


Conclusion

This study dealt with the impact of the Holy Koran on the first Mamluki period. The findings of the study can be summed up as follows:

1. The impact of the Holy Koran on the Arabic poetry can be traced back to the early Islamic age.
2. The impact of the Holy Koran on the Arabic poetry was not verbal through direct "quoting". It was rather conceptual though "pretexts" or what is defined in the present study as "iqd."
3. The eloquent writers of the Ommaid period were aware of the Koranic intertextuality occurred in poetry, however, they did not coin a term for it.
4. In the Abbaside period, the Koranic impact on poetry was evident; the term *iqtibas* "quoting" was used for the first time and the first book that dealt with it was under the title "*Kitāb al iqtibas mina al quoran al kareem*".
5. The spread of the Koranic influence in the Mamluki poetry can be justified by the strong tendency of poets to show stylistic eloquence in their speeches and writings.
6. To define the term *iktibas*, extensive research has been done on the etymology of the term and its various connotations, which makes it more distinct than other kinds of employment of the Koranic text in poetry.
7. The study emphasized the generality of the term *taddmiin* "insertion" as entailing Koranic and non-Koranic quotations.
8. Various kinds of "quotations" and the different ways of employing quotations in poetry were presented.
9. The study also shed light on the importance of preparing the listener for the quotation employed in a poem and the role this preparation plays in achieving harmony between the meaning of text in the holy Koran and its meaning in the poetic context.
10. The importance of preparing for "quotation" to create harmony between the quotation and the poetic context.
11. The study also shed light on the importance of preparing the listener for the quotation employed in a poem and the role this preparation played in achieving the harmony between the meaning of text in the holy Koran and its meaning in the poetic context.
12. The study illustrated the new meanings that the quotation acquire in the poetic context by comparing the original meaning of the Koranic text with its meaning in the poem.
13. The study also elucidated the effect of the Koranic quotation on the poetic rhyme.
14. Attention must be given to the rhythmic preparation of the listener before the quotation.
15. Clarifying to which extent the quoted text corresponds to the Arabic prosody and the role of the Arab poets.
16. Clarifying the effect of the Koranic punctuation on the poetic rhyming and the role poets played in employing it as rhymes for their poems.
17. Defining the concept of *al-talmith* "allusion" showing that the texts alluded to are not as extensive as the quoted ones.
18. Defining the concept of *al-ishara* Koranic "reference" as used in poetry and conducting study around it.

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19. The study has defined the term *ikd* "pretext" and *estioshahd* "citation" and their relationship to enhance their application in poetry.
 20. It was found that the poetry of the Mamlooky period outstandingly employed the Koranic famous names.
 21. The study has classified new ways of employing the koran in peotry. These include the great symbolic use of famous names of "Soras" and koranic terminology to show dialogues, the frequent use of certain Koranic metaphors to express certain poetic concepts such as the concepts of *heaven*, *hill*, *wine* and *the infidel*, and third: the use of opposites in the poetic characterizations.

I hope I was successful in conducting a scientific and objective research that can contribute to the Arabic literature.

