

# QURAN, EXAM AND LITERARY CRISIS

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**Abstract:** *The tenth century is considered a "special period" in the history of Arabic literature. It was during this period that the great influence of the Holy Quran is felt in the written research papers. In this century, all the valuable ideas expressed in the field of science have been collected, theoretical problems have been identified and many research papers have been written in this area. At that time, since the focus was on the application of special rules in the field of language and literature, some restrictions were applied to works written in other fields. Therefore, scholars began to write more critical works in the field of linguistics and literature to clarify problems that were not fully understood. Scientists of the time, in a sense, turned a blind eye to the small problems that existed in various fields, preferring to write critical works to eliminate the most disturbing and obvious mistakes.*

**Keywords:** *Literature, Koran, crisis, Arabic literature.*

## INTRODUCTION

Thanks to his critical writings, great advances have been made in the fields of Quranic narration, criticism, rhetoric and linguistics. All these achievements were undeniable thanks to the scientists of the ninth century. Thus, they left behind countless ready-made pieces of information, and scientists of a later period could only continue this work and supplement them. A series of works on the miracle of the Qur'an has been written in this area. Since the science of miracles was separated from the science of Tafsir by the scholars of this period, they already tried to learn from this scientific eloquence and statement. First, they began to pay attention to the eloquence of the Quran and the study of its secrets. Therefore, many theoretical opinions were expressed in this area, rules and regulations were established on this issue, which, in turn, led to certain differences between the miracle of the Quran and the Arabic style of expression. It should be noted that wonderful scientists have benefited greatly from the work of their predecessors, linguists and writers. This made the study of the Quran even more prosperous. When we analyze works written in the ninth century, we see that in the literary environment of that period, poetry and prose were closely related to the Qur'an. However, as Greek philosophy and logic quickly penetrated the newly formed Muslim thought, a new scientific style that emerged in the tenth century gradually began to supplant the old style. During this period, only the external beauty of words was considered, and their shades of meaning did not attract attention. It should be noted that the science of rhetoric, which originated in the ninth century, began to develop in the next century, but to no avail for a healthy Arab literary criticism. Because, as we have already mentioned, interest in the external beauty of words at that time outweighed interest in their meaning. It is enough to look at the work of Abu Hilal al-Askari, who followed the path of Qudama ibn Jafar, and other famous scholars in the field, to bring to life the scene of that period. Although al-Askari was influenced by Qudama ibn Jafar, he paid more

attention to rhetoric in his research. Taking this into account, Arab philologists even called him the creator of "literary pleasure." However, it is clear from his works that the writer paid more attention to the beauty of the word. It should be noted that in the tenth century there were advances in the study of poetry. Thus, the study of poetry among scholars of that period was carried out in two directions - (the greatest movement of comments) or (comparison of poets) under the headings. In these works, poets were critically compared to each other, equal or superior to each other.

It should be noted that the Qur'an had a great influence on the interpretation of ancient verses and works of criticism. The study of the subtle and precise meaning of the Quran and the analysis of its stylistic features led to the emergence of new fields of science and the separation of existing fields of science. Therefore, poetry scholars and critics were divided into two groups, respectively. One group of scholars prefers "rhetoric" and "fiction" and studies them in literature, while another group, on the contrary, uses the slogan "Way of the Arabs" (طريقة العرب) to create a "dimension" for criticism and critical approach to rhetoric. began to write works. They thought the "rhetoric" was influenced by Greek science. During this period, al-Amidi followed the path of Qudama ibn Jafar and wrote "نقد الشعر". Thus, scholars of this period created a new method of criticizing poetry in accordance with Arab taste and culture. They gathered information that preceded them in criticizing poetry and laid the foundations for the columns of poetry. During this period, great strides have been made in the field of linguistics. Thus, scholars have grouped works on linguistics as follows:

1) they determined the rules for collecting words in the literary language and compiled large explanatory dictionaries; 2) By studying words in Arabic, they identified their meanings and characteristics of passion; 3) They promoted the movement of writing words according to the rules of the Arabic language.

It should be noted that in the tenth century, linguistic works were in some way separated from the influence of the Qur'an, but when controversy arose, the Qur'an was still used and the style of the Qur'an was preferred over the final conclusion. At that time, the eloquence of the Qur'an was mutually studied. Under the influence of the eloquence of the Qur'an, scholars began to write a series of works on this topic. Their joint activities contributed to the study of all the beauties of the Koran, especially the secrets of miracles. Supporting each other in this work, scholars have developed the details of the Quran's style and its miracle, revealing all its features. Several scientists have excelled in this area. Their research on an important topic such as the analysis of the Qur'anic text has become a literary example for other critics, as well as a valuable resource for the student of mysterious Arabic expression. Thanks to this research, they have received great benefit not only in the field of Quranic study, but also in the field of Arabic literature. The rules in the field of poetry and prose were formed based on this research. "Ecaz" has discovered many scientifically hidden words and their meanings. If someone needed proof in this case, they used such and such works. Thus, wonderful research began to play a major role in revealing the secrets of literary taste - the taste of the Koran, that is, expressions in the Arabic style, the art of speech, beauty.

## **THE CONNECTION BETWEEN THE MIRACLE OF THE QURAN AND LITERARY CRITICISM**

After reading and analyzing the works of Jahiz ibn Qutaiba, al-Wasit, al-Rumma, al-Khattab and Abdul-Kahir al-Jurjani regarding the style and wonderful features of the Quran, we can conclude that the language of the Quran is not enough to know their

eloquence and style. It also requires a deep knowledge of the history of Arabic literature, its theoretical foundations and genre characteristics. Thus, it is impossible to imagine the miracle of the Quran, its style of expression and linguistic features outside of Arabic poetry and oral folk literature. On the other hand, the text of the Qur'an was an invaluable example for the study of the artistic expression of Arabic literature, its means of description and its beauty. Therefore, scholars turned to its light, that is, to the miracle of the Quran. As a result of this synthesis, many dark spots were revealed. All this, in turn, led to the formation of the literary taste of the Quran among scholars of the time. Thus, the following issues were resolved:

1. The meaning of utterance and the art of speech; 2. Appreciate the beauty secrets in Arabic expression style; 3. Determination of aspects of beauty in literary criticism.

Some scholars even compare al-Khattab's work to the Quran in terms of its content, because al-Khattab also contains science, knowledge, gratitude, praise, and so on. more. In his work, he shows small differences and similarities between words with such an accurate proof and even explains the differences in meaning, the different meanings of these words in different compositions, then enters the science of grammar, talks about effective, ineffective words and so on. Al-Khattabi grouped his works in several ways: noun, verb, conjunction. According to the author, they come together to form a sentence and give it some meaning. It is possible that many linguists have said certain things about this in their Quranic research, but al-Khattabi made it an exact science, with emphasis on the order and eloquence of the Quran. According to al-Khattab, the concept of "غريب القرآن" is not one of the themes of the miracle of the Qur'an, because it is the language spoken by the Arabs and its pronunciation was easy for people. But order and style are a miracle. Al-Khattabi says of the compilation of the Quran: "We do not consider it a miracle according to the words in the Quran, we call it a miracle because of its content and spelling, and finally because of the eloquence of the Quran". We mentioned earlier that al-Khattabi combined words, meanings and rules in his work, but when he wrote his work, he could not write it eloquently and in an extremely high order. He admits: "When you write a work, you must have the culture in which it is written, that is, the words must be skillfully connected and the meanings must be clear. This is how the structure of words is formed when they correspond to each other, and a structure is formed in nafs and meanings, which also explains the statement. Unfortunately, I could not keep track of all this at the same time while writing the work. "

Al-Khattabi shows us how to explore the mysteries of miracles. According to him, the ability to correctly interpret the Qur'an must be associated with selfish feelings. This, while reading and describing the Quran, strengthens its interpretation and brings its meaning closer to man. In his work, he shows that the connection between the form of a word and its meaning creates order. Words and meanings do not form a separate order. This is al-Khattab's commendable work. Thus, like his predecessors, he studied the meaning of many words, analyzed words and their meanings together, and determined the size of each one individually. However, previous scholars have left some of these words aside and never touched on them, while others have focused on the form of the word without going into details. This can be found in the studies of tenth century art scholars and rhetoric. However, al-Khattab shows that the word and its meaning were inseparable. Because every word has a meaning in the human mind. Before you say a word, you know in your heart what you mean. Only those who want meaning and dream about it should know that it cannot be achieved without words. Thus, word and meaning have always been the object of research. They studied both the word and the meaning separately, and therefore such research works as "بحوث الألفاظ" and "بحوث المعاني" appeared.

The subject of words and meanings has been studied not only in studies of criticism or rhetoric, but also in poetry and writing, which is the art of speech. Scientists have studied the origin of the word, its art, and so on. were interested in. However, in the second half of the tenth century, al-Khattabi introduced a new style in a style different from words and meaning - "order" - and said that from now on, eloquent scholars should use this method. This invention was the result of a lot of reading and research, and this innovation was more rewarding than ever. Al-Khattab shows that the main feature of order is the choice of words and their correct use in the sentence, that is, the meaning of the expression that any person wants to say. Otherwise, there will be no rhetoric that does not understand the meaning. Al-Khattabi says: "Those who were in front of us clarified some words in the Qur'an that were difficult to understand and gave little room to others. There is nothing surprising here. We have now established certain rules for rhetoric. In the past, Arabs used harsher and drier words in their speech. In fact, they could not discern the meaning of the words they used in their speech. It was not considered an art form. But the best art form was short, laconic selected words, like in the Koran. This art form combines eloquence, greatness, sweetness and lightness".

Al-Khattabi denies the length of his speech, and then gives examples that the eloquent do not accept. Later, people abandoned the length that the Prophet did not like (peace and blessings be upon him). Al-Khattabi showed that it is very weak to allow the length of speech, to use words whose meaning is difficult to understand. Al-Bagillani, struck by the miracle of the Quran, mentions ten of its features in this chapter:

1. Previous value in miracle

2. The words in the Qur'an are quite different from the words spoken by the Arabs in everyday life. The words of God's Word are distinguished by eloquence, artistic beauty, subtle meaning and certain judgments. Eloquence, comparisons, allusions, etc. Skillfully used in the expression of words. The style of expression of the Quran differs from that of the human word in that it conveys many meanings in several words. Woe to the poets who compare the Qur'an to their own verses! Their poems are full of mistakes because they are human words!

3. The Koran has a strange order. There are various topics - forgiveness, rebuke, promise, good news, intimidation, moral values, etc. Such questions are presented in such a way, in the form of stories, sermons and judgments, that the words of the most powerful poets, orators and orators seem very weak in the face His wording.

4. Any poet and orator make certain mistakes in his poems when moving from one subject to another, which is poorly perceived by readers. In the Qur'an, on the other hand, since the transition from one subject to another is subject to a certain harmony and order, the reader becomes a participant in another event without feeling this transition. This is considered one of His wonderful qualities. Indeed, the Qur'an, which is at its peak of eloquence and eloquence, not only demonstrates the truth, but also demonstrates the power of the word.

5. The Qur'an has an eloquent order. His words are not like the words of a man. They are helpless in the face of the miracle of the Qur'an's orderly features.

6. Many of the rules of the Arabic literary language are contained in the Quran, as well as in the speeches widely used by the Arabs in their speech. However, the speeches in the text of the Quran are more eloquent and eloquent to convey certain ideas to the other side.

7. Certain verses in the Qur'an demonstrate the norms and rules of Islam in a special way. Thus, Allah Ta'ala skillfully reacts to those who oppose religion, using the means of artistic expression. No human can respond in this way. The most eloquent form



of using a word, the ability to skillfully create clear ideas from it, is a feature of the Quran alone.

8. The words of the Quran are considered superior to the words of the poet, because they are remembered and accepted by souls. These words are like pearls on a string. Although the words in the Qur'an are eloquent, eloquent and eloquent, they are the language spoken, understood and used by ordinary people, poets and writers. However, the words of the Quran have a special advantage and holiness. For example, Muslims constantly read the Koran, turn to it in difficult times, and find comfort in it. At the same time, the Koran becomes a source of consolation and consolation for them. Therefore, if any poet refers to verses of the Qur'an in his poetry, he should also try to give them the correct meaning. Here the word can be changed according to the rhyme and weight of the poem, but the meaning must be correct and in place.

9. There are 29 letters in Arabic words (al-Bagillani also adds "hamza"), but the number of suras in the Qur'an beginning with letters is 28. The number of mukatta letters at the beginning of suras is 14. These letters are repeated in different suras. Allah Ta'ala uniquely organized these 14 letters in the Quran.

10. The Qur'an was revealed in a unique style, free from harshness and difficulty, which is easy to understand, and its meaning quickly reaches the heart. Poetry, while artistic and eloquent, is sometimes written in a crude, incomprehensible style, and sometimes in a style where words are chosen incorrectly and the sequence is weak.

As can be seen from the text of the Quran itself, from the very first days of the disclosure of the word of God, the Arabs thought extensively about the miraculous secrets of the Quran, and this issue attracted their attention. Both Sadri Islam and the Caliphs of Rashidi, as well as the Umayyads and the first period of the Abbasids, spoke and scholars seriously thought about this problem and tried to understand its essence. However, during the Abbasid II period (862-1055), this question became more common and became the subject of research by scientists of that time. Thus, many controversial ideas have arisen on this issue. For example, according to al-Nazzam, "the miracle of the Quran, which contains evidence and strangeness, is related to information about the invisible world. In terms of writing and organizing it, this work can be done by the will of God by anyone. The miracle of the Quran lies in the fact that it conveys information and news that are beyond the human mind. As for al-Jahiza, the teacher of al-Nazzam, he did not accept this idea and said: "The miracle is related to the style of expression of the Quran and its order. Analyzing all this, al-Jahiz finally put forward the idea of "order theory" for the first time. He studied the Qur'an, mainly in terms of words and content, and did not pay much attention to its meaning. Thus, al-Jahiz's "theory of order" preferred to study the Qur'an in terms of linguistics, that is, in terms of linguistic structure and style. Rummani then focused on "meaning" while studying the eloquence of the Qur'an. Al-Bakillani then proved that the order of the Qur'an was a miracle and that it was revealed in a manner superior to the style in which all of humanity speaks and writes. However, al-Bagillani stressed the importance of "value" in the order.

As you can see, the controversial issues in the field of miracles gave rise to another problem, which, in turn, led to controversies among Arab thinkers and critics in the field of "words and meanings." Thus, the researchers split into two groups, some of whom associated the miracle of the Quran with "words", and others with "meaning". Al-Qadi Abdul-Jabbar was one of the scholars who linked the miracle of the Qur'an with "meaning" and analyzed it from this point of view. It should be noted that the author preferred to study the philosophical meanings in the verses of the Quran. Thus, Abdul-Jabbar attributed three main properties to the word: meaning, Arabic and place (the place of the

word in a sentence). According to the author, one word matters, but when these words are combined, the eloquence becomes clearer. In other words, the eloquence of a word is more clearly visible in sentences. Since the place of a word in a sentence is defined in Arabic, it follows the grammatical rules. Abdul-Jabbar clarified the statement with these three so-called characteristics.

Determining the degree of eloquence of words requires a similar approach, because while any word may be eloquent in one situation, it is less eloquent in another. Commenting on this issue, Abdul-Jabbar said: "The fact that a certain word is eloquent in a particular situation does not affect its non-eloquence in another situation. This is due to the position of the word in an expression, what Arabic symbol it possesses, whether it was subjected to an introductory event, and other stylistic moments. What we said has already been tested and no one can object to it". When we examine this question, we see that there is truth in what Abdul-Jabbar said. Thus, Abd al-Qahir al-Jurjani, who studied the semantic differences of words, also stated that the uniqueness or plurality of words does not greatly affect their meaning. He stressed that. According to him, it is at such moments that the beauty and ugliness of words appears, which determines the degree of their eloquence.

It is noteworthy that, despite the studies of Abdul-Jabbar and Al-Jurjani on the meaning of the word and their different approaches to the problem, their conclusions are almost the same. As for the eloquence of words, although one of them prefers the place of words in expressions and the other prefers their grammatical and inflectional features, they almost coincide. Both associated the eloquence of the meaning of the word with the fact that the word is used at different points (from its place, what grammatical feature it has, etc.). All of this suggests that Abdul-Jabbar emphasizes the importance of word-semantic relationships when words are used in certain contexts, and that he cannot go too far in this regard, repeating the words of his predecessors, al-Rummani and al-Jahiz. He says: "As we mentioned, there are certain degrees of eloquence. It is divided into different categories in terms of eloquence, depending on the characteristics of the development of the sentence. As for the wording, Abdul-Jabbar spoke about it in detail. Al-Jurjani later used these ideas in his "theory of order".

It should be noted that the Mutazilites attach more importance to "words" than to "meanings." However, this does not mean that meaning plays a small role in composition. Abdul-Jabbar notes that from the point of view of rhetoric, words in all components serve to convey a special meaning. If we change the words in the composition, it will directly affect the meaning, and a different meaning will be understood. Hence, words and meanings are closely related. It is impossible to say that the word is superior to the meaning or the meaning is superior to the word". In Abdul-Jabbar's theory, the meaning of the word relationship has been carefully studied. When we get acquainted with the author's work, we see that in some moments he attached more importance to the word than to the meaning. He says: "The meaning is cognized by words, and without words there can be no meaning. So, the term comes in words. The meaning is created through words in the content. To express meaning correctly, words in sentences must have three characteristics (meaning, Arabic, place), as we mentioned earlier.

Thus, we can emphasize that eloquence is the best meaning and the best word. Otherwise, it cannot be considered an eloquent expression. We find all this in al-Jurjani's work. Because their opinions are not only close to each other, but in some points, they are completely identical. Abdul-Jabbar, who pays close attention to the meaning of words, says: "It is impossible to say that a short, short speech is better. Perhaps the longer you speak, the clearer your eloquence will be. Because words can be used in such a way that they are used in the right place and in accordance with all the rules of eloquence and

eloquence. It is necessary to pay more attention to the meaning of the words used in such compositions. In some moments, on the contrary, if length is allowed in any composition, the author does not like it, and he emphasizes that it is correct to give such compositions to better understand the meaning. Studying the composition of Abdul-Jabbar from the point of view of eloquence, he did not pay special attention to letters and sounds, but paid more attention to thought and meaning. According to him, the words used in some compositions are similar, but in meaning they differ from each other. Some contexts, on the other hand, use different words, but the meaning is the same. The author took all this information from the thoughts that his teacher Hashim al-Jabin came to when he analyzed Surat al-Kafirun. Because if you are reading this chapter for the first time, the words seem to be repeated many times. In fact, the meanings of the repeated words used in this chapter are not the same. Thus, the meaning can be determined whether the words in the composition have been repeated or not.

From all this we can conclude that what Abdul-Jabbar said about "eloquence" is his own theoretical views. Because, analyzing each problem in this area, he clarified it and thereby gave appropriate answers to those who did not accept the idea of the miracle of the Quran. It should be noted that the work was written in response to the opinions of various scholars, therefore it is in the form of a dialogue. According to the author, to deny the miracle of the Quran is to deny the Prophet (peace and blessings be upon him). When writing this book, the author's goal was not to prove the prophecy of the Prophet (peace and blessings be upon him), but to reveal the secrets of the miracle of the Quran. According to him, those who understand the miracle of the Quran will also accept the Prophet (peace and blessings be upon him).

### **ABDUL KAHIR AL-JURJANI "THEORY OF ORDER"**

As we have already mentioned, some scholars approached the miracle of the Qur'an by "word", while others by "meaning" and expressed different opinions on this matter. Controversy about this approach to the miracle of the Qur'an began to grow during the reign of Abdul Kahir al-Jurjani (-? 1078) of Persian descent. From his observations, he concluded that the people of his time were more inclined towards the "verbal miracle" of the Qur'an, and even from such a radical point of view, they insisted that "the verbal miracle is the key to the Qur'an." However, al-Jurjani, seeing that there were big mistakes in this case, quickly tried to refute them with convincing evidence. Al-Jurjani wrote *دلائل الإعجاز* in this regard (the work was first written in Persian and then translated into Arabic) and thus tried to show that "miracle" means "order." Thus, with this work, the author laid the foundation for the "theory of order." Al-Jurjani was the first to show that the secret of the miracle of the Qur'an is its "order." I. Abbasov says: "According to the theory of order formed by Al-Jurjani, imitation of the Koran (إعجاز) is not in the eloquence of words, but in an interesting composition and arrangement of words that they form in perfect harmony in accordance with the circumstances and position (النظم)" ... Al-Jurjani's deep understanding of the subject of the miracle of the Quran and the problems associated with it, as well as his artistic taste in this area, allowed him to begin such work. According to the author, his main goal in this work was to correct the mistakes made by people in the sciences of self-expression, poetry, Arabic, and provide the public with information that could shed light on their path. Al-Jurjani witnessed how people superficially touched the science of expression or equated it with other means. He stressed that this would lead to rudeness and said that until now people have paid little attention to grammar and poetry. Because they thought there was no

science in poetry, and that grammar was nothing but minor suffering from start to finish. Addressing people, al-Jurjani says: "You will not find a science that is stronger, more beautiful, brighter and more useful than the science of self-expression. At the same time, you cannot see suffering in the science of expression in any science. Therefore, people have made many mistakes in this science. I am deeply sorry about this situation, because the science of assertion has been very superficially studied. It is important that you are familiar with Arabic and Persian so that you know this statement in depth. With these languages you can learn the denominator and Tajweed of words, and only then can you fully demonstrate the descriptive properties of the Quran. To summarize my words, I can confidently say that those who deeply know the rules of the language will be just as advanced in expression. If a person also knows the meaning of the word in depth, then this work can lead him to the miracle of learning. However, because there is a barrier between you and science, you cannot fully understand the miracle of the Qur'an and you cannot succeed in poetry and Arabic. Al-Jurjani began to study poetry because he attached great importance to poetry and *eraba*, and thus he mastered the depth of the miracle of the Quran. He decided that he fully understood the poetry and the miraculous features of the Quran. The author says: "If a person does not fully understand the eloquence of poetry, he cannot fully understand the Quran. Because poetry is the sofa of the Arabs, the basis of literature. Therefore, Arabic poetry is considered one of the most valuable means of understanding the word of God. It should be noted that al-Jurjani created a "theory of order" based on the opinions of his predecessors in this area. We intend to explore the essence of this theory as follows.

### AL-JURJANI "THEORY OF ORDER"

Taha Hussein, analyzing the work of Qudama ibn Jafar "نقد النثر", says: "Al-Jurjani wrote his work "دلائل الإعجاز" under the influence of a Greek saying. Anyone who reads this work is forced to admit that Abdul Qahir worked extremely hard and according to the grammatical rules of the Arabic language, Aristotle's sentences, style, and so on. adapted questions such as He has created many innovations in this work". Taha Hussein shows that al-Jurjani created the rules of Arabic utterance under the influence of Greek utterance. It is said that "Aristotle was the first teacher of Muslims not only in the field of philosophy, but also in the field of expression." As we know, in the first chapter of his work "فن الشعر" Aristotle talked about the types of words, their differences, letters and sounds, and in his third book "الخطابة" he talked about sentences and stylistic issues. including refusal to repeat and pause. Aristotle was not interested in the question of "order", but al-Djurjani combined the philosophical views of Aristotle and written research on the miracle of the Quran, summarizing his views and laying the foundations of the "theory of order." At the same time, he deeply studied the views of his predecessors, al-Jahiz, al-Wasiti, al-Khattab, al-Bagillani and Abdul-Jabbar, on the order and style of the Quran. It should be noted that there was no other medieval Muslim philologist who knew the problem of "order" as al-Jurjani. Shawki Daif shows that al-Jurjani and Abdul-Jabbar share the same views on the topic of "order", and even states that al-Jurjani uses it frequently. Shovgi Daif says: "Abdul Kahir learns to learn eloquence to study words and meanings, but then returns to "order", not paying attention to them. In other words, he is studying the characteristics and style of the order, and Abdul Qahir is based on the views of Abdul Jabbar. Although al-Jurjani borrowed many of his ideas on this issue from Abdul-Jabbar, he continued to develop this area and studied in greater detail the "order of languages", its origin and style. Shawki Daif continues: "Abdul-Jabbar may have laid the foundations



of the theory of order, but al-Jurjani studied and expanded this theory in detail and came to certain conclusions in this regard. If we take a critical look at the work of Abdul-Jabbar "المغنى", we can see that many questions remain unclear because the author has not approached the questions comparatively. Because the writer approached the problem of "miracle", which is a phenomenon of language, not from a scientific point of view, but from a philosophical and logical point of view. I. Abbasov also speaks about this: Al-Djurjani's "Theory of Order" refers to the sciences of syntax and meaning. Through this theory, he sought to attract literature to internal research based on the linguistic structure of spoken word and perceived speech. "

### AL-JURJANI'S POETRY THEORY

Al-Jurjani considered the problem of the theory of poetry in his works *دلائل الإعجاز* and *آرار البلاغة*, defining the place of the word (الام) in poetry and declaring that the "word" is divided into two parts: ordinary and wonderful. What is the difference between these words preferred by authors: word, meaning or weight? These questions have been on everyone's mind since the days of Aristotle. It should be noted that in the theory of poetry, al-Jurjani does not pay much attention to the sciences of eloquence and eloquence. He clarifies: "Whoever speaks must have a goal, that is, his goal must be to create a copy of the word. In this case, the question arises: "Is the image formed by words or meaning?" The person who knows about it says that it is possible with the help of powerful words. In fact, it does not matter if it weighs or not. Therefore al-Jurjani attributes the "theory of poetry" to the field of linguistics and claims that "order" is the basis of this theory. According to al-Jurjani, grammatical meaning is associated with the members of the sentence. The author calls this event "التعلق" "union". He says: "Words must be connected, one word must explain the meaning of another, and the second word must be formed from the first word. Otherwise, the word will not have "order". This connection should be between the sections of known words: noun, verb, letter. In these three parts, the connection can be done in the following ways: connecting a noun with a noun, connecting a noun with a verb, connecting both letters. Al-Jurjani notes that grammatical classifications are associated with meaning and create "copies." Content, on the other hand, should get in the way of news and situations from grammatical classifications, because they both clarify meaning. For example, news shows the situation. "الطقس جميل" "Beautiful weather". Here, the message indicates the state of the subject, that is, "is he good, handsome" or the state of the criminal, etc. According to al-Jurjani, grammar gives strength to language. In this regard, like many others, he studies grammar both superficially and deeply when studying literary texts, simultaneously revealing the inner and outer meaning of the sentence. He called this study "البنية السطحية والبنية العميقة". According to the author, if a sentence is analyzed grammatically, then it is studied in detail, and the meaning of such sentences becomes internal. Outside suggestions are superficial suggestions. Such sentences are mostly emotional and come from deep sentences. According to al-Jurjani, deep sentences depend only on grammar, and such sentences do not contain artistic figures. Superficial sentences, on the other hand, are emotional, so you can find "art" in them. Al-Jurjani continues: "Rhetoric is never a grammatical word and cannot be considered a deep word. It should be noted that the "eloquent word" was not created by science. However, we have created certain rules for science, and each rule has its own role. For example, in the past tense, the third person (الواو للجمع) has the conjunction "ثم", "if", "إذ", "إن", "after", "و", "إ", "ف" (الفاء للتعقيب), "ثم"

poetry, letters, etc. we use when writing. If eloquence is based on science, then we need to study every grammatical event in it.

## CONCLUSION

The pause mixes appropriate words with prostration, but it cannot 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, 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 must be revealed.

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