

Argumentation of Metonymy in Political Discourse

A Theoretical Framework and an Applied Model

Dr. Saad Mohamed Abdel-Ghafar

Assistant Professor of Rhetoric & Criticism
Faculty of Art, New Valley University
Egypt

Received	28/10/2018	Revised	20/11/2018	Published	31/12/2018
----------	------------	---------	------------	-----------	------------

Abstract:

The present paper on "*Argumentation of Metonymy in Political Discourse – a Theoretical Framework and an Applied Model*" aims to study the argumentative dimension in the figures of thought by studying the argumentation of metonymy in the "serious" non-literary discourses such as the political discourse, the military discourse, the economic discourse, the judicial discourse, etc. Thus, it is to identify the extent of the Arab rhetoric success in going beyond producing oratorical discourses to the production of serious discourses with strategies successful in achieving its objectives.

The research has concluded several results, including:

- The metonymical expression is an argumentative expression whose structure contains an evidentiary knowledge of a persuasive nature, which enabled it to be one of the successful argumentative techniques in the speeches of President Sadat.

- The research has shown that metonymy has gone beyond the entertaining function in literary texts to the persuasive argumentative function in the political discourse, which reflects its ability to absorb both the mental argumentative and the entertaining imaginative visions.

- Argumentation using metonymy in some contexts of the political discourse of President Sadat has reflected that he enjoyed eloquent democracy, which allowed him to address the public with arguments, evidence and reasoning in a context that puts the act of persuasion within a communicative perspective which takes the public authority into account, on even a prima facie basis.

- Argumentation with metonymy is a manifestation of achieving the act in the political discourse; as it tries to persuade audiences with the objectives and goals of the discourse, and then driving them to act in the direction of the goals and objectives planned.

Key words:

Argumentation - argumentation of metonymy - political discourse - persuasion - influence - goals of discourse - strategies of discourse - technique - authority - communication - Sadat - The public.

حِجَاجِيَّةُ الكِنَايَةِ فِي الخِطَابِ السِّيَاسِيِّ

إِطَارَ نَظَرِيٍّ وَنَموذَجِ تَطْبِيقِيٍّ

د. سعد محمد عبد الغفار

مدرس البلاغة والنقد

كلية الآداب، جامعة الوادي الجديد

مصر

الاستلام	٢٠١٨/١٠/٢٨	المراجعة	٢٠١٨/١١/٢٠	النشر	٢٠١٨/١٢/٣١
----------	------------	----------	------------	-------	------------

الملخص:

يهدف هذا البحث (حِجَاجِيَّةُ الكِنَايَةِ فِي الخِطَابِ السِّيَاسِيِّ - إطار نظري ونموذج تطبيقي) إلى دراسة البُعد الحِجَاجِيٍّ فِي الصُّور البَيَانِيَّةِ من خلال دراسته لِحِجَاجِيَّةِ الكِنَايَةِ فِي الخِطَابَاتِ غير الأَدَبِيَّةِ (الجَادَّة) أمثال الخِطَابِ السِّيَاسِيِّ، والخِطَابِ العَسْكَرِيِّ، والخِطَابِ الإِقْتِصَادِيِّ، والخِطَابِ القَضَائِيِّ... إلخ. ومن ثَمَّ الوقوف على مدى نجاح البلاغة العربيَّة في تجاوز إنتاج الخِطَابَاتِ الخِطَابِيَّةِ (بفتح الخاء) إلى إنتاج خِطَابَاتِ جَادَّة ذات استراتيجيات ناجحة في تحقيق أهدافها.

وقد خلص البحث إلى عدة نتائج منها:

- أنَّ التَّعبير الكِنَائِيَّ هو تعبير حِجَاجِيٍّ، يحمل في بنائه معرفة استدلالِيَّة ذات طابع إقناعي، وهو ما أهله لأن يكون أحد تقنيات الحِجَاجِ الناجحة في خطب الرئيس السَّادات.
- أثبت البحث تجاوز الكِنَايَةِ الوظيفية الإمتاعيَّة في النصوص الأدبية إلى الوظيفة الحِجَاجِيَّةِ الإقناعِيَّةِ فِي الخِطَابِ السِّيَاسِيِّ، وهو ما يعني قدرتها على استيعاب الرُّؤى العَقْلِيَّةِ الحِجَاجِيَّةِ، الخياليَّةِ المُمتعة على حدِّ سواء.
- عكس الحِجَاجِ بالكِنَايَةِ فِي بعض سياقات الخِطَابِ السِّيَاسِيِّ للرئيس السَّادات تمتعه بالديمقراطيَّة البليغة التي تُتيح له مخاطبة الجمهور بالحُجَجِ والبراهين والاستدلال في سياق يضع فعل الإقناع داخل منظور تواصلِيٍّ يُراعي- ولو ظاهريًّا- سلطة الجمهور.
- مثَّل الحِجَاجِ بالكِنَايَةِ مظهرًا من مظاهر إنجاز الفعل في الخِطَابِ السِّيَاسِيِّ؛ لتغويه إقناع المخاطبين بأهداف الخِطَابِ وغاياته، ومن ثَمَّ دفعهم إلى الفعل باتجاه ما خطَّط له الخِطَابِ من غايات وأهداف.

الكلمات المفتاحِيَّة:

الحِجَاجِ، حِجَاجِيَّةُ الكِنَايَةِ، الخِطَابِ السِّيَاسِيِّ، الإقناع، التَّأثير، غايات الخِطَابِ، استراتيجيات الخِطَابِ، تقنيَّة، السُّلطة، التَّواصل، السَّادات، الجمهور.

Introduction

In the name of Allah, praise be to Allah, prayers and peace be upon our master Muhammad, the Messenger of Allah.

The relationship between rhetoric and political rhetoric is as old as the Greek rhetoric. "Since Georgias' dialogue and Aristotle's rhetoric, rhetoric has become the field of knowledge that is more interested in the study of political discourse." The orators were learning the ways of linguistic and rhetorical argumentation to persuade and impress audiences. Perhaps, this has led some contemporary discourse analysts to rely on rhetorical approaches to the analysis of political discourse, especially those related to metaphor and figures of thought, as Ali al-Diri did in dealing with (the use of metaphor in the Bahraini political discourse) in his book: (Tropes with which we See, How do we Think about Metaphor? Arab Institute for Research and Publishing, Beirut, Lebanon, 2006), Dr. Emad Abdul Latif in his study on (Conceptual Metaphors in the Patriarchal Discourse of Sadat), in his book (Strategies of Persuasion and Influence in political discourse, General Egyptian Book Organization, Cairo 2012), as well as, what we will deal with on (Argumentation of Metonymy in Political Discourse – a theoretical Framework and an Applied Model).

In this regard, it is interesting to associate metonymy, in the old and modern Arabic critical practices, with the entertaining aesthetic purpose rather than the persuasive argumentative one, despite of its evidentiary nature. With it the matter is claimed by evidence." Perhaps, one of the reasons for this is the interest of critical studies in literary discourse rather than the serious discourse.

Since the political discourse is argumentative essentially; aims to persuade the public with its point of view, they defer to it and follow the path it has drawn and planned. Therefore, the nature of the metonymical expression, as its structure contains an evidentiary knowledge of a persuasive knowledge, is consistent with it in that regard.

Subject-matter of the Research:

This research raises a range of questions such as:

- Why does the political discourse resort to the use of the technique of metonymy in some contexts, even though it has the authority to say frankly what it wants?
- Can the metaphor be one of the techniques of rhetorical argumentation in political discourse?
- Can metonymy in the serious political discourse abandon its entertaining objective associated with it in the entertaining literary discourse, in order to become an evidentiary mental image for political discourse to use in argumentation?
- Can metonymy in the political discourse represent a manifestation of achieving the act, so as to be devoted to achieve hegemony and acquisition of authority?
- Can language have a role in the reproduction of power?, Can it be dedicated to argue with the authority?
- Finally: Can metonymy be one of the procedural tools in the analysis of political discourse?

- Objectives of Research:

According to the debate and discussions provoked by the previous questions, the research seeks to achieve a set of goals, the most important of which:

- To be one of the sources of the theoretical and applied development of the analysis of the political discourse from the perspective of the rhetorical argumentation of the Arabic rhetoric; metonymy is one of its forms.

- To show us how far Arab rhetoric has gone beyond the production of rhetorical discourse to produce serious discourses with successful strategies in achieving its objectives, such as: political discourse, military discourse, economic discourse, legal discourse, etc.

- To show the role played by the argumentation of metonymy in the production and maintenance of authority.

- To re-read and reanalyze the produced political discourse by investing the deep structure of the language; metonymical expression is one of its forms.

- To make the audience able to realize the functions of metonymical argumentation in the political discourse.

- To show to which extent did metonymical argumentation of President Sadat succeeded in achieving some of the goals and objectives of the discourse.

- Previous studies:

- I have not found in the studies specialized in the analysis of political discourse an independent study which dealt with the argumentation of metonymy or demonstrated its role in achieving some of the goals and objectives of the political discourse. However, some studies have, in general, considered the impact of metaphor and trope in the discourse, such as:

- *Tropes with which we see, How do we think about metaphor?* Ali Ahmed Al-Diri, Arab Institute for Research and Publishing, Beirut, Lebanon, 2006.

- *Strategies of Persuasion and Influence in Political Discourse*: Dr. Emad Abdul Latif, General Egyptian Book Organization, Cairo 2012.

- *Metaphor in Discourse*: Elena Simino, translated by: Dr. Emad Abdul Latif, Khaled Tawfiq, National Center for Translation, 1st ed., Cairo 2013.

- Research Methodology:

In its applied aspect the research has depended on some orations of the late President Anwar Sadat, written and documented in his archive on the official website of the Bibliotheca Alexandrina (sadat.bibalex.org). It is a model for the Arab political discourse in the modern era. In this regard, the research used the descriptive analytical approach, so that analysis of the discourse is a qualitative description of the impact of metonymy in the political discourse production of its argumentative strategies achieving its goals in persuasion, transformation and influence.

The study consisted of an introduction, two topics, a conclusion of the most important results, and sources and references, as follows:

The first topic: a theoretical framework, including the following subjects:

- Explaining the term argumentation in the Arab and Western contexts.

- Argumentation of metonymy. The concept of political discourse and its characteristics–The concept of strategy.

The second topic: Argumentation of Metonymy in Political Discourse –an Applied Model.

(But Allah tells the truth, and He shows the right way) (Al-Ahzab: Verse 1).

A

The First Topic**A Theoretical Framework**

Argumentation is a communicative linguistic practice, and a human need, which is used by man in all affairs of his life: courts, classroom, at home, at work, on the street, etc.; either to defend his opinion, to persuade others of his opinion, to justify his action, etc. Hence, it has a social communicative function, through which man strives to achieve his goals using all the expressive language potentials

Metonymy is one of these expressive potentials of the language with its evidentiary power to prove, substantiate and confirm the meaning..., which gives it an argumentative ability, makes it one of the argumentation techniques successful in achieving the objectives of discourse.

In this theoretical framework, I will deal with the interpretation of the term argumentation in the Arab and Western contexts, with a view to identify its indications, functional contexts, and cultural specificity in both contexts. I will also review argumentation of metonymy, trying to answer the following important question:

Can metonymy be one of the rhetorical techniques successful in achieving the goals of political discourse? I will then review the nature of the argumentation in the political discourse, the concept of political discourse, the sciences that must be learned in analyzing it as a rhetorical field, and then conclude with the concept of strategy, a term now integral of the political discourse analysis.

- First: argumentation in the Arab and Western contexts.

Argumentation is an infinitive, whose root is (argue), which relates in Arabic with meanings of argument, dispute and overcoming with evidence and proofs.

"Argumentation, then, is an action between two men who disagree in a case. Each of them presents his argument to substantiate his claim, as the argument is: the evidence which indicates the validity of the claim, and the proof which helps achieve victory in case of dispute. Therefore, they say: "I argued with him, I am arguing with him with argument till came the better of him; i.e. I overcame him with the arguments I presented, in the *Hadith*: "Adam came the better of Moses" (i.e., Adam's argument was preponderant), and he is man of argumentation, i.e. he is an argumentative man who uses argument to argue through it. God says: (Behold, they will dispute with each other in the Fire). (Ghafir: 47). i.e.: They are having an argument in it.

He contested with him about the argument, whether rightly or wrongly. Allah says, telling us of the story of Abraham (peace be upon him) with his people: (His people argued with him. He said: you to dispute with me about Allah when He hath guided me) Al-Anaam (50), "i.e. they argued and disputed with him because he left their gods and worshipped Allah!", while they were undoubtedly arguing for falsehood! The arguer may chicanery in argument, in an attempt to persuade his opponent or to appear more prominent than him, as Abraham, peace be upon him, did with his people in the matter of their idols to show them the place of their sin, and draw them to the falsehood of their belief, when he destroyed their idols, and then attributed his deeds to their chief; to overcome them with the argument in the nicest and best way by making them reflect on their gods". Allah says: (They said, "Art thou the one did this with gods, o Abraham. He said: "Nay, this was done by their chief! Ask them, if they can speak.) (Al-Anbia: 62-63). Thus, he connected the deed of the chief to the speech of the others, to show them the falsehood of their belief."

Accordingly, it is not required for argumentation that the argument be sincere, as the false argument may be formulated in an eloquent manner that hides its falsehood, so that the

audience is convinced of the beauty of its formulation and good presentation; The Prophet (peace and blessings of Allah be upon him) said:

"You people present your cases to me and some of you may be more eloquent in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it. More eloquent in presenting their argument means that he is more aware and able to present it than his opponent. This means that argumentation is an awareness of using the potential of the language, rather than possession of truth or reality!

It can be concluded from this linguistic and contextual presentation of the term argumentation that it relates to the meanings of (argumentation, dispute, and overcoming), and reliance should be placed on the context, functions interactive/communicative condition of argumentation to identify semantic differences between them, although convergence may exist. Therefore, we expect, based on the overlap between these semantic fields of argumentation, that its definitions vary in view of the multiplicity of its contexts and functions. To some people, "every utterance addressed to others; to explain a specific claim which they can object to", and to others it is "a set of arguments that are brought to prove or nullify an opinion, or is the way to make arguments and benefit from them").

According to these definitions, argumentation can be considered as a discourse practice that is aware of its goals, based on evidentiary and good formulation of arguments, and seeks to persuade and influence the addressee.

In English, the word argumentation refers to an arguing between two parties, so that each tries to convince the other with his own point of view, by presenting the argument to be with or against a certain view or behavior.

Cambridge Dictionary defines argumentation as "the argument that explains or justifies your support or opposition to an idea".

Argumentation in French, according to *Le Grand Robert* dictionary is: "The use of arguments or a set of arguments to achieve one result, or it is the art of using arguments or objecting through them in a particular discussion."

In their pioneering book *"New Rhetoric: A Treatise on Argumentation,"* Chaim Perelman and Tytica define argumentation as "the whole range of methods which, in the discourse, performing the function of persuading the audience of what we are presenting, or increasing the degree of that persuasion; for a fundamental purpose which is affecting the hearer in a way that drives him to work or prepares him to do the work. It may be that Perelman and Tytica were influenced, in their definition, with Aristotle's definition of oratory as "a force that seeks to possible persuasion ...".

From their point of view, argumentation represents a manifestation of achieving the act because it drives the audience to work or prepares them to do the work, they said, in a way that serves the objectives of the discourse.

In his book, *Argumentation in Communication,* Philippe Barton defines argumentation saying: "It means proof, that is to suggest opinion on others, and provide them with evidence to make them obey him." It is an act of communication seeking to achieve persuasion. It is a convincing acquiescence or persuasion, and not necessarily a certainty. Therefore, it remains as a rhetorical technique that needs an interpretation that reveals its functional effectiveness, and sheds light on the identity of the discourse and the identity of its producer through the identification of the argumentative pillars of the message to be delivered to the addressees.

Thus, argumentation is one of the forms of linguistic communication which has multiple functions, contexts and communicative fields and depends on evidence, arguments and reasoning, in order to persuade others to accept our opinions, to be biased to our orientations,

to abandon their own opinions, etc., and to influence them through a variety of means and techniques that achieve this.

Argumentation, in the Western rhetoric, the heir of the Aristotelian rhetoric, was associated with rhetorical persuasion and its mechanisms; because of its emergence in Aristotelian rhetoric (*The Rhetorique*) from the womb of philosophy and controversy that covered many walks of life in the Greek society in which people were yielded to the Sophist orators to whom public speaking was associated with the mechanics of argumentation and arts of persuasion, for the purpose of maximizing personal benefits. Therefore, they began teaching sons of the rich eloquence and rhetoric, as "the ability to persuade people through talking"; to make them orators who are able to persuade and attract people once rightly and once wrongly in order to win the state positions and fame. They can defend themselves and justify their behavior against attacks of opponents and competitors, and in front of the judiciary and the public. This prompted Plato to declare, in the strongest terms, that rhetoric is "the art of lying harmful to nations and individuals," given its political and moral value. Socrates also associated it with flattery and attacked and ridiculed orators for their manipulation with minds for the sake of benefit.

It is no wonder, then, that Western theories of argumentation and persuasion are inspired by the Aristotelian rhetoric, as Perelman did in his two books; *New Rhetoric: A Treatise on Argumentation and The Empire of Rhetoric*, Oswald Ducrot in his book *Argumentation in Language* and other Western linguists and rhetoricians.

It should not be understood from this that the eloquence of persuasion was "the monopoly of the Western rhetorical record. It has witnessed a rich presence in the Arab-Islamic heritage..., but it has not been expanded or developed in our culture. It has been limited for the rhetoric of image to prevail; for the difference between the Western and the Arab cultures.

We should not exclude our Arab heritage from paying careful attention to the study of argumentation. The scholars of the rhetoric, and the fundamentals of *Fiqh*, gave their attention to it, because it has frequently appeared in the Qur'an and Sunnah of the Prophet (peace be upon him). Therefore, they made a lot of books that discuss its terms, mechanics and rules, such as (The Evidence in the Types of Rhetoric, *Al - burhan Fi wujuh al-bayan*) by Abi Al-Husain Eshaqibn Ibrahim ibn Waheb Al-Kateb, (The Accuracy in the Fundamentals of Judgments, *Al-Ehkam Fi Awsul Al-Ahkam*) by Abu Muhammad Ali bin Hazm (384-456H), (Path in the Preparation of Argumentation, *Al-Minhaj Fi Tarteb Al-Hijaj*) by Abul-Walid Al-Baji Andaluci (403- 474 e), and other works in this section that reveal their paramount interest in studying argumentation as one of the requirements of Islamic jurisprudence.

If argumentation is concerned with "the study of the techniques of discourse that would lead brains to the recognition of the arguments presented to them or increase the degree of this recognition, it is then one of the strategies that the political discourse aims to achieve with the aim of "explicitly and implicitly making a change in the intellectual or emotional position" of the public or to induce them to adopt or leave an act. ... This is because it is a communicative discourse belonging to the group of human acts seeking to persuade in contexts of communication of a democratic nature. This means that the importance of argumentation comes from being a means of involving the other in the opinion, which appears as a departure from the practice of argumentation of authority and persuasive violence, through the use of arguments and evidence and reasoning in a context that puts the act of persuasion within a communicative perspective that takes into account the public authority, on even a *prima facie* basis.

If argumentation means to demonstrate the opinion adopted by the interlocutor in order to convince the audience by presenting the evidence, arguments and proofs that support his opinion, so as not to be a mere presentation of the opinion, then success of the argumentation depends largely upon the ability of the orator to choose and formulate his arguments and evidence, especially as his addressee is not often empty-headed. This is why the methods of argumentation in the political discourse as varied as the political forces producing it, are subject to the cultural and argumentative references of each political faction. The movement of political Islam, for example, resorts in argumentation to the use of the authority of the religious texts, and relies on the heritage and the language of rhetoric which tends to address emotion, and call all the methods of affirmation of discourse with the legitimacy of possessing truth and reality. On the other hand, the discourse of the liberalist forces celebrates the mental argumentation which bent on extrapolating reality, talking of the rights of citizenship, the common interests of fellow countrymen ... etc. This means that the rhetorical and language dictionary of the political discourse of each political faction is formed according to its ideas, political doctrine and ideology, although the goal of each is to influence the public and to persuade them to bias to its thought and political disposition and perhaps their doctrinal disposition. Argumentation seeks, in fact, to change the context of reception or in other words the views of the recipient". It also means that argumentation is a selective action that seeks to achieve its goals in the ways that ensure that, as a communicative act, highlights the interpretive function of language, and the argumentation/persuasion function of eloquence. Accordingly, we can say that: the political discourse does not give us knowledge as much as it gives us a sense of language that carries this knowledge!

The strategy of argumentation is to achieve the purposes and objectives of the discourse, so that the interlocutor speaks according to the objectives of the speech, as long as the strategy is at the heart of the options adopted by him. The strategy of the argumentation in the discourse is related to the function of the language itself as "an expression of the behavior of the sender and its impact on the disposition and behavior of the addressee ... because we can speak to make someone else acts as in the case of order, advice, or request and rejection. This reflects the submission of language to the authority of the speaker as the producer of the discourse, because the ability to comply with, breach or manipulate the rules of language and its limitations is a communicative competency. When the sender uses the communicative competency to influence the behavior of others, to set himself as the reference person in his community, or to uphold his own value and rank, we are talking about subtle effects, which the sender achieves through manipulation and exploitation of rules and exceptions, and selection from stored materials, and thus refers to a social meaning.

The strategy of argumentation, in some contexts of political discourse, may reflect that it apparently enjoys eloquent democracy, that allows it to address the public with arguments, evidence and reasoning in a context that places the act of persuasion within a communicative perspective that is ostensibly sensitive to the public's authority, so as to appear as a pure democratic discourse.

- **Second: Argumentation of Metonymy**

Can metonymy be one of the techniques of rhetorical argumentation in political discourse, in other words, does metonymy have the ability to generate persuasion in the public?

The answer to this important question inevitably requires to research on the nature of the metonymical expression, its contextual functions, and its suitability to the argumentation as a figure of thought, which we will set forth in future discussion.

Metonymy is not to explicitly mention the thing, so that it is not mentioned with the word given to it in the language, but it comes to a meaning that exists after that thing and

makes it as a proof of that thing. This means that identifying the meaning in the metonymy is evidentiary or, in the words of George Lakoff, considering the context of receiving as "it allows us to imagine something through its association with something else at which the addressee arrives through reason not the term, because it is "based on adjacency association, as it depends on the relationships already existing in the outside world and in the world of concepts." When we say: "There is a lot of ashes under his pot"; we mean his significant hospitality; as the abundance of ashes (literal meaning/conditional meaning) is an evidence for frequent hospitality (metonymical meaning), because if cooking in pots increased, burning firewood under them will increase which will lead to the increase of ashes. Thus, the hearer moves by means of evidentiary and the available traditions of use, from the unintended meaning (literal/conditional) of the language in the context of zero to the second intended meaning (the metonymical) in the receiving context, and so is the way in any metonymy, because "demonstrating the thing through its conditional clearly reveals its state, shows his appearance, and of a stronger impact on the soul than what is not in this capacity". Because it gives the audience the reality of the meaning accompanied by the argument and the evidence on it, metonymy has become "a powerful means of influence and persuasion. In addition, it brings the abstract image closer to the seen felt image, thus achieves enjoyment of imagination and simulation, which makes them more likely to persuade; more appropriate for argumentation. This can be expressed as follows:

Much ash – fire – much cooking – the eaters – the guests – hospitality

(The literal meaning/the conditional) – (the means/requirements – cultural /environmental) - (metonymical meaning/)

If rhetoric is a force that seeks to possible persuasion, the possibility of inferring the metonymical meaning, as an evidentiary knowledge, by reference to reality, or the addressee's established mental image of the thing intended by the metonym, metonymy is a mental argument and one of the successful techniques/mechanisms of argumentation in discourse. Therefore, it had featured prominently in our Arab heritage, because it comes accompanied by its definitive evidence, and bright proof.

The Question is: Can metonymy in the political discourse abandon its entertaining function in the literary discourse, in order to become a mere argumentation; mental image that achieves the strategies of serious discourse?

First of all, "We should distinguish between aesthetic property and aesthetic purpose. If a literary image has an aesthetic value, something that appears frequently, it does not necessarily mean that its function is an aesthetic one." The image may be beautiful, but beauty is not the purpose of using it; because it is used, for example, for the purpose of deduction and argumentation. This is why poetry uses rhetorical representation for evidential purpose, which is many, such as the following line of Abu Tammam:

Your hatred forced him to behave in a way that is not really his, and fire can be derived from fresh wood.

The words are rhetorical, as they include persuasion, and poetic, as they use simulations and fantasies.

Therefore, we expect that use of metonymy in political discourse lends itself to the persuasive and evidentiary purposes of discourse, as long as politicians are not often interested in focusing on the aesthetic dimension of the figures of thought; as they pay attention, in the first place, to convince the public of the correctness of their attitudes and

decisions, to defend their opinions ..., and to influence them in favor of the subject matter and function of the discourse. Accordingly, they tend to use these figures of thought; "to achieve the direct benefit of persuasion; because these figures aim to convince the recipient of a certain idea. Thus, it is no wonder, then, that metonymies become a rhetorical argumentation component of the political discourse, in which the aesthetic intention is reduced in favor of the intention of persuasion.

If metonymy, as an artistic image that can be addressed at the syntactic and semantic, is in its literary environment an entertaining mechanism because fiction is the primary consideration in poetry, it represents in serious discourses, such as the political, military, economic and judiciary ... etc., a mechanism of argumentation which seeks persuasion, influence, and conversion; the primary consideration in oratory is persuasion. Here, the orator sometimes relies on it to achieve some of his speech strategies and thus some of his objectives; as he feels that it is the most argumentative and more useful, thanks to what it adds to the discourse of aesthetic and artistic dimension, and the argumentative persuasive force it grants to language. The thing is claimed with a proof and the bottom line is a confirmation of the meaning. This means that the Arab rhetoric is able to go beyond the production of rhetorical discourse to produce serious discourses with successful strategies in achieving its objectives, such as: political discourse, military discourse, economic discourse, legal discourse, etc.

As long as evidentiary and confirmation are of the methods of argumentation and proof seeking to persuade and influence the addressees, it is true to consider metonymy as one of the techniques/mechanisms of argumentation in both the entertaining literary and serious political contexts, especially as the expression using it increases the proof of the meaning, so that it becomes more eloquent and powerful. This is because metonymy possesses the "attribute" of the means of persuasion, which can be dealt with in many ways from an argumentation point of view, e.g. by using metonymy for the argument instead of articulation if the road to the latter is furrowed and metonymy is more useful. This qualifies it to perform an argumentation function aimed at convincing the addressee of the planned goals and objectives of the discourse. Its association with argumentation depends on its intended use by the speaker.

The suitability of metonymy for argumentation in the creative and serious discourses does not mean that it is limited to the scope of the function of mental reasoning, so that it becomes merely a means of persuasion. However, this means it can grasp of both mental and emotional visions. It is a method of argumentation used to present opinion in a beautiful and influential manner, in both creative and serious discourses, but it remains an aesthetic purpose in the creative discourse, and a requirement for enjoyment; as long as imaginary is the consideration in poetry. Man speaks not only to formulate ideas, but also to influence his counterparts, and express his sensitivity.

In this regard, metonymy has been associated, in the critical practices of Arab critics in the past and in recent times, with showing "the meaning using the gentlest word, either briefly or in detail". Expression is more eloquent than articulation. However, in spite of its evidentiary nature, it has not associated with argumentation. This reflects their interest in the aesthetical entertaining purpose of the style of metonymy without paying attention to its argumentation function. However, the use of metonymy in rhetoric, in many of its contexts, bears a degree of rhetorical argumentation which brings the meaning closer to understanding and makes it clear to the minds. In addition to the artistic and aesthetic dimensions, it casts on the style and undoubtedly influence the addressee, preparing him to be convinced of what is presented to him, even if only temporarily.

In addition to the excellent intensification it enjoys, metonymical argumentation grants the arguer a wide argumentation space that comes to it from the rich cultural heritage in the past and present, which expands activities and creations of life as it is not confined to a specific area of argumentation. This qualifies it to be one of the procedural tools in the political discourse analysis; metaphors are not random or arbitrary situations, but are part of the normal way through which we practice our thinking, behavior and speaking.

Third: The concept of Political Discourse and its Characteristics

Discourse is a process of linguistic communication between a speaker and a listener in a specific communicative context, whose type is determined by its subject, its author, and its spatial space. The political discourse is that of the ruling authority; ministers, the prime minister, parliamentarians, etc.), movements, parties, institutions, political systems, etc., which struggle, either at the local or international level - for the acquisition, retention or resistance of authority. Thus, it is a producer of power asserting it and therefore struggles for hegemony, to intervene strongly in the formulation and constitution of reality, according to its credibility, the strength of its linguistic construction which achieves the political action, and the rhetorical skill of the orator. Consequently, we can describe it as a very functional discourse. This may explain the connection between the presence of metonymy and the subject of the speech itself. There are topics that require a noticeable presence of metonymy, for instance, issues of security and peace, relations of neighborhood, conspiracies against the country and the like. On the other hand, the metonymical presence in the political discourse will be less, if the subject is related to agriculture, culture and the like.

In terms of its author or producer, the text alone cannot determine the identity of the political discourse, but the context and space of the discourse clearly intervene. So, the talk of politicians is not a political discourse unless it is said in a certain communicative context; the cabinet, parliamentary sessions, election campaigns, interviews with the media, etc. Political discourses are institutional relational discourses.

Since "the exercise of authority is often achieved only through the production of a discourse," the political discourse may resort, in its linguistic construction, to the use of symbols and functions hiding some meanings, as the politician must have some ambiguity in some rhetorical contexts. The politician should not exaggerate ambiguity and symbolism, so that the discourse does not get away from achieving its goal of communicating, persuading, and influencing the addressee. However, we cannot obtain empirical data on the characteristics of political discourse to predict a model in political discourse.

Connecting the rhetorical practice to the goals and objectives of the discourse makes us consider political discourse as part of the political practice itself; because it deals with promises, threats, recommendations, directives, etc., as guaranteed by the authority of language which has the generalized guidance and subordination, defined by its own law in its infrastructure.

In terms of its linguistic structure, the political discourse is a linguistic speech (product) developed by the political practice to address the public with a view to influence it, exploiting the potentials of language (phonological, morphological, syntactic and semantic), to achieve the goals and objectives of the discourse. This reflects the role of language in producing authority and conserving it, as there is no politics without language. Therefore, we see many politicians and producers of discourse use the authority of language in the production of their speeches. In some contexts, they invest the techniques of rhetorical and linguistic argumentation, in order to persuade the addressees of the validity of their orientations, or political claims ... etc., and then to prepare them to work collaboratively with the political authority.

In analyzing the political discourse, as a rhetorical field, we must use a set of sciences that contribute to the analysis of its linguistic and semiotic structure, its performance, the public reception, the effects it produces, etc., as well as research on the relationship between its linguistic structure, and its function, its producer; to understand how it works, performs its functions, and achieve its goals?

According to the model of the German scientist Christ'l De Landtcheer, nine sciences contribute to the analysis of political discourse, namely: political lexicon, political vocabulary, historical semantics, political psychology, political communication, sociolinguistics, discourse analysis, language of official institutions, and rhetoric.

He did not add pragmatics, at least, to the group of sciences used to analyze political discourse, despite its strong need for it as a "field of knowledge interested in studying political communication in society; either through texts, speech, images, symbols, or other, and how to complete its functions.

Pragmatics is concerned with "how to do things with words", i.e. language in use as a social practice, looking at the meaning behind what is said, and showing the difference between what is said and what is meant. Then, it is one of the sciences required for analysis of the maneuvering and elusive political discourse in many contexts. Also, this makes it one of the appropriate approaches to the study of the function of the metonymical expression in achieving the strategy of argumentation in political discourse, which is always seeking to invest the communicative dimensions of language starting with what is related to the discourse wording, what is related to the interlocutor himself in terms of: how did he pronounce it?, why?, what was his goal and purpose?, and how did he try to achieve the goals and objectives of his discourse, and finally the given place and time of the speech.

Control over the production of discourse, in general, by determining who has the right to speak, where, when, and how? means controlling its content and style, then somehow controlling the minds of the addressees and influencing them, and control over what they will think and directing them to the destination wanted by the interlocutor. Consequently, political discourse can approach its objectives of gaining public support and influencing it; it has the power of persuasion, influence, staying away from confrontation and circumventing the painful facts and shocking crises. Thus, the political discourse that is conscious of its function and subject is undoubtedly able to produce the act wanted, achieve the functions and objectives planned, and the political act is capable of producing its own discourse.

After this presentation, we can identify the main features of the political discourse as:

- A communicative discourse, representing a manifestation of the social practice of language.
- Highly functional, seeks to achieve a specific set of objectives and functions.
- Often planned.
- Intended for the public as a linguistic message.
- Acquires its political character from its producer and the speaker and its specific spatial space.
- Seeks persuasion and appeals to the public.
- A form of the exercise of authority.
- Derived from the human motivation in the possession of authority or its preservation etc.
- Tends sometimes to avoid and manipulate arguments.

Fourth: The concept of strategy

Strategy is a military term mainly taken from the Greek word *Strato*, meaning military or military crowds. From that word, the ancient Greek derived the term *Strategos*, which is the art of managing and leading wars, as well as the military plan, or the art of planning military operations before the outbreak of war, and at the same time the art of managing those operations after the outbreak of war.

The strategy reflects predefined plans to achieve a specific long-term goal in the light of available or achievable possibilities. The concept of strategy, generally, means a set of policies, methods, plans and approaches to achieve the goals set in the least time possible and with the least effort.

In linguistics and discourse analysis, strategy refers to processes of treatment directed at the fulfillment of a certain objective, which is consciously present at the production of discourse. This means that each attempt to reach a discourse goal is based on a particular rhetorical strategy.

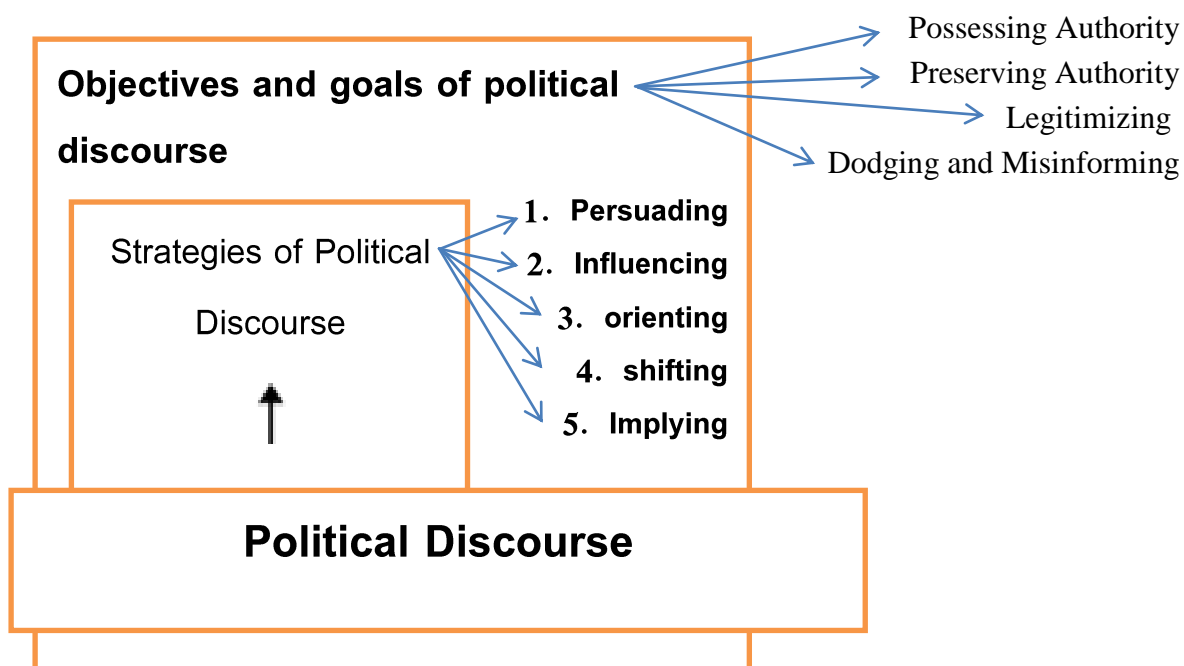
The second topic:

Argumentation of Metonymy in Political Discourse

An Applied Model

Orators have authority in the political discourse before speaking. They, still, need to use the techniques of the linguistic and rhetorical argumentation, so that influence on the public seems voluntarily. They also need to choose the strategy that is appropriate for discourse as a deliberate tool that changes according to its goal and context, to achieve objectives of the discourse. In this topic, an applied model of President Sadat's political orations is presented to explore how to employ metonymy in the political argumentation showing its role, as a rhetorical technique of argumentation, in the fulfillment of persuasion and influence. This leads to the achievement of some of the objectives and goals of discourse.

We can explore argumentation of metonymy in the political discourse through the following scheme.



In many contexts, language of political discourse goes beyond its reporting function to the persuasive argumentative one, as the mental persuasion of the discourse is one of the forms of influence exercised by the political power, and a manifestation of its success as a form of positive communication with the public, away from the practice of persuasive violence, or to say coercive persuasion, so to speak. Therefore, it makes its best to produce a rational persuasive discourse that seems consistent and analogous to the democratic discourse the masses seek. So, in such a discourse, it deals with the audience/addressees as partners in political practice; knowing that successful political systems cannot live in isolation from the public.

In this regard, metonymy is one of the techniques of mental persuasion; as it contains an evidentiary knowledge, which asserts and proves the meaning, providing it the status of the mental argument, in addition to its rhetorical impact.

Hereby are applied examples of the argumentation of metonymy in some of Sadat's orations, such as, his interview with, Mr. Sai Sonnerberger, director of the office of the New York Times in Europe on 21 / 10/1970.

- Sonnerberger asked President Sadat:

What, in your opinion, is the action that can be taken specifically to improve relations between the United States and the United Arab Republic?

- President Sadat replied:

"The United States is a major power, and major powers have responsibilities for worldwide peace! so, why should the United States take sides in any problem?! When the issues are so clear, why should it help Israel to occupy our land and give money and weapons to the state whose power depends on occupation?

We once calculated the value of the bombs thrown by Israelis, and we found that it ranges between 500 thousand dollars and one million dollars a day on the Canal area alone !!.

These raids lasted 17 hours a day !!.

Sometimes about one hundred and eighty aircraft per day contributed in them!! .

Some of the pilots who took part in this raid were dual citizens of Israel and America.

Now, we hold one of them as a captive!

How can Israel, the state that lives on charity, spend all this enormous money on bombing one area, the Suez region, which is no more than part of the Arab territories involved in the conflict?

Metonymy in President Sadat's description of Israel as **(the state that lives on charity)** is an argumentation technique that supports the argumentation of the question when he said: **(How can Israel, the state that lives on charity, spend all this enormous money on bombing one area, the Suez region, which is no more than part of the Arab territories involved in the conflict?!**)

It is a question that makes the addressee answer according to the content of the hypotheses presented in the direction mapped out by the question, which is, here, the direction of negation and exclusion: as the question argues through denying and excluding that Israel possesses all these enormous military and financial capabilities that enable it to shell one Arab region of the vast Arab-Israeli conflict regions! It is **(The state that lives on charity!)**. Then the question goes some way towards paradox, which exposes the policy of the United States, as the major power, in dealing with the parties to the Arab-Israeli conflict, where double standards, and clear and complete bias to Israel, at the expense of the other party (Egypt and the Arabs) !!.

President Sadat argued for this meaning by metonymy that established the case and its evidence, and introduced the issue and its proof, so that it proved the character of (poverty and destitution) to Israel by proving its evidence which is that **(it lives on charity)**. This is an evidentiary meaning that proves that Israel is unable to confront the Arabs in case the United States of America abandons support for it; because proving the quality by proving its evidence is more useful and eloquent in the claim than coming to prove it so naively. You do not claim the evidence and proof of the status, unless the matter is clear and apparent, so that it is not suspected, and it is not thought that the informant is wrong and excessive.

Thus, metonymy has argued by the unequivocal evidence and the clear proof that persuades the hearer that the United States of America had abandoned its responsibility for worldwide peace. The metonymy did also emphasize the meanings of rejection and condemnation in these two questions with which the president started, namely:

Why should the United States take sides in any problem?!

When the issues are so clear, Why should it help Israel to occupy our land and give money and weapons to the state whose power depends on occupation?

In this regard, the metonymy has also charged and transposed the loads of the predicative content of the metonymical expression to perform an argumentative function which emphasizes the fulfillment of the act of embarrassing the United States of America because of its absolute support for Israel against the Arabs and thereby to force it to abandon such generous and open support; committed to its responsibility for worldwide peace as a major state !, and then working to create a kind of balance of power in the Middle East.

If the language of the political discourse is usually characterized by official standards of diplomacy, there may be an intentional change in its structure for the purpose of argumentation and persuasion, or blinding and manipulating the public, making political decisions that serve the authority, etc. This is an axiomatic indication of the dialectical relationship between discourse and political hegemony. So, President Sadat did not find it hard to describe his opponents of the peace initiative as "adolescents"!, as he faced a considerable opposition from a number of Arab countries and political parties at home, subsequent to the peace initiative and his speech in the Israeli Knesset on 20th November 1977. This led to divisions in the Egyptian street and the Arab ranks at that time, as some opponents of the peace initiative described Sadat's speech in the Israeli Knesset as **"an exciting TV show which arouses superficial emotions !!!"**.

President Sadat gave his discourse before the People's Assembly on October 4, 1978, in which he presented the motives and arguments that led him to carry out this initiative. He, also, alluded to the adversaries and the misguided ones who were in doubt and were making war on his initiative! Addressing the people's deputies he said:

Thus, brothers and sisters, the peace initiative was not a television show arousing superficial emotions as alleged by some adolescents!!!"

For the opponents of his initiative, who described his speech in the Knesset as "a television show arousing superficial emotions", he used the metonymy (**adolescents!!**) as a matter of devoting the adjective (**adolescent**) to the noun (opponents), which, undoubtedly, embarrasses the opponents a lot! because the adjective is associated in the public and private mind to the recklessness, foolhardy, impulsivity and irrationality in action and words, which leads to dissatisfaction with their actions, especially in critical situations. The metonymy showed (**opponents**) as blind to the right, so as not to recognize the coming from the departing!. This was through argumentation evidentiary, because the metonymy is based on the transition from the lexical meaning (**for adolescence**) to the mental meaning (**recklessness and irrationality**) based on the relationships already existing in the outside

world and in the world of concepts. They refer to all these negative meanings of the word (**adolescent**), and consequently loss of confidence in those who are described of it.

In addition, if President Sadat was arguing by this metonymy for his action/peace initiative, he inevitably had a commitment before the people's deputies to provide evidence and arguments that confirm the rationality of his actions, and the failure of the opposing view to attain majority. The peace initiative goes beyond the scope of the television show that arouses superficial emotions to the scope of rationality; intelligence. Therefore, he began to make a frame for his arguments in carrying out this initiative, as long as argumentation is based on arguments that must be well chosen. The initiative was not issued out of weakness and humiliation, but out of strength and pride; because it was issued by a victorious people. Listing his arguments and motives for holding the initiative, he said:

- 1- "Our nation does not move in its quest for a lasting and just peace from a position of weakness or vibration. On the contrary, it has the elements of power and stability, which makes its wisdom emanate from a sincere will towards peace emanating from a civilized realization that in order to avoid a disaster, you, I and the whole world, have no alternative to a lasting and just peace.
- 2- "I also said in the same discourse to the people of Israel that there was huge wall between us which you tried to build for a quarter of a century, but it was destroyed in 73 ... Then I said that we have to admit that this wall was destroyed in 1973. This is exactly what I said before the Israeli Knesset and heard by millions in the whole world ...

Argumentation is the proof based on presenting opinions to others and providing them with the evidence to make them obey him. President Sadat made an argumentation framing in favor of his peace initiative, he put all these arguments forward and placed them in the hands of the people's deputies; to reach in this communicative context to this result, which showed the insolence of the opponents of the initiative, in his saying:

Thus, brothers and sisters, the peace initiative was not a television show which arousing superficial emotions as alleged by some adolescents!!".

In this dialectical context, the conjunction (**Thus**) came to create a kind of argumentation coherence embodied in linking the introductions to the results in a persuasive evidentiary manner indicating the success of the discourse's rhetorical strategy.

Sadat, cleverly, used a kind of emotional argumentation embodied in this democratic call (**brothers and sisters**) as a supporting means of his argumentation, at the level of discourse, aimed at taming the masses and persuading them, thus gaining their sympathy and support for what he did. This is because the well-composed policy must manifest itself in the appearance of the popular rule and minority rule, while it is neither.

In this context, argumentation with metonymy does not represent a pure argumentation for being mixed with authority argumentation which makes authority of argumentation coercive rather than persuasive. President Sadat used his authority to publicly describe his opponents before his tamed audiences as (**adolescents**), a description which implies a sort of confiscation of the opinions of the opponents who have the right to disagree with him, but the confiscation serves the argumentation load of the sarcastic metonymy, which tended to degrade the opponents and depreciate their views.

Argumentation in political discourse should not always be seen as a pure means for sharing opinion with others away from the practice of violent persuasion; because the orator who has the authority may, in some contexts, resort to argue using it, so that he would resort to threats and intimidation in some form of coercive persuasion!!. This confirms the

association between the linguistic structures and the places where they were performed, as well as the role of language in the production of power, and the determination of its pattern.

Most discourses of Hajjaj bin Yusuf al-Thaqafi (40-95e) to the people of Iraq, especially, represented a model of argumentation using authority, and coercive persuasion of the addresses, in which the language reflects the abuse of power !such as what he said in his oration to the people of Iraq.

"O people! I have the medicine for those who despair of their disease, those who consider that their appointed time is slow, I have to accelerate it, whose head weight is heavy on him I would release him from his burden, and whose past lifetime was long I will shorten the rest of his life".

Persuasion, in the political discourse, does not commit itself to the principle of purity and transparency. The speaker may derogate from the principle of pure persuasion to deceptive persuasion, such as avoiding the declaration of truths or justification or adoption of a certain ideology to disguise it in a dodgy way, concealing what the discourse wants to hide. Although this type of discourse is condemned, it is more widespread in political discourse than rational persuasion discourse, because it assures the authority a kind of acquiescence to its policy both internally and externally.

In some contexts, the connotations and argumentation power suggest that the syntactic form is no longer the only criterion in the classification of the meanings of speech, rather consideration is paid to performative function of the linguistic pronunciations within its context. This is because the meaning of the pronunciations is the value which the structure of the discourse acquire in the context of pronouncing, that is the meaning as a value for the pronounced is not controlled by the language as much as the users. This means the freedom of the interlocutor to choose the formal composition of his vocabularies and his rhetoric loads, according to the context and purposes of his discourse; and then may abandon the classical language in favor of the vernacular as long as it serves the objectives of the speech and achieve its goals, such as the metonymy contained in President Sadat's speech at the People's Assembly in Tanta on 4/1/1971, when the United States of America claimed that the existence of the Soviet Union in Egypt is an occupation rather than a help; in order to divide the Egyptian ranks. Therefore, President Sadat argued for independence of the Egyptian decision and its non-dependence on any country, he said:

"I have to admit, with all honor and honesty, that the Soviet Union gives us everything not the way Americans say; the Soviet presence comes to occupy the country. We do not want a guardianship of anyone. I say to the Americans, we have been of age and know what benefits us and does not benefit us."

President Sadat sentence: "**We have been of age**" was a metonymy for the people and official institution's rejection of the American trusteeship on its dealings and foreign relations. This metonymy is a kind of the achievement of political action and practice aimed at preserving the independence of power and the prestige of the state. Therefore, Sadat used metonymy to argue for the adjective (maturity) by proving its evidence (**we have been of age**), which is a very eloquent argument which persuades the masses that what the Americans claim is undoubtedly a hollow speech!. He used the first-person (**the subject/we**) supported with the predicate (**we have been of age**) in the metonymical structure. This presence enhanced the authority of the speaker and affirmed the meaning of the independence for which the metonymy was used as a proof of a meaning achieved through evidentiary. Effectiveness of the argumentation "does only appear linguistically through stylistic skills and rhetorical effects deliberately intended by the interlocutor as a conscious act.

President Sadat's abandonment of the classical language in favor of the vernacular in his saying: (we- *ihna*) instead of (we-*nahnu*) indicated an awareness of the alternatives of

discourse and its communicative needs that require, in this context, to unite the ranks. Consequently, Sadat expressed the masses of Egyptians on behalf of whom he speaks by saying: (we- *ihna*) to show that this discourse comes from one public awareness and will, and not only from the official institution; and to emphasize the cooperative nature between the public and official authorities. This is a semantic loading which is aware of its aim of mobilizing for the value of the free Egyptian will, which is challenged by the American side, and thus contributing to stabilize it, in the discourse, as a national value and a public and official awareness. This is a function which supports the argumentation with metonymy that precludes the looseness of the Egyptian will by being of age.

The question on Sadat's shifting between the classical and the colloquial shall be: is the analysis of the political discourse an analysis of the language and style of the author, or is it an analysis of the language and style of the speaker?

We can say that the analysis of the political discourse may be an analysis of the language and the style of the politician himself as the producer and the speaker. In others it may be an analysis of the language and style of the advisers and assistants who write for the politicians, and knowing this is entrusted to the stylistic studies of the discourses of politicians who write for themselves, and the study of the style and language of those who write for them as well.

Although important political speeches are not usually written in colloquial language, unless intended to attract the public and gain their sympathy, we believe that Sadat wrote the previous discourse himself, because he used to write some of his own discourses to the people and the deputies, while some of his advisers wrote his discourses delivered abroad or during the visits by foreign delegations.

Metonymy may be one of the argumentative pillars in some of Sadat's discourses, according to the requirements of the context, such as what was contained in his speech, on 27 July 1981 at the University of Alexandria celebration of the twenty-ninth anniversary of the Revolution of 23 July. Sadat employed metonymy to demonstrate the failure of the schemes of some regional powers to starve and isolate the Egyptian state from the international community after the Camp David agreement. The metaphor (**they are tilling in the sea**) was repeated more than once!!

He said: **"Our Arab brothers, after trying to isolate, starve and expel Egypt from international communities and after three years they found that they are tilling in the sea!, as I said"**

He argued to prove that their schemes were absurd and futile! Sadat also depended on argumentation using the same metonymy to demonstrate the failure of the schemes of those who characterize his visit to America and his meeting with President Reagan as if Egypt seeks protection from America!!. He says: **"I am going to Reagan, not because Egypt needs protection from the United States, I wish that those who try to show these things to our youth would stop, because they will plough in the sea!"**

This is a variety of metonyms by which President Sadat argued in some of his political discourses; either in defense of his political views and initiatives, as a manifestation of the indiscretion of his adversaries, or as a confirmation or proof of the failure of their schemes to confuse the state... etc.

With such a vision we can say that metonymy, as a rhetorical argument based on evidentiary and proof of the characterization of the described, has succeeded to a large extent in achieving some strategies of political discourse and thus achieving some of its goals and objectives. It can also be said that the political discourse of President Sadat was highly

capable of producing the act and achieving its functions and objectives, and that his political action was able to produce his own discourse.

Thank God first and foremost!!

Research Results

In its theoretical and practical aspects, the research has reached several conclusions, the most important of which are:

1. The metonymical expression is an argumentative expression whose structure contains an evidentiary knowledge of a persuasive nature, which enabled it to be one of the successful argumentative techniques in the speeches of President Sadat.
2. Metonymy has gone beyond the entertaining function in literary texts to the persuasive argumentative function in the communicative political discourse, which reflects its ability to absorb both the mental argumentative and the entertaining imaginative visions.
3. The association of the metonymy with the argumentation depends on the intention of the speaker.
4. It has revealed some of the pragmatic dimensions of Arabic rhetoric through the applied aspect.
5. Argumentation with metonymy is a manifestation of achieving the act in the political discourse; as it tries to persuade audiences with the objectives and goals of the discourse, and then driving them to act in the direction of the planned goals and objectives.
6. In some contexts of political discourse, argumentation with metonymy is a method of coercive persuasion.
7. The analysis of political discourse may be an analysis of the language of the author, and may be an analysis of the language of the speaker, while determining this is entrusted to stylistic studies.
8. The research proved the validity of the metonymy to be one of the procedural tools in the analysis of political discourse.
9. Argumentation using metonymy in some contexts of the political discourse of President Sadat has reflected that he enjoyed eloquent democracy, which allowed him to address the public with arguments, evidence and reasoning in a context that puts the act of persuasion within a communicative perspective which takes the public authority into account, on even a prima facie basis.
10. Metonymy in the orations of President Sadat has succeeded to a large extent in achieving political argumentation and thus persuading addressees of the goals and objectives he intended and planned. Language intervenes in producing authority. It also means that the political discourse not only give us knowledge, but also a sense of the language.
11. Some of the metonyms, in the speeches of President Sadat, such as: (the state that lives on charity - we have been of age – they are plowing in the sea, etc.), show that he had employed some cultural patterns and social values in political argumentation.

Notes:

1. Abdul Latif, Emad: Analysis of Political Discourse in the Arab World History, Curriculum and Perspectives, Journal of Rhetoric and Discourse Analysis, No. 6, 2015, p. 119.
2. Al-Sakaki: Yusuf bin AbiBakr bin Mohammed bin Ali: The Key to Sciences, edited by: NaimZarzour, Dar al-Kotob al-Ilmiyah, 2nd ed., Beirut-Lebanon 1987, p. 413.
3. Al-Farahidi, Al-Khalil Ibn Ahmad: The Book of Letter Ain (kitabal-'Ayn), edited by: Mahdi Al-Makhzoumi et al., Dar Al-Hilal, (n.d.) (3/10).

4. al-Tawhidi, Abu Hayyan Mohammed bin Yusuf al-Andalusi: "al-Bahr al-Muhitto Exegesis (al-Bahr al-Muhit fi al-tafsir), edited by: Sidqi MohammedJamil, Daralfkr - Beirut 1420H, 4/569.
5. Al-Jurjani, Ali bin Muhammad: The Book of Definitions (kitabTa'rifat), Dar al-Kotob al-Ilmiyah, 1st ed., Beirut 1983, p. 82.
6. IbnManzur, Muhammad bin Mukarram bin Ali: Tongue of Arabs (Lisan Al Arab), corrected by: Amin Mohammed Abdel Wahab et al.,Dar Ihya al-Turath al-'Arabi, Foundation of Arab History, 2nd ed., Beirut 1997.
- See: Al-Qurtubi, Abu Hassan Ali bin Khalaf: Comment on the correct books of Bukhari (SharhSahihal-Bukhari), edited by: AbuTamim Yasser bin Ibrahim, Al-Rushd bookstore, 2nd ed., Riyadh 2003, 10/315.
7. al-Qurtubi, Abu Abdullah Muhammad ibn Ahmad,Al-Jami' Li Ahkam Al-Quran = Tafsir Al-Qurtubi, edited by: Ahmed Bardouni et al., Egyptian National Library and Archives, 2nded., Cairo 1964, 15/321.
8. Tongue of Arabs (Lisan Al Arab).
9. Al-Wahidi, Abu al-Hassan bin Ahmed bin Mohammed: The Brief in the Exegesis of the Holy Book (Al-Wajizfi Tafsir al-kitab al-'aziz), edited by: Safwan Adnan Daoudi, Dar al-Qalam, 1st ed., Dar al-Shamiyah - Damascus 1415H., p. 363.
10. Abu al-Saud al-Emadi: Muhammad ibn Muhammad ibn Mustafa: Exegesis of Abu al-Saud = Guidance of the Sound Mind to the Merits of the Holy Book (tfsyr 'abyals'awd 'aw ('irshadal'aqlalslym 'ilymzayaalktabalkrym), Dar Ihya al-Turath al-'Arabi, Beirut – Lebanon, (n.d) 6/74.
11. Al-Jami' Li Ahkam Al-Quran, 11/300.
12. An-Nawawi, Abu ZakariaMohieddinYahya bin Sharaf: Comments on Sahih Muslim (SharhSahih Muslim), Dar Ihya al-Turath al-'Arabi, 2nd ed., Beirut 1392H, 5/12.
13. Ibid., 5/12.
14. Abdel Rahman, Taha: Tongue and Measure or Variety of Ideas, the Arab Cultural Center, Casablanca, 1st ed., Morocco 2000, p. 226.
15. Saliba, Jamil: The Philosophical Glossary with the Arabic, French, English and Latin vocabularies, Dar Al-Kitab Al Lubnani, 1st ed., 1982, p. 446.
16. see: Longman, Dictionary of contemporary English, Longman 198.
17. Cambridge Advanced learners: Dictionary, Cambridge University press 2nd pub, 2004, P. 56.
18. Le Grand Robert, Dictionnaire de la langue française, Paris, 1983 .P 53.
19. Tytica Perelman and CH., Lyon, France, 1981, v1, p. 92. Treatise on Argumentation: The New Rhetoric.
20. Aristotle: Rhetoric, the Ancient Arabic Translation, edited and commentary by: Abdul RahmanBadawi, Agency of Publications in Kuwait, Dar Al-Qalam, Beirut - Lebanon 1979, p. 9.
21. See: Barton, Philip: Argumentation in Communication, translated by: Mohammed Mishbal, and Abdul Wahid Tuhami, General Egyptian Book Organization, 1st ed., Cairo 2013, p. 33.
22. Plato: Georgias' Dialogue: translated from French by: Mohamed Hassan Zaza, reviewed by: Dr. Ali Sami al-Nashar, the Egyptian General Authority for Authorship and Publishing, Cairo 1970, p. 40.
23. Ibid.: From the text of the introduction of Professor Mohamed Hassan Zaza, p.5.
24. Ibid., P. 11.
25. See: ibid., Pp. 55, 56, 59.
26. See: Adel, Abdul Latif: The Eloquence of Persuasion in Debate, Dafaf Publications, Beirut, and Al-Ikhtlaf publications, 1st ed., Algeria 2013, p. 246.
27. See: Kada, Abdul-Ali: Eloquence of persuasion, a theoretical and applied study, Dar KnouzAl-Ma;rafa for Publication and Distribution, 1st ed., Amman 2016, p. 33 and beyond.
28. A part of it was printed as (Criticism of Prose), edited by Dr. Taha Hussein, and Mr. Abdul Hamid Abadi, It is incorrectly attributed to Abu Faraj Qudamah bin Jaafar (d: 337H.). This was indicated by Dr. Ali Hassan Abdulqadir.
29. See: Amin, Mohamed Ould Salem: Argumentation of Interpretation in Contemporary Rhetoric, a Series issued by Fadaat, Journal of Thought, Criticism and Culture, 1st ed., Publications of the World Center for Green Book Studies and Research, Tripoli, Great Jamahiriya, 2004, p. 15.
30. Bleit, Heinrich: Rhetoric and Stylistics, Semeiotic Model for Text Analysis, Translated by: Mohamed El Amery, Africa East, Beirut, Lebanon 1999, p. 102. Also, see: Al-Omari, Muhammad: In the eloquence of the discourse of persuasion, Dar al-Thakafa, Casablanca, Morocco 1406H. - 1986 AD, p. 45.

31. Argumentation in Communication, p. 20.
32. See: Balbaa, Eid Mahdi: The Fallacy of Argumentation in the Context of Citation, Systematic Rooting, Journal of Language Contexts and Interdisciplinary Studies, Vol. 2, No. 5, April 2017, p. 11 et seq.
33. Argumentation in Communication, p. 38.
34. This what al-Gahiz referred to in his saying: "Because it's a matter of eloquence and demonstration, as well as of explanation and understanding." al-Bayan wa al-Tabyin (The book of eloquence and demonstration), 1/34.
35. Al-Shihri: Abdulhadi bin Zaffir: Strategies of Discourse, a Pragmatics Linguistic Approach, National Library of Libya, Benghazi, 1st ed., Libya 2004, p. 324.
36. Interaction, John Benjamin's Company, USA, 1996, p144.in verbal Julie Diamond: Status and power.
37. Al-Jurjani, Abd al-Qahirbin Abd al-Rahman bin Muhammed: Arguments of the Miraculous Inimitability of the Quran edited by: Mahmoudshaker, Al-Madani Press, Dar Al-Madani,Jeddah, 2nd ed., 1992, p. 66. Also, see The Key to Sciences, p. 402.
38. Metaphors we live with, p. 56.
39. Ibid., P. 58.
40. See: Arguments of the Miraculous Inimitability of the Quran (Dalāil al-Ijāz fi-l-Qurān), p. 431.
41. Marw, Francois: Rhetoric, an Introduction to the Study of the figures of thought, translated by Mohammed Al-Wali, Aisha Jarir, Africa East, Casablanca, 1st ed., Morocco, 2003, p. 62.
42. See: Balbaa, Eid Mahdi: Pragmatics, the Third dimension of the Semeiotic of Morris fromLinguistics to Literary Criticism and Rhetoric, Balinsia, Menoufia, 1st ed., Egypt, 1430H - 2009, p. 347.
43. The perquisite is the follower referred to in the definition of metonymy by Abdel-Qaher: "When the speaker wants to prove a certain meaning, so that he does not mention it with the word given to it in the language, but comes to a meaning that exists after that thing and makes it as a proof of that thing.
44. See: Arguments of the Miraculous Inimitability of the Quran, p. 439, 440), on that regard, similarity and metaphor do not differ from the metonymy, as they are also recognized by the way of reason rather than pronunciation. See: Arguments of the Miraculous Inimitability of the Quran, pp. 439,440.
45. Al-Alawi: Yahya bin Hamza Bin Ali: Altiraz for the Secrets of Rhetoric and the Sciences of the Realities of Miracles, The Modern Bookshop, 1st ed., Beirut, Lebanon, 1423 H, 1/156.
46. Bouhoush, Rabeh: Linguistics and its applications to the poetic discourse, Dar Al Uloom, Annaba, Algeria, 1427-2006, p. 184.
47. See: Cartagani, Abu al-HasanHazem bin Muhammad bin Hassan, The Curriculum of Rhetoricians and the Guide of the Men of Letter, presented and edited by: Mohammed Al-Habib Al-Khawaga, Dar al-Gharb al-Islami, Beirut-Lebanon (n.d.), p. 118.
48. See: Abu Al-odous, Yusuf: Synecdoche and Metonymy, the Aesthetic and Cognitive Dimensions, Al Ahlia Bookstore, 1st ed., Amman 1998, p. 300.
49. Aristotle: Rhetoric, p. 9.
50. See: Anbari, Abu-Ishaq Ibrahim bin AbiOun: Alajoibah Almuskitah, edited by: Mai Ahmed Yusuf. Ein for Human and Social Studies, 1st ed., Cairo 1996.
51. Rhetoric, an Introduction to the study of figures of thought, p. 85.
52. The line from a poem in which Abu Tamampraises by Malik bin Touk al-Tajlibi. The opening line of the poem is:
Peacefully Say Hello! to the region which has a great history.
The book of verses of Abu Tamam with the comment of Al-Khatib al-Tabrizi, edited by: Mohammed AbdouAzzam, Dar El Maaref, Egypt, 4th ed., 3/189.
53. See: The Curriculum of Rhetoricians and the Guide of Men of Letter, p. 67).
54. Asfour, Gaber: The Artistic Image of the Critical and rhetorical Heritage of the Arabs, The Arab Cultural Center, 3rd ed., Beirut, Lebanon, 1992, p. 332.
55. See: Bleit, Heinrich: Rhetoric and Stylistics, p. 100.
56. Al-Zamani, Kamal: Argumentation of image in the political discourse of Imam Ali, Modern World Book, 1st ed., Irbid - Jordan 2012, p. 125.
57. The Key to Sciences, p. 413.
58. Arguments of the Miraculous Inimitability of the Quran (Dalāil al-Ijāz fi-l-Qurān), p. 431.
59. The study of the rhetorical argumentation of metonymy in Arabic poetry requires extensive studies that show how the Arab poets use the metonymy to infer the meanings and ideas they intended in all poetic purposes.

60. Ibid., P. 71.
61. Bleit, Heinrich: Rhetoric and Stylistics, p. p. 102. See: Mills, Sarah: The Discourse, translated by: Abdel Wahab Alloub, National Center for Translation, Cairo 2016, pp. 73, 74.
62. See: al-Bayan wa al-Tabyin (The book of eloquence and demonstration), 1/93. See: Al-Askari, Abu Hilal Al-Hassanbin Abdullah bin Sahl: The Two Industries, edited by Ali Mohammed Al-Bijawi, et. al, The Modern Library, Beirut, 1419H, p. 15.
63. Vandris, G.: The Language, translated by: Abdel Hamid Aldawakhli, National Center for Translation, Cairo 2014, p. 183.
64. Al-Bayan wa al-Tabyin (The book of eloquence and demonstration), 3/140.
65. Arguments of the Miraculous Inimitability of the Quran (Dalāil al-Ijāz fi-l-Qurān), pp. 70, 71.
66. Cartagani, Abu al-Hasan Hazem bin Muhammad bin Hassan, The Curriculum of Rhetoricians and the Guide of Men of Letter, presented and edited by: Mohammed Al-Habib Al-Khawaga, Dar al-Gharb al-Islami, Beirut-Lebanon (n.d.), p. 62 and beyond.
67. See: Metaphors we live with, p. 57.
68. Mills, Sarah: The Discourse, pp. 15, 23. (Political messages falls within the range political discourse, because it is predominant in modern linguistic studies that discourse is "the linguistic form that goes beyond the sentence." See: Strategies of discourse, A pragmatics Linguistic Approach, p. 37).
69. The political discourse is not the monopoly of Authority, because voters, dissidents, demonstrators ... and everyone involved in the political process such as institutions and individuals, even the public talk about politics matters is a part of the classifications of political discourse, which is inseparable from the definition of politics itself.
- see: - Emmanuel C. Sharndama, Vol.3, .- European Journal of English Language and Linguistics Research No.3, pp.15, September 2015, and
- Universiteit van Amsterdam, pp2. - Van Dijk, T. A. What is Political Discourse Analysis?.
70. Mills, Sarah: The Discourse, p. 57. The political discourse is not always a constant message of communication which has intentions and purposes of the production, acquisition, or preservation of power.
71. Strategies of Discourse, a Pragmatics Linguistic Approach p. 234.
72. See: Masadi, Abd al-Salam: The Politics and the Power of the Language, Al Dar Al Masriah Al Lubnaniah, 1st ed., Cairo 2007, 35.
73. See: Bart, Roland: The lesson of Semiology, translated by: Abdel Salam bin AbdelAaly, Les Edition Toubkal, 3rd ed., Casablanca, Morocco 1993, p. 12.
74. See: Verkelf, Norman: Language and Power, Translated by: Mohamed Anani, National Center for Translation, 1st ed., Cairo 2016, p. 27.
75. See: History, Methodology and Prospects of Political Discourse Analysis in the Arab World, Journal of Rhetoric and Discourse Analysis, No. 6, 2015, p. 111.
76. See: History, Methodology and Prospects of Political Discourse Analysis in the Arab World, p. 119.
77. (Ibid., P. 111).
78. See: University- Metaphor, in Metaphor and thought, edited by: Andrew Ortony, Cambridge press, 1981, p. 92.
- Austin J.L.: How to do things with words, University Press, Oxford, 1962.
- Pragmatics, the Third Dimension of the Semeiotic of Morris between Linguistics and Rhetorical study, p. 17.
- The characteristics of the linguistic saying in pragmatics are not limited to the fact that it is a marking signs or correct synthetic sentences, but include all the elements of the pronunciation that are useful in the analysis of the discourse; it is the sentence spoken in an indicative context.
79. See: Dijk, Twain Van: Discourse and Authority, Translated by: Ghaida Al Ali, Reviewed and Presented by: Dr. Emad Abdul Latif, National Center for Translation, 1st ed., Cairo 2014, pp. 12, 22.
80. See: Strategy: ar.wikipedia.org/wiki.
81. See: The Strategies of Discourse in the Sunna of the Prophet: Idris Makboul, Journal of the Faculty of Islamic Sciences, No. (15/2) Vol. 8, 1453H.-2014AD: p. 541
82. See: Wolfgang Heinhaman, and Diervieger: An Introduction to the Linguistics of Text, Translated by: Dr. Said Hassan Bahiri, 1st ed., Zahraa Al Sharq Library, Cairo 2004, p. 269.
83. See: Dijk, Van: Text and Context, Survey of Research in the Pragmatics Semantic Discourse, translated by: Abdel-Qader Kinyni, Africa East, Beirut 2000, p. 258.

84. See: Bahlul: Abdullah: The Literary Commandments up to the Fourth Century of Hijra, Stylistic Argumentative Comparison, Arab Diffusion Organization, 1st ed., Beirut-Lebanon 2011, pp. 334, 335.
85. See: Argumentation in Communication, p. 25.
86. President Sadat's Interview with the New York Times on 21/10/1970. Source: sadat.bibalex.org.
87. See: Al-Amin, Muhammad Salem Muhammad: The Argumentation in Modern Rhetoric, a Research in the Rhetoric of Contemporary Criticism, Dar Al-Kitab Aljadeed: Beirut, Lebanon, 2008, p.135. See also: Arabic Rhetoric in the Light of the New Rhetoric or Argumentation, a research of the book (Argumentation, its Concept and Fields), part 1/47.
88. Arguments of the Miraculous Inimitability of the Quran (Dalāil al-Ijāz fi-l-Qurān, p.72.
89. Discourse of President Muhammad Anwar Al-Sadat in the People's Assembly, October 4, 1978. Source: Muhammad Anwar al-Sadat, Archive of Sadat, website of the Bibliotheca Alexandrina, Sadat.bibalex.org.
90. Marw, Francois: Rhetoric, an Introduction to the Study of the figure of thought, translated by Mohammed Al-Wali, Aisha Jarir, Africa East, Casablanca, 1st ed., Morocco, 2003, p. 62.
91. Discourse of President Muhammad Anwar Al-Sadat in the People's Assembly, October 4, 1978. Source: Muhammad Anwar al-Sadat, Archive of Sadat, website of the Bibliotheca Alexandrina, Sadat.bibalex.org. P. 3.
92. Ibid., P. 4.
93. See: Argumentation in Communication. P. 32.
94. Ibid., P. 4.
95. See: Mishbal, Muhammad: The Controversy of Phenomenon and Response: A Study in the Traps of the Rhetoric, in the Collective Book (Rhetoric and Discourse), Difaf Publications and Al-Ikhtlaf Publications, Morocco 2016, p. 206.
96. Aristotle: Politics, transmitted from the Greek origin and commented on by: Father Augustine Barbara Albulsi, International Committee for Translation of Human Masterpieces, Beirut - Lebanon 1957, p. 209.
97. Al-Razi, Mansour bin Al-Hussain: Dissemination of Pearls in Lectures (Nathr Al-Dor fi Al-Muhadrat), verified by: Khalid Abdul-Ghani Mahfouz, Dar al-Kotob al-Ilmiyah, 1st ed., Beirut-Lebanon 1424H - 2004, 5/17.
98. See: Strategies of Discourse, a Pragmatics Linguistic Approach, p. 23.
99. See: ibid., P. 22, 23.
100. Archive of Sadat, website of the Bibliotheca Alexandrina, Sadat.bibalex.org.
101. See: Arguments of the Miraculous Inimitability of the Quran (Dalāil al-Ijāz fi-l-Qurān), p. 431.
102. Aarab, Habib: Argumentation and Argumentation Evidentiary, Alam Al-Fikr, Kuwait, No. 30, 2001, P. 106.
103. Archive of Sadat, website of the Bibliotheca Alexandrina, Sadat.bibalex.org.

Sources and References

1. Aristotle: *Politics*, transferred from the Greek origin and commented on: Father Augustine Barbara Albulsi, International Committee for the translation of human masterpieces, Beirut 1957.
2. Aristotle: *Rhetoric*, Ancient Arabic Translation, verified and commented by: Abdul Rahman Badawi, Agency of Publications in Kuwait, Dar Al-Qalam, Beirut - Lebanon 1979, p. 9.
3. Aarab, Habib: *Argumentation and Argumentation Evidentiary*, Alam Al-Fikr, Kuwait, No. 30, 2001, P. 106.
4. Plato: *Georgias' Dialogue*: translated from French by: Mohamed Hassan Zaza, reviewed by: Dr. Ali Sami al-Nashar, the Egyptian General Authority for Authorship and Publishing, Cairo 1970, p. 40
5. See: Al-Amin, Muhammad Salem Muhammad: *The Argumentation in Modern Rhetoric*, Dar Al-Kitab Aljadeed, 1st ed., Beirut, Lebanon, 2008.
6. See: Anbari, Abu-Ishaq Ibrahim bin Abi Oun: *Alajoibah Almuskitah*, edited by: Mai Ahmed Yusuf. Ein for Human and Social Studies, 1st ed., Cairo 1996.
7. See: Bart, Roland: *The lesson of Semiology*, translated by: Abdel Salam bin Abdel Aaly, Les Edition Toubkal, 3rd ed., Casablanca, Morocco 1993, p. 12.
8. Barton, Philippe: *Argumentation in Communication*, translated by: Muhammad Mishbal, and Abdel-wahid al-Tohami, General Egyptian Book Organization, 1st ed., Cairo, 2013.
9. See: Balbaa, Eid Mahdi: *Pragmatics*, the Third dimension of the Semeiotic of Morris from Linguistics to Literary Criticism and Rhetoric, Balinsia, 1st ed., Egypt, 1430H - 2009.
 - The Fallacy of Argumentation in the Context of Citation, Systematic Rooting, Journal of Language Contexts and Interdisciplinary Studies, Vol. 2, No. 5, April 2017.

10. Bleit, Heinrich: *Rhetoric and Stylistics, Semeiotic Model for Text Analysis*, Translated by: Mohamed El Amery, Africa East, Beirut, Lebanon 1999.
11. See: Bahlul: Abdullah: *The Literary Commandments up to the Fourth Century of Hijra, Stylistic Argumentative Comparison*, Arab Diffusion Organization, 1st ed., Beirut-Lebanon 2011.
12. BouHoush, Rabeh: *Linguistics and its applications to the poetic discourse*, Dar Al Uloom, Annaba, Algeria, 1427-2006.
13. al-Tawhidi, Abu Hayyan Mohammed bin Yusuf al-Andalusi: "al-Bahr al-Muhit to Exegesis (al-Bahr al-Muhit fi al-tafsir), verified by: Sidqi Mohammed Jamil, Daralfikr - Beirut 1420H.
14. Al-Jahiz, AbūUthmanAmribnBar, al-Bayan wa al-Tabyin (The book of eloquence and demonstration), verified and explained by: Abdel Salam Haroun, the publisher: al-Khanji Library, 5th ed., Cairo 1985.
15. Al-Jurjani, Abd al-Qahir bin Abd al-Rahman bin Muhammed: *Arguments of the Miraculous Inimitability of the Quran (Dalāl al-Ijāz fi-l-Qurān)*, verified by: Mahmoud shaker, Al-Madani Press, Dar Al-Madani, Jeddah, 1992.
16. Al-Jurjani, Ali bin Muhammad: *The Book of Definitions (kitabTa'rifat)*, Dar al-Kotob al-Ilmiyah, 1st ed., Beirut 1983.
17. Dijk, Twain
 - Van: *Text and Context, Survey of Research in the Pragmatics Semantic Discourse*, translated by: Abdel-QaderKinyni, Africa East, Beirut 2000.
 - *Discourse and Authority*, Translated by: Ghaida Al Ali, Reviewed and Presented by: Dr. Emad Abdul Latif, National Center for Translation, Cairo 2014.
18. Al-Razi, Mansour bin Al-Hussain: *Dissemination of Pearls in Lectures(Nathr Al-Dor fi Al-Muhadrat)*, edited by: Khalid Abdul-Ghani Mahfouz, Dar al-Kotob al-Ilmiyah, 1st ed., Beirut-Lebanon, 2004.
19. Al-Zamani, Kamal: *Argumentation of image in the political discourse of Imam Ali*, Modern World Book, 1st ed., Irbid - Jordan 2012.
20. Abu al-Saud al-Emadi: Muhammad ibn Muhammad ibn Mustafa: *Exegesis of Abu al-Saud = Guidance of the Sound Mind to the Merits of the Holy Book (tfsyr 'abyals'awd 'aw ('irshadal'aqlalslym 'ilymzayaalktabalkrym)*, Dar Ihya al-Turath al-'Arabi, Beirut – Lebanon, (n.d).
21. Al-Sakaki: Abu Yakub, Yusuf bin AbiBakr bin Mohammed: *The Key to Sciences*, edited by: NaimZarzour, Dar al-Kotob al-Ilmiyah, 2nd ed., Beirut-Lebanon 1987.
22. al-Shihri: Abdul-hadi bin Zaffir: *Strategies of Discourse, a Pragmatics Linguistic Approach*, National Library of Libya, Benghazi, 1st ed., Libya 2004.
23. Saliba, Jamil: *The Philosophical Glossary with Arabic, French, English and Latin vocabularies*, dar al-kitab al lubnani, 1st ed., Beirut 1982.
24. Al-Ta'I, Abu TammamHabibibnAws: *The book of verses of Abu Tamam with the comment of Al-Khatib al-Tabrizi*, verified by: Mohammed AbdouAzzam, Dar El Maaref, Egypt, 4th ed., (n.d.).
25. Al-Abd, Mohammed: *Text, Discourse and Communication*, The Modern Academy for Universities books, 1st ed., Cairo, 2005.
26. Abdel Rahman, Taha: *Tongue and Measure or Variety of Ideas*, the Arab Cultural Center, Casablanca, 1st ed., Morocco 2000.
27. Abdul Latif, Emad:
 - *Eloquence of the Interlocutor, Arab Rhetoric from the Production of Authoritative Discourse to its Resistance*, within the research of the 8th International Conference on Comparative Literature, Cairo University, 22-24 November 2005.
 - *Analysis of Political Discourse in the Arab World History, Curriculum and Perspectives*, Journal of Rhetoric and Discourse Analysis, No. 6, 2015.
28. Abu Al-Odous, Yusuf: *Synecdoche and Metonymy, the Aesthetic and Cognitive Dimensions*, Al Ahlia Bookstore, 1st ed., Amman 1998.
29. Adel, Abdul Latif: *The Eloquence of Persuasion in Debate*, Dafaf Publications, Beirut, and Al-Ikhtlaf publications, 1st ed., Algeria 2013.
30. Al-Askari, Abu Hilal Al-Hassan bin Abdullah bin Sahl: *The Two Industries*, edited by: Ali Mohammed Al-Bijawi, et. al, The Modern Library, Beirut, 1419H.
31. Asfour, Gaber: *The Artistic Image of the Critical and rhetorical Heritage of the Arabs*, The Arab Cultural Center, 3rd ed., Beirut, Lebanon, 1992.
32. Al-Alawi: Yahya bin Hamza Bin Ali: *Altiraz for the Secrets of Rhetoric and the Sciences of the Realities of Miracles*, The Modern Bookshop, 1st ed., Beirut, Lebanon, 1423H.
33. Al-Omari, Muhammad: *In the eloquence of the discourse of persuasion*, Dar al-Thakafa, Casablanca, Morocco 1406H., 1986AD.
34. Al-Farahidi, Al-Khalil Ibn Ahmad: *The Book of Letter Ain (kitabal-'Ayn)*, verified by: Mahdi Al-Makhzoumi et al., Dar Al-Hilal, (n.d.).

35. Vandris, G.: *Language*, translated by: Abdel Hamid Aldawakhli et al., National Center for Translation, Cairo 2014.
36. Verkelf, Norman: *Language and Power*, Translated by: Mohamed Anani, National Center for Translation, 1st ed., Cairo 2016.
37. al-Qurtubi, Abu Abdullah Muhammad ibn Ahmad, Al-Jami' Li Ahkam Al-Quran = Tafsir Al-Qurtubi, edited by: Ahmed Bardouni et al., Egyptian National Library and Archives, 2nd ed., Cairo 1964.
38. Al-Qurtubi, Abu Hassan Ali bin Khalaf: Modern comment on the correct books of Bukhari (Sharh Sahih al-Bukhari), edited by: Abu Tamim Yasser bin Ibrahim, Al-Rushd bookstore, 2nd ed., Riyadh 2003.
39. Cartagani, Abu al-Hasan Hazem bin Muhammad bin Hassan, The Curriculum of Rhetoricians and the Guide of the Men of Letter, presented and edited by: Mohammed Al-Habib Al-Khawaga, Dar al-Gharb al-Islami, Beirut-Lebanon (n.d.).
40. Kada, Abdul-Aali: Eloquence of persuasion, a theoretical and applied study, Dar Knouz Al-Ma;rafa for Publication and Distribution, 1st ed., Amman 2016,
41. Lakoff, George and Jonson Mark, Metaphors we live with, translated by: Abdul Majid Gahfa, Les Edition Toubkal, 1st ed., Casablanca, Morocco 1996.
42. Marw, Francois: Rhetoric, an Introduction to the Study of the figures of thought, translated by Mohammed Al-Wali, Aisha Jarir, Africa East, Casablanca, 1st ed., Morocco, 2003.
43. Wolfgang Heinhaman, and Diervieger: An Introduction to the Linguistics of Text, Translated by: Dr. Said Hassan Bahiri, 1st ed., Zahraa Al Sharq Library, Cairo 2004, p. 269
44. Masadi, Abd al-Salam: The Politics and the Power of Language, Al Dar Al Masriah Al Lubnaniah, 1st ed., Cairo 2007, 35.
45. Mishbal, Muhammad: The Controversy of Phenomenon and Response: A Study in the Traps of the Rhetoric, in the Collective Book (Rhetoric and Discourse), Difaf Publications and Al-Ikhtlaf Publications, Morocco 2016.
46. Mills, Sarah: The Discourse, translated by: Abdel Wahab Alloub, National Center for Translation, Cairo 2016.
47. Ibn Manzur, Muhammad bin Mukarram bin Ali: Tongue of Arabs (Lisan Al Arab), corrected by: Amin Mohammed AbdelWahab et al., Dar Ihya al-Turath al-'Arabi, Foundation of Arab History, 2nd ed., Beirut 1997.
48. An-Nawawi, Abu Zakaria Mohieddin Yahya bin Sharaf: Comments on Sahih Muslim (Sharh Sahih Muslim), Dar Ihya al-Turath al-'Arabi, 2nd ed., Beirut 1392H.
49. Al-Wahidi, Abu al-Hassan bin Ahmed bin Mohammed: The Brief in the Exegesis of the Holy Book (Al-Wajiz fi Tafsir al-kitab al-'aziz), edited by: Safwan Adnan Daoudi, Dar al-Qalam, 1st ed., Dar al-Shamiyah - Damascus 1415H.

Foreign References:

- Austin J.L.: *How to do things with words*, University Press, Oxford, 1962.
- Cambridge Advanced learners Dictionary*, Cambridge University Press 2nd pub, 2004.
- tica Perelman and H., Lyon, 1981. *Treatise on Argumentation: The New Rhetoric*
- European Journal of English Language and Linguistics Research, September .Emmanuel C. Sharndama, 2015.
- Le Grand Robert, *Dictionnaire de la langue française*, Paris, 1983.
- Longman, *Dictionary of contemporary*, English, Longman 1980.
- Lyon, France. *Treatise on Argumentation: The New Rhetoric*, 1981.
- Metaphor, in *Metaphor and thought*, edited by: Andrew Ortony, Cambridge University press, 1981.
- Interaction, John Benjamin, s Company, USA, 1996. in verbal- Julie Diamond :Status and power
- Universiteit van Amsterdam. - Van Dijk, T. A. *What is Political Discourse Analysis?*.