

Contrasting in Style in Putting the News into Expression**Athraa Salman Mahmood Sarhed^{*1} & Asst. Prof. Dr. Ayad Salim Ibrahim ALjanaby²**^{*1,2}*University of Anbar, College of Education for Girls***ABSTRACT**

This study deals with the different style in the subject of the news under construction, which is that the wording of the sentence is declarative indicative of the construction in the meaning, for rhetorical purposes that the speaker wants, including showing concern for the occurrence of the request, optimism, and guarding against the image of the command and supplication in the past tense. The research was divided into a summary and an introduction, then a presentation that contains On a theoretical introduction to the subject and examples that were studied in an analytical and descriptive manner, and I ended the research with a summary of the most important results, then sources and references.

I. INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, Muhammad (may God bless him and grant him peace) for the importance of the variation in style in the place of the news in the place of creation. There are many in this study, including the reason for considering the placement of the news under construction as different, and how to justify it to convey the desired meaning to the reader, especially since the Arabs loved everything that was new in speech and surprising to the listener, so they were eloquent and through it they became famous for their eloquence. Disabled all eloquent and rhetoric.

I ask God to benefit me with this research and to make it purely for his honorable face. He is the best Lord and the best helper.

Theoretical

It is the departure of speech from the apparent requirement, so the sentence comes as a declarative indicating the construction (that it is in the command and the prohibition) .

Here the style changed from its original requirement and was put in another form; Because the origin of the predicate sentence is to carry the meaning of the news, but the speech came out in the opposite way in order to bring about certain rhetorical goals, and here lies the idea of contrast, as here it was necessary to use another method, which is the creation, and he used another method, which is the news, and a violation of the original occurred that led to an aesthetic in the different style.

The rhetoricians believe that expressing the creation in the words of the news achieves several benefits and purposes, including:

1- Optimism

Which is that (it is intended to ask for something, and the imperative form is the evidence for it, so we change it to the past tense indicating the achievement of the occurrence with optimism) towards: (God forgave you), and it is a declarative sentence that indicates the occurrence of forgiveness and this is contrary to the principle of human knowledge, so what does he know that God has forgiven him and he Alone the world of the unseen.

The origin of the words "Lord forgive him" was a construction sentence, and the expression was changed to "God forgives you" a declarative sentence with optimism that forgiveness will occur, so this is a different style; Because we had a method that was supposed to be used, which is (Lord forgive him) and changed, so I used the news (May God forgive you) and the rational significance is what indicated the original method.

2 Demonstrate keenness on the occurrence of the request

And it is that (the student of something, if his desire for it is great, his perception of it increases, and a desired image clears up in his imagination, so he imagines that a demand other than what has occurred from a past time. And being careful about it happening) towards: (God blessed me to meet you) a declarative sentence by which the speaker intended to inform about the event of the meeting before he got insisted on the occurrence of the action, so he came with the past tense and different from the original method that was supposed to be brought, which is the creation (God grant me to meet him) so he changed The verb from the command to the past in order to ensure that the request occurs, so it came in a style that was not obligatory to use, and neglected a style that was obligatory to use.

3- Supplication in the past tense (to show optimism and to show concern for its occurrence)

If it is said: (So-and-so died, may God have mercy on him), then the phrase (may God have mercy on him) is merciful: a past verb, so mercy is obtained from God for so-and-so. Because if he has mercy, he will enter Paradise, and a Muslim will not be judged of Paradise or Hell except for the one in whom the impact is mentioned, for example the ten the good tidings of Paradise, but any person other than them is not judged for either Paradise or Hell.

If the sentence (may God have mercy on him) was news, it would have to come out without a way out, which is the creation in the meaning, meaning (May God have mercy on him) and this is the original.

And it is not correct to put it in the sense of predicate, because it is news that came to the meaning of supplication, and here it is different because we had a method that was supposed to use (May God have mercy on him) we changed it and we used the news with confidence that God's mercy expanded everything and does not deviate from this. In the sense that it is possible that he wants to be optimistic about the occurrence of mercy for the addressee with the intention of bringing him pleasure, or he wants to show eagerness to fall as he crossed by proceeding due to the large number of perceptions arising from the great desire to fulfill the right of the addressee.

4- Beware of the image of the matter

Al-Subki (T.: 773 AH) said: (The construction may come in the form of the news, such as the servant's saying to the lord, if he turns his face to him, the lord looks at me, then he is more polite than saying, "Look at me," in the form of the command, and if the matter requires arrogance and no arrogance here, except that it is a formula An order to be avoided.

Show the speaker about the construction form, so he replaces (look) the verb of the command to (to look) a present verb, which is telling about that, and here is a different style in the style. The news denoting the creation in the meaning out of respect for the station of the Lord and in order to avoid using the verb of the command.

5- Get the addressee to achieve the desired meaning

Al-Mughrabi (T.: 1128 AH) said: (Like your saying to your friend, "So-and-so, you will come to us tomorrow, a place where you will come to me tomorrow." It is imperative, because when he was one of those who did not like to be attributed to lying, and you expressed in coming the form of the news, then if he did not come tomorrow, it was a reason for your words, according to the apparent, to be a lie He often confirms this intent after saying, "You come to us by saying, 'Beware of lying to me in this place, O So-and-so.'")

It is known that when we want to ask someone to come, we use the construction method in the imperative form (I will come tomorrow), but a different style may occur. The news speech seeks and takes the initiative to achieve this for fear of being denied, so he abandoned a method that was required to be used and listened to a method that was not required to be used.

The verbal contrast method was mentioned by placing the construction in the place of the news in the saying of the Most High (The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.).

And the witness in the verse (and the mothers are breast-feeding), and the scholars of origins and interpretation have mentioned that it is news that means the matter is obligatory .

The original was that the establishment came (and mothers should breastfeed their children), so he changed the method and dispensed with the matter; Because there is no woman who needs me to command her over her child, we do not need to do the matter even though he wanted to order her, even though the principles of her affection towards her children and her instinct will lead her to breastfeed her children. But here he changed the method from the command to the news, because he is sure that the mother will breastfeed her children, and this is from the eloquence of the Holy Qur'an that made it a summit of miraculousness.

Al-Alusi (T.: 1342 AH / 1924 AD) mentioned: "Mothers breastfeed their children is a matter that was taken out by the narrator of the report, and its meaning is to be commended or obligatory, if it is specified if the child was not breastfed except by his mother, or if there was no need for him, or the father was unable to rent and express them with the aforementioned address because of their sympathy towards their children, and the ruling is general. For divorced women and others as required by the apparent) .

And the other witness in the same verse (A mother should not harm her father). In its explanation:

He said, "The Pandemic in his Words: With her child and with his child, the Pandemic is to be aggressive and harmful. The mother and her child are not harmed and the child does not have the child.

It is true that the sentence is an order to prevent the mother from harming her child, but it does not need to be told that the mother does not need to recommend that she not harm her children.

So (Read Many Children, and Father Amaru, and be punished, and Father, about the capitals: Do Not Harm, by the Lift of the Intense, and This Is

The Moroccan stated (T: 1128H): "When both men and women discontinued the harm, the child was added to each other's palms and they must not cause harm to his or her owner."

This is why Allah has enshrined the meaning of creation in the words of the news and used a method in places that gives the meaning of another method and these are different in methods.

Heterogeneity has also emerged in his words. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All).

The witness in the verse (and the divorcees lurk), which is an informative sentence intended in the sense that he ordered the divorcees to lurk, and they complied with this, verified and then informed him thereafter, and he discontinued the creation.

This is different in style because he dispensed with it and appreciated it (to lurk divorced women) and came with news (and divorced women lurk).

He said: "Only disinfectants shall touch him."

Al-Sabki stated (T: 773 E) in his explanation) that it was said to be a definite termination but that the two were included in pursuance of the conscience).

A different style came to the news, which was (untouched) and the tit-for-tat act signified instead of creation, as if he had disassociated himself from touching the preserved board.

(Angel disinfectants need peace, i.e. disinfectants disinfected from nature's home and desecrated psychological fortunes. The decay, the desecration of the heloid and the purity have moral cleansing, and the denial of its integrity, the denial of access to it, the other qualities of the Quran, the purgatory of the smaller event and the larger event of the purity's legitimacy and meaning should only affect those who are cleansed of the people. "

Similarly, he said: And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor)

In the verse "Do not worship", the witness says: "Do not worship news in the sense of creation, i.e. do not worship". (Which confirms that it is an end, one of them is saying, "I throw you up." second; It is supported by the reading of Abdullah and my father: {don't worship}. Third: The information on the meaning of the order and termination is certain and it is communicated explicitly and terminates, because it is as if it has been prompted to comply with and terminated. "

And this is different in style because the original thing comes here (do not worship) so I used the word form instead of it (do not worship) as if God was theirs and they responded, so tell about it (and come the news for the order I report from the language of the order because the news is used).

Al-Quzawini often speaks contrary to the apparent requirement that the non-liquid descends the status of the liquid, undeniable the status of the denier, and denier the status of the undeniable.

This is different in the methods and one of the examples when the non-liquid lowers the position of the liquid in the words of the Almighty: "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood).

He said: "If you do not address me in those who have gone unjust, you will not give them great punishment for the fact that they want to do so." Requesting that the punishment be reduced is not divorced from his engagement with his son Kaftar.

He said, "They are drowned." This is different in style. How do we tell about the occurrence of drowning before it happens? The news came here with the meaning of creation, as if peace were given to him, he asked God Almighty not to drown them.

(It is not intended that they were actually drowned out because their drowning was late and did not take place at the time of Noah's speech and he terminated his prayer and intercession.)

Similarly, there is an apparent disagreement when the undeniable descends on the position of denier, such as Halj Ben Nazil:

(Brother Here: Man's Name and Meaning: This man clearly shamed him with a proud display of spear, indicating his courage. This showed great admiration for him and believing that no one of his uncles was doing it to him as if they were all isolated and none of them had a spear. He was told: They give them their way so that their spears don't swarm and you accumulate that your uncle has built many spears in them. "

He did not deny that his uncle had built spears in them, but the way he carried the spear was showing that he was the only one of them with a spear. This is different in style. He did not deny that there were spears in them until the method came to tell him. The original was to come up with a structural sentence, but it came out of the way and came out to the meaning of the creation. Here he used a method that was not a duty to use. This is one of the fundamental meanings of the different.

(The denier also lands an undeniable position if he has nothing to hope for.) As the Almighty said: This is the Book; in it is guidance sure, without doubt, to those who fear Allah.
(Suspicion and lack of reassurance: suspicion, suspicious if suspicious).

It is the news of carrying the meaning of the creation (that is, this Qur'an home on you, Muhammad, is a book that is undoubtedly unrecognized by the book (no doubt), that is, from God, who thinks and manipulates, or is heard by a martyr).

This is different in style because it speaks of a Quran, which was supposed to say, "Don't get dressed in it." That is, the Great Galilee Bible, don't get dressed in it.

Verbal heterogeneity has emerged in several places in the Holy Koran, as he said: And We had certainly sent Noah to his people, [saying], " Indeed, I am to you a clear warner

And the witness in the verse (that my son is my family) is an informative sentence and he was supposed to come up with the creation and say, (Jehovah survives my Son) And He comes up with it, not with the news, because it is certainly known that the Son of the Man is His family. There is no point in telling God that His family is here. (The location of the verse is that Noah's appeal - to him peace - was after the ship's acquisition of Judaism. Because God taught him that he did not survive except for those who ride the ship, Noah - Salama - did not invite his son to ride the ship.

And this is an informative sentence, but it has the meaning of creation. (God forbid me) But in discipline he did not come with God Almighty and came to the news and here is different style in terms of his usage and he should not use

this image for several rhetorical purposes. The meaning of God you brought down the good and I am lacking for good is to pay tribute to God's living.

(Relaxation from the Open and Watchdog hardship of the Matthew and the Incest in the Number of Herdsmen The cold of the shadow that reminded him of this blessing found a previous blessing that he had given him from his survival of murder and his loyalty to wisdom and science, And his dedication to the slaughter of the Capsicum, and his delivery to the earth of a great nation after he was cut off in Vivia and provoked, All of this was remembered in the blessing of the shadow cold and the comfort of sudden tiredness with a total of gracious thanks and gratitude to the parents. I need to say that I am grateful for the blessing I have said that I did not come down to me from the good of God's praise.

Examples of verbal heterosexuality are often found in the Holy Quran, in the words of Arabs, in the formulations of several and in the placement of the news. This is one of the wonderful methods that have enriched Arabic rhetoric And it's loving for a recipient who finds themselves exploring the text and trying to arrange it to reach out to it and what I want, The text gives seriousness and vitality away from recurring boring stereotypes and these contradictions are one of many rhetorical methods that ensures this.

II. CONCLUSION

1. The contrast came in the style of putting the news into place in the Holy Qur'an, the Prophet's Hadith and Arabic poetry, but the Holy Qur'an was the most prominent in this style.
2. The different method of placing the news item in the construction has several benefits, including: optimism, supplication in the past tense, guarding against using the command, showing concern for the occurrence of the request, and making the addressee achieve the desired meaning.
3. The construction comes in the words of the news to break the horizon of expectation of the reader, especially since the person loves everything that surprises him, and it is not his habit and outside the framework of stagnation.

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