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TÍTULO: Un estudio de la cultura islámica medieval: Al-Baqillani e "Ijaz al-Quran".

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RESUMEN: The article talks about the book of the famous orientalist Al-Baqillani. The above is very relevant and rich in interesting information. Abu Bakr al-Baqillani played a big role in the analyzing of Koran and his studies in the second half of the 10th century. We know very little about the author's personal life, but sources say he is being studied with ten leading scientists. This book, written by the scholar of the Koran, the main book of Islam, is of great importance as a historical source. He was the best poet and caller of his time. The article also contains interesting information about Eastern culture and Eastern history.

PALABRAS CLAVES: Abu Bakr al-Baqillani, "Ijaz al-Quran", investigadores sobre el Corán, la cultura islámica.

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ABSTRACT: The article talks about the book of the famous orientalist Al-Baqillani. The above is very relevant and rich in interesting information. Abu Bakr al-Baqillani played a big role in the analyzing of Koran and his studies in the second half of the 10th century. We know very little about the author's personal life, but sources say he is being studied with ten leading scientists. This book, written by the scholar of the Koran, the main book of Islam, is of great importance as a historical source. He was the best poet and caller of his time. The article also contains interesting information about Eastern culture and Eastern history.

KEY WORDS: Abu Bakr al-Baqillani, "Ijaz al-Koran", researchers about Koran, Islamic Culture

INTRODUCTION.

It seems that al-Baqillani has taken lessons from great scholars, including Quran, Shari'ah, eloquence, logic, etc. He studied science. He had a rich library and thanks to this library, he acquired knowledge from an early age.

They showed him what he was doing and wanted to know if he was satisfied.

Al-Baqillani, who has always been a staunch supporter of the Islamic tradition, later became familiar with Qur'anic sciences. However, others have not accepted it in this area and there are even scientists who have been fighting it for a long time. He has always fought against Greek scholars and finally won the favor of his contemporaries. In these books, he showed the strength of his character. Of course, the first of these books is "عجاز القرآن" It is in this book, that his artistic taste emerged as a writer. Note that the "عجاز القرآن" of al-Baqillah is considered one of the first works published, better works on this subject (A. Sager, 1971), because he explored not only the meaning of the words in the Qur'an, but also the specific nature of the Qur'an by explaining their characteristics. in the light of the texts of al-Baqillani, he considered that they conformed to certain norms and that he was able to establish stable rules for that purpose.

1. Book of Tamhid (A. Bakillani, 1987).
2. Book of Intisar (A. Bakillani, 2001).
3. Book of Ijaz al-Qur'an.

It may be that the history of the above order is not clear in terms of consistency, but we prefer such a sequence primarily to the subject design.

Note that the first book talks about Islamic doctrine in general (S. Nasser Abi, 200, p. 87). Only part of the book is devoted to the miracle of the Koran, which contains information about Jews, Christians and Christians. The second book contains general information on Koranic knowledge - the history of the Koran, the composition of the suras and the language of the Koran. With regard to the third book, the author has attempted to make a comprehensive study of the above topics.

Al-Baqillani and his theory.

Al-Baqillani's works differ from those of other authors on the subject. He studied all the Qur'anic questions of these books, analyzed them and came to a certain conclusion (A. Matlub, 1973). The main objective here is to study and discover the extraordinary characteristics of the Qur'an. The author chose a very interesting method to assemble these works and tried to write them in the form of dialogue. Al-Baqillani said such a style would make it easier and easier for the reader to understand the information it contains and keep it in mind for a long time (A. Mohammed, 2015).

DEVELOPMENT.

Another advantage of Al-Baqillah is that it is a complete and accurate understanding of the Qur'an. It was partly the result of his self-confidence. However, with all these qualities and the navigability of the writer, he also draws attention to its unfavorable nature: its refusal to give up, to force everyone to obey it and not to surrender easily to whoever it would be. He relies on his knowledge of deep intelligence and phenomenon in the study of the Koran and has achieved significant results in this

area. The author chose a critical approach to this research, focusing on the study of words and phrases, as well as their styles and expressions (A. Mohammed, 2016). He carefully examines his ideas before drawing some conclusions before making a decision. Al-Baqillani based his theories on the miracles of the Qur'an in three ways:

1. The literary approach of the question in al-tamhid is a confirmation of the fact that the Qur'an is the word of Allah and emphasizes that it is revealed to the Prophet (pbuh).
2. The author speaks of the miraculous nature of the Quran, despite the many efforts of the Arabs and the ancestors, confirming that his efforts to write a similar work are in vain and thus make the Qur'an unique (A. Karbaa, 2012).
3. Al-Baqillani criticizes the views of previous scholars on the nature of the Qur'an and warmly thanks them for their efforts and asserts that these ideas have a considerable impact on the study of theoretical issues related to the Qur'an.

After all, al-Baqillani concludes that the expressive and poetic features of the Qur'an cover all the meanings of the word art that the Arabs have ever created (Kh. Ibn Sinan, 2004).

Al-Baqillani strives to examine the nature, order and characteristics of the Qur'an in a unified and comprehensive manner (M. Mohammed 2002). One of the distinctive features of this work is that the author does not divide it into chapters, which gives it a different text from that of the compilation of the works.

The fact that, unlike Ar-Rummani, does not deal with the peculiarities of the miraculous nature of the Qur'an, is mainly his interest in the narrative, the literature and the vocabulary of the Quran, and his claim that the miraculous characteristics content and meaning of words (A. Mohammed, 2015). According to him, the words contained in the sentence - presentation, deferred signs - affect in one way or another the general meaning of the sentence. This is especially true in the verses of the Qur'an. According to him, "the compilation of words in the sentence is a matter of soul" (Al Bakillani, 2001).

The author then admits that he generally departs from the theory of order, particularly the order of words in the Koran of al-Khattab.

Note that al-Baqillani El-intisar's book contains general information about the Qur'an (Al-Bakillani, 1987). The book begins with a study of the meaning of the word "Quran" and then a general analysis of its text, comparing verses and verses. I can not accept the connection between poetry and the Quran because of its differences of meaning, composition and weight. This is the general opinion of the author on the Koran and Arabic poetry, and then divides the work into separate chapters. It provides a clear answer to skepticism and linguistic arguments to those who doubt the meaning of any verse in the subject; Al-Baqillani's refusal to recognize any connection between the Koranic text and Arabic poetry. However, when he explains the style and style of the Quran, he refers to examples of Arabic literature, trying to comment on the question. The author opens broad speeches exposing the styles in the first chapter of the book, by the composer trying to clarify the meaning of the words (A. Karbaa, 2012). He then analyzes each chapter of the Qur'an from beginning to end, analyzes his own writings, and expresses surprise at the fact that these writers fail to grasp the meaning of some verses of the Qur'an.

The author, who focuses more on the miraculous characteristics of the Quran, has called another chapter of his book "The Quran is a miracle of the prophet", while another chapter has sought to clarify the issue of "المع الإعجاز". Al-Baqillani says in this chapter all the ideas about the miracle of the Qur'an, analyzes the verses with the help of science and shows the secrets of the Qur'an (A. Farida, 2009).

Another chapter of the book, "Differences between the Koran and Arabic words", explains the theory of ecology, which is one of the main topics of the Qur'an. It should be noted that he deepened and deepened his theoretical ideas on ecology and passed them on to future researchers. To investigate such a difficult subject, the author compared the Arabic word art, the statement and the quran text in

general. Through this comparative analysis, al-Baqillani came to the conclusion that the Quran remained at the forefront of the Arab discourse in terms of text. He wrote a chapter on the "statement" (البيان) to prove his point. The author expresses his opinion on the statement and cites the statements of Cahiz, al-Rumani and Abu Hilal al-Askeri. However, al-Baghlanani does not accept some of their ideas (in particular, some of al-Rumani's opinions). The author does not accept the definition of "wisdom is the most useful word" that he has given the municipality, but indicates that such an approach has certain limitations with respect to the concept of intelligence. He then compares the "permission" (brevity, laconicity) and "italah" (length) themes of the municipality. He emphasizes the importance of identifying two subjects when comparing two subjects in order to get a correct view of each problem.

One of the peculiarities of al-Baqillani's approach to this great theme is the search for new ideas. We can show that the author has added a new chapter, "Do not be skeptical", which is not encountered in the work of non-scholars. At the beginning of the chapter, he congratulates him by saying: "The most cynical word for the meaning given in the expression of the thoughts is called" justified "" The author, analyzing the text of the Qur'an from beginning to end, concludes that the words contained in the text of the Qur'an are just words. One of the proofs of this is that the substitution of the words of the Qur'anic verses with the highest meanings, with similar synonyms, has to some extent an effect. He compares the way in which the same word is used both in the Quran text and in literary literary training of information, suggesting that the word is more precise and more relevant to the characteristics it expresses. The author concludes that, although the words and expressions used in the Qur'an are Arabic words and expressions, they are at the heart of all literary art in Arabic. He continued his ideas on hierarchy, proposition, interpretation, etc., (A. Darwish, 1988, p. 39). This means that literary figures have reached the highest levels of the word in terms of usage in the Qur'an and are therefore superior to the Arabic word art. By the way, it should be noted that al-Rummani

had a great influence on al-Baqillani in this regard and could not go further than Ar-Rummani in his praise of crime and crime.

We have already addressed this issue in En-Nukat's analysis of Er-Rummani. As we know, al-Rumani compares the art of Arabic words with the Koranic sermon, the creativity of writers of fictitious works such as al-Khatabi Koran and Musailima, while al-Baqillani speaks of musical harmony and of harmony in the words.

The contemporary Egyptian scholar Zaglul Sellem, who analyzes al-Baghlanani's work, writes: "Despite all this, al-Baghlanani can easily accept the following:

1. The creativity of Arabic poetry is a natural phenomenon and they do not claim to create art.
2. The poem came after prose and sermon. Opinions are divided on this subject: poetry and sajjad came to the Arabs by chance, that is, the Arabs did not think it was an art today. It was just music with emotion.

After all, al-Baghlanani tries to clarify his ideas as follows: "In Arabic, poetry, prose, sermon, nursery rhyme, etc." it did not happen by accident. Because all of this is directly related to emotion, you must use emotional means to express them, and therefore, to a certain extent, a vocal speech (Al-Bakillani, 1957). For this reason, the passage of poetry is provided from time to time. As far as the question of the coming poem after the sermon is concerned, this idea has not yet been proved and it remains to be discussed. Ibn Rashiq, for example, said: "In the past, poetry was considered superior to the appellants because of the great need for poetry and its degree of interest. That is, any poet could have taken the person or tribe he wanted to go to heaven or earth".

The mentality of the Bedouin Arabs, their way of life emphasizing their emotional feelings and their acceptance of the link of poetry with the spiritual world made them think that poetry was superior to the sermon. One of the proofs is that they had already been used in the form of small poems. As for the first major volumes of poetry in the history of Arabic literature, they are directly related to the

name of Imam al-Qaysin.

We have already mentioned that prose affects the soul more quickly. We must pay attention to this idea, perhaps, that prose would have an impact on the mind and intuition faster than before. As all this is more clearly manifested in the Qur'an, al-Baqillani prefers to refer to the Quran to study them. For example, harmony in the Koran, melodies, subtle notes that connect words, etc. to help explain what is said.

The author then follows in the words, that is to say interprets the characteristics of harmony of the words and analyzes the concordance of the verses of the poem with a certain sound harmony. He points out that verses where "loud" and "calm" sounds are directly involved in the formation of harmony. Thus, these two voices can play a role in the creation of certain harmonies and music by working together in the same verse. All of this also contributes to the overall harmony of the Qur'an and is considered a sign of worship. Nevertheless, al-Baghlanani can not add anything to al-Rumani's statement on prostration, he simply repeats it.

Compare the Koran and poetry.

Al-Baqillani denies the link between the poem and the Qur'an, saying that it is not correct to compare suras to verses and verses. He also rejects the idea that some verses are "revealed in the poem" and rejects the Qur'an's authentication with poetry, despite the fact that the Koran possesses certain rhymes and rhymes. The author describes the following characteristics of the Arab poem to confirm his views:

- 1) First of all, it is important to know the importance of nursery rhyme in creating the plot.
- 2) It is well known that the creativity of poetry requires a certain level of creativity (Al – Bakillani, 2001, p. 47). From this point of view, the basin also has a specific form predetermined from beginning to end. The Qur'an is a precise description of prose and prose as well as the peculiarities of prose as it is revealed in the Arabic literary language and contains the literary means of expression that the

Arabs have learned and used.

3) Presence of confusion. According to him, the poem recalls the speech of the poet in the form of speeches, because it covers topics larger than short poems.

4) An example of poetry of at least two pieces of the same message and the same subject can be called poetry.

5) Poetry is not widely accepted by some of the "rajaz", who are widely used in ignorance and in Saddam al-Islam.

6) Anyone who tries to write a poem must know that he has a certain rhyme and a good sound system.

Al-Baqillani systematically analyzed and compared the views of Al-Farran, Al-Jahiz and other writers and scholars to assert that the poem and the Qur'an could not be compared. After all this, he continued to maintain his earlier ideas, recalling that poetry and the Koran were separate and distinct words (Swinburne E. 1934).

CONCLUSIONS.

Al-Baqillani first commented on the interval, then the Quran, on the difference between the order of the pause and the prostration, and stated that prostration was a special feature (A. Hakem, 1993). This is also due to its regularity.

If someone makes some mistakes in the conversation, it is immediately noticeable. Of course, this conversation goes beyond the norms of literary language. Moreover, if the poet had written a poem outside the box, he would immediately sense the error, and perhaps it would not be considered poetry at all. The author thus demonstrates a strong affinity between prostration and pause. He declares that if the prostration breaks, then it becomes an excellent text. Although there are many words here, the last thought is always back at the beginning, and it's neither good nor bad. Thus, the quality of such prostration is not so strong.

The pause mixes appropriate words with prostration, but it can not be called prostration because the break has its own rules and does not go beyond these rules. Al-Baqillani then argued that the Quran was not written in sajda style. This is clearly seen in the fifth chapter of the book, "Denial of Prostration in the Qur'an.

Addressing his predecessors, al-Baghlani shows that Abu Hassan al-Ashari denies that the Koran is a prostitution. Many scholars have opposed this view, claiming that it is written in sajda style and is used by the Prophet (pbuh). metaphorical tools and even all levels of adjectives have been developed. All this has made the Koran a fascinating expression (R. Abdel Hakem, 1993). They refer to many verses of the Quran to confirm their points of view and provide proof, especially that if the Quran is not in style, why is the name of the first Aaron mentioned in the Qur'an? Although Moses is better than his brother Aaron therefore, if the first Musa was mentioned, the harmony would be disturbed and undermine the general style of the Qur'an, which would encourage them to insist that the Qur'an be revealed.

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