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# THE NATURE OF THE FIGURATIVE SPEECH AND ITS RHETORICAL EFFECT IN THE DICTIONARY "ASAS AL-BALAGHAH" BY ZAMAKHSHARI

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## ABSTRACT

This research aims to highlight the unique lexical characteristic adopted by "Al-Zamakhshari" in his dictionary "Asas al-Balaghah". It is an attempt to elaborate on the methodological form used to achieve his distinctive style, which is based on generating lexical terms from their literal meanings to figurative speech. This also contributes to the expansion of rhetoric and enriches the Arabic language.

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## KEYWORDS

Figurative Speech, Basis, Rhetoric, Al-Zamakhshari

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## Introduction:

Studies on metaphor have flourished, and numerous works and lexicons have been authored on the subject, preserving its continuity and its association with literal meaning, classifying it as a topic within the science of eloquence (Bayan), which itself is a branch of Arabic rhetoric, encompassing meaning (Ma'ani), eloquence (Bayan), and embellishment (Badi'). It has thus been used as a vehicle to unveil the secrets and inimitability of the Holy Qur'an with regard to rhetoric and excellence of expression.

Among those who played a role in investigating and embodying this source was the grammarian, exegete, and linguist 'Abu al-Qasim al-Zamakhshari', distinguished by his lexicon which he named 'Asās al-Balāghah' (The Foundation of Eloquence), as an early step to embody the principle of distinction between literal meaning and metaphor, metaphorical usage, and the understanding of the relationship between word and meaning. In his pursuit to uncover the loci of eloquent expression through metaphorical semantic formulation, taking into account the disparity and difference between the literal meaning of a word and its metaphorical sense, he gathered in it a collection of evidence encompassing aspects of rhetoric and eloquence.

Through this research attempt, which I have titled 'The Nature of Metaphor and Its Rhetorical Effect in Zamakhshari's Lexicon Asās al-Balāghah', we aim to investigate and highlight what al-Zamakhshari achieved in his fusion of literal and metaphorical meanings, focusing on what he included concerning metaphor. The objective is to answer a number of questions, including: What strategy did al-Zamakhshari adopt in his lexicon to generate the metaphorical signification of a word from its original literal sense? What method or mechanism

did he rely upon in his work to achieve the lexicographical study of Arabic terms? What style did he embody to reveal the relationship between word and meaning?

To answer these questions, I have relied on the descriptive analytical method, as it is most suitable for analysing and describing linguistic phenomena, followed by explanation and elaboration with examples and evidence drawn from the lexicon's material.

## 2. The Concept of Metaphor: Linguistic and Technical Definitions

**2.1 Linguistic Definition:** Ibn Manzur, in his lexicon *Lisān al-'Arab*, under the root j-w-z, says: 'He crossed the road; he passed through the place; crossing, passage, and metaphor; he passed with it; he passed it; crossing; he let him pass; another let him pass, and he passed it; he travelled through it and traversed it; he let him pass: he left it behind and cut across it... The metaphor is the place... He passed the subject as crossing, meaning he crossed it... Passage means traversing. The passer-by is one who cuts across the road... Their saying "So-and-so made that matter a metaphor for his need" means a way and a path; that is, metaphor to him means a path, a crossing, a road, or a passage, or a transition from one place to another'.

As for Jalal al-Din al-Suyuti, he stated that 'metaphor' (*majāz*), etymologically, has two different meanings. The first meaning indicates permissibility (*jawāz*), which is the counterpart of obligation and impossibility – from *jāza yajūzu jawāzan*, meaning the lawful and permissible, as in your saying 'it is permissible to do such-and-such', meaning it is not forbidden. The second meaning, which he considers more correct, is permissibility that indicates transgression and passage from one place to another. From this, it is understood that 'metaphor' in language comes from *jāza yajūzu jawāzan*, meaning the passage, the crossing, or the transition from one place to another, and it also indicates the place and location.

**2.2 Technical Definition:** As for 'metaphor' in technical terms, it has various concepts according to different opinions. The scholar 'Abd al-Qahir al-Jurjani' says in his work *'Asrār al-Balāghah* (Secrets of Eloquence): 'It is: every word intended for other than that for which it was placed by its originator, due to consideration of the secondary and the primary; or every word by which you cross from its original placement by the originator to what it was not placed for, without establishing a new placement for it, due to consideration of the relationship between that to which you cross and its original meaning for which it was placed by its originator – then it is metaphor.' That is, every word that conveys a meaning other than the one for which it was placed is a metaphor.

Al-Sakkaki says in his book *"Miftāḥ al-'Ulūm"* (The Key to Sciences): 'Metaphor is: a word used for other than what it was genuinely placed for, in a usage relative to the type of its literal meaning, with an indication preventing the intention of its meaning in that type, and my saying "genuinely" is to exclude allegory.' He means here that any word that departs from its originally placed meaning is a metaphor. Through these various definitions, we conclude that metaphor in technical terms is the use of an expression or word without intending its original meaning, to convey another meaning, such as your saying 'So-and-so is a lion' – you do not intend to describe him as the animal which is the lion, but you intend another meaning, which is to describe him with the courage known for the lion.

**3. Observation:** Al-Zamakhshari was concerned with detailing and explaining Arabic terms, distinguishing between literal usage so that metaphor can be metaphor, it requires two essential things: the 'indication' (*qarīnah*) and the 'relationship' (*alāqah*). This was affirmed by Dr Muhammad Madhbuhi in his statement: 'No metaphor in speech is complete without two things: the indication and the relationship'.

**3.1 The Indication (Qarinah):** The indication holds an important place in the rules of metaphor, as it is the means to differentiate between 'literal' and 'metaphorical', given that the matter of metaphor is fundamentally based upon it. Linguistically, it is on the pattern "fa'īlah" from the verb "qarana", meaning 'conjoined' (passive participle) or 'conjoining' (active participle). Technically, it is: 'what is conjoined with the expression, whether words or situations, that restricts and determines its signification, by preventing the literal signification of the expression.' Or, in other words, it is 'that which leads to understanding the speech as meaning other than its apparent meaning. Therefore, they stipulated for allegory the condition of an indication that enables the listener to understand it clearly, and they divided it into categories, some having one meaning, some having more than one meaning.' The indication has various types, briefly: (verbal indication, contextual indication, preventing indication, and specifying indication).

**3.2The Relationship ('Alāqah):** The relationship is considered the second pillar for achieving 'metaphor' after the 'indication'. It is defined as: 'the matter that necessitates the validity of transferring the word from its original (literal) meaning to the secondary (metaphorical) meaning, such as resemblance in allegory, causality in metonymical metaphor (majāz mursal)... It is called relationship because it connects; i.e., it links the metaphor to the locus of literal meaning. Hence, it is not possible to use a word metaphorically for one thing from another unless there is an appropriateness between them in a specific matter or a sharing in an apparent attribute, and that appropriateness or sharing is what is known as the relationship.' In more precise terms, it is the intermediary or appropriateness between the literal meaning and the metaphorical meaning.

**4. Divisions of Metaphor:** 'Metaphor' according to Arabic linguists and rhetoricians is divided into two main categories:

**4.1Rational Metaphor (Majaz 'Aqli):** 'Abd al-Qahir al-Jurjani says in defining 'rational metaphor': 'When we describe a clause of speech as metaphorical, it is metaphor by way of reason rather than language. This is because the attributes that attach to clauses as clauses cannot be traced back to language, nor can they be attributed to the originator, because composition is the attribution of an action to a noun, or a noun, and that is something achieved by the speaker's intent. Thus "he struck" does not become a predicate of "Zayd" by the language originator, but by the one who intended to establish striking as his action.' From this, we understand that 'rational metaphor', according to al-Jurjani, is linked to the clause and to interpretation and reason, such as your saying 'the plant grew' – here the action is attributed to other than its doer (the plant), and this is a matter of reason, as it is not valid to attribute the action to a non-rational being.

**4.2Linguistic Metaphor (Majāz Lughawī):** Dr Muhammad Madhbuhi considers 'linguistic metaphor' to be 'every word used for other than what it was genuinely placed for in the terminology of discourse, with an indication preventing the intention of the literal meaning, i.e., its meaning in that terminology'.

The early Arab rhetoricians differed in their discussion of the divisions of 'linguistic metaphor'. Some discussed it without addressing its subdivisions, some divided it into two (metonymical metaphor 'mursal' and allegory 'isti'ārah'), and some went further, saying that allusion ('kināyah') and simile ('tashbīh') are also among its divisions.

#### **4.2Divisions of Linguistic Metaphor:**

**4.2.1Metonymical Metaphor (Majāz Mursal):** This is every metaphor in which the relationship is not based on resemblance, i.e., it is the opposite of 'allegory' because allegory is based on resemblance. 'Abd al-Qahir al-Jurjani distinguished between them, making both based on the reliance which was the focus of his analysis of 'allegory'. However, the difference between allegory's reliance on the original meaning and metaphor's reliance on it is that it is strong in 'allegory' and weak in 'metonymical metaphor'. Some might think there is no reliance in metaphor due to its weakness in some examples, leading them to believe that the word has been given a new placement and become a separate lexical item, because they may use a word for something where there is no ambiguity or specification between it and the literal meaning. That is, it does not rely on the elements of 'simile' as in 'allegory'.

**4.2.2Allegory (Isti'ārah):** Rhetoricians have differed as to whether allegory belongs to 'rational metaphor' or 'linguistic metaphor'. However, the preponderant view is that it is part of linguistic metaphor, as it relies on using a word for other than what it was placed for. Allegory is defined as the opposite of metonymical metaphor: it is every metaphor in which the relationship is based on resemblance, or, in short, a simile with one of its terms omitted. It has four pillars: (the thing borrowed for 'musta'ār', the thing borrowed from 'musta'ār minhu', the thing borrowed for the sake of 'musta'ār lahu', and the common ground 'jāmi'). To illustrate these pillars, as Dr Madhbuhi says: 'In the Almighty's saying: "and the head blazes with grey hair" (Qur'an 19:4), the thing borrowed from is fire, the thing borrowed for is grey hair, the borrowed word is "blazes", and the common ground is diffusion and spread'.

#### **Allegory is divided into two types:**

**4.2.2.1Explicit Allegory (Isti'ārah Taṣrīḥīyyah):** This is 'where the thing compared (musabbah) is omitted, and the name of the thing compared to (musabbah bihi) is brought, lending it to the thing compared. If you want to say "I saw a man who is like a lion in his courage and strength of attack", you leave that and say "I saw a lion".'

**4.2.2.2Implicit Allegory (Isti'ārah Makniyyah):** This is defined as 'where the thing compared to is omitted, while something from its accessories remains.' For example, your saying: 'The north wind took its

reins in hand' – a proverb frequently mentioned by al-Jurjani. Here, the wind is compared to a person, as a person has a hand. The person is omitted, while the hand, which is one of his accessories, remains.

**4.2.3 Allusion (Kināyah):** Rhetoricians have differed as to whether 'allusion' and 'simile' are not originally part of 'metaphor'. Some said they are closer to 'literal meaning', and others said they are part of 'metaphor'. However, as each is based on attributing a word to other than its original meaning, this is metaphor itself, even if their wording is literal, their meaning is metaphorical. Allusion is defined as 'every word by which the necessary concomitant of its meaning is intended, while it is also possible to intend the meaning itself along with it', such as the phrase 'long of sword-belt', where the intended meaning is its necessary concomitant – i.e., tall stature – while it is also possible to intend the literal meaning of a long sword-belt.

**4.2.4 Simile (Tashbīh):** It is defined as 'describing a thing by what approximates it and resembles it in one respect, or in many respects, but not all its respects, because if it were completely appropriate in all respects, it would be that thing itself... Such as their saying "So-and-so is like the sea", meaning that he is like the sea in generosity and knowledge.' Simile has four parts: the 'thing compared' (musabbah) and the 'thing compared to' (musabbah bihi), also called the two sides of the simile, in addition to the 'tool of simile' and the 'aspect of resemblance.'

Rhetoricians have differed regarding whether 'allusion' and 'simile' are closer to 'literal meaning' than to 'metaphor'. However, the preponderant view – and that of the majority – is that they belong to 'metaphor'. This is because neither of them presents the literal meaning of the word or expression, in wording and original meaning, but rather may express it in wording while conveying another meaning, and that is 'metaphor.'

## 5. Al-Zamakhshari's Method in Using Metaphor:

Al-Zamakhshari, like other rhetoricians who attended to 'metaphor' and sought to explain it, define its parts, and encompass all its aspects, did so because in their view it is more eloquent and closer to 'rhetorical excellence'. They considered it the head of 'eloquence' (balāghah) and assigned it a higher status than literal meaning, due to the impression it leaves on the soul, the sweetness of expression that delights the listener's ear and pleases the mind.

Ibn Rashiḡ says: 'The Arabs frequently use metaphor and count it among the glories of their speech, for it is a sign of eloquence and the head of rhetoric, and by it our language distinguished itself from all other languages... Metaphor in much speech is more eloquent than literal truth and has a finer effect on hearts and ears'.

Al-Zamakhshari, in his lexicon 'Asās al-Balāghah', paid great attention to 'metaphor', making it a pliable tool to consolidate his Mu'tazili principle, which included acknowledging the existence of metaphor in language, away from the differing opinions on the matter of its existence or non-existence in it.

His method was based on determining the original meaning of what a word conveys in terms of 'literal' signification, then innovating in its rhetorical interpretation, followed by explanation and what expands into its metaphorical signification, without addressing the basis of 'metaphor' or defining it. Rather, it is understood from his saying 'from the metaphor of metaphor' according to the changing context of its allegorical use in language, aided by evidence from Arab traditions, glories, and poetry. In this way, he preceded other linguistic lexicons that were content with mere explanation and exemplification.

However, we cannot neglect the artistic and creative aspect in achieving his unique style in determining the metaphorical meanings of each word.

## 6. Examples of Metaphor in 'Asās al-Balāghah':

**6.1 What was cited from the Qur'an and Prophetic Hadith:** The examples of 'metaphor' in 'Asās al-Balāghah' varied. Even the 'Book of Allah' and the 'Noble Prophetic Sunnah' were not exempt from their presence within it. However, some noble verses are sometimes noted as being from the 'Book of Allah' directly, and at other times not noted. This is frequent in some entries. He does not intend that in the words of Allah or the Sunnah there is deliberate metaphor or otherwise; rather, he gives an example from Arab sayings and then notes it, or he presents the word with its like, or cites evidence for it from the Holy Qur'an or the Noble Prophetic Sunnah.

Examples of 'metaphor' from the 'Book of Allah' include his statement in (entry: 'ard' - earth): 'And from metaphor... a planked piece of wood... and it was earthed' – as confirmation of the Almighty's saying: "except the worm of the earth that ate his staff" (Qur'an 34:14).

And his statement in (entry: 'iṣr - burden): 'And from metaphor:... he placed upon them the burden, i.e., the heavy load' – from the Almighty's saying: "and lay not upon us a burden like that which You laid upon those before us" (Qur'an 2:286).

And al-Zamakhshari's statement in (entry: 'amn' - safety): 'And from metaphor:... I entrusted him with it... "so let the one entrusted deliver his trust"... security for you, i.e., I have granted you safety... and you are not a believer in us even if we were truthful' – meaning a confirmer.

And his statement in (entry: 'shariba' - to drink): 'And from metaphor:... he was imbued with the love of such-and-such... "and they were made to imbibe into their hearts the calf" (Qur'an 2:93) due to their disbelief'.

And he says in (entry: 'tayr' - bird): 'And from metaphor: Allah's bird, not your bird... "and every man We have fastened his bird to his neck" (Qur'an 17:13)... and he is calm of bird'.

Also from evidence in the Qur'an comes his statement in (entry: 'ṣada'a' - to split): 'And from metaphor:... the earth split open with plants... the Almighty said: "and the earth of crack" (Qur'an 86:12)... and he split with the truth: he declared it openly and clearly, differentiating between it and falsehood: "so declare openly what you are commanded and turn away from the polytheists" (Qur'an 15:94)'.

And his statement in (entry: 'ḍurr' - harm): 'And from metaphor:... there is harm upon him: illness or emaciation... "indeed harm has touched me" (Qur'an 21:83)... and "it does not harm you concerning the lizard's hunt" (proverbial)'.

As for 'metaphor' in the 'Noble Prophetic Sunnah' – citing prophetic hadiths – it also has its share in 'Asās al-Balāghah', which he notes by saying 'and in the hadith'. Examples include his statement in (entry: 'barada' - to cool): 'And from metaphor:... do not cool down for your oppressor, i.e., do not lighten it by your supplication against him... as the Prophet, may Allah bless him and grant him peace, said: "Do not lighten it for him"... and "his marrow cooled" and "his bones cooled" when he became thin and weak.' And 'lightening' means alleviating.

Similarly, his statement in (entry: 'ḥarafa' - to turn): 'And from metaphor:... do not turn evil upon your brother, i.e., do not requite him, but pardon him... from the hadith: "The believer has sins remaining against him, and he is turned with them at death"'.

And al-Zamakhshari says in (entry: 'ghabasha' - to be dark): 'It is said: "the darkness has settled over me", and "so-and-so darkens people", i.e., wrongs them, because wrongdoing is darkness. From the saying of the Messenger, may Allah bless him and grant him peace: "Wrongdoing is darknesses on the Day of Resurrection"'.

**6.2 Arabic Poetry:** Arabic poetry had the lion's share in 'Asās al-Balāghah'. It is said that al-Zamakhshari cited 1,799 verses in it. We can almost say that no entry is devoid of citation of one or two verses of Arab poetry, whether in the context of presenting literal meaning or presenting metaphor, because poetry for the ancient Arabs was a sacred matter that could not be dispensed with; it represents a symbol of their civilisation and glories.

Among the poetic evidence in the context of what al-Zamakhshari included concerning metaphor is his statement in (entry: 'sajada' - to prostrate): 'And from metaphor:... prostrating trees... a prostrating tree: bending... the ship prostrates to the winds: obeys them and bends as they bend.' Bishr said:

'I challenge their rank, and indeed I am shown upon a curved ship to which the winds prostrate'.

'So-and-so is prostrating of the neck' if he is submissive and humble. 'A prostrating eye': languid. 'Her eye prostrated': he winked it.

Kathīr said:

'Does it deceive me from you that your abundance is with us and the prostrating of your two hunting eyes is profitable'?

Also in (entry: 'khadada' - to furrow), he says: 'And from metaphor: a furrowed blow... his flesh furrowed from emaciation... a bad state furrowed him.' He said [from al-Kāmil metre:]

'Another, its necklaces furrowed its flesh so that they might not taste with the bridles a branch'.

'And the furrows of the howdahs were set right' – these are the wooden planks on the sides of the two shutters, right and left. Al-Rāī said:

...'a wolf of the belly, as if its furrows were the furrows of noble horses that have looked out from above a threshing floor'.

And al-Zamakhshari's statement in (entry: 'ḥaqaba' - to gird): 'And from metaphor:... he girded himself with it: carried it and stored it. The name of the thing girded is 'ḥaqībah' (bag). You say: "So-and-so girded himself with a bag of evil.'" Imru' al-Qays said:

...'and Allah is the most successful by Whom you seek, and righteousness is the best bag of the rider'.

**6.3 Simile (Tashbīh):** The browser of 'Asās al-Balāghah' searching for 'simile' will not find a separate chapter for it. However, the lexicon is not devoid of mentioning it. This is only possible through delving into the evidence he presented, whether prose or poetry, within the context of what he presents as metaphor. You can extract it through some words indicating it, such as his saying 'it is compared to' (shubbiha), or his explicit use of the tool of simile, which is the letter 'kāf' (like).

Examples of simile include al-Zamakhshari's statement in (entry: 'buqa' - patches of land): 'And from metaphor: a patchy year and a piebald year: the year of drought... he is a patch of patches: for the clever, cunning man – compared to the bird that returns to the patches of land, which are pools, avoiding watering places for fear of hunters.' Here, the clever, intelligent man is compared to the bird that outwits its hunter.

And his statement in (entry: 'baqala' - to sprout): 'And from metaphor: the youth's face sprouted (i.e., grew down)... the camel's tooth sprouted: appeared.' Abu Wajza said:

'So ask the causes of longing for her memory with a sprouting tooth, like the 'qurqūr' (a kind of bird) and the 'sājī' (a calm one)'.

And his statement in (entry: 'ḥajaba' - to veil): 'And from metaphor: the sun's eyebrow appeared, which is its edge – compared to the human eyebrow.' He said:

'She appeared to us like the sun amidst a cloud; an eyebrow of it appeared, and she was sparing with an eyebrow'.

And his statement in (entry: 'kaḥala' - to apply kohl): 'And from metaphor: he is black like the knotted kohl, which is tar – compared to kohl in its blackness'.

**6.4 Allusion (Kināyah):** As for what is presented concerning 'allusion', the same applies to it as we said about simile. If we interrogate some of the evidence he included in the context of metaphors, we find it present without him specifying its type.

Examples include his statement in (entry: 'azar' - waist-wrapper): 'And from metaphor:... he girded his waist-wrapper for the matter, if he prepared for it.' Here, it is an allusion to readiness and preparation.

Similarly, his statement in (entry: 'akala' - to eat): 'And from metaphor:... his wound with the eater of flesh: which is the knife... So-and-so has an eating and a consuming: which is backbiting... He eats people: backbites them... The fire consumed: its flame intensified as if one part ate another... I made you eat So-and-so: I empowered you against him...' Al-Mumazziq said:

'If you are to be eaten, then be the best of eaters, or else catch me before I am torn apart'.

'...The camel ate its tooth' if it grew old and its teeth fell out. Here, 'eating' in this evidence is an allusion to backbiting and speaking about the absent, except in the example of the camel, where it is an allusion to old age and advancing years.

And al-Zamakhshari's statement in (entry: 'anisa' - to be sociable): 'And from metaphor: he is the son of the sociability of So-and-so for his intimate friend. It is said: "How do you see your son of sociability and your intimacy?" i.e., yourself. And the night fire remained sociable, i.e., the fire. It is called the sociable one. And he wore the sociable things, i.e., weapons, because they keep him company and reassure his heart.' Here, the word 'sociable' (anīs) comes in one form but carries several different meanings.

**6.5 Allegory (Isti'ārah):** Al-Zamakhshari's use of allegory does not differ from his use of simile and allusion. He uses it without naming it, but his determination of it is understood from his saying that the word is 'borrowed' (musta'ār).

Examples include his statement in (entry: 'jaraḥa' - to wound): 'And from metaphor:... your hands have earned, i.e., worked and left an effect. It is borrowed from the effect of the wounding bird (jāriḥ). From it comes the 'wounding ones' (jawāriḥ) of a person, which are his working limbs, his hands and feet.' Here, it is an implicit allegory, where the human hand in working is compared to the wounding bird; the thing compared to (the wounding bird) is omitted, while one of its accessories ('earning') remains.

Examples of 'allegory' also include what is in (entry: 'khadaja' - to abort): 'And from metaphor:... he aborted his matter: did not do it properly... he perfected it: did it properly. Borrowed from the she-camel aborting and perfecting (i.e., carrying to term) her young.' Here, it is also clear that it is an implicit allegory,

as he compares the one who hesitates in his matter to a she-camel when she aborts her young before completing its term. The thing compared to (the she-camel) is omitted, while one of its accessories ('aborting') remains.

Al-Zamakhshari also says in (entry: 'jabā' - to collect): 'And from metaphor:... So-and-so collects the collection of glory, i.e., undertakes glory and gathers it for himself.' Dhū al-Rummah said:

'You have not ceased to rise with noble deeds and collect the collection of glory since the waist-wrappers were tied upon you'.

'He chose it' (ijtabāhu): he selected it, borrowed from it, because whoever collects something for himself has singled it out and chosen it, and it is from Allah's chosen and purified ones.

And his statement in (entry: 'ranaqa' - to hover): 'And from metaphor:... death hovered over him: its occurrence drew near.' He said:

'And death hovered, so it was a shadow over the heroes, near-winged'.

In it, there is a clear demonstration that the hovering of death is borrowed from the hovering of a bird, as he made death like some hovering bird, describing it with its attribute of shading and nearness of wing. It is an implicit allegory, where death is compared to a bird – the thing compared to – which he omits, while retaining one of its accessories: shading and wings.

**6.6 Arab Proverbs:** It is well known that Arab proverbs are realistic stories that occurred in different times. The second story recalls the first, so phrases or poems are created to link them. Al-Zamakhshari cited proverbs in many places in what he presented concerning metaphor, sometimes without noting that they are proverbs. The number of such examples he included is approximately ninety-one.

Examples include his statement in (entry: 'tāqa' - to be capable): 'And from metaphor:... In the proverb: "You are capable of anger, and I am quick to weep, so how can we agree?"' Al-Zamakhshari explains this proverb with its context in another book, 'Al-Mustaḥṣā fī Amthāl al-'Arab' (The Ultimate in Arab Proverbs), saying: 'The one capable of anger is full of rage, and the one quick to weep cries easily. It is used for those who are incompatible'.

Also, the example in (entry: 'ḍaḥḍaḥa' - to agitate): 'And from metaphor: "He came with the sunshine and the wind" – meaning a great amount. 'Al-ḍaḥḥ' is the light of the sun. That is, he came on a day of strong wind and sun's heat. It is used for an annoying person'.

**6.7 Metaphor of Metaphor (Majāz al-Majāz):** The examiner of 'Asās al-Balāghah' will be struck by the formulation of a novel term whose existence al-Zamakhshari did not announce, but rather expressed it as if it were a common term, like simile, allegory, and allusion. He expressed it by saying 'metaphor of metaphor' ('majāz al-majāz'), as if it were a new formulation derived from metaphor. It has been said that it is not a product of his era.

Defining it, 'Izz al-Dīn ibn 'Abd al-Salām says: 'It is when the metaphor taken from literal meaning is treated as literal truth in relation to another, so you use the first metaphor metaphorically for the second due to a relationship between it and the second. For example, the Almighty's saying: "but do not promise them secretly" (Qur'an 2:235) – indeed, intercourse is used metaphorically for "secretly", and "secretly" is used metaphorically for the marriage contract because it is a cause for it... This is a metaphor for a metaphor... So the meaning of His saying "but do not promise them secretly" is: do not promise them the marriage contract.' What is meant here is that metaphor of metaphor is any expression that encompasses two metaphorical meanings, called metaphor of metaphor, i.e., a metaphor within a metaphor. In the example he gives, intercourse occurs between spouses in secret, and the marriage contract is also called 'secret', so the two words are combined in the word 'secret' – here is metaphor of metaphor.

Al-Zamakhshari presented it frequently in his listing of metaphor. We mention from it what appears in (entry: 'jamr' - embers): 'And from metaphor of metaphor: the saying of Abū Ṣakhr al-Hudhalī...:

"When their anklets were bent, the plump ones lowered with the embers of my coolness, full-figured".

He compared the tender papyrus stalks to the fat of the palm, calling them 'jumār' (palm heart), then borrowed it for the women's anklets'.

Also, his statement in (entry: 'sawfa' - will): 'And from metaphor of metaphor: the saying of Dhū al-Rummah...:

"And the furthest of them in distance is the depth of intellect, when the matter of doubts is raised".

The term 'distance' is sometimes used for smell, but in the verse, it is intended to mean remoteness and smell. Therefore, he calls it here metaphor of metaphor.

Sometimes he presents the evidence and then notes at the end that it is metaphor of metaphor. An example is what appears in (entry: 'sharafa' - to be high/noble): '... and lofty, noble, and honourable she-camels.' Dhū al-Rummah said:

'She-camels whose noses are still bleeding at a dwelling from the time of a passionate old woman, as you used to find before every dwelling where Mayy stayed, a young man and an honourable one'.

This is metaphor of metaphor. 'A camel of great 'sharaf' – meaning the hump.

Here, the word 'sharaf', which is used for loftiness and sublimity, is used metaphorically in the verse for the dwelling place. Then he says 'a camel of great 'sharaf'', meaning the hump – this is metaphor of metaphor.

### Conclusion:

Therefore, it can be concluded that al-Zamakhshari, through his lexicon 'Asās al-Balāghah' – which is truly a treasure among the treasures of Arab heritage and an icon of innovation in lexicographical composition for explaining Arabic terms – reflects a strategic understanding of the word in its metaphorical mould, lending it an aesthetic quality of appreciation and separating the intertwining between literal context and metaphorical meaning.

Some of the **findings** of this research attempt can be summarised as follows:

**First:** Al-Zamakhshari's distinction from other linguists in adding the metaphorical meaning of a word alongside explanation, clarification, and citation.

**Second:** His embodiment of his Mu'tazili principle based on acknowledging the existence of metaphor.

**Third:** His use of the term 'metaphor' in a general sense without specifying it or its various types, including allusion, allegory, simile, and others.

**Fourth:** His heavy reliance on metonymical metaphor (majāz mursal) and its parts, at the expense of rational metaphor (majāz 'aqlī).

**Fifth:** His variety in citing different types of evidence, including citation from the Holy Qur'an, the Noble Prophetic Sunnah, Arabic poetry, proverbs, and some types of metonymical metaphor.

**Sixth:** His use of a term that had no precedent in other lexicons: the term 'metaphor of metaphor' (majāz al-majāz).

**Seventh:** His derivation of meanings and presentation of more than one meaning for a single word in more than one context.

The examiner of this lexicon, rich with keys to obscure linguistic expressions, can access numerous results achieved by this asset, which is truly a unique addition of which the Arabic language is proud. In our opinion, his unique idea of adding various types of scenes and diverse proverbs to lexicons and manuscripts that are either under investigation or being edited should not be overlooked, so that they may acquire a distinctly Zamakhsharian character.

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