

The Rhetoric of Mosque Sermons in the Central Maghreb Under the Zayyanid Rule: A Critical Examination of ibn Marzuq al-Khatib's Preaching Career

الخطاب المنبري لمساجد المغرب الأوسط خلال العهد الزياني

قراءة في المسار الخطابي لإبن مرزوق الخطيب

Adel, Messaoudi ^{*1} ; Ghardain Maghnia ²

Date of submission 27/04/2025

- Date of acceptance 21/05/2025

- Date of edition : 11 /06 /2025

ملخص:

يهدف هذا العمل إلى دراسة الخطاب المنبري في مساجد المغرب الأوسط خلال العهد الزياني، من خلال الوقوف على تجربة الخطيب ابن مرزوق كأنموذج يعكس ملامح الخطاب الديني في تلك المرحلة. اعتمد العمل على منهج تحليلي-تاريخي يجمع بين تتبع المصادر التراثية والسياق السياسي والاجتماعي الذي نشأ فيه ابن مرزوق، مع قراءة خطاباته المنبرية واستنباط دلالاتها. وتُبرز الدراسة كيف مثّل المنبر أداة تواصلية ذات طابع مزدوج، ديني وسياسي، تُستثمر لتعزيز مشروعية الدولة الزيانية وتوجيه الرأي العام. وخلص المقال إلى أن خطاب ابن مرزوق كان مُنظَّمًا، مؤثّرًا، ومرتبّطًا ارتباطًا وثيقًا بالتحوّلات السياسية، مما يعكس وعيًا وظيفيًا بالدور المنبري في صناعة الوعي الجماعي والتأثير في مسار الأحداث.

الكلمات المفتاحية: المغرب الأوسط؛ الزيانيين؛ المساجد؛ الخطاب المنبري؛ ابن مرزوق.

Abstract:

This article explores the pulpit discourse in the mosques of the Central Maghreb during the Zayyanid period, focusing on the experience of preacher Ibn Marzūq as a model reflecting the religious and political rhetoric of the time. The study adopts a historical-analytical approach, drawing on heritage sources within their political and social context, while analyzing Ibn Marzūq's sermons to extract their rhetorical dimensions. The research highlights how the pulpit functioned as a dual-purpose communication tool—both religious and political—used to legitimize Zayyanid authority and influence public opinion. The article concludes that Ibn Marzūq's discourse was structured, impactful, and closely tied to political developments, demonstrating an awareness of the pulpit's role in shaping collective consciousness and influencing historical events.

Keywords : Central Maghreb ; Zayyanids; mosques; Pulpit discourse; Ibn Marzūq .

Résumé :

Cet article examine le discours prônal dans les mosquées du Maghreb central durant la période zianide, en s'appuyant sur l'expérience du prédicateur Ibn Marzūq comme modèle révélateur de la rhétorique religieuse et politique de l'époque. L'étude adopte une approche historico-analytique, fondée sur l'exploitation des sources patrimoniales dans leur contexte politique et social, tout en analysant les sermons d'Ibn Marzūq afin d'en dégager les dimensions discursives. La recherche met en lumière le rôle du minbar en tant qu'outil de communication à double fonction – religieuse et politique – servant à légitimer le pouvoir zianide et à orienter l'opinion publique. L'article conclut que le discours d'Ibn Marzūq était structuré, influent et étroitement lié aux évolutions politiques, révélant une conscience aiguë du rôle du prêche dans la formation de la conscience collective et l'influence sur le cours des événements.

Mots clés : Maghreb central; Zianides; mosquées; Discours prônal; Ibn Marzūq.

* Corresponding author.

¹ Adel Messaoudi, University of Biskra, Laboratory of Social Change and Public Relations: Algeria, adel.messaoudi@univ-biskra.dz

² Maghnia Ghardain, University of Biskra, Laboratory of Social Change and Public Relations: Algeria, Maghnia.gherdaine@univ-biskra.dz

Introduction :

During the Zayyanid era (7th/13th – 10th/16th century), the Central Maghreb experienced profound political and cultural transformations that significantly influenced religious life, particularly within mosques. These institutions played a central role in shaping collective consciousness and guiding public opinion. In this context, pulpit discourse emerged as an effective tool that extended beyond mere religious preaching to address social and political issues, engaging with both local and regional developments.

One of the most prominent figures of this period was -Ibn Marzuq Al-Khatib- (d. 781 AH / 1379 CE), a scholar and eloquent orator known for his rhetorical mastery and engagement in public discourse. His sermons, delivered across various mosques, left a lasting impact on religious and intellectual spheres. Studying his experience provides valuable insights into the nature of religious discourse during the Zayyanid period and its role within the cultural and political framework of society.

This research is driven by a fundamental question: How did pulpit discourse shape intellectual and political life in the Central Maghreb during the Zayyanid era? What role did Ibn Marzuq play in refining and advancing this discourse? To address these inquiries, the study aims to identify the characteristics of pulpit discourse, analyze its content and objectives, and examine select sermons of Ibn Marzuq as representative examples of the period.

The research will adopt a historical analytical approach, relying on rhetorical texts, analyzing their content and linguistic techniques, and consulting historical and jurisprudential sources that document Ibn Marzuq's life and his socio-political context.

1. The Historical and Religious Context of the Central Maghreb During the Zayyanid Era.

1.1. A Historical Overview of the Zayyanid State:

The Zayyanid state, also known as the -Banu Abd al-Wad dynasty, was one of the prominent political entities that ruled the Central Maghreb (present-day Algeria) following the decline of the Almohad Caliphate in the 7th century AH / 13th century CE. This dynasty was founded by Yaghmurasen ibn Zyan in 633 AH / 1235 CE (Ibn Khaldun, 2007, p. 78) and established Tlemcen as its capital. Under his leadership and that of his successors, the city experienced a significant political, cultural, and religious resurgence.

Despite its efforts to consolidate power, the Zayyanid state remained relatively localized, constantly navigating internal power struggles and external influences—most notably its conflicts with the Marinids in the west and the Hafsid dynasty in the east (Filali, 2011, p. 96). This unstable political landscape heightened the importance of religious discourse as a tool for legitimizing authority and engaging the public, a phenomenon that became increasingly evident in pulpit practices during this period.

1.2. The Political and Religious Structure of Zayyanid Society

Zayyanid society was inherently religious, shaped by the fusion of Maliki Islamic traditions and the strong influence of Sufi movements prevalent in the region (Hassani, 2007). Mosques and Zawiyas (religious lodges) played a central role in daily life—not only as places of worship but also as educational institutions, centers for preaching, and communal gatherings (Hassani, 2007, p. 94).

Despite the founder of the Zayyanid state expressing reservations regarding the significance of noble lineage (Ibn Khaldun, 2007, p. 102), Zayyanid rulers actively sought to assert control over the religious sphere. This was achieved through the appointment of preachers and judges and the regulation of sermon content particularly for Friday prayers and religious festivities (Brunschvig,

1936, p. 65). Pulpit discourse thus became a crucial instrument in reinforcing urban allegiance, legitimizing the ruler's authority, and articulating official positions on major political events.

1.3. The Role of Mosques and Sermons in Public Life

During the Zayyanid era, the Central Maghreb saw mosques and grand congregational spaces fulfilling a wide range of functions, embodying the true essence of the mosque's role in Islam. Their architectural grandeur and cultural significance attracted praise from geographers and travelers, who provided extensive descriptions of their design and contributions to urban life. Studies indicate that the Zayyanid capital contained a substantial number of mosques and grand congregational buildings (Filali, 2011, p. 148). Some of the most notable include:

- The Grand Mosque of Agadir, established during the reign of Idris I in 174 AH.
- The Great Mosque of Takrart, built during the Almoravid dynasty in 473 AH / 1080 CE.
- The Mosque of Abu al-Hasan, founded by Abu Sa'id Othman ibn Yaghmurasen in 696 AH / 1296 CE.
- The Mosque of Abu Madyan in al-'Ubbad, commissioned by Sultan Abu al-Hasan al-Marini in 739 AH / 1339 CE.
- The Grand Mosque of Sidi al-Hallawi, constructed by Abu 'Inan al-Marini in 754 AH / 1353 CE.

Beyond the capital, major Zayyanid cities such as Oran, Nedroma, and Algiers (Banu Mazghanna) were also home to significant pulpit mosques (Marcy, 2011). According to studies, the Zayyanid domain encompassed approximately thirty cities, each housing Friday sermon mosques (Hassani, 2007, p. 83).

However, mosques in the Zayyanid period were far more than places of worship—they functioned as open platforms for debate, education, and guidance. The pulpit (minbar) carried profound symbolic importance, deeply linked to Islamic governance since the Prophetic era. The Friday sermon (khutba), in particular, served as an official medium of communication, conveying state positions and shaping both individual and collective behavior.

The Friday sermon represented the most direct point of contact between political authority and the public (Khateef, 2011, p. 162). It was a moment where the ruler's name was proclaimed, pressing political and social matters were addressed, and the notions of religious duty and obedience were reinforced, alongside moral exhortation and reminders. The geographer Leo Africanus described Tlemcen as a city filled with pulpit mosques and distinguished preachers, expressing admiration for its religious infrastructure (Al-Wazzan, 1983, p. 7).

1.4 Sermon as a Religious and Political Instrument

Rhetoric (Aristotle, 1950, p. 98) emerged during the Zayyanid era as a discipline that combined religious eloquence with political function. The preacher was not merely a spiritual guide but often acted as the voice of the state, reflecting its visions, concerns, and shaping public opinion to facilitate acceptance of governmental decisions. This is evidenced by the close relationship between prominent preachers and political authority in the broader Islamic world, as rulers depended on them for various official functions (Al-Qalqashandi, 1992, p. 183). A prime example is Ibn Marzuq's close ties to Abu al-Hasan al-Marini and other rulers of the Maghreb and al-Andalus (Ibn Marzuq, 2011).

Sermons (Abu Zahra, p. 98) held multiple dimensions:

- Religious dimension: Reminding believers of the afterlife and encouraging virtuous deeds.
- Social dimension: Advocating cooperation and adherence to Islamic values.

- Political dimension: Reinforcing the legitimacy of the ruler and urging obedience (Ibn Marzuq, 2011)

This interwoven role of sermons makes their study a gateway to understanding the composition of the state and society, as well as the position of scholars within the governance system. Additionally, the Central Maghreb, particularly Tlemcen, was renowned for its exceptional preachers, whose reputations extended across the Islamic world. Below is a selection of distinguished figures:

<i>Preacher</i>	<i>Era</i>	<i>Qualifications</i>	<i>Source</i>
<i>Abu al-Abbas Ahmad ibn Mansur</i>	<i>Second half of the 7th century AH</i>	<i>Adevout scholar known for spiritual insights and foretelling</i>	<i>Ibn Marzuq: Al-Manaqib al-Marzūqiyya, p. 176</i>
<i>Abu Muhammad al-Majasi</i>	<i>Died 641 AH</i>	<i>A hadith expert with remarkable oratory skills and scholarly instruction</i>	<i>Ibn Khaldun: Al-Bughya, Vol. 1, p. 176</i>
<i>Abu Zayd ibn Abi Zag</i>	<i>Era of Abu Tashfin I</i>	<i>From a prestigious scholarly family with leadership roles</i>	<i>Ibn Maryam: Al-Bustan, p. 226</i>
<i>Abd al-Rahim ibn Abi al-Ish</i>	<i>Era of Abu Hammu Musa I</i>	<i>Combined roles of imam and preacher; delivered outstanding sermons</i>	<i>Al-Bughya, Vol. 1, p. 104</i>
<i>Abu Abdullah ibn Hadiya</i>	<i>Era of Abu Tashfin I</i>	<i>A skilled writer of extensive messages, proficient in Arabic and historical</i>	<i>Al-Bughya, Vol. 1, p. 116</i>

(Source: Compiled by the researcher based on cited references.)

The list of preachers includes prominent figures in the intellectual history of the Central Maghreb. Most of them were not solely dedicated to sermonizing but held additional roles in writing, witnessing, and judicial affairs, whether in Tlemcen or its subordinate territories—as seen with Abu Abdullah ibn Hadiya and Abu Zayd ibn Zag (Khateef, 2011, p. 83) . Furthermore, the majority of these preachers belonged to the scholarly elite, demonstrating the Zayyanid rulers' keen interest in appointing distinguished theologians to official positions (Abu Hammu, 2012, p. 174) .

Discussing sermon practices in Tlemcen, the Central Maghreb, or the wider Islamic West is incomplete without exploring the legacy of Ibn Marzuq al-Khatib, recognized as a leading figure of pulpit oratory in his era. His singular contribution to the history of Maghrebi sermon literature is encapsulated in his manuscript, "Religious Sermons of Ibn Marzuq," housed in the Hassania Library in Morocco. The manuscript exists in two versions, distinguished by the alphabetical arrangement of sermons, and recent access to selected passages allows further examination of its rhetorical themes (Ibn Marzuq A. , 2025, p. 1)

2. Ibn Marzuq Al-Khatib : His Life and Scholarly Career

2.1 Lineage, Upbringing, and Education

Ahmad ibn Ahmad ibn Muhammad ibn Marzuq, known as Ibn Marzuq Al-Hafid (710 AH / 1310 CE – 781 AH / 1379 CE), was among the most distinguished scholars of the Central Maghreb during the 8th century AH. Born in Tlemcen into a family of scholarship and piety (Ibn Marzuq A. , 2008, p. 298), he was deeply influenced by his father and grandfather, both of whom were eminent figures in Islamic jurisprudence and hadith studies, paving the way for his early immersion in learning (Ibn Maryam, 2014, p. 338)

Growing up in a vibrant intellectual environment, Ibn Marzuq benefited from Tlemcen's status as a major scholarly center, hosting study circles in the Grand Mosque and attracting scholars from across the Maghreb and al-Andalus. His early education encompassed Qur'anic sciences, jurisprudence, hadith, and Arabic language, under the tutelage of renowned Tlemcenian scholars, such as Abu Abdullah Al-Sharif Al-Tlemsani and Abu Abdullah Muhammad ibn Ibrahim (Ibn Maryam, 2014, p. 340) .

2.2. His Scholarly Journeys and Intellectual Development

Like many scholars of his time, Ibn Marzuq did not confine himself to his homeland but embarked on extensive academic journeys to Fez, Tunis, Cairo, and Damascus, where he engaged with leading intellectuals and explored diverse doctrinal schools (Ibn Marzuq A. , 2008).

These travels deepened his understanding of religious and rhetorical discourse, enriching his expertise in eloquence, logic, and dialectical reasoning—skills that later distinguished his sermons as powerful, persuasive, and impactful.

2.3. His Official Positions as Preacher and Judge

Ibn Marzuq held various scholarly and administrative roles, most notably his appointment as the chief preacher (khatib) at the Grand Mosque of Tlemcen (Ibn Marzuq A. , 2011) . Additionally, he served in judicial and educational capacities, gaining recognition as a reliable intellectual authority whose counsel was sought by Sultan Abu Hammu Musa II (Hajiyat, 2011, p. 143) .

Far from being a traditional religious speaker, Ibn Marzuq's sermons actively engaged with contemporary socio-political issues, integrating Qur'anic verses and Prophetic traditions to analyze unfolding events. This approach earned him great respect among both the ruling elite and the general public.

2.4. His Standing Among the Scholars of His Time

Ibn Marzuq commanded high regard among scholars of both the Maghreb and the Mashriq, extending his influence to al-Andalus and Egypt, especially during his tenure at the Nasiriyah School in Cairo, where he lectured and trained numerous students (Ibn Marzuq A. , 2008). Many of his disciples later assumed prominent scholarly and administrative positions.

He was praised by contemporaries and later scholars, including Al-Muqri Al-Tlemsani in Nafh Al-Tib, who recognized him as a towering figure in Islamic scholarship and oratory, emphasizing his mastery in combining eloquence with jurisprudence and bridging theoretical knowledge with practical preaching (Ibn Maryam, 2014, p. 338).

3. Features of Pulpit Discourse During the Zayyanid Era

3.1. Themes of Sermons in the Zayyanid Period

Pulpit discourse during the Zayyanid era was characterized by its multifaceted themes and diverse objectives. Rather than being limited to religious exhortation, sermons served as a powerful mechanism for addressing societal issues, shaping public opinion, and reinforcing political authority. This observation is derived from selected sermon texts found in Ibn Marzuq's manuscript (Ibn Marzuq A. , 2025) . The key themes covered in sermons included the following:

- Call to repentance and piety: A fundamental component of nearly every sermon, typically introduced at the beginning in adherence to Prophetic tradition.
- Emphasis on communal unity and obedience to leadership: Particularly relevant during periods of political instability and external threats, with sermons functioning as a means to reinforce legitimacy and advocate for societal stability.
- Engagement with contemporary living conditions: This included prayers for rain during droughts, warnings against social unrest, and calls for justice during times of corruption.
- Condemnation of religious innovations and doctrinal deviations: Especially in response to the emergence of non-Maliki practices, which were deemed inconsistent with the dominant theological framework of the region.
- Alignment with religious observances: Sermons were structured to coincide with sacred months such as Sha'ban and Ramadan, while also highlighting the significance of Eid al-Fitr and Eid al-Adha.

3-2 Rhetorical and Stylistic Features of Sermons

The pulpit sermons during the Zayyanid era particularly those of Ibn Marzuq were distinguished by their eloquent rhetorical style, incorporating classical oratory techniques, including:

- Citations from the Qur'an and Prophetic hadith, reinforcing religious authority.
- Poetic quotations, enhancing linguistic beauty and expressive depth.
- Lexical devices such as antithesis (ṭibāq), paronomasia (jinās), and parallelism (muqābala) to achieve verbal and semantic balance.
- Interrogative, vocative, and shift-in-address structures, strategically employed to capture audience attention and vary the sermon's rhythm.

Preachers alternated between verbosity and brevity, depending on the topic and audience, demonstrating awareness of rhetorical impact on listeners (Aristotle, 1950, p. 100).

3.3 Engagement with Political and Social Events

Pulpit sermons played a direct role in commenting on contemporary events, including: (Abdul-Latif, 2011, pp. 50-67)

- Military victories or defeats.
- Changes in rulership (announcing the allegiance to a new sultan or his dismissal).
- Periods of social unrest or widespread epidemics.
- Emergence of opposition movements or tribal revolts.

Given the scarcity of historical sources, some sermons were likely commissioned by political authorities, serving as tools for public persuasion and allegiance-building. Travel writer Abdel Basit Khalil, during his stay in the Central Maghreb specifically in Oran narrates the dismissal of the chief preacher of the Grand Mosque, attributing it to sermon content that conflicted with official state objectives (Brunschvig, 1936, p. 48) .

3.4. The Influence of Sermons on Public Opinion

A closer examination of pulpit discourse in the Zayyanid period reveals its potent influence across various aspects of life (Ibn Maryam, 2014). Insights from biographical accounts of notable jurist-preachers, as documented in Ibn Maryam Al-Tlemsani's compendium, suggest that sermon practices functioned around three core dimensions:

- Constructing collective awareness and reinforcing communal identity.
- Regulating public sentiment during times of crisis.
- Instilling religious, ethical, and social values.

The status and respect accorded to preachers amplified the sermon's role in shaping public discourse, particularly when the preacher was a figure such as Ibn Marzuq, renowned for his scholarly depth, rhetorical mastery, and religious authority.

4. Analytical Study of Ibn Marzuq Al-Khatib's Sermons

4.1. Analysis of a Selected Sermon by Ibn Marzuq

An examination of sermons attributed to Ibn Marzuq reveals that he adhered to a structured rhetorical format, comprising the following elements: (Al-Jahiz, 2003, p. 16)

- Opening with praise (ḥamdala) and invoking blessings upon the Prophet ﷺ, often including Qur'anic verses related to admonition or reflection.
- Introducing the sermon's theme through a narrative anecdote or rhetorical question.
- Developing the main discourse with eloquent argumentation, drawing from the Qur'an, hadith, and occasionally statements by Companions or scholars.
- Closing with supplication, urging steadfastness in faith and obedience to the ruler.

For instance, in one of his sermons during political unrest in Tlemcen, he states: (Abdel Latif, p. 04)

Fear God, servants of Allah, and praise Him for His blessings. Hold fast to His obedience, for when tribulations arise, their nature is unknown; but when they pass, their instigators become exposed... Remain steadfast in unity, listen and obey those whom Allah has entrusted with your affairs, and do not be like those who opposed their leader and were tested—and perished. (Ibn Marzuq A. , 2025, p. 15)

This passage exemplifies how Ibn Marzuq employed religious and rhetorical discourse to maintain political stability.

4.2 Religious, Social, and Political Values in His Sermons:

Ibn Marzuq's sermons focused on core values, including:

- Religious: Monotheism, sincerity, repentance, adherence to Sunnah, and rejection of innovations (bid'ah).
- Social: Preserving public order, respecting scholars, and fostering communal cooperation.
- Political: Reaffirming the ruler's legitimacy, warning against discord and rebellion, and encouraging obedience to authority a quality highly admired by Abu al-Hasan al-Marini, who appointed Ibn Marzuq as chief preacher (Ibn Marzuq A. , 2008).

His approach was balanced neither excessively moralistic nor blindly subservient to authority. Instead, he sought to cultivate rational religious awareness that reinforced social and political stability.

4.3. Linguistic and Stylistic Structure:

Ibn Marzuq's language was refined and eloquent, demonstrating influences from renowned orators such as Ibn Hazm and Ibn al-Jawzi. His style was marked by: (Al-Jahiz, 2003, p. 14)

- Concise verb-based sentences, imparting dynamism.
- Constructive rhetorical techniques (prayers, commands, prohibitions, and interrogatives).
- Repetition, reinforcing key messages.
- Parallel structures, amplifying psychological impact on audiences.

His speech was clear, free of affectation or ambiguity, showcasing his skill in balancing eloquence with effective communication.

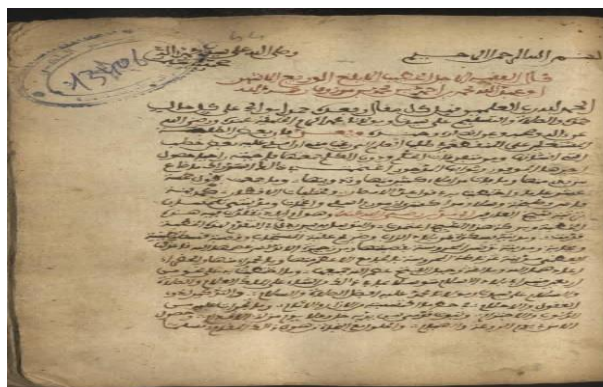
4.4. Influence of His Sermons on His Environment and Era

Historical sources indicate that Ibn Marzuq's sermons garnered widespread attention, sometimes calming social unrest and at other times mobilizing communities. His authoritative presence and persuasive rhetoric solidified his status as one of the leading orators in Maghrebi history. (Ibn Maryam, 2014, p. 338)

Moreover, his sermons played a role in training the next generation of preachers and scholars, shaping intellectual discourse in the Zayyanid period. This makes his sermons an invaluable resource for understanding the political and religious narratives of the era. (Ibn Maryam, 2014, p. 340)

4.5. Analysis of the Introduction to Ibn Marzuq's Manuscript "Religious Sermons":

Original Text:



Sources: Al-Hassania Library in Rabat Reference : 4070.(photographed copy by the author)

-Text Refinement and Linguistic Correction-

Below is a revised version of the manuscript's introduction, preserving its original rhetorical style while enhancing readability:

Introduction:

*In the name of Allah, the Most Merciful, the Most Compassionate.
May blessings and peace be upon our Master Muhammad and his noble family and companions.
The distinguished scholar, the eloquent preacher, and the renowned ascetic,
Abu Abdullah Muhammad ibn Ahmad ibn Muhammad ibn Marzuq (may Allah have mercy upon him),
said:
Praise be to Allah, Lord of all worlds, in every discourse. Following this, I offer Him gratitude in all circumstances.*

The Rhetoric of Mosque Sermons in the Central Maghreb Under the Zayyanid Rule: A Critical Examination of ibn Marzuq al-Khatib's Preaching Career

May peace and blessings be upon our Master and Patron Muhammad, the most honored of His creation. May Allah be pleased with his family, companions, supporters, and soldiers.

As for what follows:

Some devoted students of knowledge requested that I dictate to them a selection of sermons I have delivered, compiled from various wisdoms and eloquent expressions. I responded to their request, hoping that its reward would be abundant and its benefit lasting.

In this endeavor, I sought to recover what had been lost from my records, and to preserve sermons I had previously dictated and delivered over fifteen years across various cities and regions: Fez, Tangier, Salé, Marrakesh, Azemmour, Safi, Aghmat, and Tlemcen the spiritual home of Abu Madyan (may Allah be pleased with him), where I first assumed my preaching duties, relying upon his blessings and intercession.

Furthermore, I delivered sermons in Biskra (Zab region), the revered tomb of 'Uqba ibn Nafi, the citadel of Constantine, Béjaïa, Tunis, and in Granada, the capital of al-Andalus may Allah safeguard it where I preached at the Grand Mosque, within Alhambra and Al-Khizra, may Allah restore them. Other cities include Málaga and Jabal al-Fath, may Allah preserve them all.

In total, I preached on nearly forty pulpits throughout the lands of Islam, invoking praise upon the Eternal King and sending blessings and peace upon our Master Muhammad, the noblest of messengers.

May Allah illuminate the minds of those who seek understanding, guiding them from error and transgression, and may He grant refuge from the burdens of sin. I entrust my fate to Him on the day when footsteps falter and fear prevails, hoping to find sanctuary among the righteous, in safety.

End of text. (Ibn Marzuq A. , 2025, p. 1)

Thematic Analysis of the Introduction

The Oratorical and Religious Identity of the Author

Ibn Marzuq introduces himself by highlighting his scholarly and rhetorical background: The esteemed jurist, the eloquent preacher, the renowned ascetic. (Ibn Marzuq A. , 2025, p. 1)

His humility and devotion are evident, as he frequently invokes seeking refuge in Allah, intercession, and trust in divine will, reflecting a spiritual and Sufi-oriented persona.

Motives for Compiling the Sermons

Practical motive: Fulfilling the request of students of knowledge.

Personal/intellectual motive: Preserving his sermons from loss and ensuring their documentation.

He explicitly states that he compiled and recorded these sermons after years of practical preaching, lending archival and scholarly value to his work. (Ibn Marzuq A. , 2025, p. 1)

Geographic Scope and Extensive Preaching Experience

He lists over 20 cities across the Maghreb, Al-Andalus, and the Central Maghreb, including Fez, Marrakesh, Tlemcen, Béjaïa, Tunis, Granada, Málaga, etc. (Ibn Marzuq A. , 2025, p. 1)

This underscores his wide-reaching preaching career across significant urban centers.

Stylistic Structure

Employs rhymed prose and parallelism, e.g., minds and comprehension, burdens and sins, transgressions and offenses.

His use of supplication, fearfulness, and invocation in concluding the introduction reflects moralistic and sermon-like rhetoric.

His style merges scholarly precision with rhetorical Sufi expressions, evident in phrases of intercession, praise, and supplication. (Al-Jahiz, 2003, p. 1/12)

Research Implications

Through this introduction, several conclusions can be drawn:

Ibn Marzuq was not merely a preacher but a strategic orator with a structured religious-political discourse.

His dedication to compiling and documenting his sermons demonstrates high awareness of the importance of oratory as an art and tool of influence.

His appointment in numerous prestigious mosques attests to his scholarly stature beyond his local domain.

His favor among rulers indicates the state's reliance on religious rhetoric for legitimization and public mobilization.

The demand for his sermons among students underscores their intellectual depth and societal impact.

His style blends linguistic power, thematic depth, and extensive practical experience.

Conclusion

Summary of Research Findings

- The study reveals that Ibn Marzuq was one of the most influential preachers in the Central Maghreb during the Zayyanid period.
- His sermons were not merely religious admonitions but incorporated social and political messages aimed at guiding society and reinforcing Islamic values.
- He employed a distinct rhetorical style, seamlessly integrating spiritual eloquence with political undertones, reflecting the socio-political context of his time.
- Through his sermons, Ibn Marzuq shaped public thought and educated future generations, extending his influence across multiple Islamic cities.
- His sermons attracted scholars and intellectuals, signifying the prestige of the art of preaching.

Recommendations

- Further study of pulpit sermons as a political and religious tool in medieval Islamic societies.
- Expanding research on religious oratory as a cultural transmission mechanism across different Islamic regions.
- Comparing Ibn Marzuq's rhetorical style with other contemporary preachers to assess his relative impact.
- Continuing manuscript preservation efforts, including works like Ibn Marzuq's, to safeguard Islamic cultural and religious heritage.
- Conducting additional studies on Sufi preaching during the Zayyanid era and its influence on religious and social life.

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