

PalArch's Journal of Archaeology of Egypt / Egyptology

SYNECDOCHICAL APPLICATIONS IN THE HOLY QURAN (RHETORICAL STUDY)

Dr. Ghulam Ahmad¹, Dr. Hafiz Mohammad Sarwar², Muhammad Kalid³,

Dr. Ume Habiba⁴

¹Assistant Professor GC University Faisalabad

²Associate Professor, Department of Arabic, BZ University Multan.

³Ph. D Scholar Arabic Department Government College University Faisalabad

⁴Lecturer Department of Arabic Al Karam International

Institute Islamabad

Email: 1drghulamahmad@gcuf.edu.pk, 2sarwar@bzu.edu.pk,

3mirzamuhammadkhalid90@gmail.com, 4hooramehsan@gmail.com

Dr. Ghulam Ahmad, Dr. Hafiz Mohammad Sarwar, Muhammad Kalid, Dr. Ume Habiba. Synecdochical Applications in The Holy Quran (Rhetorical Study) -- Palarch's Journal of Archaeology of Egypt/Egyptology 18(9), 1955-1968. ISSN 1567-214x

Keywords: Rhetoric, Synecdoche, Relationship, Application, Holy Quran.

ABSTRACT:

Rhetoric is one of the branches of linguistics in Arabic. Therefore, the synecdoche (المجاز المرسل) is a major figure of speech and its relationships are applied in some other meaning than its real or literal meaning. With the help of this knowledge, one can illustrate the miraculous nature of the holy Quran. The Quranic style bears several pieces of evidence of synecdoche (المجاز المرسل). The descriptive method is aimed for accurate consideration of synecdochical sense of the Quranic words and their contextual relevance. This study is divided into three main sections: The first deals with the introduction of synecdoche, the second is consists of the relations of synecdoche and the third main section is synecdochical applications in the holy Quran. According to the main findings the research facilitates the scholars and general reciters for a proper understanding of the Quranic themes.

INTRODUCTION:

This article is an applied study of synecdochical relationships for meticulous understanding of Quranic meanings. In this brief exploration, synecdoche (المجاز المرسل) a major term of rhetoric, is mentioned briefly. After describing the definition of synecdoche and its relations are explained in this research. After

that, its application is described from the perspective of the Holy Quran. The various relationships of synecdoche have been clarified by examples of Qur'anic verses. Various Qur'anic meanings arising from the change of synecdoche's relationships are mentioned in this article

Objectives of the Research:

The study consists of the following objectives:

- ❖ Synecdoche helps readers conjure images in a narrative, whether in fiction or nonfiction.
- ❖ Synecdochical Applications can help our readers to understand and stay interested in what we want to convey to them.
- ❖ The translators in some instances failed to convey the meaning of the original text due to a lack of competency in rhetorical aspects.
- ❖ This research article aims to facilitate the reciters for proper consideration of the Quranic sense.

RESEARCH METHODOLOGY:

The data are collected from different sources but the main source is the use of Quranic Verses. The researcher uses the descriptive method for collecting data that depends on qualitative analysis of synecdoche and its relationships which are the part for the whole and the whole for the part in the holy Quran.

Definition of Synecdoche:

Synecdoche (المجاز المرسل), among the Figures of Speech, is one the kind of rhetoric defined as a word or phrase intentionally employed to refer to a meaning other than its original (or literal) meaning because of a relation other than similarity, with a clue indicating that the original meaning is not intended. ⁽¹⁾ It is the use of the word in other than its true meaning for a relationship, the relationship will be other than similarity with a presumption "القرينة" that prevents to consider the true meaning. ⁽²⁾ If the relationship is a simile, then it will be called a metaphor, if the relationship is other than a simile, then it will be called synecdoche. In synecdoche, what indicates that the speaker does not intend the literal meaning of the expression is the clue "القرينة" ⁽³⁾

For instance: "I sent the eyes to check on the status of the enemy".⁽⁴⁾ The original meaning of the word "eye" is that it is part of the human being.⁽⁵⁾ However, in the following example where it has the plural form the eyes, synecdoche makes it have another meaning which is the meaning of a "spy".⁽⁶⁾ Now the meanings are considered, "I sent the spy to check on the status of the enemy".

¹ Al-Hashimi: "Jawahir Albalaghat fi Almaeani Walbayan Walbadie", Modern Library, Beirut, 1999, P: 252.

² Nassif Hifni: "Durus Albalagha", Maktabat 'Ahl Al'athar, Kuwait, 2004, P, 121.

³ Al-Hashimi: "Jawahir Albalaghat Fi Almaeani Walbayan Walbadie", P: 252.

⁴ Nassif Hifni: "Durus Albalagha", P, 133.

⁵ Qebshawi:, "Waqfat Mae Alearabiat Waeulumiha", Dar Safa' Lilnashr W Altawzie, Oman, 2010, P, 252.

⁶ Nassif Hifni: "Durus Albalagha", P, 133.

In the English language the term 'synecdoche' has been taken from the Greek synecdoche *which* means "understanding one thing with another".⁽⁷⁾ Synecdoche is an "oblique manner" of speaking and writing.⁽⁸⁾ Synecdoche is "a figure of speech by which a more comprehensive term is used for a less comprehensive one or vice versa."⁽⁹⁾ Similarly, Bussmann (1996) defines synecdoche as "a rhetorical trope that refers to something with a semantically narrower term or a broader term".⁽¹⁰⁾

Benefits of Synecdoche:

There are several benefits of synecdoche, a few of which are stated here:

- Briefness and brevity in speech.
- The exquisite exaggeration of speech and the power of its influence.
- Sophistication and diversity in style and innovation of meanings.
- Synecdoche in many words is more eloquent than the truth, and is better placed in the ears.

Functions of Synecdoche:

There are many functions of Synecdoche due to its rhetorical style:

- One of the functions of synecdoche in Arabic is brevity.⁽¹¹⁾
- Another function of synecdoche is an exaggeration, this function happens when synecdoche uses the whole to signify the part.⁽¹²⁾
- Other functions exist in the synecdoche using the plural to stand for the singular. Sometimes, the plural forms in Arabic are not employed to indicate plural but to glorify and convey majesty. For example, Allah جل جلاله, who is One, reveals Himself, using the plural. This conveys Allah's glorification of Himself.⁽¹³⁾
- There are other general functions of synecdoche. For example, synecdoche results in contemplation, which makes the expression get rid of boring directness.⁽¹⁴⁾

Relationships of Synecdoche:

The types of synecdoche will be figured out. Each type represents a relation between the original meaning and the figurative, or synecdochical, meaning of the expression used. The relations of synecdoche are divided into different types:

⁷ Baldick: "The Concise Oxford Dictionary of Literary Terms", Oxford University Press, London, 2001, P, 888.

⁸ Sandler, P. M: "The Winning Argument", Bar Association, New York, American, 2001, P, 136.

⁹ Harvey, P: "The Oxford Companion to English Literature", Oxford, Clarendon Press, London, 1967, P, 795.

¹⁰ Bussmann: "Routledge Dictionary of Language and Linguistics", London, Routledge, London, 1996, P, 1163.

¹¹ Al-harbi: "Albalaghat Almuyasarah", Dar Abn Hazm, Beirut, 2011, P, 165.

¹² Qasim: "Eulum Albalaghah Albayan Walbadie W Almaeani", Tripoli, Libya, 2003, P, 231.

¹³ Al-Zerkeshi: "Alburhan Fi Eulum Alquran", Almaktabah Aleasria, Beirut, 2006, P, 148.

¹⁴ Qasim: "Eulum Albalaghah Albayan Walbadie w Almaeani", P, 230.

1. Relationship in which the Whole Stands for the Part
2. Relationship in which the Part Stands for the Whole
3. Relationship in which the Cause Stands for the Effect
4. Relationship in which the Effect Stands for the Cause
5. Relationship in which an Entity Refers to a Location
6. Relationship in which a Location Refers to an Entity
7. Relationship in which the Past Stands for the Future
8. Relationship in which the Future Stands for the Past
9. Relationship in which One Construction Is Substituted for Another
10. Relationship in which an Instrument Refers to Its Trace

Applications of Synecdochical Relationship in the Holy Quran:

1) Relationship in which the Whole Stands for the Part:

This relationship of synecdoche is established when the whole is used to refer to the part.⁽¹⁵⁾ This type has many examples associated with different aspects of life. One example is in contrast to the example given in the whole for the part related to the place of living. People sometimes employ the whole place to refer to a particular part of that place, such as (I am going to visit Al-Najef) and (I am going to visit Karbala). The speaker uses the whole place (the province) in order to refer to a particular place. Thus, he uses Al-Najef as a whole to refer to Al-Imam Ali Shrine and Karbala as a whole to refer to Al-Imam AlHussain Shrine.⁽¹⁶⁾

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ. (17)

Translation of the Ayah: *[Or their example is like a rain pouring from the sky wherein there are layers of darkness and thunder and lightning (as well). They thrust their fingers into their ears, fearing death due to the thunder. And Allah has encompassed the disbelievers.]*⁽¹⁸⁾

In this holy Ayah: It is the announcement of the whole finger and the determination of the part of finger, because it is not possible to enter the whole finger in the ear.

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾ (19)

Translation of the Ayah: *[They utter from their mouths that which is not in their hearts. And Allah knows well (the matters) they hide].*⁽²⁰⁾ In the Quranic Ayah below, the word their mouth which represents the whole, it means their tongue

¹⁵ Al-harbi: "Albalaghat Almuysarah", P, 64 .

¹⁶ Dr. Ihsan: "International Journal of Multidisciplinary Trends", Dr. Ihsan Hashim Abdul wahid, Department of English, College of Education, University of Thi-Qar, Iraq, Topic of his research paper: "Conceptual synecdoche in Iraqi Arabic", 2022; 4(2): P, 28.

¹⁷ The Holy Quran, Sura al-Baqarah, 19.

¹⁸ The Glorious Quran, Sura al-Baqarah, 19.

¹⁹ The Holy Quran, Sura Āl-i-‘Imrān, 167

²⁰ The Glorious Quran, Sura Āl-i-‘Imrān, 167

which stands for the part of the mouth. The human does not speak with his mouth. He speaks with his tongue. ⁽²¹⁾

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ) ⁽²²⁾

Translation of the Ayah: [(O servant!) When you see them, their bodies (and height and structure) seem attractive to you] ⁽²³⁾ Al-Suyuti said in the interpretation of the verse: their bodies, i.e. their faces, because he did not see their whole. ⁽²⁴⁾

(تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبِرْ لَوْ لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ) ⁽²⁵⁾

Translation of the Ayah: [(That) will destroy everything by the command of its Lord. They were (destroyed) in such a way that nothing could be seen except their (ruined) houses. That is how We punish the evildoers]. ⁽²⁶⁾ This Ayah states that the everything will be destroyed but the determination of the part.

Relationship in which the Part Stands for the Whole:

This relationship of synecdoche is mentioned within something else. ⁽²⁷⁾ Here, a part stands for the whole. ⁽²⁸⁾

(وَازْكُعُوا مَعَ الرَّكَّعِينَ) ⁽²⁹⁾

Translation of the Ayah: [And kneel down (together) with those who kneel down.] ⁽³⁰⁾ In this ayah synecdoche exits in the word “kneel down” it is a part of prayer and the holy Quran employs it to refer to the whole prayer.

(وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ) ⁽³¹⁾

Translation of the Ayah: [And freeing a Muslim (male or female) slave is also mandatory] ⁽³²⁾

In the above-mentioned ayah, synecdoche exits in the word "neck" it is a part of the human body and the holy Quran employs it to refer to the whole human body for a slave. Setting the neck free suggests setting the person (or slave) free, not only his neck. ⁽³³⁾

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ) ⁽³⁴⁾

21 Qasim: “Eulum Albalaghah Albayan Walbadie W Almaeani”, Tripoli, Libya, 2003, P, 224.

22 The Holy Quran, Sura al-Munāfiqūn, 4

23 The Glorious Quran, Sura al-Munāfiqūn, 4

24 Al-Soyooti: “Al'Etqan fi Olumil Quran”, Dar al kutub aleilmiah, Beirut, Lebanon, 2007, Vol: 2, P, 755.

25 The Holy Quran, Sura al-Ahqāf, 25

26 The Glorious Quran, Sura al-Ahqāf, 25

27 Al-Hashimi: “Jawahir Albalaghat Fi Almaeani Walbayan Walbadie”, P: 253.

28 Matlub: "Albalaghat Waltatbiq", Matabie Beirut Alhadithah, Beirut, Lebanon, P, 323.

29 The Holy Quran, Sura al-Baqarah, 43.

30 The Glorious Quran, Sura al-Baqarah, 43.

31 The Holy Quran, Sura an-Nisa, 92.

32 The Glorious Quran, Sura an-Nisa, 92.

33 Matlub: "Albalaghat Waltatbiq", P, 323.

34 The Holy Quran, Sura al-Baqarah, 144.

Translation of the Ayah: *[(O Beloved!) We have been watching your radiant face turning frequently towards heaven. So, We will indeed make you turn towards that Qibla (direction of Prayer) with which you feel pleased. So, turn your face towards the Sacred Mosque now.]*⁽³⁵⁾

Allah says the face of the Holy prophet in this ayah and considered the whole body of the Prophet during the prayer. The holy Quran also says second time and considers: Turn your whole body towards the Sacred Mosque now.

(وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْأَلْجَلِّ وَالْإِكْرَامِ)⁽³⁶⁾

Translation of the Ayah: *[And the essence of your Lord, Who is the Master of glory and splendour and the Master of bounty and honour, will remain.]*⁽³⁷⁾ In this Ayah Allah says the part and considered the whole.

(لَا تَقُمْ فِيهِ أَبَدًا)⁽³⁸⁾

Translation of the Ayah: *[(O Beloved!) Never stand in this (a building which has been built in the name of a mosque)].*⁽³⁹⁾ This Ayah of the holy Quran is representing the condition of standing for the offering of the whole prayer. Do not stand means, do not pray. Because it is the most prominent part of the prayer, standing is used to refer to the whole prayer.⁽⁴⁰⁾

Relationship in which the Cause Stands for the Effect:

This relation of synecdoche is established when the expression referring to the cause is employed to mean the effect of that cause.⁽⁴¹⁾ The following are examples taken from the holy Quran:

(وَمَكْرُؤًا وَّمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِيْنَ)⁽⁴²⁾

Translation of the Ayah: *[Then, the disbelieving (Jews) conspired secretly (to execute 'Isa [Jesus]), but Allah covertly designed His plan (to safeguard 'Isa [Jesus]). And Allah is the Best secret planner.]*⁽⁴³⁾

In this Ayah, the verb “مكر” planned, which refers to the cause is the synecdoche. In its synecdochical use, this verb refers to punishment which is the result. The sentence “مكر الله” and Allah planned means that Allah punished the Jewish because of their cunning.⁽⁴⁴⁾ Punishment happens as a result of planning slyly.⁽⁴⁵⁾

35 The Glorious Quran, Sura al-Baqarah, 144.

36 The Holy Quran, Sura ar-Rahmān, 27.

37 The Glorious Quran, Sura ar-Rahmān, 27.

38 The Holy Quran, Sura at-Tawbah, 108.

39 The Glorious Quran, Sura at-Tawbah, 108.

40 Al-Segheer: "Usul Albayan Alarabi Fi Dhaw Alquran Alkarim", Bayrut, Leobnon, 1999, P, 67.

41 Qasim: "Eulum Albalaghah Albayan Walbadie W Almaecani", P, 218.

42 The Holy Quran, Sura Āl-i-‘Imrān, 54.

43 The Glorious Quran, Sura Āl-i-‘Imrān, 54.

44 Shabur: "Tafsir alquran alkarim", Embassy of the Islamic Republic of Iran, Damascus, 1999, P, 57.

45 Al-Qazweeni: "Al'Edah fi eulum al-Balaghah" , Dar alkitab aleilmiaati, Beirut, Leobnon .2003, P, 208.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾⁽⁴⁶⁾

Translation of the Ayah: *[Are they waiting only for (the torment of) Allah to come in the coverings of clouds, and also the angels (to descend), and the (whole) affair is settled? And to Allah will all matters be returned.]*⁽⁴⁷⁾

In this saying of Allah فِي ظُلَلٍ مِنَ الْغَمَامِ "In the shadows of the clouds", it is synecdochical use and its relationship is "causal", because the clouds are presumptive of mercy or torment and their cause, and from it, rain falls.

﴿مَا كَانُوا يَسْتَظِيغُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾⁽⁴⁸⁾

Translation of the Ayah: *[They had neither courage to hear (the truth) nor vision to see (it)].*⁽⁴⁹⁾

In this Quranic ayah, synecdoche lies in the word "hearing" which is the cause. It means acceptance of and following the Holy Quran. Acceptance of and following the Holy Quran happens as a result of hearing the Holy Quran.

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾⁽⁵⁰⁾

Translation of the Ayah: *[And the requital of an evil is the like of that evil. Then he who forgives and (by forgiving) reforms, his reward is with Allah. Verily, He does not make friends with the wrongdoers.]*⁽⁵¹⁾

In this Ayah, synecdoche lies in the word سَيِّئَةٌ "evil" in the phrase سَيِّئَةٌ مِثْلُهَا. This word, which refers to the cause, stands for its effect, i.e. punishment. Expressing punishment by using the word سَيِّئَةٌ "evil" does not mean that punishment is an ill deed but it happens as a result of السيئة.⁽⁵²⁾

Relationship in which the Effect Stands for the Cause:

In this relation of synecdoche, the effect is used to denote the cause. There are several examples from the holy Quran about this section, these are stated in the following:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾⁽⁵³⁾

Translation of the Ayah: *[Indeed, those who eat up the property of orphans unjustly fill their bellies but with fire, and soon will they fall into a Blazing Fire.]*⁽⁵⁴⁾

46 The Holy Quran, Sura al-Baqarah, 210.

47 The Glorious Quran, Sura al-Baqarah, 210.

48 The Holy Quran, Sura Hūd, 20.

49 The Glorious Quran, Sura Hūd, 20.

50 The Holy Quran, Sura ash-Shūrā, 40.

51 The Glorious Quran, Sura ash-Shūrā, 40.

52 Al-Segheer: "Usul Albayan Alarabi fi Dhaw Alquran Alkarim", P, 68.

53 The Holy Quran, Sura, an-Nisā', 10

54 The Glorious Quran, Sura, an-Nisā', 10

The synecdochical reference is in the word نارا "fire" which is mentioned in this ayah because it is the punishment for stealing the belongings of the orphans. The ayah mentions the fire which is the effect but it implies the stolen belongings of the orphans which is the cause. ⁽⁵⁵⁾

(وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ بُمْ فَانْتَوْنَ) ⁽⁵⁶⁾

Translation of the Ayah: *[And how many a town (is such as) We destroyed! Our torment came upon them at night or (whilst) they were asleep at noon.]* ⁽⁵⁷⁾

In this ayah the synecdoche lies in the phrase أَهْلَكْنَاهَا "We destroyed it". It means أردنا إهلاكها "We wanted to destroy it". Destroying the town which is the effect is used instead of the cause which is the will to destroy the town. ⁽⁵⁸⁾

(فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) ⁽⁵⁹⁾

Translation of the Ayah: *[So when you undertake to recite the Qur'an, seek refuge with Allah against (the wiles of) Satan, the outcast.]* ⁽⁶⁰⁾

In this ayah of the holy Quran, إذا قرأت القرآن "when you recite the Quran" means إذا أردت قراءة القرآن "when you want to recite the Quran". Synecdoche exits in the verb قرأت "you recited". The will to recite the Quran causes reciting the Quran. ⁽⁶¹⁾

(هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ) ⁽⁶²⁾

Translation of the Ayah: *[He is the One Who shows you His signs and sends down sustenance for you from the heaven. And only he who remains inclined (to Allah alone) accepts advice.]* ⁽⁶³⁾

In this ayah, the synecdochical reference رِزْقًا "sustenance" is the effect. It means rain. What is sent down from the sky is not sustenance but the rain which causes the sustenance including plants which provide people and animals with food. ⁽⁶⁴⁾

Synecdoche in which a Location Refers to an Entity

In this type of synecdoche, a place is employed to refer to the entity or thing found in it. ⁽⁶⁵⁾

(وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ) ⁽⁶⁶⁾

55 Qasim: "Eulum Albalaghah Albayan Walbadie W Almaeani", Tripoli, Libya, 2003, P, 220.

56 The Holy Quran, Sura, al-A'raf, 4

57 The Glorious Quran, Sura, al-A'raf, 4

58 Al-Qazweeni: "Al'Edah fi eulum al-Balaghah", P, 209.

59 The Holy Quran, Sura, an-Nahl, 98

60 The Glorious Quran, Sura, an-Nahl, 98

61 Al-Sobki: "Oarus Al'Efrah fi Sharhe Talkhis Almiftah" Almaktabah Aleasriah Beirut Leobnon, 2003, P, 137.

62 The Holy Quran, Sura, Ghafir, 13

63 The Glorious Quran, Sura, Ghafir, 13

64 Ateeq: "Elmul Bayan", Dar Al-Nahda Al-Arabiya for Printing and Publishing, Beirut, Leobnon 1985, P, 159.

65 Matlub: "Albalaghah Waltatbiq", P, 324.

66 The Holy Quran, Sura, Yūsuf, 82

Translation of the Ayah: *[And (if you do not believe us, then) you may enquire of (the people of) the town where we have been, and (find out) from the caravan we have travelled with, and we are certainly truthful (in what we are saying).]*⁽⁶⁷⁾

This ayah employs the word الْقَرْيَةَ "town" which is the place to refer to the people who live in it.⁽⁶⁸⁾

﴿أَلَمْ يَرَوْا كَمْ أَبْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنْتُمْ فِي الْأَرْضِ مَا لَمْ تُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَبْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾⁽⁶⁹⁾

Translation of the Ayah: *[Have they not seen how many a generation We eliminated before them whom We had given (such an indomitable) dominion (and stronghold) in the land as We have not given even to you? And We sent upon them persistently falling rain, and caused streams to flow beneath (their dwellings and castles). Then, (despite giving them such a luxurious life,) We destroyed them because of their sins and raised other communities after them.]*⁽⁷⁰⁾

In this ayah, the word السَّمَاء "sky" is a synecdoche that refers to rain. Hence, the ayah mentions the sky which is the place from which the rain comes to refer to the rain itself.⁽⁷¹⁾

Relationship in which an Entity Refers to a Location

In this type of synecdoche, an entity or a state of affairs is employed to refer to the place where that entity or state of affairs is found.⁽⁷²⁾

﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾⁽⁷³⁾

Translation of the Ayah: *[But those with (glittering) white faces will be in Allah's mercy. Therein will they live forever.]*⁽⁷⁴⁾

In this ayah, synecdoche exists in the word رحمة "mercy" and this word refers to Heaven which is the place in which mercy and bliss (which are the states of Heaven) are found.

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾⁽⁷⁵⁾

Translation of the Ayah: *[Indeed, the truly pious, (joyful and glad,) will be in blissful Paradise.]*⁽⁷⁶⁾

67 The Glorious Quran, Sura, Yūsuf, 82

68 Al-Katib: "Mawadul Bian", Dar Al-Bashaer, Damascus, 2003, 113.

69 The Holy Quran, Sura, al-An'ām, 6

70 The Glorious Quran, Sura, al-An'ām, 6

71 Qasim: "Eulum Albalaghah Albayan Walbadie w Almaecani", P, 226.

72 Matlub: "Albalaghah Waltatbiq", P, 324.

73 The Holy Quran, Sura, Āl-i-'Imrān, 107

74 The Glorious Quran, Sura, Āl-i-'Imrān, 107

75 The Holy Quran, Sura, al-Mutaffifin, 22

76 The Glorious Quran, Sura, al-Mutaffifin, 22

In this ayah, synecdoche exits in the word نعيم "bliss" and this word refers to Heaven which is the place in which mercy and bliss (which are the states of Heaven) are found. ⁽⁷⁷⁾

Relationship in which the Past Stands for the Future:

In this relationship of synecdoche an expression is used to describe something by considering its past feature. ⁽⁷⁸⁾

(وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ) ⁽⁷⁹⁾

Translation of the Ayah: [*And deliver to the orphans their belongings.*] ⁽⁸⁰⁾

Here, synecdoche is achieved through the use of the word الْيَتَامَى "orphans". It describes adults by considering their past features. This word refers to those adults who were orphans. The orphan is a child who has lost his father through death. The ayah does not mean giving the young orphans their fathers' property because this is illogical. The ayah orders Muslims to give the property to those adults who themselves were orphans. ⁽⁸¹⁾ Being adults, they are no longer orphans. ⁽⁸²⁾

(إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ) ⁽⁸³⁾

Translation of the Ayah: [*Surely, whoever comes to his Lord as an evildoer, certainly for him is Hell. (And it is such a torment) wherein he will neither die nor survive.*] ⁽⁸⁴⁾

This Quranic ayah talks about the future events of The Day of Judgement. Synecdoche exits in the word مُجْرِمًا "guilty". It refers to the past status of the guilty in Worldly life. ⁽⁸⁵⁾

Relationship in which the Future Stands for the Past:

Here, synecdoche is an expression that suggests the act of anticipating the state of affairs of something in the future. ⁽⁸⁶⁾

(يَأْتِيهَا الَّذِينَ آمَنُوا كُنُوبَ عَلَيْهِمْ أَقْصَاصُ فِي الْقَتْلِ) ⁽⁸⁷⁾

Translation of the Ayah: [*O believers! Retribution (the law of equality in punishment) is prescribed for you in the case of those who are unjustly slain.*] ⁽⁸⁸⁾

77 Matlub: "Albalaghat Waltatbiq", P, 324.

78 Al-Hashimi: "Jawahir Albalaghat fi Almaeani Walbayan Walbadie", P: 254.

79 The Holy Quran, Sura, an-Nisā, 2

80 The Glorious Quran, Sura, an-Nisā, 2

81 Ateeq: "Elmul Bayan", Dar Al-Nahda Al-Arabiya for Printing and Publishing, Beirut, Lebanon 1985, P, 161.

82 Qasim: "Eulum Albalaghat Albayan Walbadie w Almaeani", P, 228.

83 The Holy Quran, Sura, Tāhā, 74

84 The Holy Quran, Sura, Tāhā, 74

85 Qasim: "Eulum Albalaghat Albayan Walbadie w Almaeani", P, 229.

86 Qasim: "Eulum Albalaghat Albayan Walbadie w Almaeani", P, 229.

87 The Holy Quran, Sura, al-Baqarah, 178

88 The Glorious Quran, Sura, al-Baqarah, 178

This ayah talks about punishment including the law of equality. This kind of punishment was imposed in cases of murder. Synecdoche lies in the word *الْمُتْلَى* "the murdered". It does not refer to those murdered in the past. It refers to those who will be killed in the future, more accurately, those who will be killed after the descent of the Quranic ayah. ⁽⁸⁹⁾

The following example about the two young men is a Quranic ayah found in El- Segheer. ⁽⁹⁰⁾

(وَوَدَّخَلَ مَعَهُ السَّجْنَ فَتَيْنِ ط قَالَ أَدْبُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۗ) ⁽⁹¹⁾

Translation of the Ayah: *[And with him, two young men also entered the prison. One of them said: I have seen myself (in a dream) pressing wine (from grapes).]* ⁽⁹²⁾

In the second example, the synecdochical reference exists in the word *خَمْرًا* "wine". The sentence *أَعْصِرُ خَمْرًا* "I am pressing wine" means *عَبَا أَعْصِرُ* "I am pressing grape". ⁽⁹³⁾ Naturally, wine is not squeezed because it is a liquid. What is squeezed is the grape which will be wine by pressing and some fermentation processes. ⁽⁹⁴⁾ The Quranic ayah uses the word wine which is the future status of the grape.

(إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا) ⁽⁹⁵⁾

Translation of the Ayah: *[Surely, if You leave them (alive), they will keep leading your servants astray and will beget none but the most wicked and extremely disbelieving children.]* ⁽⁹⁶⁾

This ayah has two synecdoches. They are the words *فَاجِرًا* "licentious" and *كَفَّارًا* "infidel". These synecdoches refer to the future status of the children of the unbelievers. They will be immoral and ungrateful like their fathers and grandfathers. When a child is born, he is not supposed to be wicked or ungrateful. He might be wicked or ungrateful after the period of childhood. ⁽⁹⁷⁾

Synecdoche in which One Construction Is Substituted for Another

According to El-Soyooti, this is the relationship of synecdoche in which one construction is used instead of another. ⁽⁹⁸⁾ For example, a singular stands for a plural.

89 Ateeq: "Elmul Bayan", P, 162.

90 Al-Segheer: "Usul Albayan Alarabi Fi Dhaw Alquran Alkarim", P, 69.

91 The Holy Quran, Sura, Yūsuf, 36

92 The Glorious Quran, Sura, Yūsuf, 36

93 Al-Jurjaani: "Ai-Hasheeyah Alal Mutawwal", Dar Al-Kutub Al-Ilmiya, Beirut, Leobnon 2007, 358.

94 Ateeq: "Elmul Bayan", P, 161.

95 The Holy Quran, Sura, Nūh, 27

96 The Glorious Quran, Sura, Nūh, 27

97 Al-Jarim: "Ai-balaghah Al-Wadhiah", Dar Al-Ma'arif, Cairo, Egypt, P, 109-110.

98 Al-Soyooti: "Al'Etqan fi Olumul Quran", Vol: 2, P, 365.

﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾⁽⁹⁹⁾

Translation of the Ayah: *[Indeed, man is at a loss (for he is losing his valuable lifetime).]*⁽¹⁰⁰⁾

In this example, synecdoche which is the singular form الإنسان "man" signifies a plural meaning and this example refers to human beings.

On the other hand, in this type of synecdoche, a plural stands for a singular. For instance, sometimes, Allah جل جلاله in the Holy Quran represents Himself by employing the plural. This does not mean that Allah جل جلاله is plural or more than one. Allah is One. This is shown in the following two examples. The first example is a Quranic ayah found in El-Esfahani.⁽¹⁰¹⁾ The second one is a Quranic ayaah taken from El- Zerkeshi.⁽¹⁰²⁾

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ بِذَٰلِكَ الْقُرْآنِ ۗ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ﴾⁽¹⁰³⁾

Translation of the Ayah: *[(O Beloved!) We relate to you the best narrative by means of this Qur'an which We have revealed to you, though you were unaware (of this story) before this.]*⁽¹⁰⁴⁾

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾⁽¹⁰⁵⁾

Translation of the Ayah: *[When (at first) We sent to them two Messengers, they rejected them both. Then We reinforced (them) with a third (Messenger). Then the three of them said: 'Surely, we have been sent to you.]*⁽¹⁰⁶⁾

In both ayahs, Allah, who is One, speaks in the plural. In the first ayah, He uses the plural forms which are the pronoun نحن "we" and the verb نقص "We narrate". In the second one, He employs the verb أرسلنا "We sent". What is connected to the end of this verb is the Arabic word نا which is a plural pronoun meaning we.

Synecdoche in which an Instrument Refers to Its Trace

In this relationship of synecdoche, an instrument is employed to indicate its act or what it is used for.⁽¹⁰⁷⁾ The following examples are taken from El – Soyooti.⁽¹⁰⁸⁾

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِمْ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾⁽¹⁰⁹⁾

99 The Holy Quran, Sura, al-‘Asr, 2

100 The Glorious Quran, Sura, al-‘Asr, 2

101 Al-Esfahani: “Mujam Mufradat Alfazil Quran”, Dar Al-Kateb Al-Arabi, Cairo, Egypt, 1972, P, 506.

102 Al-Zerkeshi: “Alburhan Fi Eulum Alquran”, P, 148.

103 The Holy Quran, Sura, Yūsuf, 3

104 The Glorious Quran, Sura, Yūsuf, 3

105 The Holy Quran, Sura, Yāsīn, 14.

106 The Glorious Quran, Sura, Yāsīn, 14.

107 Al-Qazweeni: "Al'Edah fi eulum al-Balaghah" , P, 210.

108 Al-Soyooti: “Al'Etqan fi Olumil Quran”, Vol: 2, P, 364.

109 The Holy Quran, Sura, Ibrāhīm, 4

Translation of the Ayah: *[And We have not sent any Messenger but with the language of his people so that he may make (the message of the truth) more and more clear to them. Then Allah holds astray whom He wills and provides with guidance whom He wills. And He is Almighty, Most Wise.]*⁽¹¹⁰⁾

In this ayah, the word لسان "tongue", which refers to the instrument (or organ) of speech, has two different synecdochical uses. In the first ayah indicates what the tongue is used for, mainly the language spoken by that tongue. The phrase بلسان قومه means بلغة قومه "with the language of his folk".⁽¹¹¹⁾

(قَالُوا فَاتُّوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَرْؤُونَهُ) (112)

Translation of the Ayah: *[They said: 'Bring him before the people so that they may see (him).']*⁽¹¹³⁾

In this ayah, synecdoche is achieved through the use of the word أعين "eyes" which is supposed to be the instrument of vision. It is employed to refer to the act of vision itself.⁽¹¹⁴⁾

(وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ) (115)

Translation of the Ayah: *[And ordain for me virtuous remembrance and acceptance amongst the coming generations (too).]*⁽¹¹⁶⁾

In this ayah which is the prayer of the Prophet Ibrahim لسان "tongue" is employed to refer to praise. The Prophet Ibrahim prays to Allah جل جلاله for a good reputation among later generations.⁽¹¹⁷⁾

CONCLUSION:

It has been concluded that the concept of synecdoche in Arabic is essentially established through quantitative, temporal, spatial, and causality relations. Thus, synecdoche involves various types representing its relations. Synecdoche is employed for its striking effects. By using synecdoche, the speaker or writer will not confine himself to literal descriptions. Synecdoche beautifies the language in style and method. It brings the language to life by creating word pictures, which helps readers and hearers stay interested in what is said or written.

RESULTS AND FINDINGS:

Through this article, I reached results, most of which are synecdochical styles discussed in the Holy Qur'an. The most important findings of this research are:

110 The Glorious Quran, Sura, Ibrāhīm, 4
 111 Al-Soyooti: "Al'Etqan fi Olumul Quran", Vol: 2, P, 364.
 112 The Holy Quran, Sura, al-Ambiyā, 61
 113 The Glorious Quran, Sura, al-Ambiyā, 61
 114 Ateeq: "Elmul Bayan", P, 164.
 115 The Holy Quran, Sura, ash-Shu'arā, 84
 116 The Glorious Quran, Sura, ash-Shu'arā, 84
 117 Al-Soyooti: "Al'Etqan fi Olumul Quran", Vol: 2, P, 364.

- Rhetoricians have focused on different aspects of synecdoche; they gave the functions achieved by synecdoche a lot of attention.
- The functions of Arabic synecdoche show exaggeration and respect in style according to the literal aspects.
- Arab rhetoricians have focused on the relations between the literal and non-literal meanings of the expression used.
- Some of the Arab rhetoricians have even called the types of synecdoche "relations of synecdoche"

SUGGESTIONS AND RECOMMENDATIONS:

Synecdoche is an important chapter of rhetoric. It has special importance in the Holy Qur'an as well as in the Arabic language. Synecdoche can be researched in different ways, because in many aspects and corners are looking for a researcher to explore. A deeper study of the Synecdoche will reveal many new topics, on which there is scope and need for research.