

### ***Abstract***

In recent decades the various tendencies became literary criticism in the West that transformed the old criticism and led to the emergence of various theories in this field. One of the ideas that emerged in the late sixties, intertextual theory that "Julia Kristeva" The topics raised its cash. This theory in literary Arabic as "Altnas" is known. NJa that QranKrym and traditions of Arabic literature as rich resources to lags in the literature of BrKhvr is the place special. Saadi, Jami and Qaan including people who use a lot of the themes of the Quran and Hadith-have. Given the importance of intertextual relations in the field of literary criticism, the relationship intertextual in Sa'di's Golestan, Baharestan and distracted Qaan, get to know them better prose texts necessary stopped. BrAyn on the study of Golestan Saadi, Baharestan and distracted Qaan way cross - examined the effect and its relationship with the Qur'an and Hadith as intertextual relationship theory Mohammed Bennis (1948) stated. As a result of this study showed that the intertextual relationship of the Quran in Golestan More than two texts more and more of Amtsas (negation parallelogram) and Ajtrar (partial negation) is the deliberate and direct the work of RfthAnd.

**Key words:** Quranic Intertextuality, Golestaane Saadi, Baharestane Jami, Parishane Qaani.



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