

Ways of expression of opinion in Maoniy science

Formas de expresión de opinión en la ciencia Maoniy

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ABSTRACT

All languages have a specific style of expression of opinion and specific rules. In this article, Instruction for expressing opinion in Arabic is researched in detail in the “Maoniy” section of Balogat. Maoniy Science is considered as finding and using words that are intelligent and profound. It is necessary to correct the misconceptions of people in order to rectify their character, to turn them from evil and oppression. That is, to love them from a very young age (before they are still evil and oppressive), as beauty, justice, tolerance, love of the homeland, humility, hard work, courage, compassion, nobility, and great virtues. It is important to teach people how to value themselves, even if they are friends, parents, and compatriots. It should also help in the acquisition of spirituality and spirituality. According to the requirements of Maoniy the following is researched, which any opinion is expressed by a few words (Ijoz), many words and phrases are used for detailed coverage (itnob), the intended purpose is expressed without words.

Keywords: Balogat, Maoniy, ijoz, itnob, musava.

RESUMEN

Todos los idiomas tienen un estilo específico de expresión de opinión y reglas específicas. En este artículo, las instrucciones para expresar opiniones en árabe se investigan en detalle en la sección “Maoniy” de Balogat. Se considera que Maoniy Science encuentra y usa palabras que son inteligentes y profundas. Es necesario corregir los conceptos erróneos de las personas para rectificar su carácter, alejarlas del mal y la opresión. Es decir, amarlos desde una edad muy temprana (antes de que sigan siendo malvados y opresivos), como belleza, justicia, tolerancia, amor a la patria, humildad, trabajo duro, coraje, compasión, nobleza y grandes virtudes. Es importante enseñar a las personas cómo valorarse a sí mismas, incluso si son amigos, padres y compatriotas. También debería ayudar en la adquisición de espiritualidad y espiritualidad. De acuerdo con los requisitos de Maoniy, se investiga lo siguiente: cualquier opinión se expresa con unas pocas palabras (Ijoz), muchas palabras y frases se usan para una cobertura detallada (itnob), el propósito pretendido se expresa sin palabras.

Palabras clave: Balogat, Maoniy, ijoz, itnob, musava.

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In Maoniy, an integral part of the Arabic Balogat, sentence and its types, part of speech and their using, ways of expressing opinion are defined as the main points of speech.

With the beginning of the writing of literary writings of the classical period, ideas about expressing opinion began to develop. As a result, the following types of ideas are distinguished according to how they express opinion:

1. Ijoz
2. Itnob
3. Musava

If the opinion is expressed in a few word, it is called "ijoz". If the idea is expanded and expressed in many words, it is called "itnob". When expressing the idea, words and meaning of opinion equal, it is called "musava" (Beirut.H. 1375).

Lexical meaning of the word ijoz is "short,"(Baranov H. K. 2005) which has been widely used since the time of ignorance. According to the expression, the ijoz can be divided into 2 parts:

1. Omitted
2. Not omitted.

Although a word or phrase which should be used in the process of expressing an opinion is omitted, without any distortion of meaning, the way to fully explain the intended meaning is called omitted "ijoz".

When expressing an opinion, a word or phrase is omitted and then the meaning of opinion changes, it is called not omitted "ijoz". The "not omitted ijoz" is divided into two parts:

1. "Ijoz Kisar"
2. "Ijoz hazf".

Ijozi qisar: in this case, it is required to expand the meaning with little use of words. Words or phrases that should be used to express an opinion can be broadly expressed in short phrases without omitting (hafz). Asiriy says about this species: "It is the highest form of expression, if someone finds it in the sentence, he finds the most rare species." This type of "ijoz" can also be called "ijoz balogiy"(Abdulaziz Ateeq, P. 192). For example:

There is life in revenge for you.

The meaning of the verse is interpreted as the following:

"Murdering stops another murder. Preventing the second murder is a life for humanity." (Mansurov A. 2001)

In this verse, it is expressed that if a person commits a murder, he should be killed, and this will end his life, and if he does not commit a murder, his life will be good. Understanding the meaning of this verse prevents murder, there is life in revenge, because execution prevents murder. Through revenge, human life will be prolonged, and it is defined as the guarantee of the increase of the human offspring, the ability of everyone to do useful work, to produce different provisions for a prosperous life, and to live in complete prosperity."(Mansurov A. 2001)

"If revenge is carried out in accordance with Sharia rules, it means that the soul of the majority will be protected. The revenge will be based on justice, otherwise, at the cost of one person innocent people can be sacrificed on both sides". (Mansurov A. 2001. p.305)

As shown in the translations of the verse above, three commentators give three different meanings, and although the verse is briefly written, it appears to be broadly expressed.

Ijoz hazf

In this type, any part of the sentence that does not affect the violation of meaning of the sentence (a combination of letter group, or group of nouns, part of a consecutive phrase, a part of a conditional phrase; a musnad or a musnad ilayhi), or a phrase is omitted. For example:

Omitting letter or auxiliary word category:

They said, "By Allah, will you remember Yusuf until you are dead or even killed?"

The verb contained in the combination must have been dropped

I'm not a bad woman.

The letter in the word is omitted. The original position is .

Omitting of mudof (detectable) or mudof ilayhi (detective) in the izofa compound. For example:

- omitting of mudof:

“Ask the people of town where we came from and the caravan we were traveling with. We are truthful.”

They are the components of izofa compound: mudof and ilathi, which are the detective. The mudof will be holistic compound

-Omitting of mudof ilayhi:

“We promised Moses thirty nights. Then We complemented it with another ten” not-adapted mudof its ilayha is omitted

3. Detectible of Adapted detective is also omitted.

For example:

And We gave Thamud the camel (as a clear miracle), but they wronged them.

The sentence is omitted from the word its adapted detective is relocated with detected. There are also many cases of omission when an adapted detective is expressed as appeal or masdar.

The omission of detective in the compound of appeal, for example:

The omission of detective in the compound of masdar, for example:

“He who repents and does good deeds will surely return to Allah.” The detective of the word is the gerund according to morphology.

4. Omission of adapted detective, for example:

As for the ship, it belongs to the poor who worked on the sea. So I wanted to blame him. (Because) behind them was a king who was pulling all (whole) ships.

6. The omission of “the Oath” and its answer.

For example:

1. Qof. *By the Glorious Quran.* 2. *Yes, indeed, they are surprised that a warner from among themselves has come to them. The disbelievers said, “This is a very interesting thing.”*

In this verse the word is omitted in

“the Oath” and its answer. Abdulaziz Mansur interpreted this as the following: (Mansurov A. 2001) the oath was sworn, but the answer of the oath and the reason of this isn't included in the verse.

The reason is that the answer is clear from the context. In this case, the answer of the oath is the phrase that, even if you, Muhammad, prove that the resurrection is true, the people of Mecca will not believe. The condition or the answer of the condition is omitted. For example

“Allah has not children and is not a god with him. Otherwise, of course, each God would have gone with what he had created, and would have prevailed over each other.”

Ijz is also used to save in memory or to make it easier to understand, to express cases such as hiding something from others except for listener, to express feelings of disorder, boredom, hatred, broad meaning. Also, this way of expression is used in the expression of kindness, complaining, asking for apologize, condolences, doubts, promises, reprimands, strict warning, possession of land, collecting money, papers of the ownership of the rulers during the war, orders and prohibitions, gratitude for the blessings given.

Another way to express an idea is a itnob. The lexical meaning of the word is that “overloading, exaggerating” (Baranov H. K. 2005)

Itnob is the way of expressing a sentence using many words. The use of a lot of words in itnob can be considered as cautious on the one hand, and on the other hand perform the function of highlight. For example,

“My God, my bones became brittle, and my head is whitening.” (Mansurov A. 2001. p.305)

If a lot of words are used to express the idea, but the meaning does not come out, it is called stretching, if the meaning doesn't change, it is called hushu

Itnob is used for the purpose of expressing such meanings as firmness of meaning, clarification of purpose, highlighting, elimination of misunderstanding.

The following types of itnob are common:

Transition to the main goal after the general sentence:

Keep all prayers, especially the middle prayer (read it on time). (Mansurov A. 2001. p.39)

The main goal that I want to say here is a warning.

To say a general sentence after a special sentence:

Oh God, forgive me and my parents, and all those who have entered my house believing, and all the believing believers! (Mansurov A. 2001. p.571)

Add a comment after an incomprehensible sentence. In this case, the speaker tries to keep the listener's mind by expressing it twice, when expressing the idea for the first time, it eliminates the misunderstanding, if it is intended to give a brief explanation, then in the second time it is intended to give a detailed explanation

Oh believers, may those who believe testify to a "trade" that will save you from the painful torment? (That "commercial" is that) – you will believe in Allah and His Messenger and strive with your wealth and your lives in Allah's way. (Mansurov A. 2001. p.552)

4. Tavshi-designation, coming at the end of the sentence, a separate word is used to illuminate the meaning:

Science is of two types: the science of the body (man) and the science of religions.

In the Repetition - the thought is expressed by repeating a word two or more times. From repetition the following meanings are considered:

a) Emphasize the meaning and make it firm:

No way! Soon you will know (the consequences)! Once again, no, you will soon know! (Mansurov A. 2001. p.600)

B) it stretches repeatedly so that one part of speech is not separated from the remaining parts. If the piece is detachable, it cannot be recited. For example:

Oh, Dad! I saw (in a dream) eleven stars, the sun and the moon worshipping me. (Mansurov A. 2001. p.235)

C) repeated in order to understand. For example:

"I read the book chapter by chapter and literally understood it."

d) repeated for the purpose of apologizing. For example:

"Of course, your wives and children may also be enemies to you. So be careful of them. (Mansurov A. 2001. p.557)

d) repeated to attract attention. For example:

And he who believed said: "Oh, my people! follow me, I will guide you on the right path. Oh, my people, the life of this world is just a (trivial) fabric. Only the hereafter is the guarantee of stability." (Mansurov A. 2001. p.471)

In the verse, the word "people" was repeated, which used to attract the listener to himself, so that nobody did not suspect him.

E) it is repeated in order to praise the listener for something. For example:

"Really, generous! Generous Yusuf ibn Yaqub Ibn Ibrahim!"

J) repeating words several times in a row to several different words. For example:

"A generous person is close to God, close to paradise, close to people, far from hell. Greedy Man is far from Allah, far from paradise, far from people." (Abdujabborov A. 2004)

The type of itnob repetition can be expressed remembering pleasure, following the best path and other meanings.

The speaker's dissatisfaction with the intended purpose can also be used between the sentence, in the style of the introductory sentence, sometimes at the end of the sentence, without obeying any rules:

"Allah is sufficient to us. He is extremely worthy of representation. (Mansurov A. 2001. p.72)

Also, this type of expression is used to express such meanings as prayer, explaining the virtue of a work, healing a patient, highlighting, further exaggerating fear. For example:

"We have ordered man to please his parents. His mother carried him with weakness (in the uterus). Isolating it (from the breast) ends in two years. (We ordered): 'Give thanks to me and to your parents, The return is with me'" (Mansurov A. 2001. p.412)

Iybol-deepening. This type is used at the end of the sentence, it is expressed as using an anecdote or the meaning is expressed as an exaggeration:

Allah will give overwhelming provision to those who want. (Mansurov A. 2001. p.33)

Tazyil-annotation: describing one phrase with another phrase, In this case, the second sentence follows the interpretation of the meaning of the first sentence

“Say again: “the truth” (Islam) came and falsehood (disbelief) disappeared. Because falsehood is the disappearing (thing).” (Mansurov A. 2001. p.29)

Caution type is used in the case of loss of imagination against the goal it can be used both between the sentence and at the end of the sentence:

Ending style is an increase the second-order parts of speech in the composition of sentence.

Excessive use of such parts as maf’ul, status case, tamyiz, determinant cause to be awkward of the sentence.

Itnob, in addition to the above, is also used in such cases as agreement, praise, curse, satire, sermon, management, exclamation, announcement of general affairs, mass dissemination of information, greeting, writing official letters to the authorities.

The speaker can express his opinion taking into account the circumstances, sometimes through the methods of ijoz, sometimes through the methods of itnob. In some cases, the idea can also be explained with the help of the musova style, depending on the circumstances. The lexical meaning of this word is “equality” (Baranov H. K. 2005). In the style of musova, the idea is as short as in the ijoz and is expressed between them, with the unity of thought and word, without being stretched, as in the style of itnob. For example:

“Whatever good you do for yourself, you will find it in the presence of Allah.” (Mansurov A. 2001. p.17)

“Of course, Allah commands justice, good deeds and good deeds to relatives, and also forbids corruption, evil deeds and oppression. (He) will instruct you that you will take note.” (Mansurov A. 2001. p.277)

Evil traps will only destroy their owners (Mansurov A. 2001. p.439)

In the examples, it was clearly seen that the words used for the purpose of expressing the meaning are neither less nor more and the equality of meaning and word harmony. If in the style of Musova, the word is used more than meaning, it is not considered to have passed on to the style of the itnob. Because, the increase in words in the style of itnob does not undermine the meaning. And in the style of musova, it is observed that the use of excessive words makes it difficult to understand the meaning. It does not serve as a benefit to the function of style (Abdulaziz Ateeq).

In Uzbek language Stylistics, the styles that express the idea are divided into five types: the conversation style, the official style, the scientific style, the publicistic style and the artistic style. The differences and requirements in the using of these styles are explained in detail, but the importance of words in expressing an opinion is not particularly reflected in Uzbek Language Stylistics. Therefore, the idea in the science of Maoniy cannot be compared with the methods of expression of Uzbek Language Stylistics. It is possible to observe the practical using of ijoz, itnob, musova in Uzbek styles. In the composition of Proverbs and sayings, a deep meaning is given by means of a few words, which is related to ijoz. In the texts of the scientific and official style, the requirements for musova are used. No matter in which style the idea is expressed, it is necessary for the listener to be understandable. It is important that it does not originate a question in the listener either when it is short and laconic, or when it is stretched, in addition, it should not make him bored, but interested in the content of the phrase. A proper understanding of these types of expression styles for Maoniy prevent us from having negative consequences, especially as a result of an incorrect analysis of the verses of the Qur’an.

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