



Intertextual Effects of the Holy Quran in the Poetry of Ma'd al-Jub r

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Abstract

Intertextuality or Ta' is one of the linguistic techniques that examines the relationship and interaction between various literary works in prose and poetry, and presents in different forms in the works of authors. Ma'd al-Jub r 's poems, a contemporary Iraqi poet, are no exception to this rule. This article, using a descriptive-analytical method, aims to identify the most important objectives and semantic implications of the Quranic heritage in Ma'd al-Jub r 's poetry. The research findings indicate that the signs of Quranic Intertextuality have been reflected in various forms in Intertextuality. The deep connection of the poet with the Quran has allowed him to incorporate Quranic images and stories into his creative text according to the context. Drawing on Quranic concepts and foundations, al-Jub r can eloquently explain the plight of the oppressed people in the Arab world, especially in Iraq, with a rich poetic sensibility and elegant expression.

Keywords: Quranic Stories, Intertextuality, Contemporary Poetry, Iraq, Ma'd al-Jub r 's

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Introduction:

Today, intertextuality is one of the most prevalent central ideas in the field of literary criticism, with its roots traceable to contemporary linguistic thought. The broad scope of the concept of intertextuality has led to various definitions. Among contemporary critics and theorists, Julia Kristeva provides the most fundamental definition of intertextuality, describing it as "the creation of a new text through its connection and interaction with other texts" (Mortaz, 1991, p. 14). Other contemporary critics have also defined intertextuality as "a permutation of texts, where multiple utterances taken from other texts intersect and neutralize one another" (Allen, 2006, p. 53). Many Arab critics believe that the term intertextuality existed in the legacy of ancient Arabic criticism and was referred to by terms such as *ta m n* (incorporation), *talm* (allusion), *ish ra* (reference), *iqtib s* (borrowing), plagiarism, and opposition (Azzam, 2001, p. 42).

Since the Quran is a sacred text filled with inspiring concepts and stories, poets have long paid attention to incorporating Quranic verses into their poetry. They have always sought to draw from the pure thoughts of the Quran and recreate them based on their personal experiences. Thus, in this study, the authors analyze the intertextual relationships of the Quran in the poetry of Maad al-Jubouri and examine their semantic implications.

Research Methodology:

This study uses a descriptive-analytical method to identify the most significant goals and semantic implications of the Quranic heritage in the poetry of Maad al-Jubouri. The research aims to answer two questions: What messages does the recreation of Quranic heritage in Maad al-Jubouri's poetry convey to contemporary audiences? Which linguistic techniques related to the Quran are used in al-Jubouri's poems?

Research Findings:

The findings indicate that signs of Quranic intertextuality are reflected in various forms in the poetry of Maad al-Jubouri. The poet's deep connection with the Quran allows him to appropriately use Quranic images and stories in his creative works. Drawing from Quranic concepts and principles enables al-Jubouri to express the conditions of oppressed people in the Arab world, particularly in Iraq, with rich poetic emotion and eloquence.



Results:

In response to the research questions, the results can be summarized as follows:

1. Regarding the first question, the messages conveyed by the recreation of Quranic heritage in Maad al-Jubouri's poetry were examined. It was found that political and social motivations in Arab and Islamic lands have led al-Jubouri to extensively use religious and Quranic heritage in his poetry. The poet often finds himself in difficult political situations or oppressive environments where the audience cannot fully grasp his intent. Thus, he turns to Quranic imagery to draw from its sublime concepts, analyze contemporary events in Islamic societies, particularly Iraq, and address the calamities and miseries afflicting the oppressed people of his country. Consequently, a somber yet hopeful tone permeates his poetry. Given the historical occupation of his country by invaders and the prevailing oppression, al-Jubouri sees the Quran as the best medium to articulate his views and find a receptive audience. Additionally, employing religious heritage and invoking Quranic stories, words, concepts, and characters enriches al-Jubouri's poetic language. By drawing on Islamic civilization, the poet aims to revive the religious spirit in opposing oppressors within Iraqi society and awaken the people from their negligence. Therefore, he strives to imbue his poetry with new semantic dimensions by repeating Quranic characters and events.

2. Regarding the second question, al-Jubouri employs various linguistic techniques related to the Quran in his poetry, presenting vivid and innovative imagery and diverse aesthetic functions.

How to cite

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