



## The Manifestation of Quran in some of Abdoloh Ibn Rarah

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### ABSTRACT

Arabic literature has been always influenced by the different cultures in the history, and the introduction of Islamic and Quran have also influenced on the Arabic poems deeply, the poems have progressed in the light of Quran, and they turned into the most brilliant literature among the nations of world. Abdoloh Ibn Ravah has been has been well-known in Islam career, he and his poems have been influenced by Quran, his poems are usually about the words, concepts, and the structure of Quran, and this study tries to reflect the concepts, and the structure of Quran, and this study tries to reflect the concepts, the sublime illustrations of Quran verses.

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### Introduction

Intertextuality is based on the relation between a text and another text or other texts, such relations surely play an important role to understand the other texts. The intertextuality concerned with the effects of texts, and those who set the different theories believe that every text is result of the changes of other texts. Quran with the technical, miracle principles cause the Arabic people to wonder, hence the Arabic tribes searched and saved Quran, so much that there is no religious book which was considered as much as Quran.

The culture and Arabic literature changed by the new inspiration of Quran which caused them to become valuable. Most at literary works such as poems, odes and the different these were influenced by Quran.

Quran is the mystical book of rules which has been dedicated to the people in the different careers. Since the time being to the immortality. Quran is to devoted to the specific level or the specific age of human being. Quran and the books on literature and rhetoric caused the people to approach to the poetry, stories, novels and the plays.

After studying the collection of poems of Abdoloh Ibn Ravah, we come to the conclusion that Quran plays an important role in his works and his thoughts. He believes in Quran as the first in the life, the death as the last, the evidence, martyrdom, the compliment of Mohammad, God' messenger.

#### Andoloh Ibn Ravah

Aboo Mohammad Abdoloh Ibn Ravah, Khazraji Ansari belonged to the tribe of Bani Hares of Khazraj, he was one of the follower in Medine, his mother was Kabshe, the daughter of Vaghed Ibn Amro Haresi. While the illiteracy was visible in ignorance age, but he was literate in the poetry.

Abdoloh Ibn Ravah was one of the travelers and the followers who was in the ceremony at Haj in the thirteen century, the invitation was entitled as Aghabe (Ibn Asir, 1993: 234-3).

He was chosen as one of intelligent follower in the same ceremony, and the messenger chose him as his agent among the tribe of Bani Hares Khazraj.

He participated in the wars including Badr, Ohod, Khandagh, Hadibie, Kheibar, Omrae Al Ghaza and Moote, he

was the assistance of messenger in the war of Badr in Modine. After victory in Kheibar, he was the messenger's assistance to collect Kharaj of Kheibar until he Killed in the war. After the war at Kheibar, he accompanied thirty horse men (including Abdoloh Ibn Anis) against Bashar Ibn Zaram, the Jude who had tried to do the conspiracy in Madine, and he killed Ibn Zaram. In the war entitled Moote, he was one of warriors in age of eight century while he became martyr (Zarkali, 1969: 21/4).

The following verse was about him who accompanied Hesam Ibn Sabet and Kab Ibn Malek.

1) These who believed in God and did well, they remembered God very much, especially while they are undermined of cruelty, thyraney. (Shoara, 227)

#### The place of Abdoloh In Ravah

He was one at the greatest Mokhazremin poets, Omar Forookh called him as one of eloquent poets (Omar Forookh, 1984: 1/261).

It was said that the messenger addressed him and said: compose a poem right, the poem suitable to this condition so much that it attracts my attention to you, he said:

I received and conceived your intelligence well; God knows that my eyes are not treacherous. You are the messenger, and everybody who is deprived at your meddling in the day of revelation will be worthless.

Then God approves you on the things that he has dedicated to you like those of Muses and his follower. (Ibn Asir, 1994: 235/3)

In his book, Amini, one at messenger's followers called Bara Ibn Azeb said that he happened to meet the messenger who carried the soil at holes at Khandagh, while his sense, he murmured Abdoloh Ibn Ravah's poem:

O God! If you were not, we would not be guided, we would not dedicate Sadaghe, we wont not pray.

Then, O God, please dedicate the peace to us, and to approve our steps.

The enemies were cruel to us and we resisted their wrong, doing. (Amini, 6/2).

He usually praised the messenger and he answered the enemies severely, he usually defended Islam and the Islamic values, while he longed to be martyr, he was one at the poets in

the threshold at Islam, while the messenger left to make in the age at seven, he took the harass at his camel reciting:

- Atheists abandon him, depart him, because he is the combination of all of goodness.
- God! I believe in his sayings and I know the rights at God about his messenger.

Study and Analyses of Abdolah Ibn Ravah's poem in praise of Mohammad, God's messenger.

Most of his poems have been destroyed in the careers of Islam and ignorance, but he has composed some poems on the different cases. In his poems, he has usually described the war, fighting Jihad, and the invitation at Islam. His poems in the age of ignorance are usually based on Naghoez or paradoxes between him and other Khazrajan poets such as Gheis Ibn Hatim, the poet at Ouss.

#### **The effects of his poems in Quran**

His poems belonged to the devoted literature, because he has served to defend Islam, the Islamic values and defend the messenger. He adored the messenger in his poems minus his personal beneficiaries. He has followed Quran in the different aspects; we are to show these effects in his poems.

#### **The conceptual, moral following of Abdolah In Ravah of Quran**

##### **The bases at his honest sayings**

Quran has been based on honesty, It has not deviated from honesty even in the tales, it is the cause that the poets of messenger's time have been also honest. Whereas the theme of poem is the lie and exaggeration, but the poems that composed in the threshold of Islam were not based on lie, this fact became true even the poet, followers who used their art to describe the messenger, his warrior, the Muslim warrior, and the description of Islam parade.

##### **To avoid the satire and the slanders**

God has not used the slanders while he has described the evils and his followers especially it was approved that they were wrong, because it is not true to use the slanders to express your meanings. God's sayings have been usually in the veil. Ibn Ravah also has not used the slanders in his collection of his poems especially while he has described Aboo Sofian, he said: O Aboosofian! Please send him the message of Islam or meet him, where as you were not pure.

It is true that Ibn Ravah has accessed such innovations because at close relations with Quran and the sublime entity of it.

##### **The Inspiration from Quran verses**

Abdolah's poems are eloquent and simple while the mystical concepts are visible in them. We happen to find some verses in his poems in which he has used Quran verses especially in the following poem that has originated from Quran verse: All of World is based on water, Abdolah says:

I have evidence that God's invitation is true and the fire of hell is the place of atheists. Whole of God's world is based on water, it is true and he is on the sublime at his world, he is present there.

Ibn Ravah has applied the religious reflections of Quran in the main religious axes which show the collection at his poems in the best way; these axes including:

##### **The last day of Evidence**

The main principles of mystery is thrust to the revelation, the last day, God has aligned the thrust to God with the thrust to the day of revelation, he says: it is not true to face to either to the west or to the East, instead, it is true to believe in the revelation, the last day, the angels, the religious books and the messengers.

Furthermore, Quran refers to the revelation, the last day in several ways, it has been entitled as Yoom Al bas, Yoom Al Ghiame, Alsaae, Yoom AlDin, Hesah, Jama, Taghabon, Tames Ghare, Azefe, Hashr Al Naba Al Azim. He mediates between God and the special people who chased the God's content, Quran says: who is he whom mediates among the people but in front at Him (Baghareh, 255).

In this sense, Ibn Ravah says:

You are messenger, and everybody who is deprived of your mediation will be worthless in the last day (Abdolah, 94).

In other section, he says:

It is sure that I become alive again in front of God, and I return to Him (Abdolah Ibn Ravah: 96)

#### **The Death and Martyr**

The other original concept that was devoted to Quran is martyrdom. Quran shows that those who are martyr are spiritually rich (Baghare: 154).

Regarding the spiritual instruction of Quran, Ibn Ravah has reflected the original culture and thoughts in his poems, he says: It is sure that the generous God has sent His Quran in the pages while they were recited for the messenger.

It is true that this kind of death is the best for God, and I know and I believe in his sayings. (Abdolah Ibn Ravah: 94).

##### **The praising of messenger**

It was not financial job to praise Mohammad, God's messenger, instead, it is true that his followers adore him very much to dedicate their soul for him, Abdolah says:

My soul dedicates to whose morality is the evidence that he is the best birth of human beings.

His virtuous aspects include all of human beings comparing to the lights at sun and the moon. If there were not so many visible signs in him, his innovations would let you know about him (Al Nabhazi, 1996: 66/1).

These poems showed how much he has used these general concepts in his verses; he has called the God's messenger as the sublime human being, the dedication of world virtuosity, Quran says:

It is sure that the messenger is the best example to be followed among the human beings (Ahzab: 21).

Quran again says: we sent the well-being to the world (Anbeia: 107).

He reminds at the messenger's honesty in the other verse, while he speaks about the future, he says:

After ignorance, the messenger guided us, he made our hearts calm while we believed that everything will be come true if he says it (Abdolah Ibn Ravah: 94).

Ibn Ravah believed in the messenger's prediction based on Quran that was approved by God. He described how the messenger predicted the victory of Make in his dream, therefore, he has used the inter predation of God's messenger's dream in one at his poems:

We fought you on the interpretation of this verse which was sent before war. (Abdolah Ibn Ravah: 94).

By interpretation, he means the interpretation of dream which was referred by Quran too, therefore, he has used the meaning at verse 27 of Fath Sooreh, Quran says:

It is true that the messenger's dream came true, while those who entered the mosque were courage and they would be victorious.

#### **Conclusion**

This essay has expressed the Islamic wares especially those at Quran in Ibn Ravah's poems. It tried to show how much the poet was influenced by Quran, and how he has authorized his poems by Quran. Furthermore, this study shows the other

approaches at Ibn Rarah from Quran about the concepts and the morality.

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