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TÍTULO: Intertextualidad Coránica en la poesía de Muzaffar al-Nawab.

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RESUMEN: El Corán es la luz de la lengua árabe. La poesía árabe ha sido acreditada al Sagrado Corán desde su descenso a la sociedad árabe hasta el momento. El poeta árabe vive en la sociedad árabe y habla árabe, no puede escapar del marco del Santo Corán. El Corán tiene una luz que no termina e ilumina al mundo entero, especialmente al mundo árabe. La poesía árabe libre surgió en Irak, donde desde la antigüedad ha sido cuna de civilizaciones antiguas, religiones celestiales y cuna de la ciencia y la cultura. Ahora Irak se ha convertido en la cuna de la nueva poesía. Muzaffar al-Nawab es un delegado de Irak para estudiar su poesía sobre su influencia en el Sagrado Corán.

PALABRAS CLAVES: Corán, poesía árabe, intertextualidad, Irak, Muzaffar al-Nawab.

TITLE: Quranic Intertextuality in the poetry of Muzaffar al-Nawab.

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ABSTRACT: The Quran is the light of the Arabic language. Arabic poetry has been credited to the Holy Qur'an since its descent into the Arab society so far. The Arab poet lives in Arab society and speaks Arabic, so he cannot escape from the framework of the Holy Qur'an. The Qur'an has a light that does not end and enlightens the whole world, especially the Arab world. Free Arabic poetry emerged in Iraq, where since ancient times it has been a cradle of ancient civilization, heavenly religions and a cradle of science and culture. Now, Iraq has become the cradle of new poetry. Muzaffar al-Nawab is a delegate from Iraq to study his poetry about his influence on the Holy Qur'an.

KEY WORDS: Quran, Arabic poetry, intertextuality, Iraq, Muzaffar al-Nawab.

INTRODUCTION.

The Qur'an is a light from the divine lights. It has shone and saved the worlds from darkness and made them in the way of guidance and happiness. People in it are different, among them are those who read it and do it. Some of them read it and do not do it, others do not read it or do it, and others do not read it. And work with it, and the calculation of all in God how they will receive.

Free poetry includes a number of topics and very creative, and each poet shed his hair on any topic he wants, and no one is subject to a particular subject or weight, and we see among these topics the subject of religion is more than the other, and this topic revolves around the axis of the Koran, Tanour poems in which they received either verbally or morally.

The poets who use the Quranic verses in their poetry are not only a few, but many are many, but no one knows them, and they themselves do not know this fact, and so far no one has ever been there, and I think I am the first person to address this issue. My work, this is the first step in the way of knowledge of the Holy Quran by modern Arabic poetry.

Muzaffar al-Nawab.

Muzaffar Abdul Majid al-Nawab is a contemporary Iraqi poet, born in Baghdad in 1934 from a wealthy family interested in art and literature, but his father was exposed to a financial shock that his wealth had lost.

He continued his studies at the Faculty of Arts in Baghdad, and after the collapse of the royal regime in Iraq in 1958, he was appointed technical inspector at the Ministry of Education in Baghdad. In 1963, he was forced to leave Iraq. He fled to Ahwaz via Basra, but was captured by the Iranian intelligence agency (SAAFAG) on his way to Russia and handed over to the Iraqi political security.

In the prison, Muzaffar al-Nawab and a group of prisoners dug a tunnel from the cell leading out of the prison walls. After escaping from prison, he disappeared from sight and remained hidden. Then, he went to the south and lived with the farmers. In 1969, he returned to the education branch. He is now living in Damascus and among his most important poems are: night walks, trekking, international slaughterhouse, seafarers, reading in the rain book, accusation, political statement, ash color in the old pub, etc.

Lights from the Holy Quran in the poetry of Muzaffar al-Nawab.

The MPs notice the smell of politics, and the symbolism in which Pauphur is rippled. In Diwaniya, there are religious poems that contain some of the echoes of the Holy Quran; the deputies said in a poem «Trnymat»:

Tired of old

Of the moments that will come

Of evening medicine bottles

How can you live without medication?

One after one

In peace until dawn and the lost ... (al-Nawab, 1996: 159).

The poet spoke about life and bitter, and complains that he is tired of life and looks at the dark with a pessimistic view, and referred to the Koran, came in Surat al-Qadr as God said:

Peace is until the emergence of dawn (Alghadr: 5).

He said in a poem «Tel Zaatar»:

The whole world is busy

Make the numbers your note

There is no power but from God

It is the best of cows

The Lord of the Elders of the Faithful is pierced ... (al-Nawab, 1996: 184).

And oh that when thou wast entering thy garden thou hadst but said: That which God has willed there is no strength save in God! If thou see me less than thee in wealth and children (Alkahf: 39).

He said in a poem «shot and then the event»:

A section not in the heavens

But in the skies that rain

In the southern part of Viet Nam, in the event

His house was burned

Shot then event ... (al-Nawab, 1996: 203).

The poet swore by the heavens that rain and has a thick cloud and at the beginning he said not swear by the heavens that are not clouded or rain, and came in the great Koran:

By the sky containing constellations. (Albourooj: 1).

He said in the poem "Bride of the Safes":

They tried to guide Nasser to his grave

He is the object of their path

The graves have war

But God has a soldier

And Egypt, with each letter

Seven readings are permitted

You have slaughtered God's flock and divided the foolish ... (al-Nawab, 1996: 275).

The poet in the poem referred to the soldiers of God, and that all of the existence of the soldiers of God, and also referred to the God who sent them to the people of Thamud and their Prophet Saleh (PBUH) among them, and they uprooted the camel and killed them, so God took them severely. The Qur'an states:

And to God belong the forces of the heavens and the earth. And God is mighty, wise (Alfath: 7).

He said in a poem «poem about Beirut»:

Even if the agent breaks

Their balance has subsided, their mother is illiterate

Ah Jacob!

Observe what the wolf has done

But it is the pit

Ah of the pit in the Arab nation ah

The soldiers of Solomon came

Any ants will enter your dwellings ... (al-Nawab, 1996: 344).

The poet quoted a verse from the Holy Qur'an in this verse directly, and in his poem, he tells us about the story of the people of Hell, how the balance of the people of Hell has diminished, and the story of Jacob and Joseph peace be upon them. The ants' income, and the owners of the ants, said: "Any ants entered your dwelling, so that no soldier would hit you," and Suleiman (p) laughed.

We see the poet and he is sad, and he regrets the current situation of the Arabs and he wails. The government mentioned verses that illustrate these stories:

And as for him whose balance is light: His embrace will be an abyss. And what will convey to thee what it is? A scorching Eire (Alghareah: 8-11).

In Yū suf and his brethren are proofs for those who ask, when they said: Yū suf and his brother are dearer to our father than are we; when we are a group, our father is in obvious error. Kill Yū suf or banish him to a land. The countenance of your father will pass to you, and be after it a righteous people. Said one speaker among them: Kill not Yū suf but cast him into the depth of the well, some caravan will Eind him.

If you must act (Yusuf: 7-10).

And there gathered unto Sulaymā n his forces of jinn and men and birds. And they were marshalled.

When they had reached the valley of the ants; An ant said: O ants: enter your dwellings That Sulaymān and his forces crush you not, when they perceive not (Alnaml: 17-18).

He also said in the sequel to a poem «poem about Beirut»:

They are not very young

I have become very thin

The head shivered

And I know how I like Teraby

It is not the Tarab, has no sky ... (al-Nawab, 1996: 349).

The poet referred here to the story of the prophet Zeina (p.), when she was a pyramid, and God gave him a good son named God, and this is the wonders of the command of God, to make Shikhin the eldest son, and God is a great miracle rarely occur. According to the ruling, a remembrance of the mercy of thy lord towards his servant Zakariyyā. When he cried out to his lord with a secret cry he said: My lord: feeble are become the bones within me; and my head is a Elame with white hair. And

I have not been unhappy in my call to thee, my lord, but I fear my heirs after me. And my wife is barren. So give thou me from thyself an ally to inherit from me and to inherit from the house of Ya‘qūb, and make thou him, my lord, pleasing. O Zakariyyā: we bring thee glad tidings of a lad whose name is Yaḥyā. We have not made one named like him before. He said: My lord: how can I have a lad when my wife is barren. And I have reached extreme old age? Said he: Thus did thy lord say: It is easy for me, and I created thee before when thou wast not anything. He said: My lord: make thou for me a proof.

Said he: Thy proof is that thou shalt not speak to men three nights, being sound (Maryam: 2-10).

He said in the poem «Almondkip»:

Say, you are the nut

And no one is able

God is greater and hazelnut

Ali returned to Bab Khaybar

You know! The cells of Arabism recorded courageous movements

Jila Fajil

Peace be upon you

A day is born and a day dies and brings life ... (al-Nawab, 1996: 353).

The poet quoted the verse in the verse as a verse from Surah Al-Ikhlās, which was “and he did not have one”, and he came back to talk about the day of Khaybar and the courage of Imam Ali on the day of Khaybar. Then the poet refers to the birth of our Prophet, peace and blessings be upon him. When he was a child, God said to them: “Peace be upon him, on the day of his birth and on the day of his death”. And the day he resurrects alive, and their birth was a miracle. The ruling states:

Say thou: He is God, One. God, the Absolute has not be gotten, nor been be gotten, nor is there equal to him anyone (Alekhlas: 1-4).

And peace be unto him the day he was born, and the day he dies and the day he is raised up alive!

(Maryam: 15).

He said in a poem «night shifts»:

Where are you from?

That the Sahib sedition sedition at night

One of Mohammed's wives (r)

Where are you from?

The apostasy takes off the garment of the snake

Spring and winter are renewed ... (al-Nawab, 1996: 457).

In this poem, the poet referred to the case of the Eif, which took place in the life of the Prophet (PBUH) and became a very big issue, where God tested Muslims and Muslims in this issue.

A month later, God revealed the signs of innocence in the “In the shadow of the Qur'an”, Sayyid Qutb pointed out in his great interpretation of this great incident, saying: "This incident, which was the cause of the worst souls in the history of mankind, is all intolerable, All experience of the most difficult experiences in its long history, and commented the heart of the Messenger of Allah(r) and the heart of his wife Aisha, which he loves, and the heart of My friend and Wife Bakr, and the heart of Safwan bin inactivated months ... fully. He hung it with the ropes of suspicion and unbearable pain. It was a battle fought by the Messenger of Allah(r) and fought by the Muslim community Yumak. And fought Islam. A great battle ... and emerged victorious as a keeper of his adult pain, retaining the dignity of himself and the greatness of his heart and his patience ... (Sayed Qutb, 1981: 4 / 2495-2501).

This great incident came in the name of the government:

They who come with slander are a group among you. Think it not an evil for you. Nay: it is good for you.

For every man among them is what he earns of the falsehood. And who among them is responsible for a greater share thereof. For him is a tremendous punishment. Oh that when the believing men and the believing women heard it, they had but thought good of themselves and said: This is clear slander! (Alnour:11-12)

He said in the poem «O captain»:

And Ayoub's patience persists on my face

I am a geek obsessed

Pbiot authorized God to remember it

And a lot of Hmntni (pain and explain) and (the victim)

Aaron's sister, she could not have been a prostitute

Zakaria and Sulayman are true prophets

The Kulimullah was in Rabia al-Tur

He was called by Suleiman Ben Khater

He cleansed the house from the argas and brought down the land of Egypt ... (al-Nawab, 1996: 517).

Very strange, the Iraqi poet Muzaffar al-Nawab collected most of the prophets and story in a single verse. He referred to them and Giza, and quoted these stories from the different verses of the various verses. This indicates the depth of his reading and his reflection on the great Qur'an.

CONCLUSIONS.

The free world of poetry is wide, large and open to those who want to get it, and from where it cannot get out, because free poetry has the power of the electron that attracts those who are close to him, and will not allow him to come out without a bouquet or bouquets of beautiful flowers wonderful.

There are people who do not love free poetry at all, and when they hear his name they say: "Let him, free poetry is not hair, but shame". I am sorry for their ignorance of free poetry, and I invite them to the garden of free hair, and renew their look at this type of hair.

Free poetry includes a number of topics and very creative, and each poet shed his hair on any topic he wants, and no one is subject to a particular subject or weight, and we see among these topics the subject of religion is more than the other, and this topic revolves around the axis of the Koran.

The poets who use the Quranic verses in their poetry are not only a few, but many are many, but no one knows them, and they themselves do not know this truth. So far, no one has ever made this case.

I think I'm the first person to handle this. And to be my work, this is the first step in the way of knowledge of the Koran by modern Arabic poetry.

We conclude that free Arabic poetry is full of the meanings of the Koran and its words. There is no Arabic dialect of the effects of the Noble Qur'an, and if anyone claims otherwise, he is a liar and ignorant of the free poetry. He has to look at contemporary poets. The last thing to say is the free hair of the sea, and that the depths of the Aurora and coral are waiting for the divers to catch them from the back! So, we have to swim and dive in this sweet sea! The human being, when he reads poetry and finds a color from the Qur'an or a reference in the word and meaning to the Qur'an, feels a kind of moral pleasure, and examines the meaning of poetry and what the poet meant in his poem.

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