

Metonymy as a Pragma-Rhetorical Feature in some Speeches of Imam Ali

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Abstract

The speech of Prophet Mohammad and his progeny (P.B.U.T) is regarded a main source for several sciences such as rhetoric and eloquence. Their speeches are expected to be an adequate corpus of analysis in the light of modern linguistic theories. As such, this paper investigates the pragma-rhetorical functions of metonymy in Imam Ali's (P.B.U.H) speeches. It aims at examining the applicability of one of the modern linguistic theories, namely rhetorical pragmatics, on Imam Ali's (P.B.U.H) speech. It is hypothesized that: (a) Imam Ali's (P.B.U.H) speeches serve as data of analysis for testing the applicability of Rhetorical Pragmatics, (b) he utilizes all types of metonymy to replace certain issues and actions, and (c) metonymy can breach pragmatic principles such as the cooperative principle so as to perform pragmatic functions. For the sake of analyzing the selected data, the study develops a model for finding out types of metonymy, pragmatic strategies and pragmatic functions. According to the analysis, a number of conclusions has been arrived at. All types of metonymy are used in data under scrutiny. The maxim of quality is the most prominent pragmatic strategy of metonymy. Besides, two functions are performed by these types of metonymy including affirmation and dispraise. Finally, the study proves that Imam Ali's (P.B.U.H) speeches are an important area of pragma-rhetorical data analyses.

1. Introduction

Imam Ali's (P.B.U.H) speech is characterized as the most rhetorical and eloquent one in Arabic. Al-Shareef Al-Radhy (i) (الشريف الرضي),

in Sabti (سبتي) (2006: 19), says that Imam Ali (P.B.U.H) is the project of rhetoric, its source and its origin. Rhetoric seeks its spirit and laws from Imam Ali (P.B.U.H). Ibn al-Hadid (ابن ابي الحديد), in Sabti (ibid.), points out that Imam Ali (P.B.U.H) is the master of rhetoric and rhetoricians. His speeches are ranked below Allah's and Prophet Mohammad's speeches and above people's one. As described in this way, it is expected to find reflections of Imam Ali's (P.B.U.H) rhetoric in the modern linguistic theories. Thus, this paper investigates the applicability of one of the modern theories, Rhetorical Pragmatics, to Imam Ali's (P.B.U.H) speeches, and thus, opening the door for further studies in this concern. Precisely, this work concerns itself with a particular pragma-rhetorical investigation of language use which is 'metonymy'.

2. Rhetorical Pragmatics

Rhetoric refers to the study of the effective use of language in communication. It is the art of using language skillfully for persuasion (Dave, 2008: 34). It is an argument designed to persuade specific audience which requires the use of language in such a way that it can attract people and change their decisions through both argumentative appeals and rhetorical figures of speech (ibid.). As such, the ultimate rhetorical aim is persuasion which is referred to by Lakoff (1982: 65) as the nonreciprocal attempt or intention of one party to change the behaviour, feeling, intentions, or viewpoint of another by communicative means. It is categorized as a directive speech act in which the speaker's purpose is to get the hearer to commit himself to some course of action. Fahnestock (1999) mentions that figures of speech have often been identified for pragmatic adjustments between arguer and audience or to persuade the audience. Walton (2004: 21) states that rhetorical pragmatics refers to the use of a proposition to carry out a goal in an argument or to make the language very effective within an appropriate context as through the use of figures of speech. Metonymy, in this work, is a pragma-rhetorical aspect which can be a means of analysis through which we can investigate how Imam Ali (P.B.U.H) exploits it to present his arguments. To achieve this purpose, Leech's cooperative principle (henceforth CP) and conversational maxims are appealed to develop a model for the analysis of the data (see 3.2.1 & 3.2.2).

3. Metonymy

In Arabic, metonymy falls within eloquence. Eloquence or purity of language means clarity/plainness and conspicuousness or unambiguity (Al-Hashimi 'الهاشمي', 1999: 217-8). It refers to a deliberate covert

reference of an expression to imply another meaning when the speaker avoids overt reference (ibid.: 286). The notion of allusion is central beyond the employment of metonymy. To Abdul-Raof (2006: 233), metonymy (al-kinayah) is a rhetorical mode of discourse which is more effective because of its succinctness and allusion, i.e. implicit reference, and is a form of hyperbole. Linguistically, the expression 'metonymy' is a nominalized noun which is morphologically related to the verb 'to allude to, to use metonymically'. Thus, metonymy rhetorically signifies the allusion to someone or something without specifically referring to their identity.

3.1 Types of Metonymy

According to Abdul-Raof (2006: 233), Arabic discourse recognizes three main categories of metonymy as explicated below (ii):

3.1.1 Attribute Metonymy

It replaces a characteristic trait of a noun such as generosity, courage, and beauty (Abdul-Raof, 2006: 233), as in:

1. زيد بساطة تراب

Zaid's carpet is dust.

In this example, the expression (بساطة تراب – his carpet is dust) is a metonymy for the attribute 'poverty'.

3.1.2 Modified Metonymy

The second kind of metonymy is a modified entity, the modifier and the affinity are mentioned but the modified is ellipted (ibid.). In this type, metonymy is neither used to attribute a characteristic to the ellipted entity nor to attribute an affinity to it. Rather, metonymy describes the ellipted entity by an appropriate substitute. The following example illustrates:

2. قتل ملك الوحوش

I killed the king of beasts.

The metonymy expression (ملك الوحوش – the king of the beasts) refers to the modified nouns 'the lion' (ibid.).

3.1.3 Affinity Metonymy

Al-Hashimi (1999: 288) states that the affinity metonymy is attributed to someone or something in attempt to confirm or negate the affinity to a certain entity. Abdul-Raof (2006: 233) clarifies that the modifier and the modified are maintained but the affinity word is ellipted although it is the required element, as in:

3. المجد بين ثوبي عبدالرحمان

Glory is between Abdul-Rahmmn's clothes.

4. خير الناس من نفع الناس.

The best of people is one who serves them.

The communicator has not explicitly referred to the characteristic attributes (مجدد – glorious) but, instead, has chosen to mention the nominalized attributes (المجدد – glory) which refer allegorically to the modified noun (Abdul-Rahman) and alludes to them through the use of metonymy by employing the expressions (بين ثوبي – between clothes). Thus, the addressee can discern the meaning that the attribute of 'glory' and belong to Abdul-Rahman since he is the one who is dressed in these clothes and no one else. Example (4) is employed as metonymy to negate the property of doing good for those who do not serve people (Abdul-Raof, 1999: 288).

3.2 Pragmatic Strategies and Functions of Metonymy

As indicated earlier (see 2), Leech's (1983) interpersonal rhetoric is appealed to develop a model for analyzing 'metonymy' as a pragma-dialectical feature in Imam Ali's (P.B.U.H) speeches. Leech (ibid.: 15) points out that rhetoric and pragmatics are combined together within pragma-dialects, namely interpersonal rhetoric. Leech (ibid.) illuminates that the significance of rhetoric lies in the focus it places on a goal-oriented situation in which speakers use the language in order to produce a particular effect in the minds of hearers. According to Leech (ibid., 56), the interpersonal function is seen as language functioning as expression of one's attitudes and an influence upon the attitudes and behaviour of the hearer. It comprises those systems which function to enact social relations between addressers and addressees, to express the speaker's viewpoint on events and things in the world, and to influence the addressees' behaviour or views.

One of Leech's interpersonal rhetoric principles is CP. By employing this principle, he (1983: 82) tries to show how exactly it interacts in the interpretation of indirectness. It enables a participant in a conversation to communicate on the assumption that the other participant is being cooperative. Thus, it has the function of regulating what people say so that it contributes to some assumed illocutionary goal. On his part, Levinson (1983:109, 10) asserts that rhetorical devices are an artful deviation from conventional communication either in form or in content. To deviate from the norm is to breach maxims of conversational interaction which, in turn, gives rise to many pragmatic functions.

Accordingly, rhetorical devices, such as 'metonymy' in this work, are utilized to perform pragmatic functions (or implicatures). Moreover, these pragmatic functions of metonymy are generated by utilizing particular pragmatic strategies such as conversational maxims.

3.2.1 Pragmatic Strategies

In this work, Grice's (1975) maxims represent the pragmatic strategies of metonymy to perform pragmatic functions. Grice's principle (1975: 45) assumes that people cooperate in the process of communication in order to reduce misunderstanding. The principle states: "Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged."

In order to comply with CP, speakers need to follow the proposed maxims which represent implicit principles on which successful communication is built (Cruse, 2000: 357). Those four maxims can be shown as follows:

Maxim of Quantity: make your contribution as informative as required for the current purposes of the exchange and do not make your contribution more or less informative than is required.

Maxim of Quality: try to make your contribution one that is true. More specifically, do not say what you believe to be false and do not say that for which you lack evidence.

Maxim of Relation: be relevant.

Maxim of Manner: be perspicuous, more specifically, avoid obscurity, avoid ambiguity, be brief and be orderly.

Grice (1975:48) states that a participant in a talk exchange may fail to fulfill a maxim in various ways. In other words, the speaker may breach maxims so as to implicate hidden meanings. Of course, this is not the case since Grice's theory (1975) proposes that interlocutors, under normal conditions, operate on the assumption that the maxims will be observed accurately. This is so because interlocutors are rational agents; speakers implicate, hearers infer (Horn, 2004: 6). One of the breaching maxims is flouting. It takes place when individuals deliberately cease to apply maxims to persuade their listeners to infer the hidden meaning behind the utterances; that is, the speakers employ implicatures. In this case, the speaker desires the greatest understanding in his recipient because it is

expected that the interlocutor is able to uncover the hidden meaning behind the utterances (Khosravizadeh and Sadehvandi, 2011: 123).

3.2.2 Pragmatic Functions of Metonymy

Various pragmatic functions are performed by means of 'metonymy'. Such functions constitute the interpersonal functional aspects of Imam Ali's (P.B.U.H) speeches. They are investigated here in relation to Grice's (1975) CP (see 3.2.1) and what kind of implicatures are generated (pragmatic functions of metonymy).

In relation to Arab linguists, metonymy in Arabic may be used to perform several pragmatic functions. For example, Al-Hashimi (1999: 293), metonymy represents the use of intended meanings in the form of tropes so as to be more effective through attracting the addressees' attention. Besides, as Al-Hashimi (ibid.) shows that metonymy is a tool that enables the speaker to attack his antagonist without an expected reaction and at the same time to save politeness tradition of the public view. To Al-Qazwini 'القزويني' (2003: 246-9), metonymy may be utilized to implicate 'exaggeration, confirmation, allusion, praise, dispraise, etc'.

3.4 The Eclectic Model

Pulling all what has been discussed in (3.1, 3.2.1, 3.2.2) together, the eclectic model will be seen as structured of three levels. They are as follows:

3.4.1 Metonymy Types

The first level is concerned with the types of 'metonymy' (attribute, modified and affinity).

3.4.2 Pragmatic Strategies

The second level is based on CP and its supporting maxims. These strategies are represented by those used in breaching them CP. They include those which infringe 'quantity, quality, relation and manner' maxims.

3.4.3 Pragmatic Functions

The third level consists of the pragmatic functions achieved by means of the second level. The pragmatic strategies, breaching conversational maxims, lead to generating implicatures which achieve the intended pragmatic functions. These functions include

'exaggeration, affirmation, praise, dispraise, allude and criticism'. This model is schematized in figure (1) below:

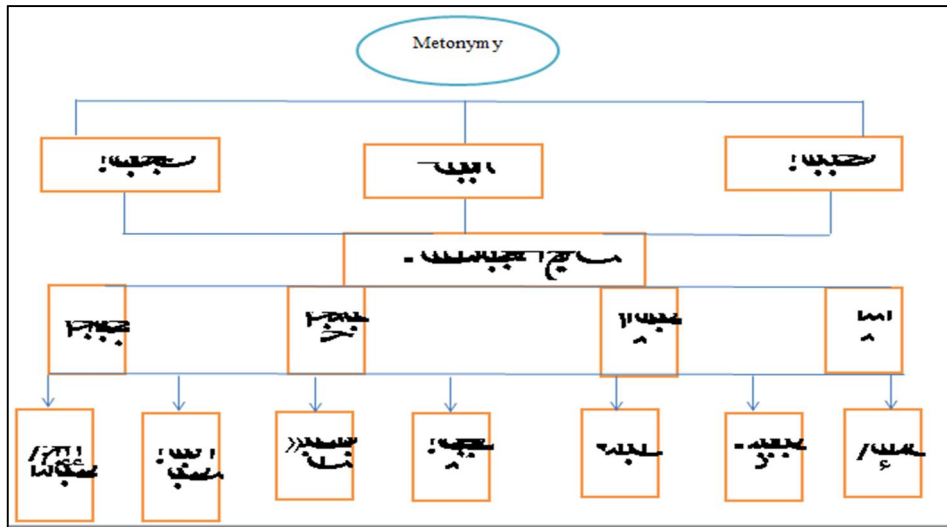


Figure (1): The Eclectic Model for Analyzing Metonymy in Imam Ali's Speech

4. Data Description and Analysis

4.1 Data Description and Collection

Coulthard (1985: 44) refers to the importance of the parameters of the speech event. He states that being aware of these parameters makes it easy and successfully to discover the constraints on the performance of genres. The data collected for the analysis are represented by (20) metonymic expressions chosen randomly from different speeches of Imam Ali (P.B.U.H). The addressor is Imam Ali (P.B.U.H) who is the caliph of Muslims. He talks about different subjects including stating facts about certain events, and also expressing dispraise about certain kinds of people.

The data under scrutiny are taken from the book 'Nahjul-Balagha'. The adopted Arabic version of this book is that of Mohammad Abda (محمد عبده) (2010) while the English translation is the one published by Ministry of Culture in Republic of Iraq (2013).

4.2 Data Analysis

4.2.1 Method of Analysis

The eclectic model (see 3.4) that has been developed above is the basic tool used in the analysis of the metonymic expressions. It involves investigating metonymy types, pragmatic strategies and functions. A statistical means is represented by the percentage equation of frequencyexploited for calculating the results which the analysis has produced.

4.2.1 Metonymy Types

4.2.1.1 Overall Pragma-rhetorical Analysis of Metonymy Types

In the selected data which amounts to 7 texts, 20 metonymic expressions are used by Imam Ali (P.B.U.H). The three types of metonymy (see 3.4.1) are exploited by him with different ranges. The most frequent type is that of 'affinity', the second frequent type is that of 'attribute' while the least frequent type is metonymy of 'modified'. Metonymy of 'affinity' is used 10 times amounting to (50 %), metonymy of 'attribute' is employed 7 times amounting to (35 %), and finally that of 'modified' is utilized 3 times amounting to (15 %). The following table illustrates the types of these metonymic expressions(iii):

Table (1): Types and Frequency of Metonymy in Imam Ali's Speech

Metonymy	Types			Substituted Expression
	Attribute	Modified	Affinity	
تَقْبِضُهَا بِالسُّطْحِ			+	his possibility of decision taking about its citizens
كَيْتَوَكَيْت			+	People's fake talk
حَدِيدِ حَيْدَانِهِ		+		Fleeing of fighting
يَرْفَعُ الصَّغْبَا	+			Arrogance and courage
قَلْبًا مَخْذُومًا	+			Feebleness of managing affairs
الْمَصْطَلَبِ بِمَنْ يَهْبِ	+			Getting wants by coercion
الْمُعْتَلِبِ بِنُورِهِ	+			Declaring ill-natured
الْمُجْتَبِ بِخَيْبَتِهِ	+			Using various means of oppression against others
بِشَيْبِ قَوْمِهِ	+			Gathering a huge crowd of proponents
مَرًا حِينَ لَا مَغْذَى	+			Lack of contentment
أَرْضِيئْتَهُمُ الْحَيَاةَ الدُّنْيَا مِمَّا لَأُخْرَى تَعْنِي ضَمًّا؟			+	Lowliness
دَارَاتِ أَعْيُنِكُمْ			+	Perplexity and fear
قَطْمِيًا بِالْأَمْرِ			+	Courage
نَطَقَتْ			+	Eloquence
تَعَفَّرُوا			+	Illiteracy of judgments
مَنْعَتُهُمْ بِرُؤْيُ الْإِلَهِ			+	Knowledge of God's rules
لَمْ يَخْلُقْنَا حَتَّى يَهْتَمِرْ			+	Virtuousness
الذَّالِمِينَ			+	Justice
ذَلَالًا مَمْلًا		+		Suffering
سَيِّقَاتًا تَطْعَمًا		+		tyrants
Percentage	35 %	15 %	50 %	

4.3.1.2 Illustrative Examples of Metonymy Types

As Table (1) shows, Imam Ali (P.B.U.H) uses the three types of metonymy with different frequencies. The analysis reveals Imam Ali's preference for metonymy of affinity. Such metonymies are used to substitute important meanings that Imam Ali (P.B.U.H) intends to convey rhetorically. For example, he uses the metonymic expression (أَقْفَمْتُ بِالْأَمْرِ) [discharged duties] to express indirectly that he performs his duty in battle fields when other well-known figures retreat. Thus, he implies his courage as well as his competitors' cowardice. Other cases of this metonymy type are (1,2,11,14,15,16,17,18) in the appendix. The second-ranked type of metonymy in the data under scrutiny is that of attribute. 7 metonymic expressions are used as shown in the appendix including (4,5,6,8,9,10). An example of this type is the metonymy (المُصَنِّبُ السِّيفِ) [he who has drawn his sword]. By this metonymy, Imam Ali (P.B.U.H) shows ugly and offensive properties of some people. He does not make overt reference to this type of people. Instead, he refers to their means of doing undesirable deeds. Indicating their means appears more effective and stronger than their attributes themselves. The lowest type is that of modified since only three metonymies are used. These replace the intended entities or things. For instance, the metonymy (سيفاً قاطعاً) [sharp sword] substitutes the overt mention of tyrants who would oppress citizens after Imam Ali's (P.B.U.H) government. The other instances of this type of metonymy in the data are (3,19).

4.3.2 Pragmatic Strategies & Functions of Metonymy

4.3.2.1 Overall Analysis of Pragmatic Strategies & Functions

According to the analysis, it has been found out that metonyms in the selected data perform a number of pragmatic functions (see 3.4.3) including affirmation and dispraise. These functions are yielded by breaching quality maxim of CP (see 3.4.2). Imam Ali (P.B.U.H) does not mean the literal meanings of the metonymies, but those which have indirect relationships with the literal meanings. None of the other maxims of CP are breached. The two pragmatic functions receive equal frequency in the selected data. Each is employed 10 times amounting to (50 %). The following tables show the pragmatic strategies and functions of metonymies and their frequencies in the selected data respectively:

Table (2): Pragmatic Strategies & Functions in Imam Ali's Speech

Metonymy	Maxim	Function
أَفِيضْنَهَا أَيْسَطَهَا	Quality	Affirmation
كَيْتُوكَيْت	Quality	Dispraise
حَدِيدِ حَيْدٍ	Quality	Dispraise
يُرْكَبُ الصَّغْبَاءُ	Quality	Affirmation
وَكَلَّ الْمَحْدَمُ	Quality	Dispraise
الْمَصَابِيئُ سَيْفِيهِ	Quality	Dispraise
السُّعَاتِيئُ سِرِّهِ	Quality	Dispraise
الْمُجَبِّبِيُّ خَيْلِهِ	Quality	Dispraise
بِمَقْتَدِي قُوْدِهِ	Quality	Dispraise
مَرَّاجِلُ لَمَنْذِي	Quality	Dispraise
أَرْضِيئِمِيَا الْحَيَاةَ الَّتِي مَاتَا لِأَخْرَةِ عَوَضًا؟	Quality	Dispraise
دَار تَأْتِيكُمْ	Quality	Dispraise
نَقَمْتِيَا أَمْرٌ	Quality	Affirmation
نَطَقْتُ	Quality	Affirmation
تَعْتَعُوا	Quality	Affirmation
مَضَيَّعِيئُورِ اللَّهِ	Quality	Affirmation
لَمْ يَكُنْ بَأَحَدٍ يَمِيئُهُنَّ	Quality	Affirmation
الدَّلِيلُ	Quality	Affirmation
ذَلَالَتَامِلَا	Quality	Affirmation
سَيْفَاتَا طَعَا	Quality	Affirmation

Table (3): Frequency of Pragmatic Strategies in Imam Ali's Speech

Maxim	No.	Frequency
Quantity	0	0 %
Quality	20	100 %
Relation	0	0 %
Manner	0	0 %

Table (4): Frequency of Metonymy Functions in Imam Ali's Speech

Function	Frequency
Affirmation	50 %
Dispraise	50 %

4.3.2.2 Illustrative Examples of Pragmatic Strategies & Functions

Imam Ali (P.B.U.H) breaches the maxim of quality by the metonymy 'المُصَلِّئِ السَّيْفِ' he who has drawn his sword'. He does not mean truly its literal meaning 'carrying his sword'. Instead, he refers to vicious and unfriendly people whose usual behaviour is violence and evil. By restoring to this implied meaning, he dispraises this kind of people (pragmatic function) who do not judge their mind in their daily life. The other cases of metonymy that perform this function are shown in the appendix including (2,3,5,7,8,9,10,11,12).

Another pragmatic function of the metonymy in the selected data is affirmation. For instance, the metonymy 'مَضِيئُ نُورِ اللَّهِ' I stroke with Divine light' is exploited to breach the quality maxim. Imam Ali (P.B.U.H) impliedly refers to 'his justice' in doing things by means of using 'God's light'. He does not intend the literal meaning of the sentence. By this use of metonymy, he affirms his justice since justice requires following God's laws. Other cases of affirmation are observed in the selected data covering (1,4,13,14,15,16,17,18,19,20) in the appendix.

Conclusions

The study has arrived at a number of conclusions that validate its hypotheses. Pragma-Rhetorical theory has been successfully applied to the analysis of Imam Ali's (P.B.U.H) speeches; the pragmatic as well as rhetorical dimensions are clearly observed in the analysis of the data. Thus, Imam Ali's (P.B.U.H) speeches represent an appropriate corpus of testing modern linguistic theories in the Arabic language. This conclusion validates the first hypothesis.

As far as metonymy types are concerned, all types of metonymy are vastly used in his speeches regarding the few selected examples in this study. Thus, the second hypothesis is valid.

With respect to the pragmatic functions performed by the three types of metonymy, two main functions are observed: affirmation and dispraise. Both are performed through breaching the quality maxim of CP. In the light of this conclusion, the third hypothesis is verified.

Finally, the aforementioned conclusions indicates that Imam Ali highlights skilled ability to combine rhetorical and pragmatic aspects of language use together.

ملخص البحث

يعتبر كلام النبي وال بيته (عليه السلام) مصدر رئيسي لعدة علوم مثل البلاغة والبيان، ويتوقع ان يمثل كلامهم بيانات كافية للتحليل في ضوء النظريات الحديثة، لذا فان هذه الدراسة تتقصى الوظائف البلاغية-التداولية لأنواع الكناية في بعض كلام الامام علي (عليه السلام)، وتهدف هذه الدراسة لاختبار مدى انطباق احد النظريات اللغوية الحديثة وخصوصا البلاغية-التداولية في كلام الامام علي (عليه السلام). تفترض الدراسة الاتي: صلاحية كلام الامام علي (عليه السلام) لتطبيق النظريات اللغوية الحديثة لغرض التحليل، وظف الامام (عليه السلام) انواع كافة للكناية لاستبدال افعال ومواضيع معينة، كما تفترض ايضا بان الكناية تستثمر مبادئ تداولية مثل مبدأ التعاون لأداء اهداف بلاغية، ولغرض تحليل البيانات المنتقاة فان الدراسة طورت نموذج تحليل لأنواع الكناية و الاستراتيجيات التداولية وظائفها. وحسب التحليل فان الدراسة توصلت لمجموعة من النتائج التي اثبتت فرضيات الدراسة، ومن اهم نتائج الدراسة: وظف الامام علي (عليه السلام) كافة انواع الكناية في كلامه، كما ادت هذه الانواع عدة وظائف تداولية وقد اعتمدت الكناية على مبدأ الكيف كاستراتيجية تداولية لإداء وظائف تداولية مثل الاثبات والذم، واخيرا وبناء على النتائج السابقة فقد اثبتت الدراسة انطباق نظرية البلاغة-التداولية على كلام الامام علي (عليه السلام) كونه مادة تحليلية غنية في ضوء النظريات اللغوية الحديثة.

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- ¹Henceforth English spelling will replace Arabic spelling for authors' names when repeated.
- ¹The examples with their translation are taken from Abdul-Raof (2006).
- ¹The symbol + in the table indicates the type of the metonymy in the row.

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Appendix

Text One

قوله (عليه السلام): ما هي إلا الكوفة ، أقبضها و أبسطها (1) إن لم تكوني إلا أنت ، تهب أعاصير كمالا، فقبحك الله!... ص ١٦٦-٢٥

(Nothing (is left to me) but Kufah which I can hold and extend(1) (which is in my hand to play with). (O' Kufah) if this is your condition that whirlwinds continue blowing through you then Allah may destroy you.)

Text Two

قوله (عليه السلام): (...تقولون في المجالس : كيت وكيت (2) فإذا جاء القتال قلت : حيدي حياء (3) ما عزت دعوة من دعاكم ولا استراح قلب من قاساكم... ص ١٨٦-٢٩

(You claim in your sittings that you would do this(2) and that, but when fighting approaches, you say (to war), “turn thou away” (3) (i.e. flee away). If one calls you (for help) the call receives no heed. And he who deals hardly with you his heart has no solace.)

Text Three

قوله (عليه السلام) : (لا تلقين طلحة فإنك إن لقيته جده كالثور عاق صاقر نهيرك بالصعب (4) ويقول له والذل ولو لکن القالزبير...)

(Do not meet Talhah (ibn `Ubaydillah). If you meet him you will find him like an unruly bull whose horns are turned towards its ears (4). He rides a ferocious riding beast and says it has been tamed. But you meet azZubayr...)

Text Four

قوله (عليه السلام): (وَالنَّاسُ لِيَ أَرْبَعَةَ أَصْنَافٍ مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادُ فِي الْأَرْضِ إِلَّا مَهَانَةٌ نَفْسَهُ وَكِلَالَةٌ حَدَهُ (5) وَنَضِي ضَوْفَرُهُمْ مِنَ الْمَصَلْتِ سَيْفَهُ (6) وَالْمَعْلُ نُبْشَرُهُ (7) وَالْمَجْلِبُ خَيْلَهُ وَرَجَلَهُ (8) قَدْ أَشْرَطَ نَفْسَهُ وَ أَوْبَقَدِيْنَهُ لِحَطَّامِيْنَ تَهْزَأُ وَمِقْنَبٍ يَقُوْدُهُ (9) أَوْ مَنِيْرٍ يَفْرَعُهُ... بِلِبَاسَاهُ لِلزَّهَادَةِ وَيَلِيْسَمِنْ ذَلِكَ فَيَمْرَاحِوْلًا مَغْدِي (10)

(People are of four categories. Among them is one who is prevented from mischief only by his low position, lack of means(5) and paucity of wealth. Then there is he who has drawn his sword, (6) openly commits mischief,(7)has collected his horsemen and foot-men(8) and has devoted himself to securing wealth, leading troops (9)...)

Text Five

قوله (عليه السلام): (أفلكم ! لقد سئمت عتابكم ، أرضيتم بالحياة الدنيا من الآخرة عوضاً ؟ (11) و بالذل من العز خلفاً إذا دعوتكم إلى جهاد عدو كمدار تأعينكم(12) كأنكم من الموتفي غمرة...)

(Woe to you. I am tired of rebuking you. Do you accept this worldly life in place of the next life?(11) Or disgrace in place of dignity? When I invite you to fight your enemy your eyes revolve(12) as though you are in the clutches of death...)

Text Six

قوله (عليه السلام):(قُمْتُ بِالْأَمْرِ (13) حِينَ فَشِلُوا وَتَطَلَعْتُ حِينَ قَبِعُوا وَنَطَقْتُ (14) حِينَ عَتَعُوا (15) ﴿ تَمْنَعُوا تَقْبَعُوا ﴾ وَمَضَيْتُ بِنُورِ اللَّهِ (16) حِينَ وَقَفُوا وَكُنْتُ أَخْفَضُهُ مَصَوْتًا وَأَعْلَاهُمْ فَوْتُ أَفْطَرْتُ تَبَعَانَهَا وَاسْتَبَدَدْتُ بِرَهَانِهَا كَالْجَبَلِ لَا تَحْرُكُهُ الْقَوَاصِفُ وَلَا تَزِيلُهُ الْعَوَاصِفُ لَمْ يَكُنْ لِأَحَدٍ فِي مَهْمَزٍ (17) وَلَا لِقَائِلٍ فِي مَغْمَزٍ الدَّلِيلُ (18) عِنْدِي عَزِيْرٌ)

(I discharged duties(13) when others lost courage (to do so), and I came forward when others hid themselves. I spoke(14) when others remained mum (15). I stroke with Divine light(16) when others remained standing...No one could find fault(17) with me nor could any speaker speak ill of me. The low is in my view worthy(18) of honour till I secure (his) right for him...)

Text Seven

Metonymy as a Pragma-Rhetorical Feature in some Speeches of Imam Ali.....(24)

قوله (عليه السلام): اما انك مستلق ونبعد يذلا شاملا (19)، وسيفاً قاطعاً (20) وأثرة يتخذه
الظالم ونفيك مسنة)

(Certainly you will meet, after me, overwhelming disgrace (19) and sharp sword(20) and tradition that will be adopted by the oppressors as a norm towards you.)