

A PRAGMA-RHETORICAL PERSPECTIVE OF IMAM ALI'S LETTER TO MALIK AL-ASHTAR

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Abstract

This paper addresses itself to Imam's Ali epistle to his governor over Egypt, Malik Al-Ashtar. The pivotal concern of this paper is the Imam's rhetoric, more precisely, the pragmatic perspective of his rhetoric (realized by various pragmatic concepts and a variety of rhetorical devices). Here, rhetoric is being identified with argumentation. As such, argumentation, in turn, is identified with persuasion. Therefore, rhetoric can also be associated with persuasion as well. The intention to persuade links rhetoric with pragmatics in a global intentional architecture of individuals.

Keywords: Pragmatics, Rhetoric Persuasion, Argumentation, Rhetorical Devices, Pragmatic Structure

Introduction

Imam Ali (p.b.u.h) is second to none in eloquence, hence his title 'Master of Eloquence' has emerged to show refinement of expression, uniformity of motifs, unexpectedness and perfection; all that have been unequalled ever since. His writings spring up all over the world in which a series of themes are elaborated with vigor, vividness of imagination and precision of imagery. The language is rich, highly articulated, polished, and comes to us extempore, i.e. it does not go through revisions and corrections. His style attests to his skills as its content does to his erudition. As his interest is not confined to but ranges over a wide spectrum of humanistic fields, he has various contributions to philosophy, religion, law and politics, which are highly evaluated for their content and literary value (web source 1). As a person, he represents a very fine picture of the ideal Muslim Arab hero—brave, enduring and valiant warrior. He is generous, loyal and always true to his word. Other characteristics are his wisdom, prudence, inventiveness, wise restraint and knowledge of the limits to which he may go.

In fact, the point of departure of this paper is Imam Ali's rhetoric, more accurately, the pragmatic perspective of his rhetoric (realized by various pragmatic notions and rhetorical devices).

Accordingly, the paper makes its appeal to investigate the argumentative structure of Imam Ali's letter, in addition to highlighting the pragmatic texture of such a structure. This will be performed by developing a model which can be utilized to achieve these purposes.

These aims design the framework as being engendered by defining what is meant by rhetoric, and proceeds further in navigating through different pragmatic notions which dress up the kind of rhetoric hinted at in this work, and finally terminates in analyzing data to posit some conclusions.

Rhetoric

The term 'rhetoric' is quite familiar to all linguists, and in different languages (in English and Arabic, at least). Classical Arabic is the high variety which has greater prestige than other varieties. It is regular, more beautiful and less intelligible. As such, Arab rhetoricians have taken the lead in the field of rhetorical studies since Arabic possesses lengthy literary tradition and the use of which is closely linked to religious beliefs and attitudes. Arabic is the language of the Quran which is known for its matchlessness and inimitability.

Nevertheless, rhetoric has been defined differently by different scholars, the thing which makes Gill and Whedbee (1997:157) declare that "there is little consensus as to the meaning of the word rhetoric". However, the definition which serves to the hilt the purposes of this study is hinted at by Gill and Whedbee (ibid.): "one definition identifies rhetoric with argumentation"⁽⁴⁾, and thus it will be the operational definition adopted.

To elaborate, the relationship between rhetoric and argumentation varies along a means-and-end continuum: "Rhetoric helps us understand and evaluate arguing as a natural process of persuasive communication" (Wenzel, 2006:9). If the means (rhetoric) is identified, the end (argumentation), then, must be identified as well.

Mirza (2010:6) remarks that argumentation is a hybrid topic that has been seen by the eyes of philosophers, rhetoricians, logicians, dialecticians, and more recently linguists. However, the most relevant view of argumentation, which will be utilized in this work, is invented by Eemeren et al. (1996:1):

Argumentation is a verbal and social activity of reason aimed at increasing (or decreasing) the acceptability of a controversial standpoint for the listener or reader, by putting forward a constellation of propositions

(4) For more definitions, see ibid.

intended to justify (or refute) the standpoint before a rational judge

As the definition clarifies, argumentation can be both oral and written. The present study aspires to the latter.

In order to shed more light on the structure of argumentation, a brief relevant review is posited. After that, a link with pragmatics is established.

Structure of Argumentation

Eemeren and Grootendorst (1992a: 73-89) and Eemeren et al. (2002: 63-78) paint a detailed picture of the structure of argumentation. Briefly put, they classify it into:

1. Single: consists of two-premise argument, one is explicit, the other implicit.

e.g. You have earned a substantial gift, and we are proud to offer you this trip to Hawaii, because you have worked very hard for it (Eemeren et al., 2002:64).

2. Multiple: consists of more than one argument of equal weight presented one after another.

e.g. You can't possibly have me my mother Marks and Spencer's in Sheringham last week, because Sheringham doesn't have a Marks and Spencer's, and as a matter of fact she died two years ago (ibid.: 65).

3. Coordinative: consists of a combination arguments which, unlike the multiple one, must be taken in tandem to constitute a conclusive defense, i.e. the ingredients of this type of structure are dependent on each other.

e.g. We had no choice but to go out to eat, because there was nothing to eat at home and all the stores were closed (ibid.)

4. Subordinate: consists of 'layered' arguments, as it were. If the supporting argument for the initial standpoint cannot stand on its own, then it is supported by another argument, and the process continues until the defense rings the bell of conclusiveness.

e.g. I can't help you paint your room next week, because I have no time next week, because I have to study for an exam, because otherwise I will lose my scholarship, because I'm not making good progress in my studies, because I've already been at it for more than five years (ibid.: 65-6).

Pragma-Rhetorical Perspective

It has been pointed out before that rhetoric is identified with argumentation (Cf. 1 above), and argumentation, in turn, is identified with persuasion, as concluded by Eemeren and Grootendorst (1983: 42-6; 1992a: 4-5; 1992b: 589-90). It follows that rhetoric is identified with persuasion as well. The intention to persuade links rhetoric with pragmatics in a global intentional architecture of individuals

To pragmatically achieve this aim, part of the model developed by Al-Hindawi and Mirza (2012: 10-11) is adopted⁽⁵⁾. According to them, convincing (i.e. persuasion in this study)⁽⁶⁾ is pragmatically arrived at by employing conversational implicature which is not used in its banal sense (that is, the familiar violation of the Gricean maxims); rather, it embraces two types of pragmatic strategies: relevance and rhetorical devices, the thing which the data under scrutiny reveal.

As for relevance, Wilson and Sperber (2004:607-32) argue that "the expectations of relevance raised by an utterance are precise enough and predictable enough to guide the hearer towards the speaker's meaning". It works, as they (ibid.) proceed, at two levels: cognitive and communicative. The former has to do with the cost the mind pays in order to process an input (the easier to process, the lesser the cost becomes; the more difficult, the more cost); the latter centers around the intended meaning of the output.

Rhetorical devices, on the other hand, include: metaphor, metonymy⁽⁷⁾, irony, antithesis, rhetorical questions, hyperbole and simile⁽⁸⁾. But what do rhetorical devices have to do with conversational implicature? Actually, those devices breathe relevance to conversational implicature as they violate one or more of the Gricean maxims. Metaphor, for instance, which is "a figure of speech in which a word or phrase is used to describe something it does not literally denote, e.g. this journal is a gem" (McGlone, 2007:2), violates the quality maxim as stated by Rozina and Karapetjana (2009:598)⁽⁹⁾.

Model of Analysis

The model that will be utilized to analyze the data of the work is built on the relevant parts of the two models cited above:

1. Eemeren and Grootendorst's structure of argumentation (which sheds light on the rhetorical aspect of the text); and

(5) Their model is developed for the pragmatic analysis of gossip, which is quite different from the data under investigation in this paper, hence only the relevant components will be adopted.

(6) Eemeren and Grootendorst (1983: 48) show the difference between the terms as follows: convincing aims to influence viewpoints, whereas persuasion has to do with influencing actions. Since Imam Ali wants to influence Malik's actions, then persuasion is adopted.

(7) It must be indicated here that metonymy is not part of the rhetorical devices in Al-Hindawi and Mirza's (2010) model. The data of this work have revealed its existence. Moreover, employment of rhetorical devices in their model is optional; it is obligatory in the model developed in this paper.

(8) Yule (2006:108,245) defines metonymy as "a word used in place of another with which it is closely connected in everyday experience (e.g. He drank the whole bottle (=liquid))". It has different types of relations: container-content (the example just cited), whole-part (e.g. car/wheels), or representative-symbol (king/crown).

(9) Simile: the direct comparison between two things or action via the use of 'like' or 'as', such as: Their house is like a Renaissance palace, (Cruse: 2006: 165).

2. Al-Hindawi and Mirza’s (2012) pragmatic model (which highlights the pragmatic aspect).

That is, in analyzing the data, the type of the structure of argumentation will be indentified first, and then the floor is held by conversational implicature (with its divisions) to complete the analysis. This can diagrammatically be represented as follows:

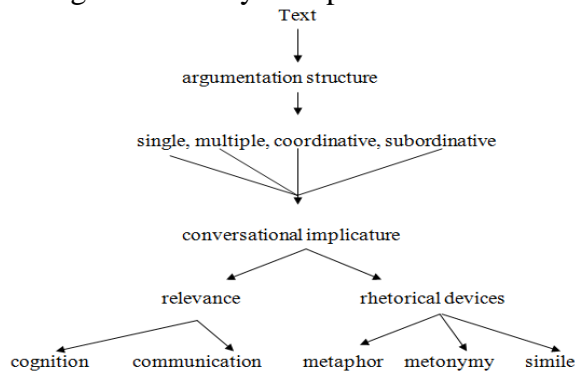


Figure (1). Model of Analysis

Discussion and Results

In this section, the rhetorical and pragmatic aspects of the intended text will be practically manifested. This is attained by two procedures:

- The model of analysis diagrammed previously will be used to analyze the data of the work represented by Imam Ali’s letter to Malik Ashtar.
- The percentage equation is the mathematical statistical tool that will be used to calculate the results of the analysis.

There are two important things to be highlighted before embarking on discussion:

- a. The text is an end by itself, i.e. it is not adopted as a means to pragmatically investigate a certain phenomenon (e.g. argumentation, gossip, etc.). Rather, some rhetorical and pragmatic concepts (argumentation and conversational implicature, respectively) are used to navigate throughout the text. This is mainly because the text is a very important document in the history of humanity, and because it is highly rhetorical, owing to its being produced by the most creative Arab eloquent writer ever known. It follows that extracts from the original Arabic text intended to be analyzed will be presented along with their translation which is written in italics. However, some sentences will be literally translated either because they have no translated equivalents to highlight their linguistics phenomena (See excerpt 2 below).
- b. The data are characterized by two types of reasoning: inductive and

deductive⁽¹⁰⁾. Inductive reasoning (that is, giving conclusion first and then provide justifications, logically speaking) is appealed to, generally, when Imam Ali commands Malik (command is the conclusion, here) to keep to certain personal traits, as in the following example:

أمره بتقوى الله ، وإيثار طاعته ، وإتباع ما أمر به في كتابه ، من فرائضه وسننه ، التي لا يسعد أحد إلا بإتباعها ، ولا يشقى إلا مع جحودها وإضاعته.

[You are commanded to: worship Allah, put in advance His obedience, follow what He has commanded in His book of ordinances and traditions, which make one happy only when followed, otherwise one will be unhappy]

In this example, a direct command is issued (by the use of the explicit performative 'أمر' 'command') first and then explanations are given for issuing this command (the two underlined ones). The presentation of reasons (or justifications) after issuing a command is to show politeness, as Lakoff (1977) asserts: one way of showing politeness is by giving reasons for issuing a speech act. Presenting an explanation, a justification, etc., might help the addressee grasp the reason behind issuing a speech act (command in this example), the thing which may lead the addressee to comply willingly with.

What is meant by personal traits is certain things (which Malik should adhere to) that have no 'direct' influence on people's life. In such a case, Imam Ali issues a direct command and multiple argumentation is used as a justification (like the example just cited). This proves actually the intimate relationship between the two, that is, in using such pragma-rhetorical structure Imam Ali does not address Malik from a higher status (due to his showing politeness). But when he addresses Malik about something that has to do with people's welfare directly, then another structure is used: deductive reasoning.

Deductive reasoning is the reverse of its inductive counterpart: justifications are given first, and then a conclusion follows. The purpose behind employing this type of reasoning is to shape the addressee's mind to cope with the standpoint being argued. Put differently, when advancing a certain standpoint (in speaking or writing), the addresser does not expect the addressee having a mind like a tabula rasa; there must be stored knowledge categorized on the various shelves of expertise. It follows that instead of making the addressee add different 'flavors' of his stored knowledge to that standpoint and, further, to protect her/him from falling prey to changing winds and whims of opinion, the addresser presents the justifications first to help the addressee locate what to process, hence direct and facilitate cognition. Psychologically speaking, deductive reasoning

(10) For more details on each, see Reishaan (2007: Ch. 3).

“helps working memory recourses for problem solving” (Lohman et al., 2009: 8) (that is, solve the addressor’s intended meaning), and not to be distracted by other factors added by the addressee’s stored knowledge.

Deductive reasoning is relied on when Imam Ali addresses Malik about the common good of people, which means that there is no intimacy resorted to here; rather, status rules, as shown below, to show the seriousness of what is being argued:

ثم اعلم يا مالك إني قد وجهتك إلى بلاد قد جرت عليها دول قبلك من عدل وجور ، وأن الناس ينظرون من أمورك في مثل ما كنت تنظر فيه من أمور الولاية قبلك ، ويقولون فيك ما كنت تقول فيهم ، وإنما يستدل على الصالحين بما يجري الله لهم على ألسن عباده ، فليكن أحب الذخائر إليك .
ذخيرة العمل الصالح ، فاملك هواك ، وشح بنفسك عما لا يحل لك

Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from]

One last thing to be hinted at: the text is too long to be analyzed in this paper, accordingly only some illustrative examples will be posited for the sake of brevity and simplicity. However, the mathematical statistical results will count the various aspects in the text as a whole (see 5.2 below), hence a holistic analysis still holds⁽¹¹⁾.

Some Illustrative Examples for Pragma-Rhetorical Analysis

وأمره أن يكسر نفسه من الشهوات ، ويزعها عند الجمحات ، فإنّ النفس أمارة بالسوء

[And he charged him to break the passions of his soul and restrain it in its recalcitrance, for the soul incites to evil]⁽¹²⁾.

The structure of argumentation in this extract is single, because it consists of one justification only, the underlined one.

From the pragmatic angle, further processing is required at the cognitive level due to the use of rhetorical devices. At the communicative level, Imam Ali commands Malik to deter the volatile passions of his soul and restrain it in its recalcitrance. Three rhetorical devices are used here: twometaphors and one metonymy, respectively: يكسر نفسه (break his soul), النفس أمارة بالسوء (restrain it in its recalcitrance), and النفس أمارة بالسوء (the soul incites to evil).

What the first two metaphors have in common is the embodiment of

(11) It is to be pointed out that the version of text under analysis is found at the end of the paper (taken from web source 2), owing to the fact that there are different versions.

(12) Translation is taken from Sewadi (2010:36).

soul to be treated like something which can be broken and restrained. A thing which is liable to breaking is either fragile or strong; in this case it is strong, because if it is fragile, then it will break by itself and there will be no need for one's attempt to fragment it. What supports this belief is the second metaphor (i.e. restrain), because had the soul not been strong enough, there would have been no need restrain it. Hence, what is really intended by these two correlated metaphors is that one's soul has an implicit power (passions and recalcitrance) that must be controlled, otherwise a human will lose humanity and turns out to be a wild beast, which is also strong and recalcitrant.

The third rhetorical device – metonymy– represents part-whole relation, where النفس 'the soul' (i.e. the part) is used to refer to 'Man' (i.e. the whole), who is the real inciter and subverted by evil.

ثم اعلم يا مالك ! إني قد وجهتك إلى بلاد قد جرت عليها دول قبلك من عدل وجور ، وأن الناس ينظرون من أمورك في مثل ما كنت تنظر فيه من أمور الولاية قبلك ، ويقولون فيك ما كنت تقول فيهم ، وإنما يستدل على الصالحين بما يجري الله لهم على ألسن عباده ، فليكن أحب الذخائر إليك ذخيرة العمل الصالح ، فمالك هوأك ، وشح بنفسك عما لا يحل لك.

[Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from]⁽¹³⁾.

Argumentation in this extract is coordinative because more than onejustification is presented, and only the totality of all the justifications makes one solid 'defense' to account for the commands introduced here.

At the cognitive level, further processing is needed to cope with what is being said. This is due to, first, the employment of coordinative presentation of justifications, which makes the cognitive processing 'coordinative' as well, i.e.cognition is distributed over the totality of coordinative argumentation to understand what is meant by each justification first, and then to arrive at the intended meaning performed by the totality (and this is actually the case with subordinative argumentation which consists of layers, as hinted at before, Cf. 2. point 4 above).Second, more cognition is attained by the use of rhetorical devices. At the communicative level, what is meant is that you (Malik) should keep yourself under control

(13)This is Armstrong's translation, cited in <http://paulsarmstrong.com/articles/caliph-ali-letter-to-malik-ashtar/>

all didactic and religious premises (one of which is the denial of anything that is not yours).

Metaphor has been heavily relied on here, it is manifested in:

- جرت عليهم دول من قبلك [Countries have run on them before you]
- يجري الله لهم على السن عباده [What Allah makes for them run on his worshipers' tongues]
- ذخيرة العمل الصالح [Treasure of good deed]
- فاملك هواك [Own your desire]

• شح بنفسك [Be very stingy as to what you are prohibited from] In the first two, metaphor is created by embodying it as an animate (that can run 'يجري'). This metaphor has not been randomly used: as regards the first example, running is not the only movement animates can do; they can crawl, trot and walk as well, so why running in particular? It is running, among these movements, that has the strongest effect on the ground (i.e. running leaves a noticeable trail on the ground) due to the fact that running requires greater muscular energy than any of the other movements do. Hence, if Egypt is considered the ground on which different regimes had 'run', then it had necessarily undergone different sovereigns and consequently, had tested almost everything, as such it will not be quite predictable how to deal with them to arrive at the most convenient results. By the same token, words 'run' on people's tongues because they are more influential.

The third metaphor is arrived at by considering good deeds a treasure. As well known, a treasure is, generally, something hidden which shows only in time of need, emergency and want. Then, how could good deeds be a treasure? Actually they are, so for the majority of cases, good deeds of repository of multifarious experiences are not well reimbursed in life, so their rewards are stored, like a treasure, to the time of need: Judgment Day.

'Keep your desires under control', the fourth metaphor, means, as it were, 'posses' them. Possession means having a fully-fledged control over something. Put another way, Imam Ali uses possession and not control (i.e. الملكية and not السيطرة) because the former is more permanent than the latter: one can lose control but not possession. Thus, desires must be possessed, otherwise they will result in fatal problems.

The last metaphor ('شح بنفسك') *'Be very stingy ...'* is really genuine. The word 'شح', which means extreme stinginess, is used to express the 'extreme' extent to which one must prohibit one's self from anything that one has no right in. If by stinginess is meant giving very little, then by extreme stinginess is meant not giving even very little. And this makes relation to what Imam Ali commands Malik to do: not taking even very little from anything that he has no right in.

واعلم أنّ الرعية طبقات ، لا يصلح بعضها إلا ببعض ، ولا غنى ببعضها عن بعض : فمنها جنود

الله ، ومنها كتاب العامّة والخاصّة ، ومنها قضاة العدل ، ومنها عمال الإنصاف والرفق ، ومنها أهل الجزية والخراج من أهل الذمّة ومسلمة الناس ، ومنها التجّار وأهل الصناعات ، ومنها الطبقة السفلى من ذوي الحاجة والمسكنة ، وكل قد سمى الله له سهمه ، ووضع على حدّه فريضة في كتابه أو سنة نبيه (صلى الله عليه و آله) عهداً منه عندنا محفوظاً . فالجنود ، بإذن الله ، حصون الرعية ، وزين الولاية ، وعز الدين ، وسبل الأمن ، وليس تقوم الرعية إلاّ بهم ، ثم لا قوام للجنود إلاّ بما يخرج الله لهم من الخراج الذي يقوون به على جهاد عدوّهم ، ويعتمدون عليه فيما يصلحهم ، ويكون من وراء حاجتهم . ثمّ لا قوام لهذين الصنفين إلاّ بالصنف الثالث من القضاة والعمال والكتّاب ، لما يحكمون من المعاهد ، ويجمعون من المنافع ، ويؤتمنون عليه من خواص الأمور وعوامها . ولا قوام لهم جميعاً إلاّ بالتجّار وذوي الصناعات ، فيما يجتمعون عليه من مراقبهم ، ويقيمونه من أسواقهم ، ويكفونهم من الترفق بأيديهم ما لا يبلغه رفق غيرهم . ثمّ الطبقة السفلى من أهل الحاجة والمسكنة الذين يحقّ ردهم ومعونتهم ، وفي الله لكل سعة ، ولكل على الوالي حق بقدر ما يصلحه ، وليس يخرج الوالي من حقيقة ما ألزمه الله من ذلك إلاّ بالاهتمام والاستعانة بالله ، وتوطين نفسه على لزوم الحق ، والصبر عليه فيما خف عليه أو ثقل ، قول من جنودك أنصحهم في نفسك لله ولرسوله وإمامك ، وأنقاهم جيباً ، وأفضلهم حلماً ، ممّن يبطن عن الغضب ، ويستريح إلى العذر ، ويرأف بالضعفاء ، وينبو على الأقوياء ، وممّن لا يثيره العنف ، ولا يقعد به الضعف . ثمّ الصق بذوي المروءات والأحساب ، وأهل البيوتات الصالحة ، والسوابق الحسنة ، ثمّ أهل النجدة والشجاعة ، والسخاء والسماحة ، فإنهم جماع من الكرم ، وشعب من العرف .

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relations officers. The general public itself consists of Muslims and other subjects and among them of merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their rights, duties and obligations. They are all defined and preserved in the Holy Quran and in the traditions of his Prophet.

The army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the faith and maintains the peace of the country. Without it the state cannot stand. In its turn, it cannot stand without the support of the state. Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him; but they have their material needs to fulfil and have therefore to depend upon the income provided for them from the state revenue. The military and civil population who pay revenue, both need the co-operation of others – the judiciary, civil officers and their establishment. The judge administers civil and criminal law; the civil officers collect revenue and attend to civil administration with the assistance of their establishment. And then there are the tradesmen and the merchants who add to the revenue of the state. It is they who run the markets and are in a better position than others to discharge social obligations. Then there is the class of the poor and the needy, whose maintenance is an obligation on the other classes. God has

given appropriate opportunity of service to one and all; then there are the rights of all these classes over the administration which the administrator has to meet with an eye on the good of the entire population – a duty which he cannot fulfill properly unless he takes personal interest in its execution and seeks help from God. Indeed, it is obligatory on him to impose this duty on himself and to bear with patience the inconveniences and difficulties incidental to his task. Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to their God and the prophet and loyal to their chief, and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance, and who can succor the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.

Keep yourself in close contact with the families of established reputation and integrity with a glorious past, and draw to yourself men brave and upright in character, generous and benevolent in disposition; for such are the salt of society].

Apparently, argumentation in this extract is subordinative. People are divided into classes, where every class is dependent on the other. Accordingly, the process of showing this dependency is progressed by developing subordinative argumentation. Consequently, it can be confidently stated that this structure of argumentation is a must in this extract, for one cannot give such a detailed and accurate description (as the one presented in this text) by making a recourse to single, coordinative or even multiple argumentation. This is mainly because the tenor of what is meant here, i.e. people are ranked on interrelated classes, cannot be reached by any other structure than the subordinative one whose main concern is layered progression.

At the cognitive level, the mind works hard to process the various layers of subordination (as hinted at before, Cf. extract 2 above). What is maintained at the communicative level is that Malik must pay heed to all those classes in a way that ensures the smoothness of the relationship between them.

Interestingly, such a lengthy extract has only three rhetorical devices: two metaphors (*people fortress* حصون الرعية and *rightness catching* لزوم الحق), and one metonymy (جيبنا *the purest pocket* انقاهم). This is done on purpose: cognition balance. If this extract is compared with the previous as regards length, then there appears no match between the shorter having five rhetorical devices, and the longer with three only. This is due to the fact that subordination normally requires more cognition, and rhetorical devices require more cognition as well, then the intended meaning needed will be lost by over-cognition. Thus, a few rhetorical devices are used to keep the rhetorical aspect balanced as well, for it does not seem reasonable that such a

lengthy argumentation does not have rhetorical devices.

However, the first metaphor (people fortress ‘حصون الرعية’) is used to describe how strong and protective soldiers must be; just as a fortress, which is tightly built, prevents anything from passing through it, so must soldiers be fortified physically, mentally and morally as well.

The other metaphor is (لزوم الحق) ‘rightness catching’, as it were. Rightness, here, is embodied as something that can be caught; when we catch something, we manipulate it for some purpose. For instance, we catch a pen to write, we catch a cane to help us walk, etc.; but for what purpose do we catch rightness? We do this for our and others’ welfare, because adhering to rightness avails oneself of doing but good things that eliminate problems and purge abomination.

Metonymy is used to represent part-whole relation: the part (pocket) is used to refer to the whole (money). What is meant by this representation is that soldiers who earn their money licitly deserve having some authority over others, why? In fact, a little scrutiny shows that money is the basis of everything in life, by which one can buy, sell, and make different things. If it makes no difference for someone how to earn money whether lawfully or not, this will cause social disasters because there will be no constraints on one’s social relationships with others. If, on the other hand, one sticks to licit earning, this may sometimes drive one to sacrifice different (precious) things for the sake of keeping to morals which, in turn, leads to good marsh in life. The one who is ready to sacrifice his own needs in order to adhere to high morals is, naturally, the optimal one worthy giving some authority.

وأشعر قلبك الرحمة للرعية ، والمحبة لهم ، واللطف بهم ، ولا تكونن عليهم سبباً ضارياً
تغتتمأكلهم ، فإنهم صنفان : إما أخ لك في الدين ، أو نظير لك في الخلق ، يفرط منهم الزلل ،
وتعرض لهم العلل ، ويؤتى على أيديهم في العمد والخطأ ، فأعطيهم من عفوك وصفحك مثل الذي
تحب وترضى أن يعطيك الله من عفوه وصفحه ، فإتك فوقهم ، ووالي الأمر عليك فوقك ، والله
فوق من ولاك

Develop in your heart the feeling of love for your people and let it be the source of kindness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed do commit mistakes. But forgive them even as you would like God to forgive you. Bear in mind that you are placed over them, even as I am placed over you. And then there is God even above him].

This extract differs from all the previous ones discussed so far, concerning its structure of argumentation: it exhibits coordinative and multiple structures at the same time. It is so claimed because there are two commands issued, each, by itself, consists of a coordinative structure:

- اشعر قلبك الرحمة للرعية... في العمد والخطأ (*Develop in your heart...do commit mistakes*).
- فاعظهم من عفوك... والله فوق من ولاك (*But forgive them...even above you*).

Yet, when they are combined together, they do not give one coordinative structure, as one ordinarily supposes; rather, one multiple structure shows as the two can be issued in isolation and still communicate complete ideas. It follows that each will be discussed separately to clarify and prove the idea more.

- a. اشعر قلبك الرحمة للرعية... في العمد والخطأ (*Develop in your heart...do commit mistakes*).

The structure has already been identified, so the pragmatic aspect will be discussed soon. At the cognitive level, there is much to do due to the use of five rhetorical devices. At the communicative level, Imam Ali commands Malik to behave kindly with people and not to take advantage of the authority annexed to him.

The five rhetorical devices are: one simile (سبعا ضاريا) '*fierce lion*', one metonymy (تغتتم اكلهم) '*to capture their food*', and three metaphors (يفرط منهم) (الزلل، تعرض لهم العلل، يؤتى على ايديهم) '*sins are loosen from them, to show unintentional mistakes, and it is come on their hands*'.

Simile is used to indicate two things:

1. Malik's strength, in which he is likened to a lion, and it is axiomatic that lion is the strongest among animals.
2. His people's weakness, due to the fact that he is the strongest.

What can be argued by this simile is that you (Malik) are strong (like a lion), but do not be voracious, i.e. to have control over things that are not yours, as those people are weak and can match you neither in strength nor in authority. (It must be indicated that Malik's strength is not only his own, it also refers to the soldiers he commands as well, in a nutshell he derives his strength from the position he got appointed in).

The second, yet related with the previous, rhetorical device is metonymy. It is demonstrated by the use of (أكلهم) 'their food', which is the part to refer to 'money', the whole. The question now is: do we use money to exchange food only? Certainly no; then why this specification? Being the Master of Eloquence, Imam Ali uses the most important part (food) to refer the whole. By the most important is understood that food is the elixir of life. All other things that are exchanged by money come after food, owing to its being the only thing that keeps people alive, biologically speaking. In other words, when you (Malik) illegally take their food, you will affect their earning, and as a result, will hurt them.

What the last three metaphors have in common is the embodiment of mistakes. This is a ranked embodiment, from lower to higher. It first starts with infirmities (and that's why the verb 'يفرط' 'to loosen' is used to show the

probability of making infirmities just like a necklace, which *may* break up at some time). Unintentional mistakes come then (and the verb ‘تعرض’ ‘to show’ is used to express the purpose of committing such mistakes, due to the fact that when something is shown, some purpose is served: selling, showing off, discussing, etc.), so their unintentional mistakes show to be handled and corrected. The highest degree of committing mistakes is the intentional one, which does harm to people. This is clearly shown by using the verb ‘يؤتى’ ‘to come’ to actualize the extent of harmfulness. It is axiomatic that what comes (and goes) is in fact animates, so committing mistakes intentionally is resembled, indirectly, to animates due to the bad consequences it has on people’s lives, just like when any animate does such harm to others.

b. فاعطهم من عفوك... والله فوق من ولاك (*But forgive them...even above you*).

At the cognitive level, the mind works hard to go along with the five rhetorical devices used here. At the communicative level, Imam Ali commands Malik to be tolerant and to forgive people as much as he should, because he is more powerful than them.

The five rhetorical devices are:

- اعطهم من عفوك (*Give them from your forgiveness*)
- يعطيك الله من عفوه (*Allah gives you from his forgiveness*)
- فانك فوقهم (*You are above them*)
- ووالي الامر عليك فوقك (*Your Imam is above you*)
- والله فوق من ولاك (*And Allah is above your Imam*)

In the first two metaphors, forgiveness is crystallized as something that can be given. This implies two things: first, forgiveness must always be under hand, as it were, because one cannot give something which one does not have. Second, though (مثل الذي تحب وترضى) ‘as you would like’ seems to be simile at face value, yet this is not the case, simply because no one, whosoever, can be likened to God. What is really meant here is that Imam Ali wants Malik to ‘absorb’ the concept of forgiveness. That is, what Malik feels when he wants God to forgive him, is very much the same feeling any of his people has when coming to Malik, regardless of the quiddity of forgiveness (whether moral or material). It refers to the feeling of the need for forgiveness.

The last three rhetorical devices are metonymies in a hierarchical arrangement from lowest to highest, indicating that there is no such thing as an absolute power. Metonymy is reached by using position (i.e. above) to represent power and authority. So, power is scaled from the lowest (Malik) to the highest (God), with Imam Ali’s power lies in between. This ranked power leads to a very interesting remark correlated with the first part of this extract: just as mistakes are degrees, so should do forgiveness. That is to say, one should know what, when, and how to forgive depending on the kind of mistake committed.

There remains one last thing to be mentioned about this interesting extract: its parallelism. It has been stated before that we have coordinative and multiple structures of argumentation in this extract. After analyzing it as a whole, two things have strongly supported this claim:

1. There are five rhetorical devices used in each part.
2. Each part ends with a hierarchy of one rhetorical device: metaphor in the first; metonymy in the second.

This makes the two parts rhetorically and meaningfully parallel, and hence, each can stand alone as a rhetorical extract, thus becomes multiple.

ولا تتصبن نفسك لحرب الله ، فإنه لا يد لك بنقمته ، ولا غنى بك عن عفوه ورحمته

[Do not set yourself against God, for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the pale of His mercy and forgiveness]

In this extract, there is a multiple argumentative structure, as it consists of the two underlined justifications. Each can stand by itself as they are of equal weight as far as their meaning is concerned.

At the cognitive level, much cognition, as usual, is required due to the rhetoric employed. At the communicative level, Imam Ali prohibits Malik from appealing to tyranny in accordance with the position attached to him.

The rhetoric of this extract is reached to by two ways:

1. The use of metonymy: 'hand' is used to refer to power and strength. Yet, this is merely the secondary source of rhetoric.
2. The primary source is the wording per se. That is, the use of the verb 'تتصبن' 'set', and 'غنى' 'dispense with', together with the metonymy cited above. As a matter of fact, this needs to be scrutinized a little bit.

When somebody wants to set her/himself (or to be set by others) to a certain position, this means that s/he has certain qualifications helping her/him to be so. Such qualifications as age, experience, money and power, of which the last two are more, if not the most, reliable and influential than others, due to the fact that not all people have them, unlike age and experience. This makes them, and their owners, valuable. So, do not (Malik) set yourself to a position that you are, and will never ever be (like all other people in the world whosoever), qualified to, even though you have power (by his position as a governor) and money (by all the money of the country being under his control). Your 'alleged' power will never help you go along with God's displeasure (not to say anger, which is far beyond anyone's reach), nor does 'your' money make you dispense with God's mercy and forgiveness.

This implicit reference to power and money is reinforced by their explicit (negative) indication afterwards in the justifications. This combination is more rhetorical than mentioning them first, and then

repeating them again in the justifications (which are used as politeness marker for justifying issuing the prohibition).

Another reason for the implicit reference is that explicitly mentioning them again and again over-emphasizes their importance, the thing which attracts pride in any one holding them. Accordingly, Imam Ali suppresses this pride, not only by implicitly referring to them, but also by negatively referring to them 'لا يد لك... لا غنى بك' *'neither do you possess the strength to... nor can you place yourself outside'*, which means that whatever power and money you have, they mean nothing in comparison to what you intend to indulge yourself in.

It is important to point out that this is not the first time when Imam Ali 'deescalates' power; it has been first made in extract 4 b above. This means that Imam Ali deals with this concept in a drag-and-drop manner, i.e. he mentions it first to reinforce Malik (extract 4 b above), yet some suppression is appealed to as mentioned previously.

ثم تفقد من أمورهم ما يتفقد الوالدان من ولدهما ، ولا يتفانقمن في نفسك شيء قويتهم به ، ولا تحقرن لطفاً تعاهدتهم به وإن قل ، فإنه داعية لهم إلى بذل النصيحة لك ، وحسن الظن بك .

[*Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return, for such conduct inspires loyalty, devotion and goodwill*]

The structure of argumentation, here, is multiple, just as the preceding example.

The mind works really hard at the cognitive level, because of the use of the rhetorical devices. Imam Ali commands Malik, at the communicative level, to take good care of his people by deepening his sight when dealing with them.

Two rhetorical devices are used in this extract: simile (تفقد من أمورهم ما) (*Care for them with the tenderness with which you care for your children*) and metaphor (بذل النصيحة) (*'grant advice'*). Simile is performed by likening Malik's conduct to that of parents', i.e. a mother and a father, but why both? A little perusal reveals that parents' role is complementary: the mother's has to do with forgiveness (embracing mercy, passion, etc.); the father's has to do with power (i.e. controlling the general policy of the house). Interestingly, both of these roles have previously been annexed to Malik elsewhere in the text (extract 4, for instance). It follows that Malik should play double contradictory, yet complementary role: power contradicts with forgiveness. This also requires him to have an unusual ability to cover them both.

Another thing which that depicts is the extent to which Malik should take care of his people: he should check their matters that which parents check of their household (sons and daughters). The question which arises

here is: What is that which parents *do not* check of their household? Definitely nothing: they do check everything of their household; and so must Malik do. He must put into his consideration all their matters, as he has been put into a position that makes him heavily responsible for all of them, just like parents. The only difference is that parents have themselves brought their own household, thus all what they do to them is a matter of instinct, i.e. they do it unconsciously. Malik, by contrast, has been brought to those people, as such he will not instinctively behave in a parent-like manner, and consequently, he should be urged to do so.

Behaving in a parent-like manner, in tandem with respecting and appreciating them, will make them advise and think good of you. 'Advise' needs to be stopped at a little bit, does Malik, the governor, need advice? Actually, he does. This is mainly because he is new to Egypt, so whatever he knows will not be as much as its own people do.

Moreover, 'advice' has been presented as something that can be given 'بذل' *'grant'* and this is where the metaphor lies. It means that those people have much to give you (especially that they have seen so much of different countries, as mentioned in extract 2), and thus you will need them willynilly, as they know, and can know, more than you (at least in the beginning), because you are the minority, and they are the majority.

Consequently, the best way to make use of their experience is to drive them to advise you willingly. This can only be attained if you do care about them and make them 'see' it. Then, and only then, they will advise you and think good of you. It follows that advice is part of thinking good of somebody, and that is why it has been presented first.

Results

It has been indicated before (Cf. 5. Above) that the various aspects of the text as a whole will be presented for the sake of adhering to a holistic analysis, so the following results have been arrived at:

- The number of single structures of argumentation is: 4
- The number of multiple structures of argumentation is: 14
- The number of coordinative structures of argumentation is: 10
- The number of subordinative structures of argumentation is: 2

It follows that the percentages of the three rhetorical devices will be calculated by dividing the occurrence of each device by the total number of structures (viz. 30), and then multiplied by 100. Thus, we have:

- Metaphor: 93.3%.
- Metonymy: 30%.
- Simile: 6.6%.
- The percentage of using rhetorical devices in general: 100%. It must be pointed out that even if a certain extract does not have a rhetorical

device, then in another two or more are found. This indicates the balance of the rhetorical weight of the text.

Conclusion

The paper has come up with the following conclusions:

1. The use of rhetorical devices is obligatory in the text. This clearly shown by its full percentage, i.e. 100%.
2. Cognition is very active in this text. This is proved by the percentage of metaphor, 93.3%. This high percentage is justified by the fact that metaphor requires more cognition than the other two devices as it is the most indirect one, the thing that makes it more rhetorical.
3. It is commonly thought that the more indirect a construction is, the more cognition it requires; the analysis of this text has shown something different. As far as it relates to simile (the most direct of the three rhetorical devices), more cognition is needed to arrive at what is actually communicates.
4. There are two types of cognition appealed to in this text: one by the use of rhetorical devices, the other by wording.
5. Every argumentation is an entity by itself and, at the same time, complementary to the other one. This makes one conclude that the text is rhetorically interwoven in such a way that makes it really difficult to analyze some extracts (especially when the text progresses more and more) without referring to some previous ones.
6. This text has a salient feature: an all-in-one structure. It can be considered single, multiple, subordinative, and coordinative at the same time, depending on how one analyzes it.
7. Rhetorical devices are not used for aesthetic purposes. They are used to enrich the depth of the text, due to their being overloaded with meanings. What supports this conclusion is that the text is mainly made for persuasion which requires a skillful employment of tools, the thing which has been optimally done by the Master of Eloquence.
8. The most interesting feature of the text is that it is of a kaleidoscopic nature. That is, it can be stretched to cover various aspects of our life 'today', by means of using rhetorical devices that breathe relevance to everyday life.

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