

Features of rhetorical miracle of Al -Baqalani (D: 403AH)

ملامح الإعجاز البلاغي عند الباقلاني (ت: 403هـ)

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Abstract:

This research paper aims to reveal the Qur'anic miracle on the one hand of its rhetoric and its good systems (versification), and the representation of this was in the book of the miracle of the Qur'an of Al -Baqalani, which he wrote in response to the sayings that say: The Qur'an is outside the methods of the Arabs, so he defended it and returned the accusations leveled against him, so he denied the argument and poetry from the Qur'an, and he denied the faces of the miracle that was before it, such as saying the pure, and also denied that one of the faces of With his wonderful systems (versification), and his wondrous authorship, it was thus paving the theory of systems; Which was separated from it - later - Abd al -Qaher al -Jorjani.

Keywords: Koran; Quranic miracle; Systems; Arabic rhetoric; Al -Baqalani.

ملخص:

تهدف هذه الورقة البحثية إلى الكشف عن الإعجاز القرآني من جهة بلاغته وحسن نظمه، وكان التمثيل لذلك بكتاب إعجاز القرآن للباقلاني الذي ألفه تصدياً للأقوال التي تقول: إن القرآن خارج عن أساليب العرب، فدافع عنه ورد الاتهامات التي وجهت إليه،

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فنفى السجع والشعر عن القرآن، ونفى وجوه الإعجاز التي كانت قبله، مثل القول بالصرفة، ونفى كذلك أن يكون البديع أحد وجوه الإعجاز البلاغي، وأثبتته بنظمه البديع، وتأليفه العجيب، فكان بذلك ممهدا لنظرية النظم؛ التي فصل الحديث عنها - فيما بعد - عبد القاهر الجرجاني.

كلمات مفتاحية: القرآن الكريم؛ الإعجاز القرآني؛ النظم؛ البلاغة العربية؛ الباقلاني.

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1. INTRODUCTION

The descent of the Holy Qur'an was the great credit for the emergence of science, the development of thought among Arabs, and the descent of the Qur'an with a clear Arabic tongue was a proof of the eloquence of the Arabs, culminating in its eloquence, but it was from the type of their words, but it was heard and rose from it in the miracles of miracles, and the Arabs acknowledged this miracle for its failure to come like it, and from here the language scientists and people of mental view turned to wonder about the secret of this miracle, and thus his books formed the first nucleus of the emergence of rhetorical study, as scholars were engaged in studying the Qur'an and researching the secret of its miracles, so Abu Ubaidah (T: 207H) wrote his book "The Metaphor of the Qur'an", and Ibn Qutaiba (T: 276H) 403 AH) "Miracle of the Qur'an", and the Romani (D: 384 AH) "Jokes in the miracle of the Qur'an", and other books that deal with the Qur'an from multiple angles and its various topics.

The impact of the Holy Quran was clear in taking a course for rhetorical studies, and taking its verses as evidence on the doors of rhetoric and its topics, and considering it as an example in the field of systems and accuracy of composition. Even rhetoric became a face of miracles, as it was said: (The most worthy science to learn is the science of rhetoric and knowledge of eloquence, and man if he neglects the science of rhetoric and violates the knowledge of eloquence, did not fall aware of the miracles of the Quran, in terms of what God gave him in terms of good composition, and the ingenious concision of composition, and what he shipped with it from the wonderful conciseness) (Al-Askari, 1998, p1), but rhetoric was not alone a face of miracles, but rather there were many aspects among interpreters, speakers and writers, there are those who saw that miracles in the Quran absurd things, and there are those who saw that In its organization and accuracy of its composition, therefore, our goal of this research paper was to stand at a face of the Qur'anic miracle, which is specific to its wonderful system, related to the rhetorical aspect, and the best of those who represent this Balkan trend and write the miracle of the Qur'an, and to reach this end it is necessary to follow an approach that leads us to the required, so the beginning was a brief talk about the issue of the Qur'anic miracle and its impact on the emergence of rhetoric, and then talk about the study of the Balkan Quranic miracle, and then reveal the faces and features of the rhetorical miracle at him, to conclude with a conclusion containing a set of results reached.

2. The Issue of Qur'anic Inimitability and Its Impact on Rhetoric:

One of the most important things that the Holy Quran was exposed to in the past was that its style did not follow the usual style of the Arabs, but rather differed from their speech. This is what prompted a scholar like Abu Ubaidah Ma'mar ibn al-Muthanna to confront this claim and refute this slander. He tells us that he wrote his book "The Metaphor of the Quran" to respond to Ibrahim ibn Ismail al-Katib, who asked him about the Almighty's saying: "Its emerging fruit as if it was heads of the devils" [As-Saffat: 65].

(The promise and threat only apply to what is known to be similar to it, and this is not known.) The questioner means: How does the Qur'an liken the tree of Zaqqum to the heads of devils, which no one has seen, when things are described with the descriptions we know, not with the descriptions we do not know? Abu Ubaidah answers this question by saying: God Almighty spoke to the Arabs according to their speech, and Imru' al-Qais says:

Will he kill me while the sword (Masharrafiyya) is in my bed and blue teeth are sharpened like the fangs of ghouls?

So Sinan likened his sword to the fangs of a ghoul, and they had never seen a ghoul, but since the matter of the ghoul terrified them, they were threatened with it. Then Abu Ubaidah says: And I resolved from that day to write a book on the Qur'an about something like this and what is similar to it and what is needed from its knowledge, so I wrote my book which I called "Metaphor", and the word metaphor according to Abu Ubaidah means the paths that the Qur'an takes in its expressions. This

meaning is more general than the meaning that rhetoricians later defined for the word “metaphor.” Thus, Abu Ubaidah’s book, “Majaz al-Quran,” was the first book to examine the style of the Quran and compare it to the speech of the Arabs. He concluded from this comparison that it was a style of that speech (Hussein, 2001, p. 19-21), paving the way for those who came after him to research the style and meanings of the Quran. Al-Jahiz wrote “The System of the Qur’an”, and Bishr ibn al-Mu’tamir wrote “The Ambiguous in the Qur’an”, and there were other efforts made in classifying books that dealt with the Qur’an to reveal its characteristics, explain its strange aspects, interpret its problematic aspects, recognize the beauty of its style, and clarify its effect on souls, including what was done by Ibn Qutaybah and al-Tabari (d. 310 AH). Al-Rumani, Abu Ali al-Farsi (d. 377 AH), Ibn Jinni (d. 392 AH), al-Baqillani, Abd al-Qahir al-Jurjani (d. 471 AH), al-Zamakhshari (d. 538 AH), al-Alawi (d. 745 AH), al-Zarkashi (d. 794 AH), and al-Suyuti (d. 911 AH). These studies were among the most important factors that helped in the emergence of rhetoric, and provided it with a rich flow of rhetorical observations, which influenced rhetorical research over the centuries. Understanding the miraculous nature of the Quran, comprehending its structure, and unraveling its secrets can only be achieved through an understanding of eloquence and a grasp of fluency.

After it became established in people's minds that the words and meanings of the Quran follow the same pattern as those of the Arabs, a new question arose: If the Quran is Arabic and follows the style of the Arabs, then what is the miraculous nature of it? Here, scholars became active. To highlight the

reasons for the miraculous nature of the Qur'an, there are many points of view, but most researchers and people of insight believe that the reason for the miraculous nature is due to its enchanting eloquence, unique style, and profound impact. However, they did not explain the reasons for this eloquence, and how it comes about. Rather, they were content to say that the eloquence of the Qur'an is something that can be perceived but not explained, something that can be felt but not described (Hussein, 2001, p21). It has even been said about eloquence that it is: (On three levels: some of which are at the highest level, some of which are at the lowest level, and some of which are in the middle between the highest level and the lowest level. Whatever is at the highest level is miraculous, and it is the eloquence of the Qur'an. And whatever is below that is possible, like the eloquence of the eloquent among people.) (Al-Rummani, 1976, p75)

It is well known that the period in which the questions of miracle were resolved in favor of rhetoric and during which theoretical work began to be accomplished is the period represented by Al-Khattabi (d. 388 AH), Al-Rumani, Al-Baqillani, and Judge Abdul-Jabbar (d. 415 AH), who are scholars of the fourth century AH. It is worth noting that this period was preceded by two great works: the first: the work of linguists and theologians in classifying the strange words of the Qur'an, its metaphors, and its problematic aspects. And to begin to interpret and explain its wisdom. The second: to classify books on rhetoric, such as the classification of Abdullah ibn al-Mu'tazz (d. 274 AH) and the criticism of poetry by Qudamah ibn Ja'far (d. 337 AH), and then to begin to research general rhetoric,

such as the case in Al-Sina'atayn by Abu Hilal al-Askari (d. 395 AH).

Once the attention of the scholars of the fourth century turned to the rhetorical miracle and they devoted their attention to it, their eyes turned to that heritage to benefit from it. They benefited from the linguists, commentators, theologians, and theologians at the level of interpreting the rhetorical aspects (Al-Omari, 1999, p166 -167).

The great interest in writing on the issue of the miracle has multiplied in its many aspects, including: the vision of Al-Khattabi, who traced the miracle back to three aspects, which are: the statement of diversion, the news of future events, and rhetorical brevity. He added at the end of his letter a fourth aspect of his proposal, which is the effect of the Qur'an on hearts and souls. His contemporary, Al-Rummani, reduced it to seven: abandoning opposition when there are reasons and a strong need, challenging everyone, diversion, eloquence, truthful news of future events, contradiction of custom, and analogy with every miracle (Al-Omari, 1999, p162). Al-Baqillani, on the other hand, denied some aspects and affirmed others, and believed that the structure is the secret of the miraculous nature of the Qur'an, as we shall explain.

Thus, we can clearly see the extent to which the issue of the miraculous nature of the Qur'an has raised rhetorical opinions and books that have been written to explain the aspects of the miraculous nature, and which have relied primarily on the sciences of rhetoric, meanings, expression, and aesthetics. These books were, in the beginning, a reason for the emergence of rhetoric, and then developed with it until it finally settled down

with the establishment of its rules and laws. Most of the rhetorical books approved by our Islamic and Arab heritage, we find them dealing with the miracle either directly, or through talking about eloquence and rhetoric. Most of the books of the ancients bear the name of the Qur'an and its miracle as their title, and at the same time they talk about rhetoric and the sciences of rhetoric in general or in detail, criticism or analysis, and they do not leave a rhetorical issue without addressing it. And I presented it, or mentioned an opinion in it, even though its primary purpose and clearest goal was to lead us to knowledge of the miraculous nature of the Qur'an. As for the rhetorical books that did not carry the word Qur'an or its miraculous nature in their title, such as the book: "Al-Sina'atayn," or "Sirr Al-Fasahah," or "Al-Umda," they also did not... It is devoid of references to the miraculous nature of the Qur'an and its connection to the sciences of rhetoric, meanings and expression. Thus, interest in the issue of the miraculous nature of the Qur'an was the path to the emergence, development and maturity of rhetoric (Hussein, 2001, p. 48)

3. Al-Baqillani's study of the miracle of the Qur'an:

Imam Muhammad ibn al-Tayyib ibn Muhammad, Abu Bakr, a judge and one of the great scholars of theology, a sheikh of the sheikhs of the Ash'aris, to whom the leadership of the Ash'ari school ended, and he combined many aspects of knowledge, as well as this. He is an imam of the imams of language, literature, poetry, rhetoric and criticism, and his books truly indicate his high stature, firm footing, long reach and broad knowledge. He was born in the year (338 AH) and died in the year (403 AH) (Abbas, 2007, p69)

3.1 Al-Baqillani's definition of miracle:

Al-Baqillani spoke about the concept of miracle, saying: If they say, "How can the Qur'an be a miracle when it is not outside the letters of the alphabet that people speak with, from the people of eloquence and the people of stuttering and accent?" They would be told: "The miracle is not in the letters themselves, but rather it is in their organization and the perfection of their arrangement, and their being in the meter that the Prophet, may God bless him and grant him peace, brought. Their organization is nothing more than their existence, advanced and delayed, and successive in existence." It has no other system other than it, and it is like the succession of movements to the sky, and the existence of some before others and the existence of some after others. If what you asked about invalidates the merit of the Qur'an and the place of wonder in its system, then it would be necessary to invalidate the virtue of the eloquent poet, the brilliant orator, and the eloquent and capable messenger, so that no one who spoke in the Arabic language, even if he was more tired than Baqil, would have the virtue of Suhaban Wa'il. This (Al-Baqillani, 1987, p177 - 178) is also ignorance on the part of those who have adopted it, so what you have clung to is invalid. The bottom line regarding the meaning of "the miraculous nature of the Qur'an" is: the inability of the disbelievers to oppose the Qur'an, and their inability to produce anything like it, despite their abundant rhetorical talent, and the existence of a reason for that, which is their continued defiance and the confirmation of their inability to do so (Hariz, 2006, p23).

3.2 The Book of the Miracle of the Qur'an:

The book “The Miracle of the Qur'an” is considered the first book by Al-Baqillani to be published, and the most famous of them all. It is the greatest book written on the subject of the miracle of the Qur'an to date (Al-Baqillani, p67). No other book on the subject of the miracle of the Qur'an has become as famous as Al-Baqillani's book. For centuries, this book has remained the only reference for this subject. Indeed, many specialists in Qur'anic studies knew nothing other than this book. His book “The Miracle of the Qur'an” covered many topics, Some of them are specialized in the issue of the miracle, and others are not related to the issue of the miracle; such as his talk about the criticism of poetry, and his analysis of many poetic poems, such as the Mu'allaqat of Imru' al-Qais, and a poem by al-Buhturi, and his comparison between the style of the Qur'an and some of the sermons of the Prophet, may God bless him and grant him peace. Some of them are in between and are related to the subject of the miracle, such as his talk about rhyme and its denial from the Book of God Almighty, just as his talk about The miracle is sometimes found to have a rhetorical character, and other times to have a theological hue, connected to the theories and methods of theologians (Abbas, 2007, p69). The book truly demonstrates al-Baqillani's vast knowledge, pure intellect, and refined taste (Abbas, 1999, p128).

Ahmad Matloub believes that the interesting thing about this book is that al-Baqillani applied the topics of rhetoric to the Holy Qur'an, the poetry of the Arabs, and their prose, and thus the spirit of criticism and good taste became apparent in this book, as did the practical aspect in its clearest meanings.

However, al-Baqillani does not see the miraculous nature of the Qur'an in terms of its rhetoric and aesthetics, because if these aspects are pointed out, it is possible to reach them by training, getting used to it, and becoming accustomed to it, and this is like poetry, which if a person knows its way, he will be able to practice it and compose it correctly. However, these topics are useful in cultivating taste, through which one can perceive the magnificence and miracle of the Qur'an. (Matlub, 1964, p93)

As for the content of the book, its editor, Sayyid Saqr, summarized it by saying: Al-Baqillani mentioned in his introduction that those who wrote about “the meanings of the Qur'an” from the scholars of language and theology did not elaborate on the explanation of the aspect of its miracle, and the indication of its place, although the need for that explanation is more urgent, and preoccupation with it is more obligatory. Then he explained in the **first** chapter: that the prophethood of Muhammad, may God bless him and grant him peace, is based on the evidence of the miracle of the Qur'an, and he provided evidence for that with many verses. He devoted the **second** chapter to explaining the evidence of the miracle of the Qur'an for the prophethood of the Prophet, may God bless him and grant him peace. As for the **third** chapter, it is about the aspects of the miraculous nature of the Qur'an, which we will detail later. As for the **fourth** chapter, he devoted it to explaining what he explained of the three aspects of the miraculous nature of the Qur'an, which are: informing of the unseen, telling of the stories of the ancients and the biographies of those who came before, and the brilliance of its organization, composition and arrangement. The **fifth** chapter is limited to denying poetry in the

Qur'an, while the **sixth** chapter is devoted to denying rhyme in the Qur'an. The **seventh** chapter of the chapters on the miraculous nature of the Qur'an is in mentioning the innovative forms of speech. Chapter **Eight**: On how to understand the miraculous nature of the Qur'an. Then Al-Baqillani spoke about the purpose of the composition .

Then he mentioned a chapter describing aspects of eloquence, beginning with the words: "People of literature and theology have mentioned that eloquence is divided into ten categories. This group, whose name he did not want to mention, is his contemporary Abu al-Hasan al-Rummani al-Mu'tazili. Al-Baqillani quoted this long chapter with its examples from his book: "Al-Nukat fi I'jaz al-Qur'an." He commented on it with various comments, then devoted a chapter to the reality of the miracle. After that, he devoted a chapter to the words of the Prophet, may God bless him and grant him peace, and matters related to the miracle, in which he explained that it is impossible for the Qur'an to be his words, peace be upon him. Then he included the final chapter in his book and returned to discussing the issue of the miracle once again. He said: "We have shown in the organization (versification) of the Qur'an that the sentence contains a unique form of eloquence, and the style is distinguished by another meaning of honor." He gave his pen free rein in describing the Qur'an and what it contains of comprehensive meanings, great eloquence, and wondrous organization that is different from all other systems. (versifications) (Al-Baqillani, p84 -88and393).

3.3. Aspects of the miraculous nature of the Qur'an according to Al-Baqillani:

Al-Baqillani's study of this important principle revolves around two main axes: The first axis: is to identify the rhetorical elements specific to the Qur'an, which are not found in people's speech, The second axis: is to carefully examine the Qur'anic verses, studying them. As for his identification of the Qur'anic rhetorical elements, none of which are found in human speech, he is searching for the thing that has eluded people in the Qur'an. Al-Baqillani's turning to searching for that which is not in human nature, and upon which the Qur'anic statement is based, was the fruit of a long intellectual examination of this matter. Al-Khattabi preceded him in this. because he agrees with Al-Baqillani on this matter, which is that both men searched in the Qur'an for something that does not have the form of people's speech (Abu Musa, 1997, p190).

Al-Baqillani's miracles appear from three aspects: First: The news of the unseen that the Qur'an informed us about before it happened, including the Almighty's saying: {The Romans have been defeated in the lowest land, and after their defeat they will overcome.} [Ar-Rum: 1-3] - and His saying: {You will surely enter al-Masjid al-Haram, if Allah wills, in security, with heads shaved and hair cut short, having no fear.} So they entered it as He promised them and informed them. And the Almighty's saying: "That He may make it prevail over all religions, even though the polytheists hate it," and God made it prevail and exalted His call, and humiliated the kings who tried to invalidate it, which was around the one who called to it (Abbas, 2007, p 70 and Al-Baqillani, 1987, p 85).The second: informing about the

past nations with the illiteracy of the Messenger, may God bless him and grant him peace. The third: Its beautiful organization (versification): This is the part related to the rhetorical aspect. Al-Baqillani was more detailed in this aspect, in fact his book is almost built on this aspect: that the Quran is beautifully organized, wondrously composed, and exceedingly eloquent. He mentioned ten meanings that include this aspect (Abbas, 2007, p70). Al-Baqillani defined the rhetorical miracle of the Holy Quran by explaining the beautiful organization of the Quran. These aspects or features are:

The first: What goes back to the whole of the Qur'an, and the explanation of that is that the speech of the Arabs revolves between poetry, *rajaz*, *saj'*, and loose prose, and between "metered and rhymed" speech, and "metered and unrhymed" speech, and unmetered speech, and when we look at the Noble Qur'an, we find that it came in a way that differs from everything that the people knew, and al-Baqillani means by this the form and the mold, so the mold into which the meanings of the Qur'an were poured, and the form in which its words were composed is an aspect of the aspects of the miracle, and this is what Al-Rumani expressed before by refuting the custom (Al-Rummani, 1976, p111), and therefore the results that the two men reached were the same results, as each of them mentions the rhyme in the Book of God, because the Arabs knew the rhyme, and therefore Al-Baqillani devoted a chapter to negating the rhyme, and another to negating poetry from the Book of God.

Second: The Arabs do not have a language that contains such eloquence and strangeness, and the beautiful disposition and subtle meanings. This goes back to the rhetorical issue in the

Qur'an in terms of its style and words and the fact that it is a single system. Al-Baqillani believes that the Qur'an is a single system in eloquence, and there is no difference or variation between its verses.

Third: The wondrous arrangement(versification) of the Qur'an is that it does not vary or differ. This means that all the topics of the Qur'an, despite their differences, we cannot say that some of them are more eloquent than others. Just as the verses of the Qur'an do not vary, so too do its topics. This is something that the Arabs do not know.

Fourth: The speech of eloquent people varies significantly in separation and connection, elevation and descent, proximity and distance, and other things into which discourse is divided in composition, and in which speech is modified when joining and collecting. Do you not see that many poets have been described as contradicting when moving from one meaning to another and exiting from one chapter to another..., although the Qur'an, with the many different aspects and different methods in which it is modified, makes the different such as the similar and the dissimilar, such as the proportional and the dissonant in the singular and the individual. This is a wondrous matter through which eloquence is revealed, rhetoric is demonstrated, and speech is taken beyond the limits of custom and exceeds convention.

Fifth: The arrangement(versification) of the Qur'an was in a position of eloquence that goes beyond the custom of the jinn, for they are incapable of producing anything like it, just as we are incapable.

Sixth: The speech of the Arabs contains the arts of speech, prolixity, metaphor, simile, and other various styles such as promises and threats. When we look at the Qur'an, we find these styles in it, but in a way that the Arabs were unable to do.

Seventh: This relates to the meanings of the Qur'an. The meanings conveyed by the Qur'an cannot be reproduced by anyone. By "meanings," al-Baqillani refers here to the topics addressed in the Qur'an, namely intellectual topics, whether legislative or doctrinal.

Eighth: When placed alongside others, every word of the Qur'an becomes a pearl necklace and the sweetest honey.

Ninth: These separate letters at the beginning of the chapters, which we find in twenty-eight chapters. The total of these letters is fourteen letters, which is half of the letters of the alphabet. However, each letter has its own characteristics, and the characteristics of the letters are many. The scholars of Tajweed have mentioned seventeen of them. So, if you look at the letters that begin the chapters of the Qur'an, you will find that they contain all of the characteristics.

Tenth: The Qur'an, despite its eloquence, is easy and accessible, close and not strange or difficult. It does not contain any harsh or forced language, nor does it contain any artificiality. It has been made accessible to the minds, its meaning comes to the heart through its words, and its purpose precedes its expression in the soul. However, it is difficult to seek and difficult to attain (Al-Baqillani, p69-71, and Abu Musa, 1997, p189, and Abbas, 2007, p70 -74, and Arafa, 1985, p406.).

These are the characteristics of the Qur'anic system(versification) as Al-Baqillani sees them. He based them on the idea that the Qur'anic system is outside the norm of the Arabic language system in terms of the way its style is used to deal with meanings and express them, even though the letters are their letters, the words are their words, and the structures are their structures(Arafa, 1985, p408). Al-Baqillani then devoted the rest of his book to expanding on these matters, presenting them in a well-organized and well-sequenced, strongly connected manner. The book is truly the middle link in the chain of research that seeks to prove the miraculous nature of the Qur'an, and other works that carry the ideas of its predecessors end with it, then branch out from it in different branches(Al-Homsi, 1980, p79).

4. Things that Al-Baqillani denied about the Qur'an:

4.1 His denial of innovation:

Before Al-Baqillani discusses how to understand the miraculous nature of the Qur'an, he dedicates a chapter to discuss the aspects of rhetoric, to see whether the miraculous nature of the Qur'an can be explained by them or not. Before he gives his opinion on the aspects of rhetoric, he believes that they must be mentioned so that the discussion is about a clear and established matter (Arafa, 1985, p409.). They are: metaphor, in which there is a presentation of the second verse, then mention of the simile, then mention of exaggeration, then similarity, then conformity, then paronomasia, then contrast, balance, equality, allusion, exaggeration and exaggeration, exaggeration and decoration, returning the second half to the first half, the

correctness of the division, the correctness of the interpretation, completion and completion, and inlay...etc.

Al-Baqillani rejected the idea of al-Badi' as a basis for the eloquence of the Qur'an, and attacked those who relied on it. He said: "Some have estimated that the miraculous nature of the Qur'an can be derived from the chapters of al-Badi', and that this is something that can be proven, but this is not the case with us, because if these aspects - meaning the aspects of al-Badi' - are pointed out, it is possible to reach them through training and habit, and this is like poetry; if a person knows its path, he can compose it." Al-Baqillani does not consider al-Badi' a way to prove the miracle, because a person can excel in it and master it if he trains and devotes himself to it, even though al-Badi' indicates skill and craftsmanship (Hussein, 2001, p37).

Al-Baqillani moves from this generalization to specificity, and addresses Al-Rummani, who exploited the rhetoric and praised it, and made it the content of the eloquence of the Qur'an to which the miracle returns, saying: Some people of literature and speech mentioned that eloquence is divided into ten sections: brevity, simile, metaphor, harmony, separations, homogeneity, inflection, inclusion, exaggeration, and good expression. By that, he means Al-Rummani and his ten sections of eloquence. And if he did not point to it, and after mentioning it he said: And among the people is he who claims that he takes the miracle of the Qur'an from these aspects. Then he began to discuss this opinion: He agreed with his companion that these aspects are used to know eloquence. He said: We mentioned in this chapter about this speaker: that simile is used to know eloquence, and that is accepted...and so are many aspects of eloquence, and we

have shown that learning them is possible, and eloquence does not occur through one aspect of it without another. And he also agreed with him if - meaning that these aspects - are used to achieve the miracle, provided that they are at the highest levels of eloquence, and with what is connected to them of speech that is at the most perfect eloquence and creative brilliance, and he rejected that these aspects alone reveal the miracle of the Qur'an so that it can be said: that what it swears by alone by itself is a miracle, and that simile is a miracle, and that paronomasia is a miracle, and matching by itself is a miracle; because these are matters that are understood through learning, and many have been highlighted in them, and Ibn al-Mu'tazz has set an example of the beauty of similes. Based on that, al-Baqillani says: As for the verse in which similes are mentioned, if it is claimed that it is miraculous due to its words, arrangement, and composition, then I do not reject that, and I correct it, but I do not claim that it is miraculous due to the place of similes. Al-Baqillani derived his opinion from those indications that were mentioned by al-Rummani. What we are saying is strengthened by the fact that in his description of the eloquence of the Qur'an he rises above the level of human beings, as if he is explaining what al-Rummani said about the Qur'an being at the highest levels of eloquence. Then al-Baqillani divides these aspects into two sections: one of them is what can be encountered and worked with, and is understood by learning; while it is like this, there is no way to know the miraculous nature of the Qur'an from it. As for the rhetoric that cannot be learned or applied, that is what indicates its miraculousness. Then he went on to explain the aspects to which the miraculousness is related, along with others. According to him, the miraculousness is related to the rhetoric,

and it is miraculous in the Qur'an. As for the exaggeration in the wording, that is not a path to the miraculousness. It is correct that there are aspects of the wording that produce the miraculous. The inclusion of meanings may also be related to the miracle, if the expression attains the highest level of eloquence. The pauses may be related to the miracle, as well as the sections, the beginnings, the harmony, and the use of the beautiful metaphor, as well as brevity and expansion. As for the rhyme, assonance, and antithesis, the miracle is not related to them. Al-Baqillani criticized Al-Rumani when he considered the types of rhetoric as a reason for the miracle. Al-Baqillani was inclined towards Al-Khattabi's opinion, and he followed his school of thought in considering the system and not the rhetoric as the place where the miracle is represented, because the Qur'an is distinguished from the styles of the Arabs. The Qur'an is neither rhyme nor poetry, nor is it rhetoric, nor does it run like letters. despite the multiplicity of its schools of thought and the variety of its aspects, it is harmonious and has not been affected by imbalance, difference or affectation, despite its length and the large number of its surahs and verses. Rather, it was equally well-organized and beautifully arranged.

The most prominent and eloquent Arabs acknowledged the Quran's superiority in eloquence and rhetoric, and demonstrated their inability to oppose it, describing it as sweet and charming. Al-Baqillani does not overlook the eloquence of the word when he attributes the miracle to its composition, for the word itself has a special eloquence, a special impact, and a loud or whispering resonance. He says: (And you see the beauty of the word in the Quran, embodied in the folds of many words, which

are the pride of his forehead) ((Hussein, 2001, p37 - 38, and Arafa, 1985, 417 – 419).

4.2 Denying poetry from the Qur'an:

Then he devoted a chapter to denying poetry in the Qur'an, and another chapter to denying rhyme in the Qur'an. This is because the Qur'an's departure from the types of speech known to them means, among other things, that it is neither poetry nor rhyme, because these are two types of speech. Ahmad Abu Musa believes that al-Baqillani brought this up in order to refute weak and ignorant articles about poetry and the Qur'an that claimed that there is poetry in the Qur'an, and to respond to the weak ones who clung to the verses they found that matched the meter of a verse of poetry. This also occurs in speech by agreement, including what came in the Almighty's saying: "Far from, far from that which you are promised" [Al-Mu'minun: 36], which is in line with a verse, and the Almighty's saying: "And basins like reservoirs and firmly rooted pots" [Saba': 13], which is in line with a verse. Al-Baqillani wanted to put an end to this doubt; Because it is not permissible to say poetry in the Qur'an after the Truth said: "And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an." [Yasin: 61], so Al-Baqillani wrote, emphasizing that such coincidences are found in people's speech and in addressing the public, such as their saying: "Close the door and bring me food" and other examples, and the like is not called poetry, because poetry is only with the intention of it and in what is more than that .

4.3 Denying rhyme in the Qur'an:

The saj' (Rhyming prose) which al-Baqillani denies occurring in the Qur'an is in fact not found in the Qur'an, because saj' (Rhyming prose) according to al-Baqillani is that which is (contrived, with the meaning following the wording), and there is nothing of this in the Qur'an. Also, (that which is brought in to improve speech without correcting the meaning), and there is nothing of this in the Qur'an. Al-Baqillani calls this system, which the opponents call saj', and he calls it a comma. Because the use of rhyme in the verses of the Qur'an is not acceptable to the majority, rather there are those who hate describing speech with rhyme, let alone the Qur'an, because it is one of the descriptions of divination. Al-Qazwini says: It was said that rhyme is not used in the Qur'an, but rather it is used as pauses. Al-Baqillani cited in his argument for denying rhyme the hadith of the Messenger of God, may God bless him and grant him peace, to those who spoke to him about the fetus. They said to him: What do you think of someone who neither drank nor ate, nor cried out in a fit of rage? Isn't his blood forfeited? The Prophet (peace and blessings be upon him) said: His rhyming prose is like that of the Age of Ignorance, and in some narrations: His rhyming prose is like that of soothsayers. Al-Baqillani commented, saying: He saw that as reprehensible and it was not correct that it was in his evidence (Abu Musa, 1997, p192 - 196)

5. CONCLUSION

The issue of the miraculous nature of al-Baqillani was represented in summarizing the opinions that preceded him, so he confirmed some of them and denied others. He agreed with

al-Khattabi that the deflection is not one of the aspects of the miraculous, and he disagreed with al-Rummani in that, who considered it one of the aspects of the miraculous. What is new with al-Baqillani is that he refused that the types of rhetoric or aspects of eloquence should be independent in explaining the beauty of the expression or the beauty of the Qur'anic system. He saw that other matters must be included in it, which the system or the expression includes. In this way, he paved the way for the emergence of the theory of the system (versification), which was detailed later by Abd al-Qahir al-Jorjani.

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