

## A Semantico-Pragmatic Study of Synecdoche in the Glorious Quran with Reference to its Realizations in English

Assist. Prof. Abed Shahooth Khalaf

University of Anbar/College of Education for Humanities

### Abstract

The present paper attempts a semantico-pragmatic analysis of synecdoche as used in the Glorious Quran. It tries to examine the bearings of both semantics and pragmatics on religious texts. It focuses on the perlocutionary force, the impact intended on the recipient, indirectly but forcibly conveying the intended meaning (Austin, 1962). Hence, more is being communicated than is actually stated. The paper tries to depict the use of synecdoche in a religious context and whether translators could grasp the logical relations built through the use of this trope and opt for the most suitable renditions in English or not.

### المستخلص

يحاول هذا البحث إجراء تحليل دلالي تداولي للمجاز المرسل المستخدم في القرآن الكريم لدراسة مساهمات كل من علم الدلالة وعلم التداولية في النصوص الدينية. وهو يركز على دراسة قوة تأثير النص على المتلقي بشكل غير مباشر ولكن بطريقة توصل المعنى المطلوب. وهذا يعني أن النص قد يحتوي على معانٍ متضمنة أكثر من تلك المصرح بها. لذلك فإن البحث يمثل تمحيصاً لاستخدام المجاز المرسل في سياق ديني وفيما إذا كان المترجم قادر على استيعاب العلاقات المنطقية المبنية من خلال استخدام هذه الوسيلة البلاغية لاختيار الترجمة الأكثر ملاءمة إلى اللغة الانكليزية.

## Introduction

There has been a trend in recent years to focus on the workability of pragmatic theories on different genres. Many studies have been carried out on religious, literary, political, ...etc genres for the end to pragmatically analyze these genres. The idea is that a clear cut distinction between semantics and pragmatics is difficult to attain. Nevertheless, in certain cases where semantics cannot provide a plausible interpretation of what is being said or written, interlocutors rely on pragmatics to arrive at the intended meaning of an utterance. That is, to go beyond what is actually stated to get an idea of what is implied. Put it differently, in many occasions, utterances cannot be interpreted according to their truth conditions (Austin 1962 :90), otherwise, a breakdown in communication or misunderstanding might come to the floor. Hence, language users, particularly in bilingual situations, are indebted to theories of pragmatics such as (Speech Act Theory (Austin, 1962) and Searle, (1969), Cooperative Principle (Grice, 1976), Relevance Theory (Sperber and Wilson, 1986), Politeness Principle (Leech, 1983)) and pragmatic concepts such as Implicature, Presupposition, Entailment, Inference, ...etc, in putting forward a very comprehensive outline that assists their comprehension of what is linguistically unstated.

What is of great significance in this regard has been Austin's Speech Act Theory (SAT). This theory has been established as a reaction to earlier linguistic theories such as "Positivistic Theory" that concentrate on the referential meaning and truth conditions of statements. These theories assert that sentences have meaning regardless of the context in which they are used. In his theory, Austin emphasizes the performativity of language. He distinguishes between two kinds of utterances: performative utterances that imply that the speaker can perform actions when uttering his words and constative utterances that imply that the speaker describes or states a fact which can be assessed as being true or false. Any performative act encompasses three smaller acts which are performed simultaneously:

1. Locutionary Acts: the articulation of a meaningful utterance with a particular sense and reference. These acts are further divided into three types; (a) Phatic acts: to refer to producing or uttering of a certain noise, (b) Phemic acts: the well-formedness of the utterance as belonging to a particular vocabulary and grammar of a certain language and (c) Rhemic acts: these refer to the words or noises as carrying certain sense and reference.

2. Illocutionary Acts: the conventional force of the utterance as carried out by the speaker to reflect his/her intention in making the utterance. Austin considers this

act the most important in his theory as it shows the force of a statement and demonstrates its performative nature. To clarify this point, he gives the following example;

"There is a bull in the garden". This statement is neither true nor false as it cannot be taken in its face value, i.e. to be literally interpreted. The illocutionary force in this statement is that of a warning. (ibid : 103).

3. Perlocutionary Acts: these are carried out by the speaker whereby the causing of the effect on the listener happens. They consist in the production of an effect on the thought, feeling or action of the addressee, that is the reaction of the listener when hearing that utterance.

The present paper is devoted to a semantico-pragmatic analysis of synecdoche in the Glorious Quran. It tries to draw attention to the perplexity of translating figurative references in the Glorious Quran which, if ignored, might overshadow great semantic subtleties in the Quranic text and fail to communicate its intended message. To achieve this objective, examples of synecdoche have been chosen from different suras of the Glorious Quran to make a classification of synecdoches with their renditions into English by famous translators such as; Yusuf (1989), Pickthall (1938). The chosen data are analyzed depending on famous religious interpretations of the Glorious Quran such as As-Sabuni (1985) and Al-Zamakhshari (2009). A comparison is made between the two translations in an attempt to reveal which could be the most faithful in rendering synecdoche into English? Did the translators keep the figurative meaning as their main concern? What semantic, stylistic or pragmatic loss has been encountered in rendering synecdoche into English?

### **Metaphor, Metonymy and Synecdoche**

Synecdoche is actually a compound Greek term transliterated into English. It means to receive jointly or in association with (from sun, together with, and ekdoche, receiving from). It is used for certain rhetorical, imaginative and condensational purposes. In this figure, one word or idea receives something from and is exchanged for another associated word or idea.

Figures of speech, or language tropes, represent a very rich area for pragmatic concern. They are mainly and exclusively based on the notion that utterances might convey much more than what is actually stated. Master tropes such as metaphor, hyperbole, metonymy, irony ...etc, have attracted the attention of many scholars. They have been approached differently from different perspectives in various genres.

Synecdoche, as a figure of speech, has been confused with other figures such as metaphor or metonymy. Synecdoche is different from metaphor in the nature of relationship between the two aspects of meaning. In other words, metaphor mainly relies on the resemblance in connecting the two aspects, while in synecdoche there must also be an indication to leave away the original meaning. For instance, if one says "Ann is a rose", he/she implies that Ann is pretty depending on the resemblance between the beauty of the rose and that of Ann, i.e. this is an example of metaphor. An example of synecdoche is the use of the "hand" to imply either "blessing", "grace", or "beneficiary". Metonymy, according to DuBois (1999 :2), occurs when

an author uses a word (or words) for another word (or words) based upon either a sequential, spatial, temporal, or attributive association between the two. It is not the substitution of one synonymy for another based on similarity of meaning in a variety of contexts. Rather, in effect, it is the substitution of one lexical item for another as though they were synonyms, even though each word retains its distinct area of meaning and its distinct collocational sets.

It seems that synecdoche establishes the most problematic relation between literal truth and meaning. Smirlock (1976 : 313) correctly observes that

Where metaphor relies on analogy and metonymy on association, synecdoche is more purely representational: the synecdochic term not only emphasizes certain attributes to the whole, as a vehicle does its tenor; it replaces that whole with a single attribute.

Bullinger (1968 : 613) defines this figure as one "by which one word receives something from another, which is internally associated with it by the connection of two ideas." Within a categorical representation, Sterrett (1974 : 97) asserts that "Synecdoche is a figure of speech by which a more inclusive term is used for a less inclusive term or vice versa". Synecdoche is usually seen as a figure of speech in which part is named but whole is understood or whole is named but part is understood. In synecdoche, the real and figurative meanings are linked together with a relationship other than resemblance. They might be linked with many logical relations mentally understood. Semantically speaking, synecdoche is a term referring to the expressions and structures that carry meaning through shifting from the literal to the figurative meaning. In rhetoric, it refers to the permissibility to use expressions and structures for linguistic extension. It is a linguistic and rhetorical phenomenon that pertains to semantics, stylistics and rhetoric. It is used for certain literary, expressive and aesthetic purposes that aim at achieving certain

influence on the receptor. Al-Qazweeni (1983) defines synecdoche as the word or phrase used to indicate a meaning different than its true one. Synecdoche achieves brevity of expression and emphasis in the intended metaphorical meaning as it provides evidence and keenly portrays the figurative meaning. Arab semasiologists have formulated certain reasons behind the use of synecdoche and divided them into external and internal reasons. External reasons are either social or linguistic such as linguistic transfer, metaphorical transfer or creativity. Internal reasons pertain to semantic extension or widening, semantic restriction, brevity or emphasis. Palmer (1981 : 191) argues that "the extension of an expression is the set of entities which the expression denotes".

### **Translating Religious Texts**

The most salient definition of translation is that it is the process of transferring meaning from one language (first "L1" or source language) to another (second "L2" or target language). On its face value, this definition implies that this process is an easy going since what can be said in one language can be readily said in another, and since any bilingual speaker can decode any message in the first language and encode it into the target language. But actual practice reveals the opposite. The translator's endeavor is, sometimes, doomed failure when the literal meaning of the message (word) is not intended. When the translator becomes in a predicament to decide whether it is the denotative or connotative meaning intended, he has to look for other shades of meaning or read between the lines if he wants to be faithful to the original text or produce something proper. He fails when he cannot keep the same effect of the original text on the receptor audience. From a linguistic standpoint, Catford (1965 : 20) views translation as the replacement of a text in one language (SL) by an appropriate equivalent text in another language (TL). Nida (1964 : 217) conceives translation as a communicative act where discourse plays a significant role in determining the purpose of translation. He rightly argues that;

Translation is essentially an act of communication and if the resulting translation is not understandable or is generally misunderstood, it is obviously not a satisfactory translation, regardless of the manner in which certain formal devices may have been imitated or the lexical units carefully matched. (ibid 228)

From a cultural perspective, Baker (2009 : 12) views translation as the interaction between two cultures for the sake of achieving communication.

The task of the translator is more complicated if he deals with too very remote cultures (languages). Hence, cultural gaps, a very thorny and difficult area to

overcome in the process of translation, emerges to the surface. Master tropes come to the floor among other language units that hinder the process of meaning transferring, when the speaker or writer says or writes something and means something else. What happens in figurative language is that the meaning communicated by the use of a particular word or phrase differs from the linguistically encoded "literal" meaning assigned by the grammar. On the basis of Grice's (1975) maxims, these are blatant violations (floutings) of the truthfulness of a proposition.

The employment of master tropes in religious texts makes the translator's task more difficult if not impossible. These sensitive texts usually contain cultural bound expressions that lead to coherence shift in the TT reader perception.

As for the translation of the Holy Quran, some have gone to the extreme that the Holy Quran is untranslatable. This idea comes from the divine status the Holy Quran entertains in the Islamic world as it represents the words of Almighty God. It has always been emphasized that any attempt to translate the Holy Quran will encounter numerous perplexities arising from the miraculous nature, choice of vocabulary, its composition and its great impact on the recipient. Therefore, it is impossible to render all its characteristics and subtleties and any endeavor to render the words of God into another language would doom failure. This idea can be attributed to certain peculiar characteristics in the Holy Quran. On the one hand, there are many terms in the Holy Quran that have no equivalents in other languages such as Al-Qari'ah, Al-Waqi'ah, Al-Tam'ah ...etc, and polysemous words such as (القرء) to refer either to (الحيض أو الطهر) where the choice between the two meanings is sometimes difficult to attain. Almighty God says "We have sent it down as an Arabic Quran in order that you may learn wisdom" (Yusuf, Yusuf : Ayah 2). Hence, scholars prefer to use the phrase "translation of the meanings of the Glorious Quran" as these represent individual attempts that vary in value from one translator to another.

It would be appropriate to refer to the most common types of translation formulated by translation theorists and translation practitioners. To start with, Newmark (1988) distinguishes between communicative translation and semantic translation, where the first aims to produce an effect as close as possible to that obtained on the reader of the original. Semantic translation, on the other hand, concentrates on the form of the text and tries to retain the contextual meaning of the SL text in an acceptable and comprehensible way in accordance with the grammar and style of the TL. In other words, it focuses on the content of the message rather than the effect on the reader, thus triggering a pragmatic loss.

As a translation practitioner, Nida (1964) differentiates between formal and dynamic translation. In dynamic translation, the translator renders the ideas and thoughts expressed in the SL, i.e. it is based on the concept of equivalent effect. Formal translation is that which relays the source text word-for-word by another equivalent in the target language, i.e. effect of the SL is ignored since the focus is on the form.

Larson (1984) differentiates between idiomatic and literal translation. The latter is form based that tries to adopt the form of the SL text but sacrifices its meaning, hence impairing communication. It is more or less similar to formal translation proposed by Nida. Idiomatic translation is meaning based aiming at communicating meaning of the SL text in the natural form of the receptor language. It is similar to semantic translation proposed by Newmark. In addition to that, experts usually refer to interpretation as a procedure pertaining to religious texts in general and the Glorious Quran in particular, whereby the translator renders the most outstanding explanation put forward by exegeses into another language. The translator depends on context to assist him in his search for subtleties of meaning to communicate the intended message in the most faithful manner. Nevertheless, this might trigger a stylistic loss as many rhetorical, prosodic, figurative ...etc, components might be overshadowed. In this respect, Alqinai (2011 : 27) correctly argues that,

No matter how accurate or professional a translator attempts to be, Quranic translation has always been fraught with inaccuracies and the skewing of sensitive theological, cultural and historical connotations owing to the peculiar mechanism of stress, semantic-syntactic ambiguity, prosodic features, the mesh of special rhetorical texture and cultural bound references.

### **Synecdoche in the Glorious Quran**

Due to its significance as a language unit that might be misinterpreted, synecdoche has been studied in ordinary, literary as well as religious texts. In English, to start with, DuBois (1999) presents a comprehensive study of metonymy and synecdoche in the New Testament. He asserts that "Synecdoche, like metonymy, is based upon association. It is defined as a figure of speech by which the whole of a thing is put for a part, or a part for the whole" (ibid 12). He makes a very comprehensive list of the instances representing each type of synecdoche appearing in that text. Bullinger (1968), cataloged four major types of synecdoches with more than one hundred subtypes as follows;

1. The genus is put for the species.

2. The species is put for the genus.
3. The whole is put for the part.
4. The part is put for the whole.

In Arabic, synecdoche has attracted the attention of many scholars in the past and present. Al-Jahidh (1998) was the first to handle this trope from a rhetorical perspective. For Ibn Jini (2006), metaphor encompasses both simile and synecdoche. Al-Jarjani (1982), considers Quranic synecdoche as the source of its rhetoric and the indication of the miraculous nature of the Glorious Quran. For him, metaphor is of two types; linguistic and synecdochical. Al-Zamakhshari (2009), agrees with Al-Jarjani that the Quranic synecdoche is outstanding in all Arabic synecdoche. Hence, the great concentration on synecdoche stems from its use in the Glorious Quran.

The most comprehensive work on synecdoche in the Glorious Quran is presented by Al-Jubori (1989). He handles all types of metaphor and devotes a complete chapter of (231) pages for a full treatment of synecdoche. He lists more than thirty logical relations of synecdoche as used in the Glorious Quran supporting his argumentation with illustrative examples basing his explanation on the viewpoints of different exegeses. Jameel (2002) presents a statistical analysis of the frequency of occurrence of synecdoche in the Glorious Quran. Bu Zian (2009) conducts a critical comparative study on the translatability of synecdoche in the Glorious Quran into French. She presents the translations of synecdoches by an Arab and a French translators in an attempt to evaluate their success of rendering the metaphorical relations embodied in this trope into French. She concludes that when the translator attempts to preserve meaning of the SL text, i.e. ignoring synecdoche, stylistic loss becomes at stake, but when he renders synecdoche, i.e. adopting formal equivalence, semantic loss becomes at stake.

### **Translating Synecdoche in the Glorious Quran**

In this section, the main types of synecdoche used in the Glorious Quran will be figured out and explained within their context depending on the viewpoints of famous exegeses. The logical relations established in each type of synecdoche will be highlighted with representative examples selected from various suras. Then, a comparison between the translations of these synecdoches by Yusuf (1989) and Pickthall (1938) will be set up in an attempt to evaluate the success in rendering the impact of this trope into English. The semantic as well as pragmatic considerations in translating synecdoche will be referred to.

1. Causality: This type of synecdoche is established when the used expression represents the cause of the intended meaning, or when the original meaning of the expression represents the effect of the intended meaning.

Yusuf (1989)	Pickthall (1938)	Ayah
(And We shall try you until We test those among you who strive their utmost and preserve in patience; and We shall try your reported (mettle)...)	(And verily We shall try you till We know those of you who strive hard (for the cause of God) and the steadfast, and till We test your record..)	(ولنبلونكم حتى نعلم المجاهدين منكم والصابرين ونبلوا أخباركم) محمد/ 31

The synecdochical reference is in the use of the word (نبلوا) to mean "to know" or "assess". The logical relation is not of similarity but that of causality as the word (test) leads to know the true nature of the individual. According to As-Saboni (1985 : 213), Almighty God tests the good and bad deeds of all people to establish the proof against what they experience. In this context, the word (test) used by Yusuf is closer to the intended meaning of the word (بلاء). Put it differently, Yusuf adopts the communicative translation proposed by Newmark (1988) to relay the effect of the text as close as possible to that intended on the reader of the original. Pragmatically speaking, the word (try) used by Pickthall mitigates the force of the synecdochical reference, i.e. the translation encounters a pragmatic loss. Pickthall adopts the paraphrase technique in his translation to facilitate the readers' comprehension. The word (test) implies that the testee should be very well-prepared as he might pass or fail the test. In other words, it implies a speech act namely that of warning to take necessary measures against bad consequences in the day after.

Yusuf (1989)	Pickthall (1938)	Ayah
(He it is Who showeth you His signs, and sendeth down sustenance for you from the sky...)	(He it is Who showth you His potents, and sendth down for you provision from the	(هو الذي يرىكم آياته وينزل لكم من السماء رزقا) غافر/ 13

	sky...).	
--	----------	--

The word (الرزق) is a synecdochical reference and the logical relation is that "rain" causes "sustenance". Both Yusuf and Pickthall have grasped this meaning and preserved the phrase "from the sky". Yusuf opts for "sustenance" which comes as a noun only to mean "food" or "support". According to Cambridge Advanced Learners' Dictionary, (2008), "sustenance" meaning support, carries the meaning of emotional and mental support. When it means "food", it refers to the ability of food to provide people and animals with what they need to make them strong and healthy. It is worth noting that "rain" as a source of sustenance, establishes emotional as well mental tranquility. This is of great significance for the Arab Muslim people who used to live in the desert where "rain" is the only provider of living. In years of drought, people there become so desperate and frustrated. This means that Yusuf has been so keen in preserving this pragmatic connotation. This is so clear from his adopting the dynamic translation to transfer this idea into the target language, thus trying to maintain equivalent effect. The word provision is a noun and a verb. Besides meaning "supply", it is used in law to mean a statement within an agreement. As a verb, it indicates supplying food and other necessary things. It seems that Pickthall uses formal translation to relay the source text word-for-word regardless of its effect. The type of speech act conveyed is that of declaration to state the power of God.

2. Part and whole relation: This is the most common type of synecdoche where the part is mentioned to refer to the whole or the whole is mentioned to refer to the part for certain contextual purposes.

Yusuf (1989)	Pickthall (1938)	Ayah
(They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death...).	(They thrust their fingers in their ears by reason of the thunder-claps, for fear of death...).	(ويجعلون أصابعهم في أذانهم من الصواعق حذر الموت) البقرة/19

In this ayah, synecdoche is reflected through the use of (أصابع) whereas the indicated meaning is the tip of the finger. The logical relation is that of part to whole. Hence, the finger is used but the intended meaning is the tip of the finger. It is impossible to press all the fingers into one's ears but the reference here is so

suggestive of the state of horror and astonishment the unbelievers were in. (As-Saboni (1985 : 37). The exaggerated perlocutionary force is that of fear and the unbelievers mistakenly thought that they might protect themselves from thunders and death by putting their fingers in their ears. Both Yusuf and Pickthall have adopted semantic translation to retain the contextual meaning of the SL text. Their attempt keeps the prosodic features of the SL text, but overshadows great figurative implications. That is, they have maintained the semantic content but sacrificed important bearings of style. It is worth noting that both of them have tried to compensate for that loss through the use of suggestive words such as "press" and "thrust". Nevertheless, the pragmatic loss is so clear as recipients might question the validity of the truth condition of pressing all fingers into the ear, unless the metaphorical use of the reference is brought to floor. Pragmatically speaking, this ayah portrays the state of fear the unbelievers were in.

Yusuf (1989)	Pickthall (1938)	Ayah
(If one (so) kills a Believer, it is ordained that he should free a believing slave...)	(He who hath killed a believer by mistake must set free a believing slave...)	(ومن قتل مؤمنا فتحرير رقبة مؤمنة) النساء/92

The type of synecdoche in this ayah is that of part to whole relationship. As the neck represents the most important part of the human body, it is metaphorically used to refer to the whole individual. Therefore, setting the neck free, implies setting the person free not only his neck. Al-Zamakhshari (2009: 537) argues that "the neck represents the breath (of Life)." It is so clear that both Yusuf and Pickthall have grasped this metaphorical use and opted for the proper rendition. The reason behind their agreement on the type of translation to render this reference into English might be attributed to the fact that both cultures (English and Arabic) have experienced slavery in the dark ages. The type of translation adopted by both translators is that of optimal equivalence for phraseology and function have been preserved in the translation. The ayah contains the speech act of declaration.

3. Generality for specification or vice versa: In this type of synecdoche, the speaker mentions a general utterance for a specific one and vice versa.

Yusuf (1989)	Pickthall (1938)	Ayah
(Or do they envy mankind for what God hath given them of his bounty?)	(Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them?)	(أم يحسدون الناس على ماآتهم الله من فضله) النساء/54

The type of synecdoche in this ayah is that Almighty God uses a general reference but the intended meaning is specific. The word (الناس) covers all mankind, whereas it is meant to imply only to the Prophet Mohammed (PBUH). As-Sabuni (1985 : 283) states that "the intended meaning in the general word (people) is Mohammed (PBUH) to use the general for the specific". This meaning has been overshadowed in both translations and the reference remained general for the general, thus losing much of its metaphorical connotation. Both translators have adopted the word-for-word translation technique through finding other equivalents in the target language. In this regard, Alqinai (2011 : 27) believes that "Most translations of the Quran are source language oriented; because of the sensitive nature of the Holy text, accommodating TT readers is not an option". This ayah embodies an act of interrogation in the form of a metaphorical question that embodies sarcasm.

Yusuf (1989)	Pickthall (1938)	Ayah
(O Prophet 'when ye do divorce women, divorce them at their prescribed period...)	(O Prophet! When you (men) put away women, put them away for their (legal) period...)	(ياايها النبي إذا طلقتم النساء فطلقوهن لعدتهن) الطلاق/1

In this ayah, the type of synecdoche is that the specific is used to indicate the general. It implies an invitation to all men through addressing the Prophet alone. It is of great perlocutionary force since if the Prophet should abide by this doctrine, so all mankind must do as well. As-Sabuni (1985 : 398) states that "The address to Prophet Mohammed (PBUH) and the adjudication is general for him and his nation. He has been specified by the vocative for the sake of glorifying him." The translators adopt the paraphrase technique, consequently, they have remained very close to the ST. Pickthall alone has tried to indicate the general reference in this

ayah through the use of the word "men" between parentheses. Yet, both translations suffer stylistic loss. The speech act conveyed in this ayah is a directive speech act, all mankind is instructed to abide by this code.

4. Instrumentality: The logical relation in this type of synecdoche is built through the use of an instrument to indicate its trace. For example, the tongue might be used to refer to the language.

Yusuf (1989)	Pickthall (1938)	Ayah
(We sent not an apostle except (to teach) in the language of his (own) people...)	(And We never sent a Messenger save with the language of his folk...)	(وما أرسلنا من رسول إلا بلسان قومه) إبراهيم/4

Synecdoche is achieved in this ayah through the use of the instrument "tongue" to indicate what it is used for, mainly the language spoken by that tongue. As can be seen, both translators have resorted to the semantic translation technique. They have tried to preserve the contextual meaning of the SL text. It is worth noting that in English it is normal to say mother tongue to indicate the use of the individual's mother/home language, but for certain prosodic and stylistic constraints, the translators have adopted a more or less literal translation. The metaphorical implication achieved through the use of this synecdoche in the Quranic text has been completely absent in both translations, i.e. the translators have sacrificed style at the expense of relaying meaning. Here, we have the speech act of declaration.

5. Locativity: In this type of synecdoche, the location is used to denote the event performed.

Yusuf (1989)	Pickthall (1938)	Ayah
(Or one of you cometh from offices of nature..)	(or one of you cometh from the closet...)	(أو جاء احد منكم من الغائط) النساء/43

The type of synecdoche in this ayah is that of location. The logical relation established is that of using the location to indicate the event experienced. The word

(غانط) is a valley in the Arabian Peninsula where people used to relieve nature. Schematically speaking, for people in the Arabian Peninsula, the Quranic text brings both meanings to their attention. Nevertheless, it is considered as a euphemistic expression, mitigating the pejorative meaning of the word (غانط). Both translations have rendered one of the references embodied in this synecdoche (event) but overshadowed the other (location). The type of translation adopted is that of adaptation in order to preserve the communicative function of the SL text, hence, triggering a pragmatic loss. It is believed that a footnote indicating this reference is necessary to resolve ambiguity. The speech act in this ayah is the directive speech act.

6. Absolution for restriction: This type of synecdoche is performed when an utterance denoting absolution is used to indicate a specific case for certain emphatic purposes such as disallowance or paying attention to something important.

Yusuf (1989)	Pickthall (1938)	Ayah
(They ask thee concerning women's courses. Say: they are a hurt and a pollution: So keep away from women in their courses...)	(They question thee (O Muhammad)concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed ...)	(ويسألونك عن المحيض، قل هو أذى فاعتزلوا النساء في المحيض) البقرة/222

In this ayah, synecdoche is achieved through the use of the word (اعتزلوا) whose meaning, in its face value, is absolute, to keep away from women. Nevertheless, its reference has been specified at the end of this same ayah when Almighty God has restricted the reference to indicate that husbands must stop having sex with their wives during the periods of courses. Both translations have preserved the absolute meaning of the ayah since there is no reference to the fact that (اعتزال) in this context means "stop sexual intercourse" only. Husbands can still eat, drink or sit with their wives while in menstruation. Al-Zamakhshari (2009 : 262) states that "Pre-Islam Arabs used not to eat, drink, sit or live with a woman while she is in menstruation". Even Muslims at the beginning of Islam used to send them out of their houses until the Prophet (PBUH) has ordered them that this ayah only means

to stop having sexual intercourse while the woman is in menstruation. The ayah carries the speech act of prohibition.

7. Foreseeing the Future: In this type of synecdoche an utterance implies an anticipation of the state of affairs of something in the future.

Yusuf (1989)	Pickthall (1938)	Ayah
(For if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.)	(If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates).	(انك إن تذرهم يضلوا عبادك ولا يلدوا إلا فاجرا كفارا) نوح/27

Almighty God has described whoever unbelievers will beget as being wicked and ungrateful though they are still unborn. This synecdoche implies an anticipation of the state of the children of the unbelievers that, like their fathers and grandfathers, they will be wicked and ungrateful. This idea has been keenly transferred in both translations. They have adopted the communicative translation strategy to keep the same effect of the SL text on the target recipient. It is clear that this ayah conveys the speech act of beseeching as it goes from the inferior to the superior. This is proved by the preceding part of the ayah ( رب لا تذر على الأرض ديارا ) which denotes that Noah (PBUH) is beseeching God.

## Conclusion

Synecdoche is a form of linguistic extension where expressions shift from their original meanings into other metaphorical meanings. It is studied in rhetoric, stylistics, semantics and has some bearings on pragmatics. Once the linguistic, truth conditional, meaning of utterances is ruled out, speakers normally rely on pragmatic repertoire to help arrive at a proper interpretation of what is being communicated, otherwise, misunderstanding will emerge. This is usually the case in contexts where synecdoche is used, where it is the intended not the literal meaning to be sought. Thus, contributions of pragmatics are so pertinent for interlocutors to grasp the implied references.

Synecdoche encompasses many logical relations and achieves certain internal and external purposes. External purposes are either social or linguistic such as

linguistic transfer, metaphorical transfer or creativity. Internal purposes pertain to semantic extension or widening, semantic restriction, brevity or emphasis. It is more difficult to understand in comparison with metaphor or metonymy as the relation it establishes between literal truth and meaning is the most problematic. Usually the relation is not merely linguistic, but psychological as well. That is, the listener should make certain mental processing to rule out the literal interpretation and depend on some fuzzy representational attributes of the whole/part (among others) relation to get the intended meaning. And here comes the power of synecdoche as a master trope where speakers of the same language community recall their shared schemata in apprehending the figurative use of synecdoche. This supports the recurring use of synecdoche in ordinary, literary as well as religious genres for it brings so swift and condensed messages in a very economic manner.

The use of synecdoche in religious texts is so significant, nevertheless it causes the most difficult problems for translators. Translators who want to be faithful to the original SL text and wish to relay its meaning, will be victims of stylistic loss. Those who intend to render examples of synecdoche as used in the original SL text, would sound more or less formal or literal and will be victims of semantic loss. The use of synecdoche in the Glorious Quran triggers other speech acts, a fact that supports the workability of theories of pragmatics in religious texts.

#### Bibliography

- Ali, A. Y. (trans). (1989). The Holy Quran : Text Translation and Commentary. Al-Murgab, Kuwait, That Es-salasil Printing and Publishing 2<sup>nd</sup> ed.
- Alqinai, Jamal. (2011). "Convergence and Divergence in the Interpretation of Quranic Polysemy and Lexical Recurrence". *Studies about Language*. No. 19, PP. 27-38.
- Austin, J. L. (1962). How to do things with words. Oxford: Oxford University Press.
- Baker, M. (2009). Routledge Encyclopedia of Translation Studies. London and New York: Routledge.
- Brown, Penelope and Stephen C. Livenson. (1987). Politeness : Some Universals in Language Usage. Cambridge: Cambridge University Press.

- Bullinger, E. W. (1968). Figures of Speech Used in the Bible. Grand Rapids, MI: Baker Book House.
- Cambridge Advanced Learner's Dictionary. (2008). Cambridge: Cambridge University Press. 3<sup>rd</sup> ed.
- Catford, J. C. (1965). A Linguistic Theory of Translation. Oxford: Oxford University Press.
- DuBois, Carl D. (1999). Metonymy and Synecdoche in the New Testament : A Revision and Augmentation of John Beckman's "Metonymy and Synecdoche" in Notes on Translation, 23 (1967), IIL International.
- Grice, H. Paul (1975). "Logic and Conversation". In Speech Acts [Syntax and Semantics 3], Peter Cole and Jerry Morgan (eds), 41-58. New York : Academic Press.
- Larson, M. (1984). Meaning Based Translation.: A Guide to Cross Language Equivalence. New York : University Press of America.
- Leech, G. (1983). Principles of Pragmatics. London : Longman Group Ltd.
- Newmark, P. (1988). A Textbook of Translation. London : Prentice-Hall International Ltd.
- Nida, E. A. (1964). Toward a Science of Translation. Leiden L. E. J. Brill.
- Palmer, F. R. (1981). Semantics. Cambridge: Cambridge University Press. 2<sup>nd</sup> ed.
- Pickthall, M. M. (1938). The Meaning of the Glorious Quran. Hyderabad-Deccan : Government Central Press.
- Searle, J. (1969). Speech Acts : An Essay in the Philosophy of Language. Cambridge: Cambridge University Press.
- Smirlock, Daniel. (1976). "Rough Truth: Synecdoche and interpretation in The Egoist". University of California Press. Nineteenth-Century Fiction, Vol. 31. No. 3. pp.313-328. Accessed Via IVSL: 22/03/2013.
- Sperber Dan and Deirdre Wilson. (1986). Relevance: Communication and Cognition. Oxford: Blackwell.
- Sterrett, T. Norton. (1974). How to Understand your Bible. Downers Grove, IL: Intervarsity Press.

## المصادر العربية:

- القران الكريم.
- المحافظ، أبو عثمان عمر بن بحر(1988): "البيان والتبيين"، تحقيق، عبد السلام هارون، "ط7. مكتبة الخانجي، القاهرة.
- الجبوري، احمد حمد محسن،(1989)، "أساليب المجاز في القران الكريم"، (رسالة دكتوراه)، كلية الآداب - جامعة بغداد.
- الخرجاني، محمد بن علي، (1982)، "الإشارات والتنبيهات في علم البلاغة"، تحقيق د. عبد القادر حسين، دار النهضة-القاهرة.
- الصابوني، محمد علي، (1985)، "صفوة التفسير"، دار القران الكريم، بيروت، المجلد، 1-2-3 .
- الزنجشيري، الإمام أبي القاسم جار الله محمود بن عمر بن محمد،(2009)، الكشاف عن حقائق غوامض التنزيل وعيون الأقاويل"، رتبة وضبطه وصححه محمد بن عبد السلام شاهين، دار الكتب العلمية، لبنان، بيروت، "ط5.
- القزويني، الخطيب،(1983)، "الإيضاح في علوم البلاغة" ج1، شرح وتعليق وتنقيح د. محمد عبد المنعم الخفاجي، دار الجيل بيروت.
- بن جني، أبي الفتح عثمان.(2006)، "الخصائص"، تحقيق، محمد علي النجار، عالم الكتب للطباعة والنشر، بيروت، ط1، م1.
- بو زيان، هناء، (2009)، "المجاز المرسل في ترجمة القران الكريم إلى اللغة الفرنسية(الربع الأول أمودجا) : دراسة نقدية مقارنة"، (أطروحة ماجستير)، كلية الآداب واللغات-جامعة منتوري، الجزائر.
- جميل، ياسين محمد امين، (2002)، المجاز المرسل في القران الكريم : دلالاته ومعانيه، رسالة ماجستير غير منشورة، الموصل، جامعة الموصل.