

Metonymy, the Origins of Expression and the Trends of Contrast

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Abstract

This paper is concerned with metonymy in the rhetorical works of the ancient Arabs, and what is meant by it according to the context of pronunciation and reception with the stylistic and pragmatic concepts, and inferring them from imagination, methodology, and indication, linking that to time, reality and pattern of thinking; however, the problem that we raise in this research is the extent to which today's generations are able to understand this books, and is it something that benefits the learners and matches their era, or is it for them a burden that they have no ability to understand or interpret? A problem that we address from two dimensions: the first is cognitive and referential, the second is methodological in the relationship of transmission with the mind, and codification with thinking and management; difficulties in learning and teaching did not go beyond the circle of speakers of their own language, so how about speakers of another language? We have limited our discussion of the issue to its first level, and we wanted to explain part of it in two aspects: the first is educational related to curricula and methods of approximating knowledge, the second is social and psychological that makes language a tool and not an end, but at the same time it does not negate its originality and specificity.

Keywords: Arabic rhetorical books, metonymy, learning and teaching, method, immanence and contrast

1. Introduction

1.1 The Problem of Metonymy in Learning

This research falls within the possibilities of reading the rhetorical heritage: the metonymy as

a model, the ability to understand and interpret it, and how to bridge the distances between heritage texts that were created within cultural and cognitive conditions that determined the method of developing and writing them, and perhaps directed their author's way of presenting and creating meaning; we are not really sure of the suitability of their content to the transformations of the era and the conditions for building culture in it, and the formulas for including these texts in forms and statements, however, the goal is for Arabic knowledge not to deviate from its origins and at the same time become a field for adding to the method and reformulating words and meaning. There is no doubt that we will deal with metonymy in part, based on the ancient rhetoricians, by learning about the ways they used and the goals that they wanted to reach, then, research in modern studies through critical classification, and the predominance of the rational orientation in reference and logic: the limit and scope in the production of discourse and its dissemination according to two readings: the first contextual linguistics in the relationship of the word to the subject, and the connection of both to the structure and development of meaning in the text and perception, according to what was previously found in the text and the echoes of criticism; the second a cognitive intellectualism that does not make modernity a concept synonymous with modernity chronologically, but rather as a continuation and development of origins, and the possibility of establishing other relationships that are supposed to exist in the change of languages, peoples and civilizations.

1.2 Metonymy and Its Specificity in the Development of the Era

The purpose of this paper is not to research the history of the rhetorical heritage, nor to trace its path, as many studies have been classified in this regard ⁽¹⁾. Also, the purpose is not to pay attention to specific books, as the approved models are only evidence of the development that "rhetorical thinking among the Arabs" has witnessed in method and terminology between beginnings and "endings"; they are mirrors of the efforts of ancient Arab rhetoricians to simplify what came to them in explanations or to attempt to reduce it to summaries. Both of them did not depart from the circle of knowledge of the origins of the language in order to be factors that help in understanding the Qur'an and interpreting its miracles. It did not deviate from the educational nature; our focus of interest is on the following aspects:

- 1) Is it possible to turn back centuries of time and make rhetoric a part of the contemporary culture of understanding and interpretation?
- 2) Do present generations have the ability to understand rhetorical methods, including metonymy, in the form and meaning in which they were used and by them?
- 3) If metonymy was included in modern educational curricula and in contemporary pragmatic contexts, would it maintain its value and essence, or would it lose all of it?

2. Metonymy a Cognitive Tributary

Care is related to metonymy from this aspect because it is the focus. We cannot address any problem until we know the style: the concept, the term, what is synonymous with it or what is close to it, and the backgrounds for the use of this metaphor in history and reality, and in language and metaphor, then presenting examples of it in various sources in the method and in the historical path to clarify the development of metonymy and its methods; the issue at

this stage of research does not go beyond the level of recognition. Metonymy may be related to pronunciation and structure in what has come down to us from the knowledge of ancient rhetoricians, but, if it is viewed as references and cognitive frameworks, it expresses, from ancient civilizations, until the modern and contemporary era, major perceptions in religious stories, mythological thinking, scientific fields, and humanitarian concerns. If it is viewed as a way of expression based on metaphor “as an establishment of a new semantic relevance” (Ricoeur, 1975, p. 10) this takes it out of its narrow rhetorical framework related to artistic literature, and from its historical context that makes it hostage to a period that is part of a distant past, and from its Arab-Islamic reference that was associated with interpreting the Qur’an, to gain a human dimension within the framework of communication, to reflect the meeting of civilizations in culture, the participation of peoples in forms of expression and their intellectual characteristics in the movement of natural language, which is consistent with reality and time without there being a rupture between the magnificence of the expression and its beauty, between the familiarity of speech and its connection to human life and its various situations (Barthes, 1970, pp. 173-174), this is because reading texts associated with metonymy does not deviate from its objective framework in clarifying the real meaning with the metaphorical meaning. Pragmatic backgrounds and dimensions may open up to the psychological, social, and anthropological levels that were also addressed by ancient rhetoricians, but what is different is in the terminology, the lesson curricula, and in the goals that were drawn in the relationship of the linguist to the real in terms of thinking, perception, practice, and interaction between the transmitter and the receiver, and the teacher and the learner, directly or indirectly.

2.1 Learn the Juxtaposition of Meaning in Metonymy

The approach followed in dealing with metonymy is based on considering it as a specific expressive style, as well as on comparing it with other styles that combine word and meaning, such as metaphor and pun, with a rhetorical concept, or by comparing metonymy with concepts that may be closer to lexical reference related to linguistic definition, such as suggestion, nodding, indication, hint, synonymy, and juxtaposition. As for the last three concepts, there are those who consider them branches of metonymy according to the nature of the relationship of the imperative and the obligated, and what they may lead to in nominating one of the two meanings of truth and metaphor, with which metonymy is often associated in a correlative relationship. (Al-Mubarrad, *Al-Kāmil*, pp. II/297-298)

To illustrate these boundaries in meanings, we present the following examples, along with their definition:

(1) Hint: To use the words in general and refer to another meaning that can be understood from the context, such as saying to someone who harms people: “*The best of people are those who are most beneficial to them*”, and as Al-Mutanabbī (354/965) said, hinting Sayf Al-Dawla (356/ 967), while he is praising Kafūr Al- Ikhshīdī (357/968) [Al-Tawīl]:

Rahaltu fa kam bākin bi ‘ajfāni shādinin ‘alayya, wa kam bākin bi ‘ajfāni dhaygami

(I left, and how many cried with eyes of fawn for me, and how many cried with eyes of lion.)

Wa mā rabbatu al-qurt al-malīhi makānuhu bi Ajza’a min rabbi al- ḥusāmi al-muṣammami

(And the lord of the beautiful earring is not in its place more fearful than the lord of the cutting sword.)

Fa law kāna bī min sababin muqanni'in 'adhartu wa lakin min habībin mu'ammami

(If I had a convincing reasons, I excused, but it was from a turbaneted beloved)

Ramā wa 'ittaqa rami, wa min dūni ma 'ittaqa hawā, kāsirun kaffi wa qawsī wa 'ashumī

(He shot and feared my throwing, and without fearing, he fell; My hand, my bow, and my arrows are Breakers)

'Idhā sa 'ā fi 'lu al-mar'i sa 'at dhunūnuhu wa saddaqa mā ya 'tāduhu min tawahhumi ⁽²⁾

(If a person's actions are bad, his suspicions will be bad and he will believe his usual delusion.)

Al-Sakākī (626/1229) believes that the hint is a side metonymy, and it is closer to a metaphor than a metonymy; the clarification of this is according to Al-Qazwīnī (682/1283) that “the hint is the tilting of speech to a side that indicates the mean; It is said, I mentioned so-and-so and so-and-so if you said something while you meant it, as if you indicated one side of it while intending another side.” (*Shurūḥ al-Talkhīs*, p. III/102)

(2) Symbol: If the intermediaries are few, such as: “So-and-so is one of the comfortable ones” as a metonymy for ignorance and idiocy; so the distance between the metonymy and the person being referred to is close, with a kind of concealment, “because the symbol is to refer to someone close to you in a hidden way.”

(3) Indication and Nodding: If the intermediaries are few, or not named, such as:

- Abū Tammām (231/847) said [Al-Wāfir]:

Abayna fa mā yazorna siwā karīmin wa ḥasbuka 'an yazona 'abā Sa'īdi

(They wanted only visit a generous person and it is sufficient for them to visit Abū Sa'īd)

- Al-Buḥturī (380/990) said [Al-Kāmil]:

'A wa mā ra'ayta al-majda 'alqā raḥlahu fī 'āli talḥata thomma lam yataḥawwali

(Or have you never seen glory cast its journey among the family of Talḥa, and then did not change?)

Evidence that Abū SA'īd is generous according to Abū Tammām, and evidence that the Talḥa family is noble (*Amājid*) according to Al-Buḥturī are apparent and not hidden.

(4) Waving: If there are many arguments, such as: “he has a lot of ashes.”

That is, if the metonymy has distance between it and the person being used, then there are distances between them, “because waving is to refer to someone else from distance” (Al-Sakākī, *Al-Miftāḥ*, p. 521)

Metonymy is characterized by specific expressive forms that combine truth and metaphor and differentiate between them at the same time. They are forms that communicate the meanings as they are intended for use, but the problem for the learner is that he must realize these meanings through reception and indoctrination on the basis that they are cognitive axioms, which may hinder the possibility of extracting the inherited from the conceptual structures assigned to those chains that were used, and thus they are excluded from the possibilities of understanding, other than its indicators and stimuli in language and behavior. (Fitch, 2010, p. 81)

2.1.1 Teaching to Deduce the Purposes of Statements in the Cognitive Reference

The meaning in metonymy is expressed by leaving the word assigned to it in the origin of the language and using something else. Abd al-Qāhir al-Jurjānī (471/965) believes that the meaning in metonymy is more eloquent and reliable. He provides evidence for it by saying: “An example of this is their saying: “He is long-baudrier” meaning tall, and “he has a lot of ashes from the pot” means very hospitable; in the case of a woman: “she sleeps until noon” what is meant is that she is luxurious, served by someone who suffices for her. As you can see, they wanted a meaning in all of this, and then they did not mention it with its own word, but they arrived at it by mentioning another meaning that would accompany it in existence, and that it would exist if it existed. Don't you see that if one's stature is long, one's baudrier will be long? And if there are more hospitality, there will be more ashes from the pot? If a woman is affluent, she has someone to suffice for her affairs, she sleeps until noon? (Al-Jurjānī, *Al-Dalā'il*, p. 60)

Al-Jurjānī believes that the path to the eloquence of meaning is the eloquence of building a tight interweaving between word and word, and good arrangement that achieves metonymy from its first real side and the second intended metaphorical side, so he says: “It is necessary from the apparent and known direction, but rather from a path that is hidden, and a path that is precise” (*Al-Dalā'il*, p. 204).

He cites the words of Ziyād Al-A'jam (100/718) [Al-Kāmil]:

'Inna al-samāhata wa al-murū'ata wa al-nadā fi qubbatin dhuribat 'alā Ibnī al-Ḥashragi
(Eminence, chivalry, and generosity are in a dome that was imposed on Ibn al-Ḥashraj.)

Al-Jurjānī mentions that the poet made the qualities that he wanted to prove in Al-Mamdūḥ “a metaphor and allusion” to the dome that was placed on him, so the fact that it is in the dome, and the fact that the Mamdūḥ is in the dome, leads to the qualities in Al-Mamdūḥ, which are the meanings, being attributed to him without a declaration; neither the word nor the meaning change with eloquence, but it remains that what changes is the language of communication, because the message or discourse does not pass from the first to the second, “leaving the words as they appear” and aiming for a more eloquent and more closely related meaning, unless the terminology and continuity between the first and second meanings prove the attribute as a meaning, then it is not the meaning that changes, but rather the formula that is used as a way to express this meaning which Al-Jurjānī intended when he said:

“So if they gave metonymy an advantage over the explicit, they did not attribute that advantage to the meaning that is implied, but rather to its confirmation of what it is established for, and that is because we know that the meanings with which the predicate is intended do not change in themselves by being used with other meanings, and it is left to mention the words that they have in language” (*Al-Dalā'il*, p. 285)

Proving the adjective is not by denying the first meaning and replacing it with the second, but rather it is the continuation between the meanings through “proving the witness and evidence” of the metonymy. Al-Sakākī says that there is variation in eloquent speech, whether it is in its arrangement or in its meanings, which leads to levels of eloquent speech, including metonymy, and thus:

(1) *Yā Rabbu, qad shikhtu.* = Weakness of the body - gray hair in a clearly arranged head

(O Lord, I am old.)

(2) *Wahanat 'idhāmu Badanī.* = Metonymy

(The bones of my body weakened.)

(3) *'anā Wahanat 'idhāmu Badanī.* = The position is more eloquent in the report, that the metonymy is based on the subject

(I, the bones of my body weakened.)

(4) *'Innī 'anā Wahanat 'idhāmu Badanī.* = Introducing “inna” to the subject

(It is I the bones of my body weakened.)

(5) *Rabbu, 'Innī wahana al-'adhmu minnī, wa 'ichta'ala al-ra'su chayban.* = Take the path of summary and detail

(My Lord, I am weak in my bone, and my head has burned with gray hair.)

(6) *'Innī Wahanat al-'idhāmu minnī.* = Leaving the intermediate of the body

(I am weak in the bones.)

(7) *'Innī wahana al-'adhmu minnī.* = Leaving the collection of bones to individual due to the validity of the weakness of the collection with some and not with each individual

(I am weak in my bone.) (*Al-Miftāḥ*, pp. 285- 286)

If Al-Sakākī establishes a correlation between word and meaning, thus demonstrating the rise in the ranks of the rhetorician in comparison with both, then Ibn Al-Athīr (630/1233) includes his talk about metonymy in the context to ensure “the meanings of rhetoric, poetry, and writing,” or to achieve the literary and aesthetic of the text. He divides the manifestations of this industry into types, of which metonymy represents the nineteenth type out of a total of thirty types, the first of which is “in metaphor” and the last of which is “in poetic thefts.” Ibn Al-Athīr says about metonymy: “This type is limited to leaning toward the meaning and leaving the word aside”, what is meant by this is not adhering to the word in its literal linguistic, lexical meaning, but rather taking a path to the explicit or implicit meaning. Ibn Al-Athīr says: “Every place in which a metonymy occurs, it is attracted by the two sides of reality and metaphor, and it is permissible to use it as both.” (*Al-Mathalu al-Sā'ir*, pp. III/49-51)

Regarding the type, Ibn Al-Athīr believes that metonymy cannot be in a word that is attracted by the two sides of truth for three reasons:

- The word putted must be mutually exclusive between truth and metaphor, with the necessity of having evidence indicating the actual metaphorical meaning of the metonymy;

- If the context is clear and stated verbally, then the word indicates a specific meaning and does not deviate from it. Either the context is entirely real, or it is a metaphor and not metonymy;
- “It is not correct for the metaphor to be in word whose two sides are metaphor and allegory, because the metaphor must have truth from which it is quoted, because it is a branch of it.”
(*Al-Mathalu al-Sā’ir*, p. III/52)

Truth and metaphor are linked together by the word and the meaning in coherence but their backgrounds are essentially pragmatic based on spreading the meaning that change with place and time despite the stability of lexical or cognitive reference.

2.1.2 The Necessity of Moving from Knowledge to Inference

Metonymy may be based on transforming the tangible into the intelligible, and creating a first image that is closely related to reality and truth, but the transformation from the metaphorical meaning to the real intended meaning does not take place except through a logical, rational path that adjusts the abundance in metaphor with the limited meaning in intent and wording; if the metonymy is placed in the frameworks in which it was formed, this entails the necessity of establishing a specific understanding that is part of the factors of the discourse that we express, so the metaphor in it is an argument for the inferential path by which the intent or true meaning intended by it is understood; this means that metonymy has basic concepts for knowing the forms of its systems, interpreting its content, and the backgrounds for its interpretation (Browse, 2018, p. 136), which places it in the dialectic of heritage origin and flexibility of modernity, whether in the form (rhetorical, graphic or visual diagnostic) or it can be loaded with meanings and connotations consistent with the present, flexible in expression and use.

Truth and figure of speech in metonymy are both intended; the meaning is one, while the word can be single or compound in construction, as for pluralism, in the path of logical inference there is a shift from the metaphorical meaning to the real because the mind is a condition for metonymy and the effect. The predominance of the objective dimension lies in the homogeneity between things, but the goal is to be proved it on mental logic which is the crossing to reach the original meaning that corresponds to the meaning in the language. Whenever the field of metaphor recedes in it, the conclusion comes to reality. The relationship between meanings is based on three types: representation, conjunction, and juxtaposition; the reference in establishing the link between truth and metaphor is conventional and pragmatic, as for the background in the use of metonymy, it has multiple aspects that can be traced back to what is ethical, valuable, or social customary when the concept of the referral goes beyond the context of the text to the outside world according to the relationship of language to the situation or cultural context (Cressot, 1969, p. 5); the purpose is the meaning in the mental image. A shift is not surprising because the difference in understanding is linked to many motives and goals. Some see it in individual creativity, while others link it to artistic traditions or cultural decorations. It may be wanted to discover metonymy within communication and the recipient’s ability to understand if social conditions change. The focus may be on the effects of metaphor in general on people’s thoughts,

emotions, and relationships between them, so they study ways to interpret meanings and clarify human perception between the present and the past. (Raymond & Gibbs, 2017, p. 7)

2.2 Metonymy Is Part of Arab Culture and Human Heritage

What justifies this trend is that learning metonymy cannot be limited to Arabic books that may be considered by many to be a model that reflects Arab culture. This is because learning the Arabic language in its various branches and references is a conflict between subject and object, and between decline and openness. When the rhetorical sciences are viewed as being established in “their time” and era, this means that not all groups have the ability to represent them or relate to them. In contrast to this are the linguistic study methods, which may create individual approaches, and their circle expands when language ceases to be a companion of tongues bounded by history, geography, race, and religion, to become a cultural openness through which mechanisms are available to consider language as part of universal knowledge, and one of the manifestations of this is the endeavor in applied linguistics to unify the term and review some of the structures and concepts, and even to make the linguistic lesson a reservoir of various fields of knowledge that differ in specificities and references, but they meet in the duality of theorizing and experimentation, returning the multiplicity of data in its natural aspect - including language - to what is abstract, which includes the possible and the assumed in the mind and thinking. (Russell, 1998)

One of the proofs of the possibility of linguistic studies being intertwined and based on unified models is that a person is not satisfied with learning a language or two languages, and that nothing hinders that. This matter is a reality that may negate the consideration of innate learning of tongues, which takes it out of the boundaries of race and religion into the environment in which the child grows up. Then, in advanced stages, the passion for learning the literature of a particular tongue and the desire to make it part of a global human heritage of its manifestations: 1. The aesthetics of the speech, regardless of its type and reference; 2. The correspondence between the areas of creativity in texts; 3. Establishing “laws” for the genre of any discourse; 4. Searching for reflective mirrors of the literary in the everyday, because what was considered qualitatively complete cannot be discerned in the paths of the pragmatist, especially with regard to rhetorical statement in its various branches.

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2.2.1 Educational Curricula Are the Gateway to Cultural Openness

The difficulty of the learner’s interest in “rhetorical thinking among the Arabs” ⁽³⁾, in the words of Hamadi Sammoud, may be due to an aspect of what psycholinguistics has studied within the framework of a behavioral approach based on the “stimulus-response duality” and its relationship to the environment and external factors surrounding the learning process (Al-Rajhi, 1995, pp. 22-24), and with it, language ceases to be an art of expression and communication and is referred to different cultural forms even if it concerns a single speech community; Helmi Khalil points out that information does not stop at a theoretical aspect or recording in the original or an explanation or a summary, because for him the communication process:

“It starts from the fact that language requires knowledge and experience from its users that enable them to track any aspect of the verbal message that is, knowing the sequential possibilities for all levels of the language; production of the verbal message requires the use of a symbolic or code system that is basically based on the transmission of the message from the sender to the receiver; the perception of the message depends on the extent of the receiver’s knowledge of this system by studying the nature of the units that make up it and identifying them” (2003, p. 98).

The difficulty of learning a language, and rhetoric is part of it, is not in its structure but in its connotations, as Douglas Brown points out, When it is linked to its linguistic and non-linguistic environment, which requires the learner to know it and realize its functional, referential and cultural backgrounds (Brown, 1994, p. 42), the human dimension of language is evident in its impact on developing patterns and moving the stable traditional ones and looking at them through:

“Using existing words for new meanings; arranging their words in new ways to express new relational meanings; producing more complex messages; finding new ways to reduce ambiguity; using language for functions that have not been thought of before,

and so on” (Dor & Jablonka, 2010, p. 140)

The metonymy approximates the knowledge that is firmly established in the mind and memory, but the circle of meaning expands in literary forms, and in social environments bordering on creation and reception, so the metonymy ceases to be part of prior information to participation and communication in a relationship between the memory system, its practices, and methods of expression and influence. It is collective, unstable, meaning what is apparent from knowledge and also what is possible which can be summarized in the following diagram:

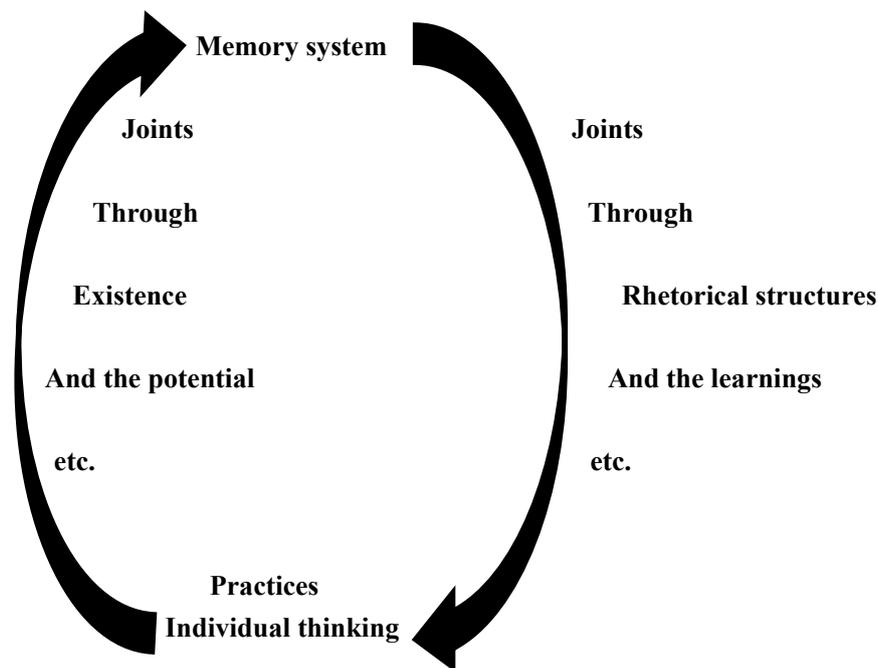


Figure 2.2.1 the innovation cycle: the practice of individual thinking can be considered a driver for the development of the memory system and the production of knowledge (Whittemore, 2015, p. 65)

2.2.2 The meanings of metonymy are a violation of codification and inclusion in the constraints of the everyday

Among ancient rhetoricians, metonymy was linked to a correlation between the situation, by research into the miraculous nature of the Qur'an, its interpretation, and its interpretation, and the linguistic horizons in the discourse of rhetoric and statement according to specific references, scholars in the modern era have viewpoints that add to the Arab heritage without severing from it voluntarily or involuntarily, such as what Lakoff and Johnson say:

“Metonymy (...) allows us to focus more specifically on certain aspects of what is being referred to. It is not just a poetic or rhetorical device. Nor is it just a matter of language. Metonymic concepts (...) are part of the ordinary, everyday way we think and act as well as talk. Metonymy functions actively in our culture. The tradition of portraits, in both painting and photography, is based on it. (...) Metonymies are not

random or arbitrary occurrences, to be treated as isolated instances. Metonymic concepts are also systematic.” (Lakoff & Johnsen, 2003, p. 31)

Which means that metonymy is a form of “semantic deviation” within the framework of creating rhetorical meaning on the basis of the artistic image, or as Hasan Tabl says:

“Metonymy as the rhetoricians conceived and depicted it, is not a clear, direct meaning. Rather, with this method we are faced with two successive steps of meaning: the first: the positive meaning of the style’s words on their literal meaning, and the second: the meaning of this literal meaning on the intended meaning or purpose” (1998, p. 147)

This “deviation” is not limited to the single word or its individual lexical meaning, but rather includes group of words in a structure that has a comprehensive meaning that is reached through inference and interpretation; it remains that the superiority of metonymy over statement is that the expression in the first is more eloquent than the second, and in metonymy a confirmation of the characteristic in what is described, according to three types to which rhetoricians classified metonymy achieves the influencing function in the receiver.

3. Metonymy and Evidence of Rhetorical Knowledge

Based on the scale of the level of imagination and its advancement - and metonymy is at its highest level - the symmetry relationship may go beyond reality and metaphor to graduate towards ambiguity in meaning by adopting the symbol. Thus, the shift in building relationships between reality and metaphor is from a first conception in which metonymy is linked to them in two symmetrical directions, opposite in linearity and some Meaning is when the truth is connected to the position of enunciation and the metaphor is referred to the position of reception, so the meaning is the result of synthesis, to another conception, which is the symbol in which the focus is the metaphor, the context of the utterance, and its reference, the lexical meaning. Its rays spread into reality in many manifestations that are unlimited in time and stations of reception, and its reference is interpretation in its multiple aspects, and the meaning is the result of the image.

3.1 Metonymy and Learning Signals

The curriculum defines knowledge systems and their contents to suit levels of learning and patterns of thinking according to models that do not stem from the reality of learners, but that address it and form communication networks not only between them but also with the intellectual heritage in general, in a way that achieves efficiency and development within educational systems (Duru-Bellat & Van Zanten, 2012, p. 163). An example of this is the method of transforming metonymy from imagination to reality, which is based on logical progression and sequence, and each link leads to the other without negating it when the metonymy is based on concealment and not explicitness, lexical and rhetorically. This does not mean that metonymy contradicts the intention of truth in its wording, for example, when Al-Qazwīnī compares metonymy to metaphor in connection with meaning declared in word or phrase, or understood from the context. It is reached through a chain of reasoning that proceeds in a regressive manner from rhetoric to communication, and in a reverse manner, comparing metonymy to metaphor, since the path followed in metaphor is by departing from

the meaning to be expressed, but by moving away from the connotations of the first words and giving them secondary meanings immersed in imagination.

3.1.1 Metonymy and Criticism

Metonymy expresses reality or “facts” from a social perspective in Pragmatics, cultural in reference, linguistic in meaning and connotation, which requires communication between the parties to the discourse in the language and in all the frameworks surrounding it; what justifies research into this problem is the duality of truth and lies between what is said and the reference, or between the expression and its agreement with reality, which is made by the recipient who issues his judgments from another, different culture, until agreement is reached between the speaker and the recipient on the background of the expression in any field of life. (Al-Shehri, 2004, p. 377-380) Chokri Al-Mabkhout shows, based on the books of ancient rhetoricians that words are multiple in dictionary and syntax to lead to a single meaning in metonymy and inference, so he says:

“The eloquence of metonymy and metaphor that Al-Jurjānī talks about is due to the multiplicity of meanings conveyed by the statement concisely in the most specific expression that combines an explicit meaning that is not intended in itself with an implicit meaning that represents the intended meaning of the speech” (2006, p. 44)

However, the matter has become the opposite in a real-time reading of the expressions, as they are no longer consistent with the era or its particularities due to the change in the way of life and the rootedness, from the intellectual and interpretive point of view, in reality and not in imagination, and this can be stated in the phrase “she sleeps until noon” in a first interpretation: The present generations no longer believe in class and social inequality - even if some of its features are present in the frameworks of society and its dictates or the conditions and pressures of life - and this phrase has only the opposite meaning, indicating the social crises that the era is witnessing and the marginalization of groups that want and search for work, and not “she sleeps until noon” except among the evidences of alienation of the self and the denial of being; in a second interpretation: Abundance of money and lineage are no longer among the criteria that young people believe in to take the phrase “she sleeps until noon” as a sign of distinction in a social hierarchy; other criteria have come to determine human humanity; particularity ceased to be the orbit of existence, and universality in culture and globalization became the reference for action and the ability to do it, not abandoning it and relying on others for it.

Also, the saying “so-and-so has a long dress” (*Fulān tawīl al-thawb*) does not entail length of stature; the relationship of conjunction and juxtaposition is no longer what proves the value in custom and situation. The length of the garment can be understood in two other ways that negate what is known as the pillars of metonymy, as it attracts a real meaning linked to reality and a metaphorical meaning linked to value; the first meaning is that the man is wearing a dress that is not his size, and therefore he looks like a clown in it; the second meaning is the speaker is stripped of the luxury he claims for himself or the garment that assign to a position and responsibility that does not suit him in form and content. Thus, the metonymy emerges from its association with the literary heritage (in its creative meanings) and values, from

affirmation to negation, and from the ideal of abstraction to realistic action without masks or improving style.

The metonymy, in its traditional references, does not lose its value in criticizing knowledge, showing ways of inference, stopping at it, and tracing its paths, but the word is no longer the focus of understanding and interpretation and the context has taken its place. The ancient Arabic system has become shadows or spectra captive of books and examples of meaning as a result of the social and economic transformations that peoples and countries are experiencing. It has become a joke to speak to someone who does not know the taste of bread about generosity and hospitality to guests, or to someone who is devoid of altruism and thinking about another person whom he does not see, or about a bright appearance in the face of the ugliness of reality and the effects of wars.

3.1.2 Metonymy and Approaches to Learning and Teaching

This duality presents the relationship of the rhetorical lesson to eloquence, clarification, and imagination. Teaching and learning are in a dialectical relationship in which the literary and the everyday are in conflict, either he desires it and elevates the learner's taste, or he repulses him, so he retains only the simple knowledge and sciences, and only retrieves echoes from them. Here emerges the importance of the curriculum and the ability to choose "effective methods of teaching... improving the educational process... and positive interaction with knowledge." (Al-Tawil, 2022, p. 29) To facilitate this in the model of metonymy, its understanding, and its inferential paths, the following methods can be envisaged:

- Investing in the media, especially through modern communication channels, which are most influential in attracting the attention of today's generations, and making life a mirror of thought by imitating words and methods, and the approximation of meaning and connotation, as the learner's awareness of the lexical fields and then their shifts in syntax and metonymy to represent them semantically is attributed, according to Al-Ghali Ahrshaw, to "any semantic analysis must be linked to understanding and to the intellectual processes controlling it" ⁽⁴⁾ (1993, p. 46);

- Adopting active methods in cognitive communication and theorizing metonymy in its abstract concepts with scenes created by groups of learners themselves. Inference is not part of a scientific discourse similar to research and graduate studies, but rather the learners try to create its episodes and connect them (Russell, 1998, pp. 93-97), so the learner searches for The goal of the speaker is to apply a first principle in his speech that transforms it into another as he progresses through the speech to its end. This is also an entry point not only in learning and teaching, but also in scientific research methods and the relationship of Arabic rhetoric to "new rhetoric or argumentation" ⁽⁵⁾;

- Searching in the areas of direct influence on learners for manifestations of metonymy, and trying to elevate it to literature and the science of rhetoric to reduce the distances between the everyday and the authority of knowledge in its traditional origins by drawing on what may seem strange and difficult to understand, and this is possible to remove the metonymy from the standard in which and according to which the image is measured. According to it, the

image is based on a specific pattern in discourse and description, with which Arabic rhetoric in general becomes flexible in communication and study, in which the applied aspect does not deviate from concepts, definitions, and terminology (Soula, 2011, p. 84). Among the possibilities of this in learning and teaching is the inclusion of metonymy within the question/answer duality. Thus, the word is an argument and evidence of the meaning and a factor that helps in identifying the subtle semantic differences.

- Lexical theorizing between the descriptive in ordinary speech and critical discourse in its argumentative dimension within rhetorical books on the one hand, and the studies surrounding it on the other hand; the study of metonymy becomes from the normative to the functional that is linked to reality when the type of methods is governed by “external factors such as the social milieu, the context, the nature of the recipient...” in addition to the mental level of understanding and the ability to discern the peculiarities of literary aesthetic language on the one hand, and the method in order and use on the other hand; (Boujadi, 2009, p. 22–23)

- Rhetoric between need and necessity, and literary “luxury” and convincing learners that language in its origins and references is part of identity, privacy, and distinction, and that the backgrounds of knowledge are multiple, but its separation threatens the loss of all, for the product of the text is the reservoir of the foundations of the language, its components, and its tributaries of lexicon, grammar, and morphology and eloquence; even if it has its own fields that do not mix, then all of them represent texts, principles, analogy, and reasoning. (Hajj Ali, 2012, pp. II/97-106)

The importance of the deductive approach in identifying the peculiarities of metonymy lies in finding logical relationships between the word, the meaning, and its significance, provided that reality always remains the reference. In metonymy, the method is inductive and deductive because the stated meaning is only an introduction to what is not said about it as a result through the course of research into the links leading to it; this is linked to the factor of change and transformation over time on the one hand, and in the nature of peoples’ civilizations and cultures on the other hand. The more the inference clarifies what separates the real and metaphorical meanings one comes close to be synonym of the other. What the aesthetician formulates as imagination is achieved by the logician intellectually, and the implicitly suggestive becomes synonymous with the external objective (Alawi, 2013, p. 253)

Deduction, as part of logic in identifying metonymy, is linked only to the method because “logic ignores the complex relationships between sentences and issues” (Allwood et al., 2013, p. 40). The metaphor becomes a unity in the utterance according to the premise and conclusion, and a multiplicity in the intelligible content of the inferential path and its development, since “each world has a group of worlds through which it is possible to reach it through the relationship of ‘conceivability’, and this group may vary from one world to another” (Anderson, 2013, p. 156) in metonymy.

Whatever the characteristics are, inference is made by examining the relationship of what is described to the attribute: verbally, covertly, and intentionally it cannot be reached except by clarifying the inseparable relationship, and this is done by “stopping at the limits of the first

meanings is an absolute necessity,” since it is not possible to infer the second meanings without stopping there and colliding with them; the process of penetrating or adjacent to the meanings behind it occurs, and then the speech loses its semantic transparency and acquires a kind of density” (Abu Al-Adous, 1998, p. 232; Ismail, 1987, p. 39-41) by generating meanings based on words and structure; a mental process through perceptions that takes place in thought and logic.

3.2 Metonymy and the Learner's Inference of Meaning

Metonymy is not devoid of argumentative energy that justifies determining the distance separating the first and second meanings, or what may be assumed as a reality or a metaphor. Language calls for inference and deduction of what is unknown in language as patterns and in reality as a reference. If the inference has a relationship to logic in metonymy it is not based on considering a concept that can represent the metonymy in a typical structure, but in those meanings or intermediate links between the first declared meaning and the second that is not stated; it is also linked to obligation as an inference in the method and as a reality in argumentation. Metonymy is the practice of thought in reality through language and across time, and both of them, as they develop, do not mean that they are separated from what came before except in a systematic vision from different points of view in practice and culture.

Dealing with metonymy is direct by clarifying the meanings, and the path in that is a shift from the introduction to the conclusion, which is reminiscent of the approach in argumentation in terms of the effect and the harmony of the speech with respect to the sender, and it is not a condition that it be like that with respect to the recipient. Metonymy is a discourse consistent with respect to both parties since there is a terminological guarantee that unites them inward, meaning and connotation. Inference in metonymy represents mental representations, bringing them out of the realm of latency into the linguistic procedure and the expression of the logical sequence that links the word to the meaning and the intelligible to the spoken, by highlighting “the necessary relationship in interpreting the mechanisms of statement, its arts, and its relationships by clarifying the transfer of the mind between the parties of suggestive expressions, in (...) metonymy an exploitation of the connection between suggestive, unreal words and the intentional mental images inherent in the real words, which allows to clarify the intention.” (Alawi, 2013, p. 252)

The inference in metonymy is based on the logic of researching the system upon which the succession of signifiers is based and what it calls for in terms of deconstructing the act of speech, the hierarchy of words, and going beyond meaning to create connotation, a logic that requires the objectivity of the idea in understanding in relation to the position. With metonymy, we cannot talk about the multiplicity of ultimate meanings, as the premise and the result are both one and indivisible, but it requires deconstruction in a path that unifies rhetorical, logical and grammatical assumptions and references.

3.2.1 Learning and Teaching between Knowledge Accumulation and Curriculum Modernization

The metonymy is between concepts and methods of eloquent speech and luxury of literature,

or becoming part of a comprehensive thinking that ensures the learner's integration with his heritage and ensures his sustainability in his environment and society. Expressive methods do not remain limited to one stage of knowledge, but rather spread within a "mosaic of visions" and interaction between generations. (Crystal, 2014, p. 62); in this transformation, like other forms of discourse, it reflects the unity of aesthetic structure with openness in ideas and inference of them through procedural models. This means that metonymy is not one of the calcified templates or limited cognitive frameworks, but is subject to generation in expression and construction. Muhammad Abd al-Muttalib says in "Arabic Rhetoric" and "The Stylistics of Transformation":

"Language -then- is not a set of absolute laws, especially when it transforms from pure communication to pure literary, but rather it is a set of free choices, through which and with which the creator moves, so that his choice is consistent with his experience, and helps in revealing it by looking at its two dimensions: the first dimension is represented by the mind turning to reality, and the other is represented by returning reality to the mind, and understanding the discourse depends on a good understanding of this double transformative movement" (1997, p. 111)

Metonymy is a wide field for new ideas, paradoxical approaches, and many perceptions. Although it is most often associated with metaphor in a rhetorical concept, with the development of time it filters conveying meanings in the process of communication in various fields of reality, science, knowledge, and criticism; the guarantee in all of this is symbolism, as mechanism of metaphor, one of the two pillars of metonymy. If it is viewed in a deliberative dimension, it exceeds the limits of the poetic discourse, becoming the discourse itself, not in what is agreed upon collectively, but in the background of socio-economic conflicts whose political framework and reference, this shift in the function of metonymy does not strip it of its semantic richness, unless it is no longer closely linked to the context and status of the saying.

3.2.2 Justifications for Changing the Curriculum in Learning and Teaching

The matter of eloquence in its traditional forms weighs heavily on the learners, who have found their passion and inclinations in the world of images and the Internet. Based on these problems, solutions and methods must be found to attract new generations to their language; the proposal is:

1) Using modern means of communication in a way that researchers create a formal analogy between the rhetorical methods in ancient books, and what is similar to them in words and approach to meaning in the peculiarities of the modern era, because metonymy in the Arab heritage was linked to the circumstances of its emergence and its interpretations were part of the external reality as the speaker wanted in Now and then, therefore, these metaphors remain part of their meanings, and the words in them are not a final way to describe the world, but rather remain, for us, linguistic descriptions of a specific thing or event. The meanings of words are specific parts of information and not the whole of it (Kroeger, 2018, p. 79), which justifies their foreignness to today's learners and their interpretation of them in relation to what they live and perceive;

2) Suggesting expressions (without their meanings in their “historical” positions or their metaphorical meanings) to the learners and clarifying the understanding and interpretation they see in modernity and contemporaneity, so that rhetoric ceases to be books captive calcified eras to be a lead to the creation of encyclopedias of knowledge based on communication and continuity and not viewing these books as the ultimate point of reference or the pole from which the circles of rhetorical research and criticism do not depart from;

3) Providing summaries of ancient books of rhetoric is not the most appropriate solution to enable learners to know and comprehend their contents while they are unable to understand them in their complete form, so how about when they are in summaries? Likewise, explaining it and prolonging it may increase their aversion to it, especially since they see it as being very far from their interests and inclinations and the peculiarities of their era and the very fast pace of their lives is not a contributing factor to this. Therefore, linguistic research that brings language closer to the approaches to science in its applied aspect in particular (and we mean mathematics, physics, chemistry, life and earth sciences) is considered an educational tool that is in keeping with the times, and encourages young people to know their language in its origins, which cannot continue if they abandon it, in educational ways that do not drown in abstraction, and also do not exclude the learner from the circle of thinking and the ability to think, compare, contrast, observe and conclude. (Ta'ma & Abdel Momein, 2020)

4. Results

- The problem relates to those whose original language is Arabic. The problem is two-fold: 1. The most dangerous, with regard to a large number of learners who have fallen into the language of daily communication used on social networking sites, thus losing their language, its origins and branches, and growing away from it; 2. How can a learner who has neglected his native language - whether voluntarily or by force - in terms of its structure and grammar, go beyond them to what falls within the rhetorical category and the duality of explicit and implicit words and expressions?
- The problem has gone beyond learning the alphabets of the language to the possibility of communicating by it in a way that is directly utilitarian to what helps in getting to know the other's culture and language. It has been difficult for the younger generations to be able to preserve their heritage, especially since the issue has become an issue of identity and thinking about not being alienated and eliminating the connection between history, reality, past and present.
- The issue no longer just related to the specificities of each tongue and identifying the differences between tongues. Rather, the problem has actually become in the relationship between heritage and modernity, and specificity with universality in terms of location and the ability to move the cognitive heritage from the cultural to the historical to the “now,” and from the circumstantial meaning to the absolute significance in expansion and understanding.
- The reality is that Arabic rhetoric - including metonymy - was not intended only for the aesthetic aspect of creating speech and saying, but rather it was always a conjunction of the situation of speech, the addressee, and the position, which makes it, from its origins in oral

speech and writing, a communicative process between two parties, the intention of which is always to understand and be understood, to persuade and be persuaded, and not All of this is isolated from the educational process in its goals and formulas.

- Let us think about traditional books being a knowledge base at the first level, then they will lead us to think about the methods of expression from multiple angles related to the reasons for their choices and how to understand them, and show the extent of their timeliness or break with them, and whether the factor of time actually changes the patterns of communication so that there is no continuity or response to modern learning models.
- The receiver today is no longer concerned with the inherited content in a formal structure that is interpreted socially, not literary; if the ancient is compared to the modern in terms of meaning; it seems to them a strange method of expression and a phenomenon completely separate from the outside in structure and understanding.

5. Discussion

To summarize the paths of the rhetorical lesson between its traditional origins and the possibilities for its development and to monitor the bets of the future in it, we present the metonymy in ancient Arabic books in terms of reading references and aspects of use,⁽⁶⁾ the rhetoricians exemplified the transmission through oral communication and the principles of situation in the forms of writing in the original and secondary books, through this, the commentators and summaries sought to present the texts and consider them according to the patterns of knowledge and added to them as needed for clarification, while later scholars sought to expand the knowledge and criticize it; the sum of these efforts has its effects on usage according to religious orientations and their relationships to aspects of the method in classification and tabulation between the authority of content and the constraints of cultural interconnection and civilizational openness. This is what indicates the authority of transmission and its measurement by the necessity of reason, and one of its examples is metonymy among the ancients, which was not merely a rhetorical method in which the beauty of the word was celebrated, but rather was associated with the religious reference in understanding the Qur'an. Everything that was mentioned in explaining the verses and understanding the meanings of the Qur'an were individual efforts in the formula and the starting point from which the readings emerge, but they all lead to inference of the Qur'anic miracle in which religion is not separated from life between the immediate and the temporal; as for the moral authority in the foundations of society, it is part of identity and the sanctity of the authority, and its characteristics are evident through identifying the episodes of transformation in the metaphor from the metaphorical meaning to the real meaning since Al-Ġāḥiẓ (255/868) until Al-Sakākī. Historically, Al-Ġāḥiẓ and what came before and after are considered milestones in the rhetorical lesson, especially metonymy, without denying the potential for change and development, according to circles that are rhetoric, metaphor, use, inference, and deduction, and this is in the status of the scientific foundation of metonymy, and what goes outside the boundaries of these circles does not apply to their rulings.

From Abd al-Qāhir al-Jurjānī to Abū Ya'qūb al-Sakākī until the end of the eighth century AH with Saad al-Dīn al-Taftazānī (792/1390), abbreviations, summaries, and lengthy summaries

abounded over summaries, and what the commentators and authors of summaries of rhetorical books chose was considered by them to be the value of style in the word's relationship to meaning in grammar, and in explanation and interpretation. The distinction between what was stated in the basic books and the changes that occurred in them in the branches, in which their authors relied on what was approved by the books of criticism and imposed by the reasons for writing according to the predecessors, including, firstly, what was linked to the development of dictionaries in the types of knowledge and sciences according to specializations (even if it does not fall outside the scope of the interpretation of the Qur'an and its eloquence). It graduates from linguistic understanding to the terminological situation and remains within the circle of sciences and their concepts. Secondly, it goes back to the evidence of reasoning in rhetoric and poetry, in which knowledgeable people search for guarantees of access from the premises of rhetoric to the results of explanation and interpretation, and both of them are inspired by what is common in the tributaries of knowledge, and what is meant is language in its innate production in that by which Arabic is known, which is eloquence. Thirdly, reading one person does not bring with it any transfer except that leads to a change in the inherited form from abstraction to action in the specificity of the context and the immediacy of the situation. If this reading contradicts the perceptions of the learners or does not agree with the immediate temporality, it becomes necessary to search for ways that guarantee intellectual communication and achieve the function of the language, which makes metonymy multiple, related to what every learner understands and interprets in life and society, and makes a metaphor between the origins of knowledge and the constraints of learning and teaching.

6. Conclusion

Although metonymy is one of the signs of eloquence and miracle among the Arabs, this is not a sufficient reason to look at it within the limits of what it was used in and for, and there is no clearer evidence of that than researching its characteristics of speech and use by force or action. As it is based on suggestion and symbolism, it emerges from its immediacy in meaning to open up to the temporal in the forms of communication and the systems of its transformations across the ages. With this characteristic, metonymy opens up areas of research for learners and researchers as well, into the beginnings of linguistic patterns and the possibilities of linguistic comparisons between the axis and the reasons for branching and difference. Reading it as a contemporary and temporal reading makes its teaching and learning open to two approaches: the first is historical, looking at the development of the rhetorical research among the Arabs from ancient times to the present day, and even a future look at the origins of knowledge and its dimensions, the origins of which were established by Hamadi Sammoud; The second is comparative in dealing with the science of rhetoric among Arabs and others: echoes and indicators of contrast and difference, and the effects of that in the rest of the fields of applied linguistics, especially at the level of translation and identifying the differences between tongues in metaphor on the one hand, and ways of understanding and interpretation on the other hand, which opens horizons to supposed areas of research, some of them can be mentioned as follows:

- Manifestations of metonymy in everyday speech.

- Metonymy and critical discourse among the Arabs.
- Metonymy and the aesthetics of pronunciation: a comparative study ⁽⁷⁾.

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Notes

Note 1. Sammoud, 1981 - Although his research goes beyond history to consider the aesthetic use of language and represents its meanings in speech and the characteristics of literature with a critical vision –

Note 2. Earring: something that is hung in the earlobe; *Al-Husām*: the cutting sword. The designer: the one who injures the joints and cuts them; He says, “The beautiful woman was not more anxious to leave me than the brave man.”

Al-Mutanabbī first called Saif al-Dawla the turbaned beloved, then he described him as a treacherous man who claims to be a trait of women, then he blamed him for reciprocating aggression, then he accused him of cowardice because he shoots and avoids shooting by hiding behind others; however, Al-Mutanabbī does not reward him for evil with the same, because he still carries within him an old passion that breaks his hand and his bow and arrows if he tries to struggle; then he described him as having a bad opinion of his friends because he is a bad person with many delusions and suspicions to the point that he thinks that all people are like him in terms of bad actions and weak loyalty. Al-Mutanabbī's victory from Saif al-Dawla was all of this without mentioning a single word of his name.

Note 3. His dualism of learning and teaching is not modern as much as it is a result of temporal backgrounds that assume the necessity of not looking at issues of rhetoric as a permanent topic, as much as striving to adopt paths in the lesson according to what is dictated by the historical context, the cultural position, and the particularities of the “signs and evidence extracted from the sources of Arabic rhetoric itself.” (Sammoud, 1981: 61)

Note 4. The backgrounds in these intellectual processes may be primarily linguistic, but they have examples in reality and history, and even in subjective aspects related to the learner himself, especially the psychological and cognitive aspects, because his memory did not preserve this metonymic rhetorical heritage and was not accustomed to it, therefore, his understanding of it will be according to individual assumptions that are closer to guesswork, which may turn into semantic relationships closely related to his social and cultural

surroundings, according to what the teacher explains of the logical requirements between the word and the meaning in reality and metaphor.

Note 5. Soula, 2011: 84-110.

The face of innovation in the study of rhetorical sciences is in the interrelation of methods and the extension of their meanings in creating discourse and pushing the mind to think about the frontiers through which some people open up to others without losing their specificity or being emptied of the essence of their meaning within the duality of truth and metaphor in speech and meaning.

Note 6. The rhetorical lesson between the ancient in its sciences and issues, and the modern in renewing the outlook on it and changing its methods and cognitive foundations, which may remove metaphor in general and metonymy in particular from the sectarian and ideological nexus to generate renewed cognitive paths in which time differences and the recipient's change in thought and the backgrounds of his understanding and interpretation are taken into account.

Note 7. It can be historical or referential in the relationship of words to system, or cultural according to the duality of openness and closure to the other, or literary that roots the research within applied studies.

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