Metonymy in Names of Judgment Day

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Abstract

Metonymy is the rhetorical strategy of describing something indirectly by referring to things around it. It is a figure of speech in which one word or phrase is substituted for another with which it is closely associated. The present research tries to give an account of this concept as its definitions,characteristics,origins,and patterns are concerned.It aims at applying metonymy to the names of Judgment Day. This is so because of the great varieties used to describe the nature of that day by giving different names referring to the same day with different denotations.The research consists of a theoretical and practical analysis .The texts are chosen from the Glorious Quran,the ayahs contain one name for Judgment Day. The analysis adopted gives an account of that name and its uses.

الخلاصة

تعد الكناية إستراتيجية مجازية لوصف الأشياء بصورة غير مباشرة من خلال الإشارة لها.الكناية هي نوع من الكلام حيث تستبدل كلمة أو عبارة بأخرى لها ارتباط وثيق بها .يحاول الباحث إعطاء شرح مفصل للكناية من حيث التعريف،الخصائص،وقواعد واصل الكلمة .يهدف البحث إلى تطبيق مفهوم الكناية إلى أسماء يوم القيامة المتعددة بسبب التنوعات الكثيرة المستخدمة لوصف طبيعة اليوم من خلال إعطاء أسماء مختلفة تشير إلى نفس اليوم بإشارات مختلفة . يتكون البحث من تحليل نظري و عملي ،وأُختيرت النصوص المحللة من القران الكريم .تحتوي النصوص الخاصة بالتحليل على اسم واحد ليوم القيامة .يُبنَى التحليل إعطاء شرح مفصل للاسم واستخداماته.

1- Introduction

Language can be literal and non – literal according to its functions in a text .Non –literal language is used to convey what the speaker means or what the speaker 's message is. These forms of communication are non – standardized . However, other forms are standardized for a particular non – literal interpretation . In general , standardized forms are often on their way to getting new meanings , but they have not yet lost all vestiges of their origins and still require some rudimentary reasoning to figure out (Gibbs, 1994: 159) . In the case of non – literal communication , the hearer must figure out what the speaker is trying to communicate , given that the speaker is speaking non- literally. For instance, if the speaker were being sincere and truthful , and generally had beliefs similar to ours , then the speaker could not literally mean . However , contextual inappropriateness can lead to take the speaker nonliterally (Akmajian et al., 2000: 379). In concern , metonymy is somewhat different from the kinds of non- literal language one has seen up to this paper .

2-*Terminology of Metonymy*

The words 'metonymy' and 'metonym' come from the Greek metonymia 'a change of name' from ' after beyond ' and a suffix used to name figures of speech from onyma or onome "name" (wikipedia free encyclopedia). By the same token, Yamanashi (1987 : 86) admits that metonymy

is a word derived from meta 'among , between , after' + onym a 'name' Meta goes back to the proto - Indo – European root medhi " middle " which came down to English as mid , the diminutive of which was middle centuries ago . In Latin . it is used as 'medius' i.,e, middle' , a part of many English borrowed words such as median medieval Medi terranean (= middle of the earth) the Russian version of this mezhdu " between among "

3- *Definition of Metonymy*

Metonymy occurs in language when an object associated with or part of another object is used as a stand in for the whole object . For instance , I might say ' I think the crown should be expected to behave better' to indicate that I do not a approve of something the king has done . The word 'crown' is the metonymy for the king because it is associated with the latter (Hurford et al., 1983 : 30). In metonymy , the literal term for one thing is applied to another with which it has become closely associated because of a relation in common experience . Thus , the crown or the scepter can be used to stand for a king and Hollywood for the film industry , " Milton " can signify the writings of Milton as in

1- *I have read all of Milton*

and the typical attire can signify the male and female sexes : " doublet and hose ought to show itself courageous to petticoat " (Abrams , 2005 : 103) .By the same criteria , metonymy is a figure of speech used in rhetoric in which a thing or a concept is not called by its own name , but by the name of something intimately associated with that thing or concept . For instance , " Washington " as the capital of the united states , can be used as a metonym for the United States Government .

Metonymy was first described in cognitive terms by Lakoff and Johnson (1980: 39) as a process which allows us to conceptualize one thing by means of its relation to something else . However , this definition is not sufficient to understand the nature of this phenomenon and its relation to metaphor . In a more refined account , Lakoff and Turner (1989 : 142) describe metonymy as a conceptual mapping within a single domain which involves a stand for relationship and mainly a referential function . However , it may be observed that Lakoff and Turner' s (1989) definition of metonymy does not provide truly definitional features but only some usual characteristics . Thus , metonymy may be used non- referentially , as in ,

2- *Mary is just a pretty face*)

i.,e., Mary 's only worth is having a beautiful face and both the ability to refer and the resulting ' stand- for' relationship is also possible in the case of some metaphors , as in;-

3-*There is the pig waiting*

whereby , 'pig' , means , the person who behaves like a pig (i.,e., whose behavior is oppressive and nasty just as one may think a pig's behavior is) cf . the more common predicative use of 'pig' in :-

4-*John is a pig*

Which means John is oppressive and nasty . In order to make up for these weaknesses , one

contends that metonymy is described a according to two parameters : (a) the nature of the relationship between the source and target domains , and (b) the kind of mapping process involved . Regarding the former , one argues that metonymy is always based on a domain – subdomain relation ship , where the main domain is referred to as the matrix domain   Crystal (1985: 29) defines metonymy as " *a term used in Semantics and Stylistics , referred to as a figure of speech in which the name of an attribute of an entity is used in place of the entity itself* " . People are using metonyms when they talk about the bottle (for the drinking of alcohol) or the violins (in the second violins are playing well . Johnstone (2008 : 166) considers metonymy as a figurative of the thing , is substituted for the thing itself .

Moreover , Akmajian et al . (2000 : 378) put a condition for this phenomenon stating that : If one thing bears a very close association to another , the utterance is sometimes classified as a case of metonymy :

5- *the white house (the president or staff) denounced the agreement*

6- *the Crown (the monarch or staff) issued a statement .*

7- *I have read all of Chomsky (Chomsky's works)*

Tyson (2006 : 338) explains metonymy in a wider sense saying that metonymic concepts allow us to conceptualize one thing by means of its relation to something else . Consider the following example .   8-*The ham sandwich in the next booth is waiting for his bill*

The question here , How can one understand this sentence ? . Clearly one can not interrupt it literally , since s\he is not implying that an actual sandwich is waiting to get its bill .One rather understand it to mean that the person who ordered the ham sandwich is waiting for the bill . In the particular context in which this sentence would be uttered , presumably a café or a restaurant , the person uttering the sentence would know that there was a close relationship between the thing ordered and the person who ordered it . Because this relationship is so obvious in the context , it is permissible to refer to the person by what s\he ordered . As a matter of fact , this might be the preferred way of referring to the person , because the people who wait for customers in a dinner typically do not learn the names of their customers, but they are well aware of what their customers ordered .

4-Pattern of Metonymy

There are different classifications for the patterns of metonymy due to different scholars . Among others , both Lakoff and Johnson (1980 : 16) and Fass (1991 : 201) divide metonymic expressions into several fixed patterns such as part - for-whole and container-for-content . The following sentence is a typical container-for-content metonymy and " this glass " is replaced with " the liquid in this glass " in its metronomic reading :

9-*He drank this glass.*

In general , based on intuitive analysis , one has established four major patterns , and several

sub-groups for the first pattern .

a-Locating :.

1-a- Container for content

10- Dave drank the glasses.

11- The kettle is boiling.

2- a- produce for product

12-He bought a ford.

13-He' s got a picaso in his room.

14- Ann read Steinbeck.

15- Ted played Bach.

16-He read mao.

(Fauconnier and Turner , 1995 : 183)

b-Emphasis of one aspect

17-We need a couple of strong bodies for our team.

18-There are a lot of good heads in the university .

c- Abstract Entity for content Entity

19- *Alice has raised its price again .*

20- Washington is in sensitive to the needs of the people.

d- Information conveyer for Information giver

21- *The T.V said it was very crowded at the festival* .

22-*The sign said fishing was prohibited here* .

(Wilks and Farwell , 1990 : 188)

Another classification for metonymic expressions is based on their domain . We have said earlier that metonymy is best described according to two parameters : (the nature of the relationship between the source and the target domains , and the kind of mapping process involved) . Regarding the former , we argue that metonymy is always based on a domain – subdomain relationships , where the main domain is referred to as the matrix domain , and that thus two basic types of metonymy :

(Dirven , 1993 : 1-21)

1- one in which the source is the subdomain of the target which is labeled source-in- target metonymy

23- *The sax won't come today*

where , the sax , is a subdomain of the sax player

2- one in which the target is the subdomain of the source (target- in-source) metonymy

24- *He always enjoys Shakespeare*

Whereby , Shakespeare is meant , his literary works which are a subdomain of our knowledge about the famous playwright (Ruiz , 1997 : 161-178) .

According to the scope of action , Panther and Thornburg (1999 : 333-57) put another classification for metonymy . They distinguish three main groups :

a-referential : A single concept stands for another

25- *She's been dating a farm hand* .

where 'hand' stands for ' worker'

b-predicative : a statement is used to refer to a different statement .

26- *I'll be brief* stands for " *I will speak briefly* "

c -illocutionary : one illocutionary type stands for another :

27- *I do not know where the bus stop is* which stands for the question , *where is the bus stop ?*

As a result , it is acceptable to draw a distinction between low-level metonymies and high-level metonymies . Low-level metonymies are those make use of non-generic idealized cognitive model in their activation . Within this group , two further subtypes can be distinguished ; propositional and situational . Propositional metonymies correspond to typical cases of metonymy where a concept stands for another in a domain-internal relationship . By way of illustration , consider the following :

28- *Tired faces all of them , some old , some young .*

29- Blufton smiled with pleasure , and kept searching for their   *faces.*

(Lakoff , 1987: 97)

In these sentences , one finds instantiations of the face for person mapping where 'face' which is the source domain , is a subdomain of , person , Regarding (28) , 'face' is used to stand for people . This is possible on the basis of our experience that a 'person's tiredness is particularly evident on his\her face . Similarly , (29) is based on the fact that the face , over other body parts , provides the easiest way to recognize a person .

As far as the situational metonymies are concerned, they mean a specific situation is used to stand for the larger event of which it forms part . For example :

30-*The poor dog left with its tail between its legs*

The scene of the dog leaving with its tail between its large activates the full picture of the dog being punished and leaving in the form described .

On the other hand , high-level metonymies are mappings which make direct use of generic , which are in turn abstractions over a number of non-generic concepts . It is this generic character that allows them to operate at non-lexical level and to underlie several grammatical phenomena (Kay and Fillmore , 1999 : 33) .

As is the case with low-level metonymies , this group can also be further subdivided into propositional and situational metonymies.The former operates in most cases of what may be called grammatical metonymy , i.e, metonymy which has consequences in terms of linguistic structure . For example .

31-*He hammered the nail into the wall*

(Barcelona , 2000 : 31-58) .

5-Metonomy and Metaphor

Metonymy is sometimes confused with metaphor while metonymy is a type of association, metaphor is a type of comparison . Let's say .
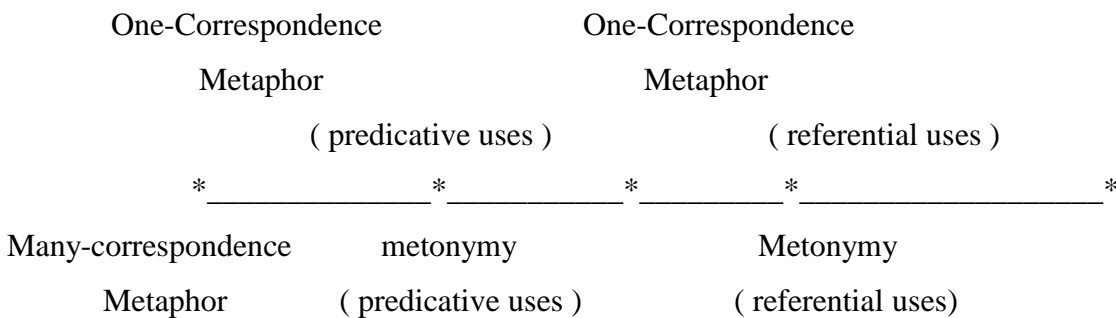
32-Felix is a dream

In this case , Felix is no more associated with dreams than one has. This sentence implies that Felix is like a dream in having all the good qualities one dreams of (Groft , 1993 : 335) .

Hurford et al(1983 : 30) notes that both metaphor and metonymy involve an absence , a kind of loss or lack : they are both stand-in for something being pushed aside , so to speak . the metaphor and metonymy occupy the stage , not the individuals whom these figures of speech represent .

By the same token , Johnstone (2008 : 166) admits that metonymy and metaphor create looser ties in the text , each provides one means by which the account orients .

Simon (1997 : 51) puts a figure illustrating continuum between metaphor and metonymy with many-correspondence metaphor and referential uses of metonymy occupying the end points :

One-Correspondence   One-Correspondence

Metaphor   Metaphor

(predicative uses)   (referential uses)

_____ _____ _____ _____

Many-correspondence   metonymy   Metonymy

Metaphor   (predicative uses)   (referential uses)

6-Analysis

Metonymy is best expressed in the Glorious Quran; in our analysis ,is the scene of the Judgment Day . Metonymy is used to describe Judgment Day in order properly to see the fact of that day that one can not see in our eyes directly . Many metonymies have been put to describe that Day by which one can realize that Day in our hearts and minds .

Four models have been used to analyze the names of that Day they are ; Lakoff and Fass(1980) , Dirven (1993) , Panther and Thorn burg (1999) , and Lakoff (1987) .

It is worth mentioning that not all names can be analyzed applying all these models . In this analysis , the researcher uses the most common names of that Day , not all the names mentioned in the Glorious Quran . The following is a description for the metonymies of the Judgment Day .

1- يوم القيامة   (*Day of Judgment*)

This name is mentioned many times in the Holy Quran , but it is enough to mention one ayah :

{ اللّهُ لا إِلَـهَ إِلاَّ هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لاَ رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللّهِ حَدِيثاً }

النساء (٨٧)

Allah , there is no god

But He : of a surety

He will gather you together

Against the Day of Judgment

A bout which there is no doubt .

And whose word can be

Truer than Allah 's .

(Ali : 212)

Judgment Day is the most common description for this Day which means it is the day in which Allah (جل جلاله) is the Judge and He will make a Trial to differentiate between people . This metonym can be analyzed according to Lakoff (1987) model in which يوم القيامة is considered as high – level metonym that it makes a direct use of the generic . This metonym is situational in the sense that it is described in certain contexts and conditions .

2- الساعة (*The Hour*)

It is found in the following ayah :

{ إِنَّ السَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ }

(غافر ٥٩)

The Hour will certainly come

Therein is no doubt :

Yet most men believe not .

(Ali: 1221)

" The Hour " is the metonym for the crown and consummation of man's life on this earth ,the gateway to the Hereafter . It is another metonym for Judgment which can be analyzed according to Panther and Thornburg (1999) model . الساعة can be expressed as a referential in which a single concept (الساعة) stands for (يوم القيامة) ; they have the same denotations with different implications.

3- يوم البعث (**Day of Resurrection**)

It is mentioned in :

{ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ }

الروم (٥٦)

But those enduced with Knowledge

And faith will say .

Indeed ye did tarry .

Within Allah's Decree .

To the Day of Resurrection ,

And this is the Day

Of Resurrection : but ye .

Ye were not aware !

(Ali : 1023)

يوم البعث a metonym of Judgment Day Which can be analyzed according to Lakoff and Fass (1980) Model ; it can be expressed as locating which emphasizes one aspect that Allah will return people and every thing back in that day . In addition , it can be analyzed situational high – level metonym according to Lakoff 's(1987) model .

4- اليوم الآخر (**Last Day**)

In the following ayah :

{ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْباً فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ }

العنكبوت (٣٦)

To the Madyan (people)

(We sent) Their brother Shu' ayb

Then he said : "O my people !

Serve Allah , and fear the Last

Day : nor commit evil

On the earth , with in tent

To do mischief .

(Ali : 995)

Allah (جلّ جلاله) describes the Judgment Day as the last day of the world in which man cannot do anything then . He will be sent to Allah to be judged . Accordingly , it is another picture by which Allah determine that it is the last day of life . It is analyzed as predicative in which اليوم الآخر is used to refer to that day .

5- القارعة (*Day of Noise and Clamour*)

It is found in the following :

{ الْقَارِعَةُ (١) مَا الْقَارِعَةُ(٢) }

(القارعة ١-٢)

The Day of

Noise and Clamour :

What is the (Day)

Of Noise and Clamour ?

(Ali :1687)

The Day of Noise and Clamour is the Day of Judgment , when the whole present order of things will be overthrown with a tremendous convulsion , in which every human deed will have its true and just consequences , as if weighed in the balance . It is analyzed as information conveyer for information giver , i . e . , its name القارعة gives the people a picture of that Day in which noise and clamour are heard .

6- يوم الخروج (*Day of Resurrection*)

It is found in the following ayah :

{ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ }

(ق – ٤٢)

The Day when they will

Hear a (mighty) Blast

In (very) truth : that

Will be the Day

Of Resurrection

(Ali : 1354)

يوم الخروج is another metonym for the Judgment Day that it could be analyzed as a high – level one . It makes direct use of generic . It is situational in the sense that it means leaving the first world in joining the last world . Additionally , it can be analyzed as target – in – source in which the target (يوم الخروج) is the subdomain of the source (يوم القيامة)

7- يوم الفتح (*Day of Decision*)

In the following :

{ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ }

السجدة (٢٩)

Say : "On the Day

Of Decision , no profit

Will it be to unbelievers

If they (then) believe !

Nor Will they be granted

A respite . "

(Ali:1052)

The name is metonym for the Judgment Day that it can be described as a predicative , i . e . , it is used to refer to that name in the sense that it expresses the main domain of that Day . It is the beginning for immortal life .

8- الغاشية (*Overwhelming Day*)

It is in the following :

{هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (٢) عَامِلَةٌ نَّاصِبَةٌ (٣)}

الغاشية (١-٣)

Has the story

Reached thee , of

The Ove whelming (Event) ?

Some faces , that Day ,

Will be humiliated

Labouring (hard) , weary .

(Ali :1640)

الغاشية *c*an be explained as the thing or event that overshadows or overwhelms , that covers over or makes people lose their senses . The Day of Judgment here is indicated as the event of overwhelming importance in which all our petty differences of this imperfect world are covered over and overwhelmed in a new world of perfect justice and truth . Accordingly , it is locating the situation of that day in which it emphasizes the aspect of terror and fear then .

9- الصافة (*Deafening Noise Day*)

It is shown in the following ayahs :

{ فَإِذَا جَاءتِ الصَّاخَّةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) }

عبس (٣٣-٣٦)

At length , when there

Comes the Deafening Noise -

That Day shall a man

Flee from his own brother ,

And from his mother

And his father ,

And from his wife

And his children .

(Ali : 1603)

The Deafening Noise is another way to describe the setting of Judgment Day .Then, even those who were nearest and dearest in this life will not be able or willing to help each other on that awful Day . This metonymy is associated with the context relationship in which it describes making a great explosion , followed be a horrible state leading to escape . This picture is a metonym on crowdness and great fear , all these events describe the greatness of that Day and what will happen in .

10- يوم الحسرة (*Day of Distress*)

It is mentioned in the following ayah :

{ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ }

مريم (٣٩)

But warn them of the Day

Of Distress , when

The matter will be determined :

For (behold) , they are negligent

And they do not believe :

(Ali: 752)

يوم الحسرة has nothing except distress in which there is great regret and distress . It could be analyzed as locating which shows container –for – content , for it explains the state of people there and the content of that Day .

10- يوم الفصل (*Day of Sorting Out*)

It is in the following ayahs :

{ وَإِذَا الرُّسُلُ أُقِّتَتْ (١١) لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢) لِيَوْمِ الْفَصْلِ (١٣) وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ (١٤) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٥)}

المرسلات (١١-١٥)

And when the messengers

Are (all) appointed a time

(to collect)

For what Day are these

(portents) deferred ?

For the Day of sorting out

And what will explain

To thee what is

The Day of sorting out ?

Ah woe , that Day ,

To the Rejecters of Truth !

(Ali:1579)

It is obvious that the meaning here is to separate between things ,i.e., in which good will then be separated from evil . And men who rejected Truth and flourished on Fallshood will find that in the world of Realities , they will be absolutely nowhere . Hence the refrain of the this surah ,

Ah woe , that Day

To the Rejecters of Truth ! "

It sounds like a dirge sin . It is described as a situational high – level metonym , for it describes what will happen in that situation .

11- الواقعة (the Event Invetible)

It is in the following :

﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ﴾

الواقعة (١)

When the Event Invetible

Cometh to pass

(Ali : 1408)

It is another picture for the Judgment Day , it tries to show the near coming of that Day It can be analyzed as referential in the sense that it refers to the setting of that Day ; and this is the function of metonymy in which it tries to show the same name with different domains .

12- الآزفة (*Day that Is Drawing Near*)

It is mentioned in :-

{ أَزِفَتْ الْآزِفَةُ (٥٧) لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ (٥٨)}

النجم (٥٧ – ٥٨)

The (Judgment) ever

Approaching

Draws nigh :

No (soul) but Allah

Can lay it bare .

(Ali: 1384 – 5)

It is called (الآزفة) to indicate its near coming and the unbelievers are about to enter the Hell , wherein Hearts will come right up to throats to chocke . It is source – in – target that contains domain and subdomain and they both refer to the same Day with different associations . It is also predicative that it is used to predicate a noun (Judgment Day) .

13- يوم الحساب (*Day of Account*)

It is in :

{ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ }

(ص – ١٦)

They say . "Our Lord !

Hasten to us our sentence

(Even) before the Day

Of Account ! "

(Ali : 1164)

" Day of Account " is another metonym and another picture for the Judgment in that it is referential . It could be analyzed as noun referring to another noun , having the same denotation . It is a situational high – level metonym in which it makes a direct use of generic .

14- التغابن (*Day of Mutual Lose*)

It is mentioned in the following aya :-

{ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ }

التغابن (٩)

The Day that He assembles

You (all) for a Day

Of Assembly – that will be

A Day of mutual lose .

(Ali : 1478)

The Day of Judgment will truly be " a Day of Mutual Lose and Gain " as men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven . Men who thought they were acquiring good by wrong doing will find that their efforts were wasted . It is referential situational high – level metonym . It is referential in the sense that it refers to another noun having the same denotations ; on the other hand , it is situational in that it shows the scenes and contexts of that Day .

15- يوم التلاق (Day of Mutual Meeting)

It is found in the following :-

{ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ }

غافر (١٥)

Raised high above ranks

(or degrees) .

(He is) the Lord

Of the throne (of authority) :

By His command doth He .

Send the spirit (of inspiration)

To any of His servants

He please , that it may

Warn (men) of the Day

Of Mutual Meeting

                                        (Ali : 1209)

It that Day , all men will meet together and meet their Lord , no matter how far scattered , they may have been in death . It is illocutionary in the sense that it stands for that Day .

By the same token , it is a situational high – level metonym that it denotes the situations of that Day .

16- يوم التناد (***Day where there will be a mutual calling***)

It is in :

{ وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (٣٢) يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ اللَّهِ مِنْ عَاصِمٍ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ(٣٣) }
(غافر ٣٢ – ٣٣)

And O my people !

I fear for you a Day

When there will be

Mutual calling (and wailing)

A Day when ye

Shall turn your backs

And flee : no defender

Shall ye have from Allah :

Any whom Allah leaves

To stray , there is non

To guide ...

                                        (Ali :1214)

Mutual Calling Day is the Judgment Day of which three features are here referred to (1) people may wail and call to each other , but no   one can help another : each one will have his

own judgment to face ; (2) the wicked will then be driven to Hell from the Judgment seat ; and (3) there will be no one to help , or intercede , because the grace and guidance of Allah had already been rejected . But the words are perfectly general , and are applicable to all stages at which the wrath of Allah is manifest .

17- الطَّامَة (*The Great Overwhelming Event*)

It appears in the following ayahs :-

{ فَإِذَا جَاءتِ الطَّامَّةُ الْكُبْرَى (٣٤) يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى (٣٥) وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى (٣٦) }

(النازعات ٣٤ – ٣٦)

> *Therefore , when there comes*
>
> *The great , over whelming (Event)*
>
> *The Day when man*
>
> *Shall remember (all)*
>
> *That he strove fore*
>
> *And Hell – Fire shall be*
>
> *Placed in full view*
>
> *For (all) to see*

(Ali: 1596)

The Judgment Day is the time of sorting out all things according to their true , intrinsic , and eternal values .

The Judgment will not be only for his acts but for his motives , " all he strove for " . In this life he may forget his ill – deeds , but in the new conditions he will not only remember them , but the fire of punishment will be plainly visible to him , and not only to him , but it will be " for all to see " . This will add to the sinner's humiliation . This metonymy is put to make evidence and it is a name for that Great Day in which man can not realize easily . It is a situational high – level metonym that it makes a direct use of the generic (يوم القيامة) . At the same time , it is referential in the sense that it refers to the over whelming event happening in that Day .

18- الحاقة (*The Sure Truth*)

It is mentioned in the following ayahs :

{الْحَاقَّةُ (١) مَا الْحَاقَّةُ (٢) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (٣)}

الحاقة (١-٣)

The sure Reality

What is the sure Reality ?

And what will make

Thee realize what

The Sure Reality is ?

(Ali:1516)

الحاقة means the event that must inevitably come to pass ; the state in which all falsehood and presence will vanish , and the absolute truth will be laid bare . This metonymy could be analyzed as referential situational high – level one as it makes a direct use of the full scene of that Day and its contexts and events .

19- اليوم المشهود (*Day of Testimony*)

It is found in the ayah :

{إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ }

هود (١٠٣)

In that is a sign

For those who fear

The penalty of the Here after :

That is a Day for which mankind

Will be gathered together :

That will be a Day

Of testimony

(Ali: 538)

It is a Day when testimony will be given before Allah's Judgment seat , by all who are Relevant witnesses , e. g . , prophets that preached , the men or women were benetified or injuried ,

it is a Day that will be witnessed , i . e . , seen by all , no matter how or where they died . It is another dimension by which Judgment Day could be translated . It emphasizes the aspect of showing the greatness of that Day .

20- اليوم العظيم (*Dreadful Day*)

It is shown in the following :

{ لَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ }
الأعراف (٥٩)

We sent Noah to his people .

He said : "O my people !

Worship Allah ! ye have

No other god but Him .

I fear for you the punishment

Of a dreadful Day !

(Ali: 361)

اليوم العظيم is another metonymy for the Judgment Day , it tries to show the greatness of that Day . It could be analyzed as referential in the sense that it refers to a specific Day , and both have the same denotations . Additionally , it could be analyzed as locating , conveying information for information given ; accordingly it is another form for the Judgment Day .

21- يوم الدين (*Day of Judgment*)

It appears in the following :

{ مَالِكِ يَوْمِ الدِّينِ }

الفاتحة (٤)

Master of the Day of Judgment

(Ali: 14)

يوم الدين is another description or metonymy giving the reality of that Day . It is referential in the sense that it stands for (يوم القيامة) Although they are different in form , they have the same denotations and both are associated with facts and events of that Day . In addition , it is an abstract entity for that Day in particular .

22- يوم الخلود (*Day of Eternal Life*)

It is in the following ayah :

{ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ }

ق (٣٤)

"Enter ye ther in

In peace and security ;

This the Day

Of Eternal life ! "

(Ali:1352)

This is another name describing the Judgment Day , it is illocutionary in the sense that eternity stands for that Day and it is one of its characteristics . By the same token , it could be analyzed as a situational high – level metonymy which makes direct use of the generic that it stands for Great Day , the Judgment Day .

23- يوم الوعيد (Day of Warning)

It is found in :

{وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ }

ق (٢٠)

And the Trumpet

Shall be blown :

That will be the Day

Whereof Warning .

(Ali: 1349)

It is another aspect of Judgment Day ; it gives information about that Day . At the same time; it is referential which stands for another name , and illocutionary in the sense that it stands for another illocutionary force which is (يوم القيامة)

24- يوم الجمع (Day of Assembly)

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآناً عَرَبِيّاً لَّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ }

(الشورى ٧١)

Thus have we sent

By inspiration to thee

An Arabic Quran :

That thou mayest warn

The Mother of Cities

And all around her -

And warn (them) of

The Day of Assembly ,

Of which there is no double :

(when) some will be

In the Garden , and some

In the Blazing Fire

(Ali :1247)

يوم الجمع is the day in which people are grouped togather to be judged . As an analysis , it could be considered as a situational high – level metonymy as it describes the settings of that Day and states of people then .

7-Conclusions

The researcher has arrived at the following conclusions:-

1-Metonymy is a method of naming or identifying something by mentioning something else which is a component part or symbolically linked.

2-More specifically, metonymy is a replacive relationship that is the basis for a number of conventional expressions occurring in any language

3-Judgment Day names can be considered as different metonymies that give different denotations.

4-Most Judgment metonymies are situational in the sense that they refer to a particular situation; the situation of Judgment Day.

5-At the same time ,they are high-level metonymies that they all to a

high event and a holly situation and they make use of the generic.

6-Some of them are referential that they refer to one situation and event

and this is the function of metonymy.

7-Some of the names are predicative ,illocutionary, giving information,

and producer for product.

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