth." They said "Did not If God's earth is vast, then they emigrate therein, for those their abode is Hell, and it is an evil destination.**) [An-Nisa: 97] , the relationship of dialogue in the blessed verse between ,two parties, namely (**the angels And if Whose They died Angels My oppressors themselves**) and the context of the blame in the verse is directed at the second party, and they are the unjust to themselves, and it was said that injustice is polytheism, or the commission of sin (), and the significance of the^{dialogue} lxxv^{clarifies} their condition and their weakness on the day the angels take them, that is, they will gather them into the Fire^(lxxvi)) so the dialogue began from the angels , **they said Fem "You were ,"** which is a question rebuking them, so they answered: To justify their reprehensible actions (**they said We were Weak ones in Earth**), and to invalidate their argument that they said; The angels responded to them (**they said pain Be Land God Wide So they emigrated In which They are those**), meaning that their excuse is unacceptable, so their reprehensible fate is in Hell, which is the worst fate^(lxxvii) We note that the relationship of . dialogue in the verse has an effect in highlighting the significance of rebuke, and the harmony of .the text with each other; To reinforce the semantic concept of slander

,And also from Him is the Almighty's saying: (**And when they saw it, they said, "Indeed we are lost, nay, we are deprived." The middle of them said, "Did I not tell you, 'Why should you praise us?'" They said, "Glory be to our Lord! Indeed, we have been wrongdoers." So some of them turned to one another, blaming each other. They said, "Woe to us! Indeed, we were tyrants. Perhaps our Lord will give us something better in exchange for it." Indeed, we long to our Lord. Likewise is the torment, and the torment of the Hereafter is greater, if they only knew.**) [Al-Qalam: 26-33] , and in these verses, the condemnation was for those whom God " tested with blessings and paradise, and who remained in their heedlessness; For the purpose of exposing the polytheists to the fact that their condition in rectifying their affairs and quickly ".repenting will be like the condition of the people of this Paradise when they hasten to regret it " He asked May God reward you with something better^(lxxviii) and the context of the blame was , in relation to the dialogue; Because it facilitates for the recipient the conceptual connection to the meaning of the text, which is their regret for their heedlessness, and their blaming each other for not thanking God for the blessing and praising Him, and their acknowledgment of their transgression, and their reaching the result of their reprehensible action, which is the torment in this world and the hereafter (), and all of these meanings^{are} lxxix^{included} in A dialogue between them and each other in the following phrases (**they said I For those who go astray** , and **he said The middle of them pain less to you Lola You glorify Allah**), and (**they said Glory be to Him Our Lord I We were Unjust**), and (**wa Hey Woe to us! I We were Taghin**), thus the recipient's mind remained alert to reach the outcome of the dialogue. Every statement or sentence created a .link to the following statement, and had an impact on the harmony of the text

Conclusion:

Semantic relationships have a clear effect in linking the parts of speech and its harmony, and they overlap with each other in some texts, and this works to cohesion the text. Every relationship has a significance that gives the speech of slander the character of cohesion, strength, and the ideal way to express the meaning of slander, according to the position in which it is mentioned. For example, the relationship of summary and detail was made clear at the beginning of the condemnation in general, and then in detail in this general matter, so that the recipient's mind remains alert and works to connect the parts of the text. To reach the intended meaning of using .this relationship, or any other

Footnotes:

- (ⁱ).See: Text, Discourse, and Procedure: 103
 (ⁱⁱ).See: Introduction to Text Linguistics: 110
 (ⁱⁱⁱ) See: Text Dynamics (Theory and Achievement), Muhammad Muftah, 3rd edition, Arab .Cultural Center, Morocco, 2006 AD: 99
 (^{iv}).See: Text Linguistics Theory and Application: 31
 (^v).See: Text Linguistics, Concepts and Trends: 108
 (^{vi}).See: Text, Discourse, and Action: 100
 (^{vii}).See: Text Linguistics: 61
 (^{viii}).See: Text Linguistics Theory and Practice: 31
 (^{ix}).See: Text Linguistics: 61
 (^x).See: Rhetoric of Discourse and Text Science: 103
 (^{xi}).Lisan al-Arab, article (Sajm): 12/280
 (^{xii}).See: Al-Qamoos Al-Muhit: 1009-1010, and Tahrir Al-Tahbir: 2/429
 (^{xiii})towards (Agromism to text Al-Shaari, Saad ,reformed magazine ,chapters Number: 12 July , 1991 M: .145
 (^{xiv}) :Introduction to Textual Linguistics, Wolfgang Heine And dieter Vihvijar , translated by .Faleh bin Shabib Al-Ajami: 37-38
 (^{xv})See: The semiotics of literary text, Anwar (,The desired Dar: house Africa ,the East The house ,white i 1987 ,1 .M: 88
 (^{xvi}) See: Basic Terms in Text Linguistics and Discourse Analysis, Noman Bu Qara, Jedar World .Book, Amman - Jordan, 1st edition, 2009: 92
 (^{xvii}).Textual linguistics between theory and practice: 94
 (^{xviii}).See: Text Linguistics: An Introduction to Discourse Coherence: 272
 (^{xix}).See: Grammar and poetry construction in light of textual standards: 181
 (^{xx}).See: Al-Tafsir Al-Wadeh: 1/55
 (^{xxi}).See: same source: 1/56
 (^{xxii}).See: Mahasin al-Ta'wil by al-Qasimi: 6/303
 (^{xxiii}).The virtues of interpretation, by Al-Qasimi: 6/302
 (^{xxiv}) See: Linguistic Jurisprudence, Tammam Hassan, Alam al-Kutub, Cairo, 1st edition, 1428 .AH - 2007 AD: 301

- (^{xxv}) See (: ,Language and Al-Hajjaj, Abu Bakr Al-Azzawi, Al-Umdah fi Al-Tabha, 1st edition .AH - 2006 AD: 26 1426
- (^{xxvi}) .Sciences of Rhetoric, Al-Badi', Al-Bayan, and Al-Ma'ani: 217
- (^{xxvii}) .See: Textual linguistics between theory and practice: 149
- (^{xxviii}) .Liberation and Enlightenment: 16/47
- (^{xxix}) .Same source: 16/49
- (^{xxx}) See: Interpretation of the Holy Qur'an, Muhammad Ahmad Ismail Al-Muqaddam, audio ,lessons transcribed by the Islamic Network website, the comprehensive library <http://www.islamweb.net> .Lesson 163/8 :
- (^{xxxi}) .See: Text Linguistics Theory and Practice: 105
- (^{xxxii}) See (: Strategies the speech approach Linguistic Circulation, Abdul Hadi bin Dhafer Al-Shehri, Dar Al-Kitab Al-Jadeed, Benghazi - Libya, 2004 AD: 350
- (^{xxxiii}) See: The interesting book on the sciences of the Qur'an and the science of rhetoric, Shams Debt Abu Abdullah Muhammad bin Value Hickory Al-Hanbali, (d 751 ,(e About Me Corrected by: Muhammad Badr ,Al-Din Al-Nasani, Egypt i ,1 1327 .E: 169
- (^{xxxiv}) .See: Al-Tafsir Al-Waseet, Tantawi: 13/208
- (^{xxxv}) .See: same source: 13/208
- (^{xxxvi}) .See: same source: 13/208
- (^{xxxvii}) .See: Al-Tafsir Al-Waseet, by Tantawi: 14/211
- (^{xxxviii}) .See: Textual harmony and its tools: 79
- (^{xxxix}) .See: Text Linguistics Theory and Practice: 212
- (^{xl}) See: Maqamat al-Suyuti, a study in the light of text linguistics: 99, and verses of saying in the .Holy Qur'an, a textual study: 185
- (^{xli}) .See: Al-Tahrir wa Al-Tanweer: 5/54
- (^{xlii}) .See: same source: 5/54
- (^{xliii}) .See: Al-Kashf wal-Bayan An-Tafsir al-Qur'an: 4/298
- (^{xliv}) .See: Text Linguistics Theory and Practice: 214
- (^{xlv}) .See: Arabic rhetoric, the science of meanings, al-Bayan, al-Badi': 299
- (^{xlvi}) .See: Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan: 569
- (^{xlvii}) .See: same source: 569
- (^{xlviii}) .See: Al-Tahrir wa Al-Tanweer: 3/43
- (^{xlix}) .See: same source: 3/49
- (^l) ,Al-Mutali' Ala Dhaqqat Zad Al-Mustaqni', Jurisprudence of Judiciary and Testimonies ,Abdul Karim bin Muhammad Al-Lahim, Dar Kunoz Ishbilaa for Publishing and Distribution .Riyadh - Kingdom of Saudi Arabia, 1st edition, 1433 AH - 2012 AD: 3/310
- (^{li}) .See: Ma'alim al-Reveal fi Tafsir al-Qur'an: 1/152
- (^{lii}) .See: Al-Kashf wal-Bayan An-Tafsir al-Qur'an: 5/230
- (^{liii}) See (: theory science Text Vision methodology in building Text .Prose: 142
- (^{liv}) .Textual standards in Quranic surahs: 163-164

- (^{lv}) See: science (the language Script between the theory And application) study Applied on The wall Mecca): 2/147
- (^{lvi}).See: Minhaj al-Balagha: 52
- (^{lvii}).See: Jami' al-Bayan: 6/519
- (^{lviii}).Jami' al-Bayan: 6/519
- (^{lix}).See: Textual Science Theory, a systematic vision in constructing prose text: 142
- (^{lx}).See: same source: 10/232
- (^{lxi}) :See (strategy Contrast And her relationship By tendency Sufism in Poetry Abdullah Al-Ashi, Khamisi Sharafi, magazine Detective, no .AD: 273 2011 ,7
- (^{lxii}) See (: theory science Text Vision methodology in building Text .Prose: 146-147
- (^{lxiii}).See: Text Dynamics: 164
- (^{lxiv}) See: Discourse analysis and transcending meaning towards building a theory of paths and - goals, Muhammad Muhammad Yunus, Treasures of Knowledge, Amman - Jordan, 1437 AH .AD: 121 2016
- (^{lxv}).See: Al-Tafsir Al-Kabir, by Al-Razi: 30/546
- (^{lxvi}).See: Jami' al-Bayan, by al-Tabari: 20/25
- (^{lxvii}).See: Textual standards in Quranic surahs: 161
- (^{lxviii}).See: same source: 161
- (^{lxix}).See: Al-Tafsir Al-Kabir: 25/27
- (^{lxx}).Al-Tafsir Al-Kabir: 25/27
- (^{lxxi}).See: Al-Tahrir wa Al-Tanweer: 30/225
- (^{lxxii}) See: Textual Relationships in the Language of the Holy Qur'an, Ahmed Ezzat Younis, Dar .Al-Afaq Al-Arabiyya, Egypt, 1st edition, 1435 AH - 2014 AD: 249
- (^{lxxiii}).See: Quranic standards in Quranic surahs: 156
- (^{lxxiv}).See: Usul Tahlil al-Khitab: 2/992, and see: Verses of Sayings in the Holy Qur'an: 209
- (^{lxxv}).See: Al-Tafsir Al-Kabir: 11/196
- (^{lxxvi}).See: same source: 11/196
- (^{lxxvii}).See: Al-Tafsir Al-Kabir: 11/197
- (^{lxxviii}).Liberation and Enlightenment: 29/85
- (^{lxxix}).See: Al-Tahrir wa Al-Tanweer: 29/85, 86

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