

## Quran Intertextual, the Odes "Dreams of Ebrahim", "God known" and " God shall," written by Ahmad Matar

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### ABSTRACT

Intertextual theory is to a deeper reading of literary texts, and the achievement of its secrets. In this theory, the relationship between the texts, which led to the creation of new text. It has several forms, it can be a variety of foreign and domestic, and look and look and religious, historical, literary and mythical noted. Quran, one of the texts that are written by many poets of the link, and the link is established, including the poet Ahmad Matar, Iraqi poet, Quranic interpretations and concepts, as artistic and own creativity, combined with his poetry and literary elegance, charm and influence to work and making wonderful poems he has. This study seeks to present, explain and describe the different types of intertextual analysis, the poems of the poet Iraq, and the intertextual various techniques in the study of his poetry, and in this way to know how and the influence of the Quran, the poems achieve. Intertextual operations in poetry Ahmad Matar, indicating that most of intertextual Koran, the poetry of the poet as a general denial (Apostolic), which is the highest form of intertextual. This, too, has been effective in appealing poet.

**KEYWORDS:** Quran, intertextual, Iraq, Ahmad Matar.

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### INTRODUCTION

Analysis, the fundamental science in recent decades, and has made remarkable progress, has always been controversial. This improved knowledge of the progress of human society, and to the modernization of human life, is modern. Perhaps now that human lives in a world of postmodernism, science out of the old state, and over time, and to substantially affect the lives of postmodernity is located. Analysis of peripheral aspects of the external aspects of literary work, such as historical, social and psychological aspects, etc. Note, reached out and steps that paved the way for reaching the postmodern life is. Such as post-structuralist theory, and deconstruction and de-familiarized and the like, all represent aspects of postmodernism, and is said to be an intellectual and philosophical background, and infrastructure in the form of postmodern thinking. In the post-modern life, there is no absolute truth, facts and images are always important, and images look different persons. The literature of this situation, by and with the position when it is synchronized. With the development of society and social life, attitudes about literature and literary works, too, will change. Everyone thinks of a literary work and what their perceptions are. No single reading, and there alone. Of post-structuralism, which can be read product life postmodernity, the problem seems to have no fixed meaning and is set to literary work, but a continuous work in progress, and change. There is no original meaning, and only reader that, with respect to the interpretation of the text, it gives unity. A writer before, to be known as a writer, a singer, and a transcript of the text is not a lot of literature itself, along with the desired text, change at different levels, and an author of the fact that, in the world of human lives, and to trace the location of the incident and the events surrounding it are in contact, and it is the experience in his personal life, inevitably, these experiences in mind the place. However it is worth noting that the author of the text, verse or prose, which uses its resources and experiences mental changes such as increasing, decreasing and innovation that creates the experience that makes him different from the text be. Such an attitude to the present day, as a rule for every text has become, in the realm of literary theory, as Tanas or intertextual takes place, it is inevitable for any textual one. This approach can help a great odes, various poets examined. Odes Ahmad Matar, including odes that signs Tnas or intertextual, it is abundant. In this study, at first glance the biography Ahmad Matar, and intertextual theory, and then explores the intertextual relations ode Ahmad Matar Tuesday, will discuss the Quran.

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### 1. A brief look at the biography of Ahmad Matar

Ahmad Hassan Mattar Al Hashimi, in 1950 in the village of Tanoomeh, one of the functions of the Shatt al-Arab areas in Basra, Iraq, on the edge of the Rood was born, and spent most of his life there. (Ghanim, 2004: 54) Tanoomeh, the name of the village is one of the plants of this region. The village in the past, one of the homes of the pilgrims in Basra, in the pilgrimage route was considered. He grew up in a large, impoverished family, he was the fourth son of a family of ten, five brothers and five Sister form, and with her family in her youth, Alasmai area located south of Iraq, near Basra quote moved. In an environment of unparalleled beauty and its enchanting nature. He was in such circumstances, she spent her childhood. Village where the simplicity, elegance and poverty leak, and the rivers and streams and Cottages bride and Shed, gardens and palms were growing. Palm that not only surrounds the village, but the walls of the houses has exploded, and green branches of the canopy and the fan is made. (Hoseini, 2002: 179) Rejaonnaqash contemporary Arab writer, wrote about it: "Pharisee Ahmad Matar are harsh and angry, but he was a man of character and temperate Modesty is a shame, as this certainly has invigorated me to express thoughts and feelings of extreme need fast, no human being angry and irritable. The place of thought and art in the heart of the heart, not in your hands and shout, as some are doing." (Alnaqash; 1978: 421) One of the confusing things in life Ahmad Matar, religion he is ... he is surprised by this, and as the religion of Islam, and there is no need for emphasis. But the fear is that, despite the clarity has led poetry, which some suspect him of Buddhism. However, the nature of the poet who, odes to read and reflect on it, it is no secret. Metaphors and numerous adaptations of the Quran, the all owner vision is clear. His poetry explores the poet's religious upbringing, and proves that he hemp verses and Hadith Sharif lived. (Hajizadeh, 2009: 52)

The poetic works are written Ahmad Matar: Loft and four other small series, the first two sets of style poetry, and at the next set of songs in the style of classical poetry is noted.

### 2. glance, the appearance of intertextual theory

Intertextual including new trends in science today is cash, cash can be a tendency of it is that, in the early decades of the twentieth century in the West, particularly in France arose. These trends can be, Mikhail Bakhtin trends formalism, semiotics that Ferdinand Dosovsor, was the founder of the radical structure that Julia Kristeva and Roland Barthes, original thinkers, and that shortly after their ideas, post-structuralist ideas raised as noted. The ideas of Mikhail Bakhtin and Julia Kristeva, is of particular importance. Perhaps the basic core of intertextual theory, that of his late sixties, as an independent theory of literary criticism in the West, has shown, the Russian formalism which, starting a movement in the form of cash orientation in modern literature. Russian formalism, the theoreticians who were the subject of the relations between texts were discussed in the literature review. (Mirzayi; 2005: 63)

Perhaps Victor Shklovsky, formalism is the most famous theorist who, in his paper entitled "Art as a ploy", the phenomenon of intertextual references. In this paper, the ideas and images that the poet used, almost no change has borrowed from other poems. Poets innovation not only in the pictures they draw, but in a language that apply. (Ahmadi, 2001: 58) The term intertextuality first time in French, and in the early writings of Kristeva, was introduced in the mid to late sixties. The text of his vision of a comprehensive system is not closed, so there is no sense to obscure the complexity of the text. (Kilito; 1985: 25) Bulgarian-born theorist Julia Kristeva, calls for the use of literary texts. Intertextual he applied for the first time, and the kind of literary analysis, is dedicated to the world of literature. (Ibid: 41) Since neither him, nor Bakhtin called intertextual no one actually did not work, generally credit the invention of intertextual, Julia Kristeva is awarded. (Allen, 2001: 19) calls, and texts cannot be one-sided. (Payne, 2001: 291)

### 3 Intertextual analysis of the Quran, in three ode Ahmad Matar

Ahmad Matar, one of the contemporary poets whose patriotism, nationalism and homeland, he is quite apparent in his lyrics. He not only in his homeland but also to all other peoples and governments Arabic seriously. As many pharisee, Palestine and other Arab nations like Kuwait is written. About the character of the poet, what comes out of his poems, unhappy person, but the drum Roaring. Addressing the use of the Koran, and coordinate the rhythm and pharisee, with many verses which songs are powerful and strong, indicating that this aspect of his character. Another aspect of his personality, his poems are clearly visible, witty and Ridicule tat of his property, to the heads of government, and in some cases dating back to the nation.

In this part of the study examines the intertextual relations, three ode Ahmad Matar will Quran.

### **3-1. Ballad "Dream of Ebrahim."**

The ode: ode to dream of Abraham, the poet with the leaders of America introduced as companions of the elephant corps, and also refers to the story of Abraham, and the basic elements of the beauty that is referred to as America. In this poem the poet showed that the Iraqi government under the global arrogance, and he ordered that the rulers of Iraq, causing the criminal acts. Holders elephant noted poet, also referred to as Israel.

Our server Abraham, Your dagger the pod now! And the companions of the elephant Catch. White Palace Your wages, not at the expense of compassion. Run your own dream, and the interpretation of Mary! Sheep will never be revealed. Do not hope to replace. Our server, if we sacrifice you will not slay us. Now is the time, and in his case on the basis of religion, sacrifice Ishmael instead of sheep! (Mattar, 1987: 23)

In the present context, the poet to mock America's commands, one by one, speech, and the Ridicule tat instead uses the term Ebrahim, Saddam in America because of the sacrifice, and the killing of innocent people will pay.

And the sacrifice he made a great slaughter. Disrespect and Sana'i him on future loans. Hi And greetings Abraham wind. (Surah Saffat; verses: 109-107)

And we are told that we have accomplished our dream world, Abraham! Your mission is virtuous, a goodly reward. (Surah Saffat, verses 105-104)

Several verses in the present text interaction, this interaction can be seen most clearly in the 104 and 105 verses of Sura Saffat observed. In this verse, God, sleep revelation to Abraham, and Abraham stood the test of God comes, so they both submit to the will of God, then God instead of sacrifice Ishmael, by Gabriel sent a ram because it had been sent by God the Holy Slaughter, and thus valuable and Ishmael, the victim was rescued. (Tabatabai, 1363: 4/99)

Tanas the poet's relationship with the absent, the best and the best illustration to show the Iraqi government. His early musical ode to the extent the above verses, the Used. But sharper than the music, use the event Quranic poet, his poetry is. The application form is made clear. However, the use of terminology such as Ebrahim, the people of elephonet, Kabsh, Tazbaheh, Esmail, dreem, and also the use of terms that are similar to the words of the Quran, Quranic addressed as probe and application form, or Molana as soon as we can, to the interaction brings. Poet text is absent in the present context is the most complete reverse, so that the words of Abraham and Ishmael, and also calling it two in a completely different context. Ishmael, the same people who, in the face of oppression and tyranny have surrendered. The difference is that, in the context of Ishmael absent from the commandment of God, has been surrendered, Abraham in the present context, the command is submitted America, but in the present context of obedience to God's command. It is clear that the poet was a disciple of discourse and clear, the event has established the Qur'an, as the poem the poet suggests, the story of the poet through this beautiful story, and the influence of the Qur'an, during which, has expressed its intentions, the same effect on the reader to read the story of Abraham faces, read this ode view.

### **3-2. Ode "God known»**

The ode: ode to God known, poet best way, the government is telling irony, and the specific form of the government and the ruling criminal Ridicule and bloodshed introduced that, with numerous Methods including imprisonment and locked up, and suppress his opponents disappeared from the scene.

O people, fear of hell to prevail avoid suspicion, for suspicion of unlawful key to judge my people, and am not at all happy with the feeding of the way, and not grieve at my house and not Futile, and mouth closed, sometimes speak of, not rumor but my people.... I am speechless (Mattar, 1987: 27)

Poet in the context of the most beautiful forms, ridiculing the government. The purpose of such Latosiu and Latoshio negated verbs, verb usage is in fact that, as a mockery of the negation is used. The poet depicts a space that, in protest against the oppressive rule applies to a fall in the flames of hell. (Surah Baqareh, verses 24 -23)

If you doubt that, in the Qur'an that we have sent to your servant, then bring a chapter like it and call your witnesses, besides Allah if you are truthful. And if they do not, and never can be, then fear the fire who's her Firewood bad people, and the granite rocks of the wrath of God has prepared for the disbelievers.

Several verses in the present text, which has been much in the Qur'an. The servants of God in these verses that not worship him, and obey his commandments and revelations they deny him, the fire that has provided for them, warn them.

Tanas the first application form that, absent brings us to the text, use the Koran addressed at the beginning of the poem by a poet who can use the most influential figure on the reader. He used the music, the intensity and power penalties introduced as hell. Fire tyrants, in Arabic countries make similar flaming fire which God makes it clear to the unbelievers, infidels who say that people in the same sentence, he would have denied God and symptoms. The second application, use the Qur'anic passage is immediately addressed with the Quran. Absent in the context of God's warning to those who really infidels and sinners, but in the present context, people who fall into hell where they stand against the infidel. Absent in the fire of hell, holy God raises, but in the present context the tyrant and infidel would clear hell. Thus we find that, absent the use of text content in the present context is quite different. There was no difference in content between the two texts, no dispute that the main objective of the poet pursues. His intention was not really a difference in meaning, but he mockery and derision to the governor, and the governor of this type is the difference in meaning. The obvious and direct interaction with the application, Tanas musical and Quranic phrase is used.

### 3-3. Ode "God shall "

The text of the poet's ode to God, as shall be established, and it is driven by two naughty word. First of evil, when it comes to writing poetry to him, causing activation of poems and poetic mind, and the evil that lives in the skin or cover of the Sultan. In this poem, the poet king (ruler) of the present evil that Satan has overcome his poetry. The devil tail died, then his chest heat flows faith, and before my ode revelation, the initiative came and my essence. I seek refuge in Allah from the ruling. (Mattar, 1987: 32)

This paper is a comparison between the devil and the king, the government of Iraq. Poet in this text, cruel ruler of Iraq and the devil knows Seductive so that, at the end of the poem the poet of his hands, to seek God, and exaggerated form of getting rid of Satan, more comfortable than the king considered is.

When you recite the Quran to you, I seek refuge in Allah from the evil rejected. \* Of course, the devil, who never believed in God and trust in Him and trust will dominate. (Surah Nahl, verses 99-98)

Online text indicates, the devil on those who believe in Allah and the Messenger, the power does not dominate, but to those who overcome Satan worship.

Tanas operations: Interaction form text can be absent from the unconscious, and indirect discourse. According to the information contained in your subconscious mind of the poet, the attributes that God said to Satan listed is aware. Satan is the master poet in the present context, but to get rid of something that is sovereign, afford him out because he was the king when Iraq is stronger than Satan. This type of application to the surface as possible, and parallel with the content and meaning of the text has been absent. Instead of replacing the poet king devil has a new application form.

### Conclusion

In analyzing the lyrics Ahmad Matar, in light of intertextual theory, his unparalleled mastery of the Qur'an and familiar, and he detailed the Qur'an was revealed, so that the meaning of Quranic verses poems to convey the concepts employed. This is surely a sign of the close relationship Ahmad Matar, the Koran and excellence in the use of words, and the Koran is actually the clearest and strongest form, interaction and Interaction text is absent, to be determined. Poet in his most pharisee and Interaction interaction between words and phrases and single words and anecdotes, had a meaning other than the meaning of the text is absent, absent in other words, the meaning of the text, the more pharisee has reversed itself, and their against the time, and according to the subjects on their pharisee, is used, so that the words in the Qur'an and the greatness of sugar and complete devotion to the divine, in his poems makes no uncertain terms that the positions are quite negative implications .

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