

The eloquence of metonymy in Surat An-Nisa Student preparation

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Rhetorical and critical studies

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Introduction

Praise is to God who sent down the Book to His servant and did not make it crooked. May blessings and peace be upon the one who raises the banner of guidance, our Master Muhammad, and upon his family, companions, and those who call upon him in his call. The Holy Qur'an is the miracle of immortality. Rather, it is a unique miracle that has no parallel. It is an eternal and unique miracle because it was not restricted by what other miracles were restricted by. From its appearance at a specific moment during which it becomes available to its contemporaries, and it performs its function in them with the supernatural things it carries and its awareness - after - memory, Its power remains strong over souls as long as those who witnessed it are alive and able to bear it and narrate it, since generations have not been able to witness it. They are faithful in conveying them and sincere in their sense of the greatness of their meaning: Honesty appears from the seriousness of the conversation, the uprightness of the behavior, or the awe of the situation and the majesty of the effect.

The eloquence of the Qur'an is unmatched by its eloquence. Therefore, I chose this title: The eloquence of metonymy in Surah An-Nisa. Because Surat An-Nisa is full of metonymies. I found a previous study entitled: Surat An-Nisa, a rhetorical study. It is a master's thesis at Umm Al-Qura University by the student Khadija Muhammad Ahmed, which was discussed in 2001 AD. It helped me in extracting the verses only. Then I returned to the most important books of interpretation.

This research included an introduction, a preface, two sections, and a conclusion.

The first topic: Metonymy in language and terminology.

The second topic: Applications of metonymy in Surat An-Nisa.

May God's blessings be upon our master Muhammad and his family and all his companions.

Preamble: In the hands of the Surah

It is civilian; Except for one verse that was revealed in Mecca in the year of the conquest of Othman bin Talha Al-Hajbi, which is his saying: ((58) Indeed, Allah commands you to render trusts to whom they are due)⁽¹⁾, As explained below. Al-Naqash said: It was said: It was revealed during the migration of the Prophet, may God bless him and grant him peace, from Mecca to Medina. Some people have said: The Almighty's saying: (O mankind,) Wherever it occurred, it is Makkah. Alqamah and others said this, so it is as if the beginning of the surah was Makkah, and what was revealed after the Hijra is Madinan. Al-Nahas said: This surah is Meccan. I said: The first authentic one, for in Sahih al-Bukhari on the authority of Aisha (peace be upon her) that she said: Surat An-Nisa was not revealed except while I was with the Messenger of God, may God bless him and grant him peace. It means it was built with it. There is no disagreement among scholars that the Prophet, may God's prayers and peace be upon him, built the building with Aisha in Medina. Whoever understands its rulings knows that they are civil and there is no doubt about them. As for those who said: His saying: (O mankind,) Meccan, wherever it occurred is not correct, for Al-Baqarah is Medinan and it contains his saying: (O mankind,) In two position.⁽²⁾

⁽¹⁾ An-Nisa': From verse: 58.

⁽²⁾ Al-Jami` fi Ahkam al-Qur'an, Interpretation of Al-Qurtubi: Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farah al-Ansari al-Khazraji Shams al-Din al-Qurtubi (died: 671 AH), Verified by: Ahmed Al-Baradouni and Ibrahim Tfayesh, 2nd edition, Dar Al-Kutub Al-Misriyah - Cairo, 1384 AH - 1964 AD, 5/1.

Its content: The command to preserve six things: preserve wealth, preserve lineages, preserve bodies, preserve religions, preserve the tongue, and preserve faith. After he gave the command of piety, which is the angel of all of this.⁽³⁾

First Topic

Metonymy in language and terminology

First: metonymy in the language:

To say one thing and want another. He used a metaphor for something else. He used a metaphor: This means that if he speaks something else that is inferred by something like; Ejaculation, defecation, and the like⁽⁴⁾. It is said: His identity and his being and his nickname, His surname is Abu Zaid, and Abu Zaid is a nickname. And it's a nickname: As she says, his name is a metaphor for him, If you hide it from someone else, He wanted to give examples to it if you pass it by. It is what the angel of vision strikes a man in his dream because he is distracted by it from important matters. As they say in the expression of palm trees: They are men of great calculation among the Arabs. And in walnuts: They are men from the Persians, Because palm trees are most abundant in Arab countries, and walnuts are most abundant in Persian countries. And he said: So consider them by their names, that is, make the names of what is seen in a dream an example and an analogy. If he saw a man called a safe man, he treated him with safety, and a rich man, so he treated him with spoils.⁽⁵⁾

Second: Metonymy as a term:

Abdul Qaher Al-Jarjani said: If the speaker wants to prove one of the meanings, he does not mention it using the word given to it in the language. But he comes to a meaning that is next to and adjacent to it in existence, so he points to it and makes it evidence of it⁽⁶⁾, As if he wanted to say: So-and-so is brave, so he changes that to say: So-and-so the brave ones fled from him. This pronunciation follows courage in existence. Man must be brave, then the brave ones flee from him when he reaches a great amount of courage.

Others defined it by saying: The word "I want" means its meaning is necessary, even if it is permissible to want it with it⁽⁷⁾, This is the difference between metonymy and metaphor. The context here does not prevent the original meaning from being intended. It may exist, or it may not exist.

⁽³⁾ Al-Bahr Al-Madid in the Interpretation of the Glorious Qur'an: Abu Al-Abbas Ahmed bin Muhammad bin Al-Mahdi bin Ajiba Al-Hasani Al-Anjari Al-Fasi Al-Sufi (died: 1224 AH), verified by: Ahmed Abdullah Al-Qurashi Raslan, Cairo, 1419 AH: 1/459.

⁽⁴⁾ Sihah is the crown of the language and Sihah Arabic: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (died: 393 AH), Verified by: Ahmed Abdel Ghafour Attar, 4th edition, House of knowledge for millions - Beirut, 1407 AH - 1987 AD: (A nickname) 6/2477.

⁽⁵⁾ Lisan al-Arab: Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwaifa'i al-Ifriqi (died: 711 AH), 3rd edition, Dar Sader Beirut, 1414 AH: 15/233.

⁽⁶⁾ Evidence of the Miraculous: Abd al-Qahir bin Abd al-Rahman al-Jurjani (died: 471 AH), Verified by: Abu Fahr Mahmoud Muhammad Shaker, 3rd edition, Al-Madani Press, Egypt, Dar Al-Madani, Jeddah, 1413 AH - 1992 AD: 66.

⁽⁷⁾ Summary in the sciences of rhetoric: Abu Al-Ma'ali Jalaluddin Muhammad bin Abdul-Rahman bin Omar Al-Qazwini Al-Shafi'i (died: 739 AH), Explanation and commentary: Abdul Rahman Al-Barqoqi, 2nd edition, Dar Al-Kitab Al-Arabi, Beirut, 1350 AH - 1932 AD.: 337.

Metonymy is one of the methods of statement that only every eloquent person skilled in the art of speech can master. There is no doubt that Metonymy is more eloquent than statement, and exposition is more affecting than statement. If the Metonymy has an advantage over the statement, then that advantage is not in the meaning it is used for. Rather, it is to prove that meaning to the one for whom it is proven. The meaning of length of stature and abundance of villages, for example, does not change by referring to them as length of carpets and abundance of ashes from pots. Rather, it changes with proof of its witness and evidence, and what is known of its existence. This is inevitably more evident than proving the meaning itself. The exaggeration that metonymy generates and gives the meaning beauty and splendor is in the affirmation rather than the affirmative. Or in giving the truth accompanied by its evidence, and presenting the case with its proof. This is Abu Firas Al-Hamdani, a prisoner in the Byzantine Empire, addressing his cousin Saif al-Dawla, saying: I was afraid of abandonment and reunification...and every day there was a meeting and a speech So how, when Caesar reigns among we... and the sea around me are turbid and stormy?

In the second verse, Abu Firas wants to say: "So how, when there is so much distance between us?" But he meant this meaning when he said: "Caesar reigned, and the sea around me was thick and turbid." The beauty of this, the beauty of this Metonymy is not in its intended meaning, which is "the vast distance that separates the two men." is not in its intended meaning, which is "the vast distance that separates the two men." Rather, it is about bringing the kingdom of Caesar and the sea full of storms, and proving it to the person being named in the form of proof of it. Metonymy is like metaphor in terms of its ability to embody meanings and produce tangible images that are full of life and movement and dazzle the eyes with a view.⁽⁸⁾

- Third: Divisions of metonymy according to rhetoricians:

First division

It's most famous divisions are: Dividing it according to what is required of it or what is intended from it. Either what is meant by it is an adjective, a description, or a relative⁽⁹⁾, In an adjective, the thing described is stated, and the adjective is understood from the conjunctions. In what is described, the description is stated and the mention of what is described is closed. In the attribution, the attribute and the thing described are stated, but the attribute is attributed to something related to the thing described, not to the thing described itself.

1- Euphemism of adjective: which is the one used to ask for the same adjective. What is meant by an attribute here is a moral quality such as generosity, munificent, courage and the like, not an adjective. An example of this is the saying of Omar bin Abi Rabi'ah about his friend Hind:

I looked at her with excitement from Mona... and I would have looked, had it not been for the overwhelming embarrassment

So I said: Sunshine or bright lamps... Do they appear to you under the carpet or are you a dreamer?

Far below the earrings, it belongs either to Nawfal... her father, or to Abd Shams and Hashim

The Metonymy here in the third verse is "far away from the heart of the earring." The earring nook is the distance from the earlobe to the shoulder. Ibn Abi Rabi'ah describes his companion as a distant woman who loves earrings. In this capacity, he wants to indicate that Hinda is his friend, "tall and good." That is why he changed from declaring this attribute to a Metonymy for it. Because the distance between the earlobe and the shoulder requires the length of the neck.

2 - Euphemism for described: It is the one used to refer to the person being described, and the condition here is that the metaphor be specific to the person being described and not go beyond it. This is so that there can be a transition from it to him. An example of this is what Al-Buhturi says in his poem in which he mentions his killing of a wolf:

He howled, then fell, and his voice trembled... Then he came like lightning followed by thunder

Its furrows are clumsy and its feathers are thought to be...on a star that sets and the night is black

⁽⁸⁾ The science of rhetoric: Abdul Aziz Ateeq (died: 1396 AH), Dar Al-Nahda Al-Ariyya for Printing, Publishing and Distribution, Beirut, Lebanon, 1405 AH - 1982 AD, 224

⁽⁹⁾ See: 80- Al-Mutawwal (Explanation of Summary of Miftah al-Ulum): Saad al-Din Masoud bin Omar al-Taftazani (died: 792 AH), Investigation: Dr. Abdul Hamid Hindawi, 2nd edition, Dar Al-Kutub Al-Majliyya, Beirut, 1428 AH - 2007 AD: 631-633.

He only increased in boldness and strictness... and I became certain that the matter was serious on his part

Then another followed, and its blade became astray... so that it was pure, terror, and hatred

In Al-Buhturi's statement in the last verse: "So that there is pulp, terror, and hatred." Three Euphemisms, not one. Because each one of them is independent in serving its purpose. Al-Buhturi wants to tell us that he first stabbed the wolf with his spear, a clumsy stab that only increased his boldness and toughness, and that is why he followed the first stab with another stab, the blade of which lodged in the wolf's heart. But instead of expressing this true and clear expression, we see him changing it to something that is more eloquent and more influential on the soul. This is a Euphemism for the heart⁽¹⁰⁾

1 - Relative Euphemism: It is intended to confirm or negate a matter, or in other words, it is requested to assign the attribute to what is described.

An example of this is what Ziyad Al-Ajam said in praise of Ibn Al-Hashraj:

Tolerance, chivalry, and dew... in a dome struck Ibn Al-Hashraj

In addition to this verse, he wanted, as is no secret, to confirm these meanings and descriptions of the praiseworthy and his specialization in them. If he wanted to express it explicitly, he would have said: Tolerance, chivalry, and kindness are either limited to the one who is praised, or limited to him. Or something similar to that which is explicit in proving the descriptions of those mentioned therein.

But he changed the statement to what you see of Metonymy and allusion. So he made its being in the dome placed on it an expression of its being in it. So his speech came out as majestic as it came out, and it showed in it what you see of elegance. If it occurred to the poet to express his meaning here with the word, Because he had that amount of beauty that this image presents to us, frankly and joyfully, through the poetic line.⁽¹¹⁾

Second division

Metonymy is also divided, considering the media (accessories) and context, into four sections: exposure, allusion, symbol, and gesture.

1 - Explanation: Linguistically - the opposite of declaration, and terminologically: it is to express speech. It is referred to another meaning, which can be understood from the context, such as your saying to the harmer (the Muslim is the one from whose tongue and hand the Muslims are safe) as an attempt to deny the attribute of Islam from the harmer, and like the poet's saying:

If generosity does not provide salvation from harm, then neither praise is earned nor money remains

2- Allusion: In language - to refer to someone else from afar.

In terminology - He is the one whose means are abundant without Exposure, such as:

And there is no fault in me, for I am a cowardly dog and a weak-minded person

He described the generosity of the praised one as being a cowardly dog, a weak-willed one, for the thought moves to a set of intermediaries.

3- The symbol: language - to point to someone close to you secretly, such as: a lip or an eyebrow.

Terminologically - He is the one whose mediations are few, with a hidden necessity without any exposure, like: So-and-so has a broad neck, or a broad pillow - a metaphor for his dullness and stupidity, and something like: (he is full of meat) a metaphor for his courage. (and proportional to the limbs) is a metaphor for his intelligence, and something like: (heavy

⁽¹⁰⁾ The Science of Bayan by Abdulaziz Atiq: 217-218.

⁽¹¹⁾ The science of rhetoric: By Abdulaziz Ateeq: 217-218.

liver) is a metaphor for cruelty - and so on. Gesture or gesture: he is the one whose means are few, with the necessity being clear, without exaggeration, as the poet says:

Or have you never seen glory cast a journey into Talha's family and then not change?

It is a metaphor for their being: glorified and best, very clearly, and it is nice of that what some of them say:

I asked the dew and the generosity, why do I see that you have exchanged humiliation for everlasting glory?

Why did the pillar of glory become destroyed? They said, "We have killed the son of Yahya Muhammad."

So I said: Why not die when he dies, for you were his servants in every scene

They said: We have established it so that we can console him for his loss for a day, and then we will recite it the next day⁽¹²⁾

Metonymy is one of the gentlest and most accurate methods of rhetoric, and it is more eloquent than truth and statement. Because the transition in it is from the obligatory to the necessary, it is like a claim with clear evidence. It is as if you say about "Zaid abounding in ashes" Zaid is generous, because he has a lot of ashes and its abundance necessitates such and such, etc. - how could it not - and that it enables a person to express many things, which he avoids revealing by mentioning them, Either out of respect for the addressee, Or to mislead the listeners, or to harm his opponent, without giving him a way to attack him, or to clear the ear from what it expects to hear, and other rhetorical purposes and delicacies.⁽¹³⁾

Second Topic

Applications of metonymy in Surah Al-Nisa

First: a metonymy for an attribute:

1- God Almighty said: (20) But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?⁽¹⁴⁾ , And a quintal of great money⁽¹⁵⁾, this is a representation of the exaggerated aspect of abundance, as follows: It was said, "You have been granted this great destiny that no one else is given." This is similar to what he, may God's prayers and peace be upon him, said: "Whoever builds a mosque for God, even if it is like a coot's nest, God will build for him a house in Paradise." It is known that a mosque is not like a coot's nest, but it is a representation of exaggeration of smallness⁽¹⁶⁾; Muhammad Abu Zahra said: "The quintal is the maximum imaginable in terms of dowry. The quintal is originally from the word 'qantar' of something when you raise it, and from it 'qantar', because it is a high, constructed building."⁽¹⁷⁾

2- God Almighty said: (21) And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?⁽¹⁸⁾ Here, ejaculation is a metaphor for intercourse. Imam al-Razi said: "It is indicated by the

⁽¹²⁾ Jawahir Al-Balagha fi Al-Ma'ani, Al-Bayan, and Al-Badi': Ahmed bin Ibrahim bin Mustafa Al-Hashimi (died: 1362 AH) Controlling, auditing and documenting: Dr. Youssef Al-Sumaili, Modern Library, Beirut: 289.

⁽¹³⁾ Jawahir al-Balagha: 290.

⁽¹⁴⁾ Surat An-Nisa: 20

⁽¹⁵⁾ Meanings of the Qur'an and its parsing: Ibrahim bin Al-Sari bin Sahl, Abu Ishaq Al-Zajjaj (died: 311 AH), Editor: Abd al-Jalil Abdo Shalabi, 1st edition, Alam al-Kutub, Beirut, 1408 AH - 1988 AD: 2/31.

⁽¹⁶⁾ Al-Bahr Al-Muhit fi Al-Tafsir: Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (died: 745 AH), investigator: Sidqi Muhammad Jamil, Dar Al-Fikr Beirut, 1420 AH: 3/571.

⁽¹⁷⁾ Zahrat Al-Tafsir: Muhammad bin Ahmed bin Mustafa bin Ahmed, known as Abu Zahra (died: 1394 AH), Dar Al-Fikr Al-Arai: 3/1623.

⁽¹⁸⁾ Surat An-Nisa: 21

presence of: The first: Al-Layth said: So-and-so went to so-and-so / that is, he entered her private space and space. It is known that this meaning only occurs in reality during intercourse.

However, this does not happen during sexual intercourse other than the time. Second: God Almighty mentioned this in a way of astonishment, saying: How do you take it when some of you have communicated with one another? And astonishment only takes place if this communication is a strong reason for achieving familiarity and love. It is privacy, not just solitude, so it is necessary to impose eloquence on it. Third: Which is that leading to it must be explained by an action on his part that ends with it, because the word “to” indicates the end of the goal, and mere solitude is not the case, because during pure solitude no action of one of them reaches the other, so his statement is abstained from: Be intimate with each other simply by being alone⁽¹⁹⁾ Al-Suyuti said: “The one who made the dowry obligatory used it as evidence of being alone, because ifha is taken from the space, which is the place in which there is no building, so he expressed it as being alone, and it is rejected, because ifhaa is used to refer to intercourse, and thus Ibn Abbas interpreted it. It was included by Ibn Abi Hatim, and “Ibn al-Faras” responded to the first speaker and said: The Metonymy for the Arabs is only used in what one is ashamed to mention, such as sexual intercourse. There is no shame in mentioning solitude, so it does not need a Metonymy. I said, in its translation, something that indicates the meaning of access and communication⁽²⁰⁾. 3- God Almighty said: (25) And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.⁽²¹⁾ His saying: “I fear stubbornness” is a Metonymy for the intense fear of falling into sin. Al-Razi said: The commentators have two opinions about it: one of them is that it is intense lust and great maleness Perhaps she is forced to commit adultery and will be subjected to punishment in this world and to great torment in the afterlife. This is stubbornness. The second: Extreme lust and great lust may lead a person to severe illnesses. As for women, it may lead to uterine suffocation. As for men, it may lead to hip and back pain. Most scholars agree with the first view because it is appropriate for explaining the Qur’an⁽²²⁾, Muhammad Abu Zahra said: “Afraid” means “fear of something expected” that is close to reality. The difference between fear and apprehension; The apprehension is due to something expected, imminent, or actually happening, so the marriage of female slaves was not permissible except out of necessity or extreme need. However, patience is more important.⁽²³⁾ 4- God Almighty said: (63) Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word. ⁽²⁴⁾ There are two Euphemism in the verse, the first in His saying: What is in their hearts, and the second in His saying: In their souls. Al-Zamakhshari said: “and speak to them a far-reaching word” He exaggerated their preaching of relief and warning. If you say: What do you relate to his saying:

(19) The book “Mafatih Al-Ghayb” The Great Interpretation: Abu Abdullah Muhammad bin Omar bin Al-Hasan bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, the Khatib Al-Ray (died: 606 AH), 3rd edition, Dar Revival of Arab Heritage - Beirut, 1420 AH: 10/15.

(20) Al-Ikleel in the derivation of the download: Abdul Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (died: 911 AH), Verified by: Saif al-Din Abdul Qadir al-Katib, Dar al-Kutub al-Ilmiyyah - Beirut, 1401 AH - 1981 AD, 1/85.

(21) Surat An-Nisa: 25

(22) The book “Mafatih Al-Ghayb”: 10/53.

(23) The book “Zahrat al-Tafsir”: 3/1647.

(24) Surat An-Nisa: 63

(about themselves)? I say: with his saying: (eloquently), that is: Speak to them something that is eloquent in their souls, affecting their hearts, and with which they will be deeply saddened. They sense fear from him, which is a threat to kill and eradicate if hypocrisy arises among them and shows its horn. And tell them that the deception and hypocrisy in their souls is known to God, and that there is no difference between you and the polytheists. This reward is nothing but your display of faith and your secret disbelief and its concealment. If you do what you reveal your cover, nothing will remain but the sword. Or it is related to his saying: (Say to them) meaning, tell them about the meaning of their evil souls and their hearts folded in hypocrisy in an eloquent word, and that God knows what is in your hearts and it is not hidden from Him, so concealing it is of no use to you. So reform yourselves and purify your hearts and heal them from the disease of hypocrisy, otherwise God will inflict on you what He has inflicted on those who openly disbelieve in His vengeance, worse than that and more severe. Or say to them within themselves - alone with them, with no one else with them, as a course for them with advice, because it is more effective in secret, and in retaliation it is introduced - an eloquent word that reaches them and influences them. ⁽²⁵⁾

Al-Razi explained the second Metonymy by saying: "Say to them within themselves, alone with them, and no one else is with them, by way of secret, because advice to the Mullah is rebuke and in secret is pure benefit."⁽²⁶⁾

5- God Almighty said: (132) And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.⁽²⁷⁾ Ibn Ashour said: As for a sentence "And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." He brought it as a prelude to saying: If He wishes, "He can take you" What is meant by its Metonymical meaning is the ability to act by creating and destroying. Therefore, it is not appropriate to stop at what he said: "as Disposer of affairs" A sentence was repeated "And to Allah belongs whatever is in the heavens and whatever is on the earth" Here are three consecutive times, united in pronunciation and original meaning. And the various intended metonymic purposes, preceded by their counterpart sentence: Which is what he said earlier: God Almighty said: (126) And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing. ⁽²⁸⁾ It was repeated four times in consistent speech⁽²⁹⁾

6- God Almighty said: (135) O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted. ⁽³⁰⁾ Ibn Ashour said: "And his saying: "then indeed Allah is ever, with what you do, Acquainted" It is a metonymy for a threat, because He is All-Aware of the evildoer, and He is All-Powerful, and He does not need to punish him for that. The sentence is emphasized with "if" and "it was." ⁽³¹⁾

⁽²⁵⁾ Book: "The Uncovering of the Mysterious Truths of the Revealed Qur'an": Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jar Allah (died: 538 AH), Verified by: Abd al-Razzaq al-Mahdi, 3rd edition, Dar al-Kitab al-Arabi, Beirut, 1407 AH: 1/527.

⁽²⁶⁾ The book "Mafatih Al-Ghayb": 10/124.

⁽²⁷⁾ Surat An-Nisa: 132

⁽²⁸⁾ Surat An-Nisa: 126

⁽²⁹⁾ The book "Al-Tahreer and Al-Tanweer" "Liberating the correct meaning and enlightening the new mind from the interpretation of the Glorious Book" : Muhammad al-Tahir bin Muhammad bin Muhammad al-Tahir bin Ashour al-Tunisi (died: 1393 AH), Tunisian Publishing House - Tunisia, 1984 AH: 5/221.

⁽³⁰⁾ Surah An-Nisa: 135

⁽³¹⁾ The book "Al-Tahreer and Al-Tanweer" 5/282.

Second: Metonymy for the described:

God Almighty said: (77) Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]." ⁽³²⁾ The Metonymy in his saying: "as much as a thread" A Metonymy for a small thing, Al-Razi said: "His saying: "And injustice will not be done to you", It's like saying: "(40) Indeed, Allah does not do injustice, [even] as much as an atom's weight"; ⁽³³⁾ The meaning is that those who "They purify themselves" They will be punished for that recommendation as they deserve it, without injustice. Or the meaning is: Those whom God has purified, He rewards them for their obedience and does not detract from their reward at all. And the wick is the dirt that you twisted between your fingers. verb in the sense of effect, On the authority of Ibn al-Sakit: The "wick" is what was in the slit of the nucleus, The "hilum" is the shoot at the back of the kernel. The "katmir" is the thin shell on the kernel. All of these things are examples of trivial and despicable things, meaning they are not wronged, neither a little nor a great deal⁽³⁴⁾, Abu Hayyan said: "The meaning is: the size of a fuse, which is a Metonymy for the most vile thing. And it is the thread in the slit of the nucleus. Ibn Abbas, Ata' and Mujahid went. Ibn Abbas also agreed that what comes out from between the fingers or palms is by twisting it. Abu Malik and Al-Sadi, Al-Hassan went on to say that it was the same part⁽³⁵⁾.

2- God Almighty said: "(107) And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver". Al-Zamakhshari said: "They betray her through sin," as he said: "Allah knows that you used to deceive yourselves,"⁽³⁶⁾ The disobedience of the disobedient was made a betrayal of themselves by them, just as it was made an injustice to it: Because the damage is due to them. If you say: Why was it said (to the traitors) that they betray themselves while the thief was Tohme alone? I said: for two reasons, one of them: The Banu Zafar bore witness to his acquittal and supported him. They were his partners in sin. The second: He gathered to deal with Tohme and everyone who betrayed him, so never quarrel with a traitor or argue on his behalf. If you say: Why is it said that we are traitors and sinful for exaggerating? I said: God was aware of his taste for excessive betrayal and riding sins⁽³⁷⁾, Ibn Ashour said: "And (deceive themselves) means they betray. It is a fabrication that indicates affectation and an attempt with the intention of exaggerating betrayal. The meaning of their betrayal of themselves is that by committing something that would harm them, they were in the position of someone who betrays others⁽³⁸⁾ Sayyed Qutb said: "And they apparently betrayed others. But in fact, they betrayed themselves. They betrayed the group, its approach, and its principles that distinguish it and uniquely it. Then they circumcise themselves in another way. The image of exposing themselves to the sin for which they receive an evil reward. Where God hates them, and punishes them for their sins. It is self-betrayal, without a doubt. A third form of their betrayal of themselves is polluting and desecrating these souls with conspiracy, lies, and betrayal⁽³⁹⁾.

3- God Almighty said: (103) And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers

⁽³²⁾ Surat An-Nisa: 77.

⁽³³⁾ Surat An-Nisa: 40.

⁽³⁴⁾ The book "Mafatih Al-Ghayb" : 10/100.

⁽³⁵⁾ Book: Al-Bahr Al-Muhit: 3/674.

⁽³⁶⁾ Surah Al-Baqarah from the verse: (187)

⁽³⁷⁾ Al-Kashshaf: 1/563.

⁽³⁸⁾ The book "Al-Tahreer and Al-Tanweer" 5/194.

⁽³⁹⁾ In the shadows of the Qur'an: Author: Sayyid Qutb Ibrahim Hussein Al-Sharibi (died: 1385 AH), 17th edition, Dar Al-Shorouk - Beirut - Cairo, 1412 AH: 2/754).

a decree of specified times. ⁽⁴⁰⁾ His saying: If you are reassured, it is a metonym for reassurance. ⁽⁴¹⁾ Al-Razi said: His saying: If you are reassured, the opposite of the two matters is possible. It is possible that what is meant by reassurance is that a person does not remain a traveler, but rather becomes a resident. Based on this assessment, what is meant is: When you become resident, perform the complete prayer without shortening it at all. It is possible that what is meant by reassurance is that a person will not remain troubled in heart. Rather, he becomes calm in the heart and calm in the soul because fear has disappeared ⁽⁴²⁾.

4- God Almighty said: (117) They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan. ⁽⁴³⁾ Females are a metonym for idols. Al-Zamakhshari said: Except for females: Al-Lat, Al-Uzza and Manat. On the authority of Al-Hasan: There was no Arab neighborhood except that they had an idol that they worshiped, and they called it the female of the sons of so-and-so. It was said: They used to say about their idols that they are the daughters of God. It was said: What are meant are angels. Because they say: Angels are daughters of God ⁽⁴⁴⁾ Abu Hayyan said: "They call upon none other than Him except females." Meaning: They worship nothing besides God and take Him as a god except female names. It is used to supplicate for worship, because whoever worships something, supplicates to it for his needs and interests. They used to decorate the idols with all kinds of jewelry, and they called them "female" and "female" The plural of female karbab is the plural of ruba ⁽⁴⁵⁾, Sayyed Qutb said: "However, the text here has a broader meaning. In all of their polytheism, they only call upon Satan. And they derive from it: This is Satan, the author of the story with their father Adam, whom God cursed, because of his disobedience and hostility towards humans ⁽⁴⁶⁾.

Third: A metonymy for a ratio:

1- God Almighty said: (42) That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement. ⁽⁴⁷⁾, Al-Razi said: "They mentioned in the interpretation of his saying: If the earth were leveled with their faces: The first: If they were to be buried, then the earth would be leveled with them as it is leveled with the dead. The second: They wish they had not been resurrected and that they and the earth were the same. Third: The animals become dust and they describe their condition, as He says: ""I wish I were dust"" ⁽⁴⁸⁾ Ibn Ashour said: "What is most apparent to me is that the meaning is leveling in emergence and appearance, meaning that the earth rises and is leveled in height with their bodies. They do not appear, and that is a metonymy for the intensity of their fear and humiliation. They shrink and diminish until they wish to become invisible on the ground. ⁽⁴⁹⁾

⁽⁴⁰⁾ Surat An-Nisa: 103

⁽⁴¹⁾ The principle of preservation in the interpretation of Ashraf Al-Alaza: Abu Al-Abbas, Shihab Al-Din, Ahmed bin Yusuf bin Abdul-Daim, known as Al-Samin Al-Halabi (died: 756 AH), Muhammad Basil Oyoum Al-Aswad, 1st edition, Dar Al-Kutub Al-Ilmiyyah, 1417 AH - 1996 AD, 2/416.

⁽⁴²⁾ The book "Mafatih Al-Ghayb" 11/208.

⁽⁴³⁾ Surat An-Nisa: 117.

⁽⁴⁴⁾ Al-Kashshaf: 1/566.

⁽⁴⁵⁾ Book of Al-Bahar Al-Muhet: 4/68.

⁽⁴⁶⁾ Book in the Shadows of the Qur'an: 2/760.

⁽⁴⁷⁾ Surat An-Nisa: 42

⁽⁴⁸⁾ The book "Al-Tahreer and Al-Tanweer" 5/59.

⁽⁴⁹⁾ The book "Mafatih Al-Ghayb" 10/84.

2- God Almighty said: (69) And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. ⁽⁵⁰⁾, For it is a metonymy for the bliss of Paradise, the righteous, the martyrs, and the company of the righteous. Al-Razi said: "It is known that what is meant by the fact that these people are with them is not that they be in the same ranks, because this is impossible. It must mean that if imperfect souls complete their relationships with perfect souls in this world for the reason of intense love, if you leave this world and reach the world of the afterlife, those spiritual relationships will remain there. Then those pure souls become like shiny mirrors facing each other, as if these mirrors are reflecting beams from each other. Because of these reflections, their lights become extremely powerful, and the same is said about those souls, for when they were polished with the scaffold of struggle from the dust of love for anything other than God, This is the reward of obedience to God and obedience to the Messenger. Then the physical veils were lifted and the lights of God's majesty shone upon them. Then those souls were reflected from one another to another, and the imperfect souls became perfect because of those spiritual relationships. This possibility came to mind, and God knows best the secrets of His words⁽⁵¹⁾.

Summary and conclusions

- 1- Surat An-Nisa includes all types of metonymy, a metonymy for an attribute, a metonymy for a description, and a metonymy for a ratio.
- 2- The metonymy came from an attribute in the surah for the purpose of representing in terms of exaggeration in abundance, and to express what one is ashamed of, and fear of something expected that is close to reality.
- 3- The metonymy for something described in the surah came to express a small thing. The action indicates affectation and an attempt with the intention of exaggerating betrayal. It was a pretense of worship. Because whoever worships something, he calls upon it for his needs and interests. They used to color the idols with all kinds of ornaments, and call them female.
- 4- The metonymy came from a reference in the Surah to express the intensity of his fear of the infidels and their humiliation. They contract and diminish until they wish to become invisible on the ground. And the expression of bliss in the company of righteous people.

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⁽⁵⁰⁾ Surat An-Nisa: 69

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