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DETAILED EXPRESSION OF THOUGHT IN SEMANTICS

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ABSTRACT

The main purpose of the article is to introduce what styles a speaker can use to express his opinion.

"Speech" is considered the most important factor in expressing an idea. The structure of sentences is actually studied in grammar, but the meanings expected from them are not considered a subject of grammar; this issue is analyzed in the science of stylistics. In the science of meaning, there are three ways of expressing thoughts: ijaz, itnab and musawa. The speaker must express his purpose according to the listener's situation. If he expresses his opinion briefly and succinctly, then it is called "ijaz", and if he expresses it in detail, then it is called "itnob".

This article provides information about the concept of "itnob" and its use, which is one of the unique ways of expressing thoughts in Arabic style. The article was written using comparative historical, comparative typological, systemic structural, and descriptive methods.

KEYWORDS: *the science of meanings, speech, style, verbosity, brevity and moderation of speech.*

In the science of puberty, the idea is expressed in three different ways:

1. Ijaz
2. Itnob
3. Musawa

Iyjaz teaches how to express a wide meaning using few words. And Musava teaches the way to use words equal to the thought that needs to be expressed. Itnob is to express one meaning using many words.

The dictionary meaning of the word itnob is "excessive excess". Expressing the same meaning using many words or many sentences is an itnab. The use of many words in the sentence can be used for caution on the one hand, that is, a way to understand, and on the other hand, it can serve as an emphasis. For example:

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا.

O Lord, indeed, my bones are brittle, and my head (hair) is falling from old age. (Mary p. 4)

In the verse, the speaker said that "my bones are brittle, my head (hair) is falling out from old age" and expressed that he has grown old. This idea is expressed by a single "كبرتُ" word in Arabic.

1. Although the concept of "itnob" is usually translated as talking too much, exaggerating, in fact it has its own place in the science of puberty. Expressing the opinion in detail is used for the purpose of clarifying the meaning, clarifying the purpose, emphasizing the meanings in the necessary places, correcting and eliminating the situation when various misunderstandings arise between the parties.
2. The expression of itnob can be different, below is a brief description of the most common types:
3. ذكر الخاص بعد العام – - starting the sentence with general thoughts and then moving to the specific part, i.e. the special sentence is used to warn and remind separately, as if it does not depend on the general sentence:
4.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّان. (س. الرحمن، 68)

Both of them have fruits, dates and pomegranates. (Rahman p. 68)

In this verse "فَاكِهَةٌ" – the word fruit is generic followed by a specific word "نَخْلٌ وَرُمَّان" given.

ذكر العام بعد الخاص – when expressing an idea, the general meaning is emphasized by first saying the necessary part and then the general sentence, that is, focusing on the special part. For example:

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رَبِّ اغْفِرْ لِي وَلِوالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَالْمُؤْمِناتِ.

O Lord, forgive me, my parents, those who entered my house as believers, and all believers! (Noah p. 28)

"لِي وَلِوالِدَيَّ" words are a special part, "لِلْمُؤْمِنِينَ وَالْمُؤْمِناتِ" and the words expressed the general content. The verse focuses on the general word by using the specific word first.

إيضاح بعد الإبهام – giving an explanation after an unclear sentence. In this case, it is necessary to explain the complex sentence with the second sentence so that the listener can understand it in detail. For example:

فَوَسْوَسَ إِلَيْهِ الشَّيْطانُ قالَ يا آدَمُ هَلْ أَدُلُّكَ عَلى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لا يَبْلى

Then the devil tempted him and said: "O Adam, shall I lead you to the tree of eternity and the incorruptible wealth?" (Toho p. 120)

"وَسْوَسَ إِلَيْهِ الشَّيْطانُ" the meaning is not clear, the continuation of the verse is given as an explanation of this passage.

5. التوشيع – designation, a separate word is used to clarify the meaning, coming at the end of the sentence:

اَلْعِلْمُ عِلْمَانِ، عِلْمُ الْأَبْدَانِ وَعِلْمُ الْأَدْيَانِ.

There are two types of knowledge: knowledge of bodies (humans) and knowledge of religions.

6. التكرير – repetition. By repeating a word or meaning, the speaker tries to keep his thoughts in the listener's memory. If the idea is expressed for the first time, the misunderstanding is eliminated and a brief explanation is intended, and a detailed explanation is intended for the second. Repetition has the following meanings:

a) emphasizes and strengthens the meaning:

كَلَّا سَوْفَ تَعْلَمُونَ. ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ .

No! Soon you will know (the consequences of this)! Once again, you will know soon! (Takosur p. 3-4)

b) the isolated part of the sentence is smoothly connected to the remaining parts through repetition. For example:

يَا أَبتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

O father! I saw (in my dream) eleven stars, the sun and the moon worshiping me. (Joseph p. 4)

In the verse رأيت because the word has been used before, it is repeated to prevent it from being remembered (Bisyuniy, 2015).

c) is repeated for the purpose of understanding, mastering. For example:

قرأت الكتاب باباً بابًا وفهمته كلمةً كلمةً.

I read the book chapter by chapter and understood it word by word.

g) is repeated in order to increase the incentive to forgive. For example:

إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ

Indeed, there are some of your wives and children who will be enemies for you. So beware of them (Taghobun p.14)

d) is repeated to attract attention. For example:

يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ .

"O my people, follow me, I will guide you to the Straight Path. O my people, the life of this world is but a cloth. (Ghafir p. 38-39)

The word "people" is repeated in the verse to attract the listener and not suspect his sincerity.

e) is repeated in order to praise the listener for his work. For example:

إنَّ الكريم! ابن الكريم يوسف ابن يعقوب ابن ابراهيم!

Really generous! Generous Yusuf ibn Yaqub ibn Ibrahim!

j) repeating words several times in connection with various other words. For example:

السخي قريب من الله، قريب من الناس، قريب من الجنة، والبخيل بعيد من الله، بعيد من الناس وبعيد من الجنة.

A generous person is close to God, close to heaven, close to people, far from hell. A greedy person is far from God, far from heaven, far from people.

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Itnob's repetition type can also express other meanings, such as reminiscing and enjoying, starting on the best path.

7. الاعتراض – It is possible to add a prepositional phrase in the middle of the sentence to the goal of the speaker, sometimes at the end of the sentence, it can be used without any rules:

وَقَالُواْ حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ

Allah alone is enough for us. He is very deserving of representation. (Ali Imran p.173)

"نعم الوكيل" used at the end of a sentence in the form of an introductory sentence.

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ

This (oath) is a great oath if you know it. (Event p. 76)

"لَوْ تَعْلَمُونَ" gapi is an introductory sentence and comes in the middle of a sentence.

Itnab is also used to describe the merits of an action, to correct a patient, to emphasize, to exaggerate a fear. For example:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ.

8. *We commanded man to (please) his parents. His mother carried him with weakness upon weakness (in her womb). Weaning it (from the breast) is (completed) in two years. (We commanded man that) "Give thanks to Me and your parents! The return is to Me. (Lukman p.14)*

9. الإيغال – deepening, that is, the meaning deepens and becomes exaggerated with additional definition. It is also used in verse and prose. For example:

إِنَّكَ لا تُسْمِعُ الْمَوْتى وَلا تُسْمِعُ الصُّمَّ الدُّعاءَ إِذا وَلَّوْا مُدْبِرِينَ .

deepening, that is, the meaning deepens and becomes exaggerated with additional definition. It is also used in verse and prose. For example

The content of the verse "وَلا تُسْمِعُ الصُّمَّ الدُّعاءَ" finish "إِذا وَلَّوْا مُدْبِرِينَ" the quotation of the part represents the meaning of exaggeration.

10. التزييل – paraphrasing: paraphrasing one sentence with another sentence, where the second sentence covers the meaning of the first sentence:

وَقُلْ جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا.

Say again: "Truth (i.e. Islam) has come and disbelief (disbelief) has disappeared." Because falsehood is a perishable (thing)." (Isra p. 81)

"إنّ الباطل كان زهوقا" sentence is used to emphasize the content of the previous sentence.

الاحتراس – caution, that is, it is used in the elimination of an idea contrary to the purpose, it can be used both in the middle of a sentence and at the end of a sentence:

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضاءَ مِنْ غَيْرِ سُوءٍ

Put your hand in your bosom, come out white without any evil. (Revenge p. 32)

In the verse "مِنْ غَيْرِ سُوءٍ" doubt is dispelled by the use of the phrase.

11. التتميم – ending, that is, the use of secondary clauses in the structure of the sentence - adverbs, case, adjective, determiner, defined, etc., if they are removed from the sentence, it becomes a simple sentence. For example:

مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أَوْ أُنْثى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً.

Be it male or female, whoever does a good deed while a believer, We will give him a pleasant life.. (Nahl p. 97)

"مِنْ ذَكَرٍ أَوْ أُنْثى" phrase first, "وَهُوَ مُؤْمِنٌ تتميم" being considered as the second tatmim, their mention in the verse brings the thought to the complete perfection, if one or two of them are missing, neither the structure of the sentence nor the meaning will be mature.

In addition to the above, itnab is also used in peace, hymns, psalms, curses, humor, sermons, management, exclamations, announcements of general affairs, mass distribution of information, greetings, and writing official letters.

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