Thematic Shift of Metaphors in Imam Ali's Shiqshiqiyah Sermon: A Pragma-Cognitive Study

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Abstract

The present study is concerned with the transference of theme from the metaphorical realm into the intended implicit theme and the coherence enacted by themes derived from diverse metaphors throughout discourse. This paper aims to determine the essential characteristics of thematic shift of metaphors and their role in textual interpretation. The study investigates the nature of the thematic shift in discourse and its contribution to the effectiveness of the text in Imam Ali's Shiqshiqiyah sermon. It is hypothesized that themes, in a discursive thematic shift procedure, are cognitively manipulated into underlying thematic realizations and correlate coherently to other discursive underlying themes. Two models are proposed for the pragma-cognitive recognition of the metaphorical meaning with the enactment of thematic transference between the two realms: the cognitive filtration processing and the reciprocation processing. A theme is a conceptual realization and operates as the generator for the correlative manipulation of schematic construction of meaning making in discourse. While text is the carrier of meaning, meaning in turn is the carrier of theme. The study has come with a set of conclusions. Thematic shift of metaphors brings together transparent mental image into consonance to construct schematic framework for new communicative content. Thematic shift facilitates perception as it indicates a transference from the material into the spiritual, from the concrete into the abstract, from the physical into the mental, from the outer in the world into the inner in emotions and from the common into the individual. This strategy of thematic transference guides receivers to conceive the diverse implications and reconstruct the text into coherent discourse.

Keywords: thematic shift, Shiqshiqiyah, Imam Ali, cognitive filtration, reciprocation.

الانعطافـ الموضوعيُّ للاستعارات فِيُ الخطبة الشقشقية للإمام عليُّ (ع)ِ دراسة تداولية-معرفية

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المستخلص

تتناول هذه الدراسة الانعطاف الموضوعي من الدلالة الاستعارية إلى الموضوع الناشئ عن معنى المضمون الكلامي والآثار المترتبة على هذا الانعطاف في الخطاب الواعظ. تهدف الدراسة إلى إيجاز السمات الأساسية للانعطاف الموضوعي في الاستعارة وأثرها في تفسير النص. تبحث الدراسة في طبيعة الانعطاف الموضوعي في الخطاب ومدى أثره في نص الخطاب الواعظ المتمثل بالخطبة الشقشقَيَّة للإمام علي عليه السلام. تفترض الدراسة أن الموضوعات تعالج معرفياً في مفاهيم موضوعية كامنة وتتعالق باتساق مع موضوعات خطابية كامنة. تقدم الدراسة مسارين في الإدراك التداولي للمعنى المجازي للاستعارة مع اعتماد الانعطاف الموضوعي: المرشح المعرفي والاتساق المتبادل ما بين النصوص المجازية المتنوعة والموضوعات الخطابية المتعالقة معها. إنَّ مفهوم الموضوع في الدراسة الحالية هو المولد للتركيبة الموضوعية

المتسقة للمعنى في الخطاب. فبينما يكون النص حاملاً للمعنى، يكون المعنى حاملاً للموضوع. خرجت الدراسة بمجموعة من النتائج. حيث تقترن الصور الذهنية للمجازات خلال الانعطاف الموضوعي ليكوِّن هيكلية بيانية في محتوى تواصلي جديد. ويعمل ذلك على الانعطاف من المفاهيم المادية الى المعنوية، ومن الملموس إلى التجريدي، ومن الجسد الى الذهن، ومن الخارجي إلى الداخلي في الوجدان ومن العامَي الى الشخصي. هذه الإستراتيجية في الانعطاف الموضوعي توجه المتلقي نحو معرفة المضامين المتنوعة ويعيد صياغة النص في خطاب متسق.

الكلمات الدالة: الانعطاف الموضوعي، الشقشقية، الإمام علي (عليه السلام)، الترشيح المعرفي، الاتساق.

1. Introduction

A theme expresses author's opinion or raises a question about human nature of the meaning of human experience. Generally, it refers to the central idea or underlying message of the text. The common themes that can be implemented in discourse are: loneliness, repression, oppression, good versus evil, struggle and accomplishment, transformation, rebirth, appropriation, free will and redemption, etc. As for the present study, thematic interpretation takes two trends. The first takes into consideration the transference of the metaphorical meaning from the explicit into the implicit, and the role of thematic organization in this transference. The second focuses on the correlative coincidence of the interrelating themes of metaphors as manifested in the discursive construction of the text. The research aims at exploring thematic shift of metaphors and the implicating cohesive themes that interrelate diverse metaphorical implicatures. It investigates the change in the orientation of metaphors in Shiqshiqiyah sermon by Imam Ali (656 AD), the strata of themes underlying these metaphors, and their interrelation to the purpose of communication. Imam Ali's Shiqshiqiyah sermon portrays a complaint for the appropriation of the Caliphate and indicates a historical documentation of the events that preceded his Caliphate. As for the present sermon, the orator conveys by the language of the text an aesthetic value or moral value, which is in turn understood by an audience or readers via detecting its themes.

A thematic shift refers to a significant change in the orientation of the explicit meaning or the message presented in discourse, often indicating a transition in tone, focus, or perspective. Thematic shift of metaphors is also to be traced in relation to the overall discursive theme and the coherent themes that link among the diverse metaphors. Analyzing thematic shift of metaphor is essential for understanding how a sermon as religious discourse evolves and how it engages with various thematic manifestations. Thus, the study takes two trends for thematic organization: syntagmatic and paradigmatic.

The rationale for the selected sermon is that it is spelled out with eloquent rhetorical oration and a plentitude of metaphors.

1.1. The Problem of the Study

Thematic shift has been the focus of researchers interested in translation. In this concern, thematic shift is the manipulation of two languages. In the present study, thematic shift is the manipulation of explicit meaning and implicit meaning of discourse. However, the present study considers theme as a cognitive concept and the generator of meaning making rather than a mere reflection of the topic in a text. It is carried by the

126

meaning of the text and it guides the meaning of the text for conversational intentions and purposes. In literary criticism, thematic interpretation is taken as the reflection of the textual topic, as derived from literary devices, such as motif and symbol, being very personal and subjective. In linguistics, theme has a grammatical orientation, taken as the topic of the sentence. Ejam and Adai's pragmatic study, for example, takes thematic roles as a grammatical component limited to the sematic roles that a theme can play in a sentence, such as agent, instrument, experiencer, beneficiary, location, goal, etc.[1]. Another previous related study by Raiisi [2] takes thematic analysis of metaphors as the field for investigating conceptual metaphors in health literacy. This study focuses on conceptual metaphors while the present study works on linguistic metaphors with a pragmatic orientation. For the present study, thematic recognition draws on the realization of literature, but it takes a different trend, as tackled from a pragma-cognitive perspective. Thus, the present study incorporates a literary realization of theme with a pragma-cognitive recognition of themes and their transferring manipulation.

1.2. The Aims of the Study

1- It uncovers the essential characteristics of the thematic shift of metaphors and their role in textual interpretation, taken from a pragma-cognitive perspective.
2- It investigates the nature of the thematic shift in discourse and its contribution to the effectiveness of the text in Imam Ali's Shiqshiqiyah sermon.

1.3. The Questions of the Study

The study is intended to answer the following questions:
1- How are themes transferred from the explicit meaning into the implicit meaning, taken from a pragma-cognitive point of view?
2- What are the cohesive thematic aspects that interrelate diverse metaphorical implications?
3- What effects can the thematic shift of metaphors play in the overall recognition of discourse?

1.4. The Value of the Study

As for the value of the study, it contributes to the theory of metaphors and theme in discourse, and it can be of benefit to linguists who are interested in the pragma-cognitive studies.

2. Literature Review

2.1. Themes

Themes are generally defined as summaries of information related to a particular topic or data domain [3,p.231]. A theme in a sermon can be quite different from what the surface text means, being subjective and inter-subjective, social and generalized, and it is based on orator's manipulation of the word choice throughout the text and dispersed across the individual sentences, paragraph and even larger text spans. A theme indicates what a text is about when dissociated from the particularities of that text. A theme is the central idea of the text in discourse, and the deepest meaning conveyed by a verbal message (or text), and it can be inferred from the interpretation of metaphor. A theme also refers to the textual function of language, the function to organize information within clauses, and beyond that into larger units. In other words, thematic development governs

127

the information flow as text unfolds in context of situation [4, p.97; 5,p.21; 6,pp. 1080-1082].

2.2. The Sermon of Shiqshiqiyah

The sermons of Shiqshiqiyah is a complaint about events concerning the confiscation of rights. Imam Ali complains that the Caliphate was confiscated and distorted. Metaphors in this sermon are clear cut and the text was chosen for analysis for the deep eloquence burdened in its implications. The sermon starts with reference to the first Caliph (Abu Bakr) and proceeds to demonstrate the way that Caliphate was transposed unfairly to others, excluding Imam Ali from his right to govern it appropriately. To be taken into accountability, the interpretation of the text and the historical document draws on Mohammed Abduh's (the Grand Mufti of Egypt, died in 1905) interpretation [7,p. 56].

2.3. Thematic Strata of Metaphors: Transparency of the Mental Image and the Cognitive Filtration

Metaphors carry concepts from one area of discourse to another, involving a transference of a predicate schema from one realm to another, with an implied comparison between the two realms [8,p.610;9,pp.5-6]. An explanation of how intentions are expressed, recognized and transferred via metaphors or otherwise, is manifested in Grice's [10] cooperative principle and maxims, on the one hand, and Sperber and Wilson's [11] relevance theory, on the other. Grician theory indicates that a cooperative principle and maxims are to be obeyed, while the relevance theory proposes that relevance is a basic feature of human mind and mental processing and assessed in terms of cognitive effects and processing efforts. According to the relevance theory, not only is an input relevant, but it is more relevant than any alternative input available to receivers at the time of communication. In their presumption of the optimal relevance, Sperber and Wilson suggest that a hearer should take the decoded linguistic meaning, following a path of least effort in computing cognitive effects, and he/she should enrich it at the explicit level and complement it at the implicit level until the resulting interpretation meets his/her expectation of relevance [12; 11,pp. 609, 613]. According to the relevance theory, expectations for relevant meanings (or expectations) constrain the optimal implications for comprehension. Neither the relevance theory, nor the Grician theory of the Cooperative Principle, explains why receivers make their choice of specific optimal meaning and eliminate other irrelevant options, specifically with expressions like metaphors and irony.

The verbal message in metaphors represents only part of the intended meaning, and the transposed message is a matter of mental manipulation of the verbal message and the contextual properties that constrain the communicated content inferred by the receiver. In metaphors, conceptual transition from literal meaning of the verbal message into implicating new meaning passes through transparent mental image incorporated into cohesive figurative meaning. Diaphaneity and incorporation of the mental images permit for the conceptual correlation to portray new implicatures.

The thematic shift processing of metaphors takes two trends: syntagmatic, involving a single idea portrayed for a limited proposition, and paradigmatic, correlating a set of interrelated metaphors. As for the former, a model of cognitive filtration, as stated in figure 1, is proposed to manifest the mental processing for comprehension. Metaphors

128

mainly convey verbal imagery as the realm of metaphor portrays scenes and events with verbal messages, and this can evoke understanding and stimulate thinking in the mind of the receiver. However, for the present study, conceptualization in relevance to input processing is viewed as a correlative process, transposing meaning from discourse, passing though correlation between informative and imaginative messages; a growth point for adapting input information to a schematic frame, and a reproduction of meaning is revised with emotional and intellectual consonance that results in an aligned representation (i.e., a schematic content). This filtration processing is constrained by thematic organization which guide meaning for optimal relevant implications. Thematic organization indicates the transferring phases through which underlying thematic realizations are cognitively manipulated. Metaphors are transparent in the growth point processing because they fill in the schematic frame, bare of their surface semantic content. The explicit meaning of metaphors is filtrated to result in a representation encompassed with the thematic realization of meaning.

The correlation phase involves linguistic forms and what has been defined by van Dijk[13,p.ii] as the context model, the central enactment of thinking context, and a "link between discourse, communicative situation and society, and hence are also part of the foundation of pragmatics". The growth point is the stance where the two realms (or domains) blend. The schematic frame merges with the contextual properties and makes old information align to new information Due to this phase, metaphors as mental images are dissolved into intentions and purposes that construct mental representation with contextual properties, emotional enactment and knowledge. [see14,p.79]. This filtration process involves a representational dimension of the cognitive processing, unlike the relevance theory which is nonrepresentational. Nonetheless, the interpretation of metaphors by receivers may be very different from the intended meaning of the speaker/writer because it is constrained with receiver's background knowledge and the contextual properties encompassing the metaphorical expression [see 13,p.186].

As for the latter trend, i.e., a reciprocation processing (a correlation among diverse input themes), thematic shift of metaphors indicates a transference from one idea into another unrelated idea. Diversity in thematic shift evokes a portrait of a holistic framework in the verbal message, decorated with metaphors. Metaphor set super-imposed within a single mental image construct a schema which is related to a macro-theme. This macro-theme is the nucleus for the schemas generated in the mind of receives. Any aligned schematic set are related to such macro-theme and delineate the aligned representation as confined by the schematic content and thematic organization.

3. Methodology
3.1. Study Design
The study follows a qualitative method of research. It takes the sermon of Shiqshiqiyah as the venue to manifest the thematic shift of metaphors and apply the proposed models of analysis: filtration processing model and the reciprocation processing model. These two models take syntagmatic and paradigmatic trends respectively and they represent the simultaneously oriented correlative processing of cognitive filtration of the metaphorical meaning and the cohesive correlation among diverse metaphors throughout

the discursive succession. This is based on the assumption that the text is the carrier of meaning and the meaning is the carrier of theme. Thematic coding is transferred in correlation to the transference of the metaphorical meaning from the explicit to the implicit. Thus, the analysis follows logical premises to interpret the metaphors in the text and explains how thematic shift in a filtration processing coincides the transference of the metaphorical meaning. In the data analysis, thematic shift is proposed to coincide the transference from the literal meaning into the implicit meaning, and it is proposed that the implicit meaning is conceived by receivers.

The reciprocation processing is stated in the correlative coincidence of the metaphorical meaning among diverse metaphorical expressions within a single extract and among diverse extracts. An extract involves a proposition with a comprehensive idea. The consonance between explicit themes and implicit themes is shown in a single table to manifest the correlative coincidence of themes among the diverse extracts.

The recognition of metaphors is mapped through the processing of the transference from discourse into representation, passing through three phases of cognitive filtration. The three interfering phases (correlation, growth point and reproduction) are processes for a latter phase and products of a former phase. The axis and central phase is the growth point when themes and implicatures are dissolved of their explicit manifestations.

Thematic shift, throughout thematic organization, coincides the cognitive filtration for meaning making and guides for new phases of correlation. Though themes are carried by meaning, they guide the perception of meaning. The following figure shows the mapping of the cognitive filtration of the metaphorical expressions:
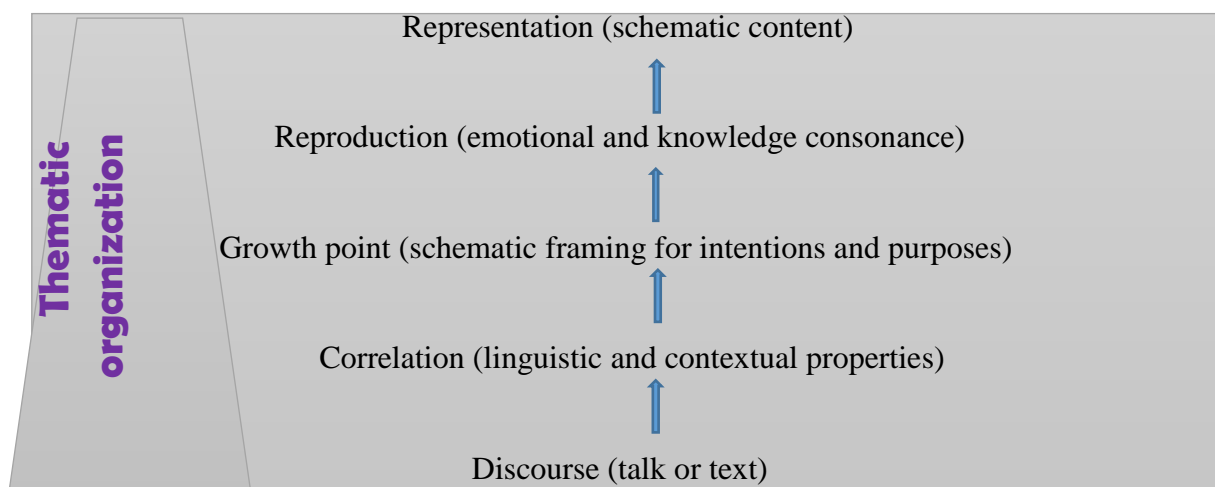

Figure 1: *Filtration Processing of Metaphor and Thematic Organization*

An explicit theme is a management of the correlation phase of meaning making, while the shift into the intended meaning is the recognition of the growth point. The transference of theme (or thematic shift) from explicit into implicit coincides the transference of metaphorical meaning from the correlation phase into the growth point phase. The growth point as a cenrtal phase involves the process of thinking, while the reproduction phase reviews background knowledge in return to the emotional state of the

receiver, to reorganize input information into a schematic content that characterizes the representation of the social actor or action.

As for the shift of themes from one stratum of represenation into another, the reciprocation processing incorporates the diverse verbal imagery of metaphors, bringing togather the diverse thematic codings into a wholistic unit of macro-theme. Decoded themes are burdened in the intentions of the speaker and the implications of his communicative message. The reciprocation processing of metaphors is constrained with the thematic knowledge which links the explicit theme to the implicit theme in spite of the diversity in the semantic or the pragmatic inferences. In the following is a mapping for this processing**:**
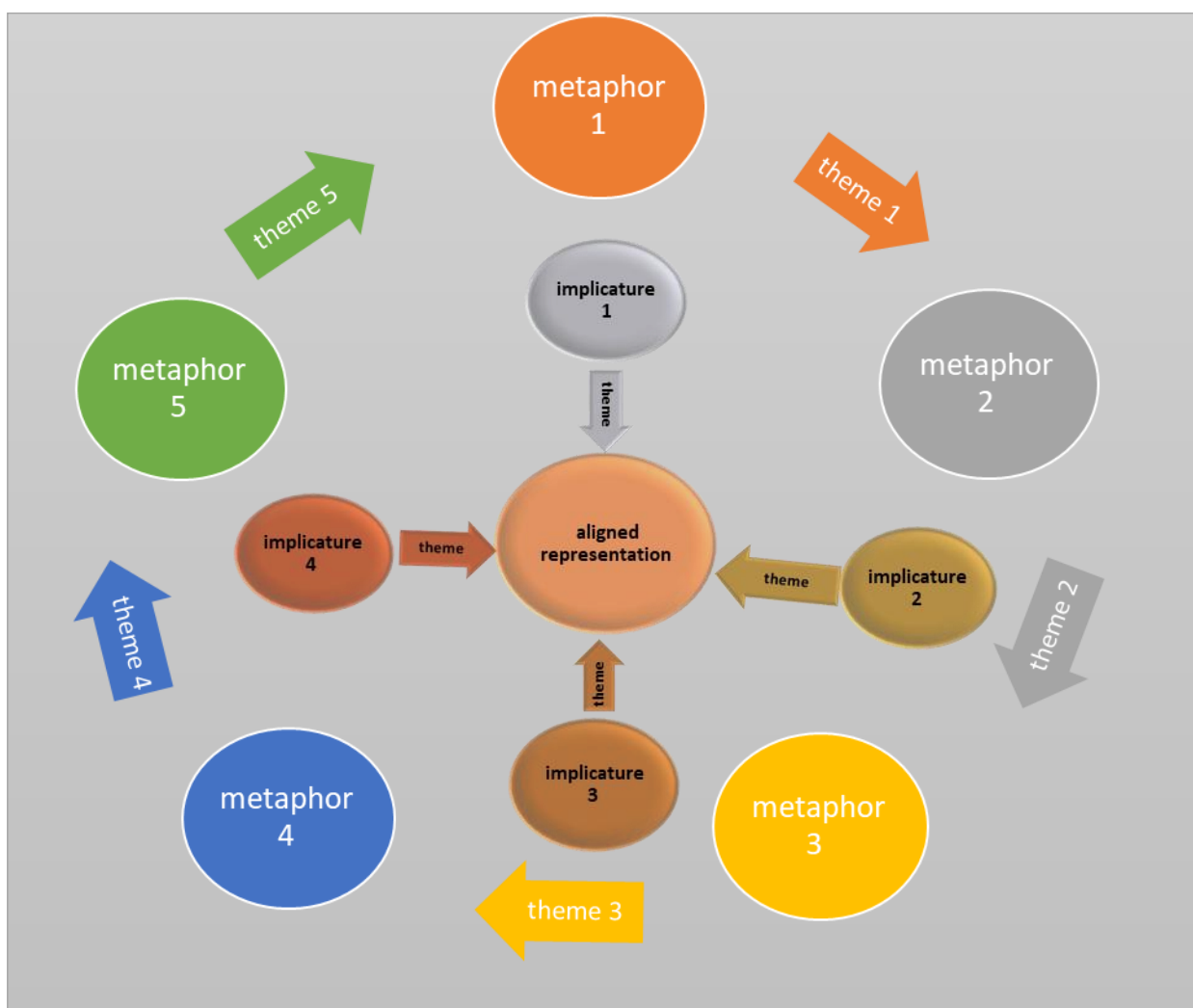

Figure 2 : Reciprocation Processing of Metaphor Set and Thematic Organization

3.2. Procedure

Text analysis involves the translation of the metaphor extracts into explicit or literal meaning (LM) and implicit meaning (IM), assigning their themes after a colon with italics. That is to be followed by thematic construction of metaphors (TCM), bringing together the aligned themes into holistic frame of recognition, and a single macro-theme which indicates the holistic theme underlying the sermon at hand. That is to be associated with the interpretation of how explicit and implicit meanings are related, the transposition between the diverse thematic indications and the correlation among them. Data analysis is to be followed by a discussion for the prominent indications for the correlative manifestations as derived from the thematic consonance of the iterated themes. Consonance column represents the reproduction of new thematic recognition as raised from the correlation between linguistic information and emotional state.

4. Data Analysis and Discussion
4.1. Shiqshiqiyah Sermon
A. Extract 1

1. (لَقَدْ تَقَمَّصَهَا فُلَانٌ)

 i. **LM**: So and so donned (my) garment: *confiscating clothing*.

ii. **IM**: He attributed my governing qualifications to himself : *confiscating Caliphate*.

Caliphate is compared to a garment that one can put on; easily taken and easily dressed, it reflects how one can appear, but it covers the soul of the Caliph. The premises encompassing the garment, the Caliphate and So and so implicate that to wear someone's garment is to impersonate his traits, and as a result, impersonating Caliphate. The transference of theme from dressing to Caliphate is carried on the discursive manipulation of metaphor.

2. أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى

 i. **LM**: My position of it is the position of the hub in the millstone: *central position*.

ii. **IM**: I am the only candidate for Caliphate: *optimality*.

The hub (of the millstone) is a central position of the millstone, and that is the position of Imam Ali from the Caliphate. The premises involving the hub, the millstone and the Caliphate implicate the confiscated position in which Imam Ali is supposed to be. However, to be central in position is be optimal in choice; this gives the justification for the former metaphor. Dressing and millstone are not related to the purpose of communication or the intention of the speaker on the literal level of meaning, but they converge into consonance of theme on the implicating level of information.

3. يَنْحَدِرُ عَنِّي السَّيْلُ .

 i. **LM**: the torrent descends from me: *watering*.

ii. **IM**: I do good: *amelioration*

It is common that torrent descends from hills or mountains; in this metaphor, torrent (of water) descends from the speaker (Imam Ali), resembling himself with mountains from which water descends. In this metaphor, the premises include the mountain, torrent of water and the speaker to implicate pageantry and generosity. The transference of meaning from the theme of torrent descending from mountains into the theme of amelioration is due to filling in the gaps between mountains and man; both are the source

for permanence of life. In consonance, this metaphor gives a reason for the preference stated in the previous excerpt.

4. وَلاَ يَرْقَى إِلَيَّ الطَّيْرُ.

   i. **LM**: The bird can't mount to me: *aviation*.

   ii. **IM**: No one can outpace me: *majesty*.

Though within the same range of the metaphorical use of mountains, the premises, including a flying bird, the high mountain and the speaker, enact the implication of the adequacy for handling Caliphate. The metaphor reflects the grandstanding that Imam Ali declares for himself. The transference is from the aviation of the mountain that birds can't mount into the adequacy to handle Caliphate. The speaker does not spell it out that he is like a mountain, but he gives himself the features of a high mountain, to enhance the comparison for a thematic shift from aviation into majesty.

TCM: I am the adequate one, full of amelioration and majesty, but Abu Bakr appropriated Caliphate.

The macro-theme in this extract is the appropriation of Caliphate. It can be derived from the following implicatures: Abu Bakr impersonated the Caliphate while he knew it is the Imam Ali's enthronement. While the themes of the explicit meaning of metaphors are diverse and unrelated, skipping from dressing to millstone, then to mounting, meaning on the implicit level is consistent, manifesting the social actor "*Us*" as candidate, generous and competent, in contrary to "*Them*".

B. Extract 2

5. فَسَدَلْتُ دُونَهَا ثَوْباً

   i. **LM**: I put a curtain between us: *Block*

   ii. **IM**: I forsook: *self-isolation.*

The transference of meaning is from the situation of detachment by a curtain into an intention to forsake others. On the explicit level of meaning it reflects a behaviour, while on the implicit level it indicates taking an attitude towards the Caliphate. The two themes converge in a growth point when the conceptual domain blends with the material, seeing that blocking others is a behaviour while self-isolation is mental state.

6. وَطَوَيْتُ عَنْهَا كَشْحاً

   i. **LM**: I turned my side away: *distancing*.

   ii. **IM**: I forsook them: *self-isolation* .

This metaphor burdens a similar implicature to the former one, though with different expression. The transference of meaning involves physical movement, but it carries the same thematic implication, i.e., self-isolation. An external behaviour of blocking and distancing reflects social situation and a point of view which indicates dissatisfaction. Thus, external behaviour implicating self-isolation achieves the purpose of communication, as indicated in dissatisfaction.

7. وَطَفِقْتُ أَرْتَئِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَذَّاءَ أَوْ أَصْبِرَ عَلَى طِخْيَةٍ عَمْيَاءَ

   i. **LM**: I was astray, to assault with my hand amputated, or to keep patient in blind gloom (of a brig): *lost war or imprisonment*.

   ii. **IM**: I had to choose between engagement in troubles or to keep patient in isolation: *problems or isolation*.

133

The transference of alternatives is from war or imprisonment into a clash with others or keep patient, and the latter was the optimal as in the next extract. While the metaphor indicates physical treatment, the implicature reflects inner suffering. Thematic shift keeps receivers online with the intention of the speaker. Consonance between *lost war* and *problems* on the one hand, and *imprisonment* and *isolation* on the other, states the speaker's intention to portray his situation and position from the first Caliph.

8. يَهْرَمُ فِيهَا الْكَبِيرُ وَيَشِيبُ فِيهَا الصَّغِيرُ

i. **LM**: The old man gets decrepit and the young's hair begins to be grizzle: *aging*.

ii. **IM**: It is exhausting: *boredom*.

Inner suffering is reflected in the appearance of man. The loss of health is associated with the inner pain and suffering to indicate the inner depression and sadness. This indicates that metaphors transfer meaning from the outer in the world to the inner state of the speaker. Thematic shift as designated in *aging* and *boredom* consonance is carried by the implications of discourse to ensure the purpose of dissatisfaction.

9. فَصَبَرْتُ وَفِي الْعَيْنِ قَذَى. وَفِي الْحَلْقِ شَجاً

i. **LM**: I was patient with a speck in the eye and a lump in the throat: *Physical pain.*

ii. **IM**: My grief was highest because I should keep still in spite of my observing for what was happening: *grief*.

The patience of the speaker is compared to a physically hurt eye and throat. Transference of theme from physical pain into grief is manipulated with the correlation between the metaphorical imagery and the context of situation, i.e., enacting the transference from sensual treatment into a mental state of a spiritual matter.

TCM: I forsook them with dissatisfaction because I had to choose between problems and self-isolation.

C. Extract 3

10. أَرَى تُرَاثِي نَهْباً

i. **LM**: I see my heritage be looted: *robbery*.

ii. **IM**: Caliphate was confiscated from me: *appropriation*.

Imam Ali compares Caliphate with a tangible heritage to indicate that it is the assignment of the Prophet Mohammed and he is the only inheritor of that Caliphate. Consonance between robbery and appropriation indicates the junction in the growth point where themes meet to construct the correlation between the explicit and implicit meanings. Metaphors in this extract are congenial in achieving the same purpose of communication, as they indicate dissatisfaction for what was happening in the transposition of the state authority.

Transference of the metaphorical meaning from the material or physical into the emotional or mental follows the thematic orientation of discourse.

11. حَتَّى مَضَى الأَوَّلُ لِسَبِيلِهِ فَأَدْلَى بِهَا إِلَى إِبن الخطابِ بَعْدَهُ

i. **LM**: Before the first went in his way, he delivered it (the camel) to (Umar) Ibn Al. Khattab to follow: *delivery of a camel*.

ii. **IM**: Abu Bakr had assigned Umar as his successor for Caliphate before he died: *delivery of Caliphate*.

A delivery of Caliphate is compared to a delivery of a camel to indicate the ease and thoroughness in the delivery. The transference of themes from *delivery of a camel* into

delivery of Caliphate reflects the thematic manipulation of the text, taking into consideration the communal nature of the society as stated in the following excerpt.

12. لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا فَصَيَّرَهَا فِي حَوْزَةٍ خَشْنَاءَ يَغْلُظُ كِلَامُهَا وَيَخْشُنُ مَسُّهَا وَيَكْثُرُ الْعِثَارُ فِيهَا

i. **LM**: He (Umar) milked the other dug (of the she-camel), then he made it in a rough place, with big wounds and rough skin; whoever rides it, he will falter a lot: *riding exhausted camel*.

ii. **IM**: Umar embezzled the public finance and exploited his position in the Caliphate, misused it, and left it in a chaos: *misusing Caliphate*.

Caliphate is compared to the dug of a she-camel. The two Caliphs treated the Caliphate such as when someone excessively milks a she-camel and leaves it with a hurt dug. The theme of embezzling the public finance is transferred through a metaphor about a she-camel. People there, as a tribal society, used to deal with camels, but they had only short experience about the criteria for the delivery of the governance or politics. So, this style of expression facilitates perception for such society and enhances the framing of the intended new theme.

13. لِكِنِّي أَسْفَفْتُ إِذْ أَسَفُّوا وَطِرْتُ إِذْ طَارُوا.

i. **LM**: I landed when they had landed and I flew when they had flown: *bird flight with flock*.

ii. **IM**: I kept up with them: *compliance*.

For a bird to follow its flock is compared to the speaker's compliance with the Caliphs in spite of their mischievous management of reign. The metaphorical imagery portrays a common theme of flock relation to be reflected on the speaker's situation.

TCM: The delivery of Caliphate was based on sharing benefits, and Imam Ali had no way but to comply with that.

D. Extract 4

14. إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجاً حِضْنَيْهِ بَيْنَ نَثِيلِهِ وَمُعْتَلَفِهِ. وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضِمُونَ مَالَ اللهِ خَضْمَةَ الإِبِلِ نِبْتَةَ الرَّبِيعِ .

i. **LM**: Until the third (Othman) held position, inflating his breast with his dung and fodder, and his brothers with him, gnawing the God's money, just when camels gnaw the blossom of spring: *gluttony*.

ii. **IM**: Othman was too greedy, working with his relatives to embezzle the common finance: *appropriation*.

Greed for embezzling the common finance is compared with the gluttony to eat. The general theme of eating with gluttony, as a verbal imagery of subhuman behavior, gives the impression that the embezzling of common finance is portrayed with the utmost eloquence. The reader is prepared with a schematic script to absorb the implicit meaning and the intention of the speaker with the least effort. The two themes, gluttony and appropriating finance, are brought together in a growth point to guide the schematic framing for the intended meaning and the purpose of communication, i.e., declaring a regime crisis. Still, the speaker keeps with the camel imagery to preserve receivers compliance with the metaphorical imagery.

15. إِلَى أَنِ انْتَكَثَ فَتْلُهُ. وَأَجْهَزَ عَلَيْهِ عَمَلُهُ وَكَبَتْ بِهِ بِطْنَتُهُ

i.   **LM**: His spinning was cut, his deed finished him, and his gluttony vanquished him: *misfortune*.

ii. **IM**: Othman's Caliphate was terminated because of his relatives, policy and greed: *putsch*.

The diverse metaphors brief the status of the Caliphate in Othman's time. Three aspects portray the downfall of Othman's reign: cut spinning was something external (indicating his relatives), a killing deed (indicating his policy) was something that accompanied him, and a gluttony (indicating greed) was something interior to him. In this metaphor, the three aspects brief the ins and outs for the putsch. So, to transfer the meaning from cut spinning, misconduct and gluttony into the fall of the state, the speaker elaborated common themes for a Bedouin society to declare the implicit theme, i.e., the putsch.

16. لو لا ......لَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا.

i. **LM**: Or else ….., I would throw its rope on its shoulders and water the former with the cup of the latter: *not Unhitching a camel*.

ii. **IM**: Caliphate was a mandate, not a desire, and I could have left things as they are: *non-abandonment*.

Backtracking the imagery of a camel, the speaker compares the Caliphate to a camel. If a camel is set free, it might flee. That is the case with the Caliphate, i.e., the state might have never been settled if Imam Ali would not have interfered. The theme of not unhitching a camel is transferred into the theme of non-abandoning the Caliphate, a transference from herding camels into managing a state carries the implicit themes into a holistic figure of cohesive macro theme.

TCM: Othman's misuse of authority led to a putsch and this finished his reign. Nonetheless Imam Ali wished he could have left matters without his interference.

MT: Caliphate appropriation

Though Imam Ali burdened the suffering of exclusion, Caliphs transposed caliphate reign among them and misused authority. Thematic shift that coincides with the transference of meaning from the explicit into the implicit manifests a transference from the tangible into the ideological, from the concept of a camel into the concept of a state. Caliphate appropriation is the Macro theme that constrains the representations of the social actors, as indicated by the Caliphs, Abu-Bakr, Umar and Othman. The purpose of communication, i.e., dissatisfaction about the Caliphs reign, is manipulated with the speaker's theme of Caliphate appropriation. This theme also exposes the intention of the speaker that he is uncongenial to his predecessors.

Transference of meaning from the explicit themes into the implicit themes coincides the discursive manipulation of the text and guides the meaning of the text, so that receivers may tend to take the intended implicit meaning and recognize the purpose of communication relying on the consonance between the themes. Thus, thematic organization is a reciprocity between the thematic knowledge and the discursive correlative information.

From the analysis and discussion driven above, it is recognized that the meaning of a garment, for example, diverge from the meaning of the Caliphate, but the two meanings converge and align in the theme of confiscation; aviation and majesty align because they indicate highness, though the former is for concrete things and the latter pertain social

matters. To put the pairs of themes into a converging consonance, the following table is presented:

Table 1: *Thematic Shift of Metaphors: Consonance of the Explicit and Implicit Themes*

#		Explicit theme	Implicit theme	Consonance
1	Extract 1	confiscating Caliphate	confiscating clothing	confiscation
2		central position	optimality	choice
3		watering	amelioration	life-giving
4		aviation	majesty	highness
5	Extract 2	block	self -isolation	dissociation
6		distancing	self-isolation	dissociation
7A		lost war	problems	misfortune
7B		imprisonment	patience	suffering
8		aging	boredom	depletion
9		physical pain	grief	suffering
10	Extract 3	robbery	appropriation	confiscation
11		delivery of a camel	delivery of Caliphate	delivery
12		riding exhausted camel	misusing Caliphate	misuse
13		bird flight with flock	compliance	compliance
14	Extract 4	gluttony	appropriation	confiscation
15		misfortune	putsch	misfortune
16		not Unhitching a camel	non-abandonment	compliance

Themes align not only in their explicit and implicit level of recognition, but also they align in diverse metaphors and different extracts. This indicates the unity of macro-theme(s) and the consistency of the implicating meaning portrayed by the verbal imagery. The verbal imagery of metaphor dissolves in a schematic frame that delineate the orientation of the implicit meaning. Consonance of themes is the reproduction where explicit and implicit themes merge into conceptual recognition. Recursion of thematic resonance among metaphors (excerpts (1,10,14), (5,6), (7A,15), (7B,9), (13,16) reflects the cohesive correlation which reproduces information for schematic content as a representation.

The schematic content encompasses the representation of the social actor or action, driven by the thematic enactment of discourse. Though explicit and implicit meanings diverge in their topics, i.e., their textual level, they align and converge in their thematic conceptual level. The correlation processing of metaphors is driven by themes which bring the two meanings into a unity of sense.

5.Conclusions and a Suggestion for Further Study

137

5.1. Conclusions

Text interpretation of metaphors in regard to thematic shift is constrained by two aspects: the schematic framing as generated by the thematic knowledge, and the correlative transferring faculty. Explicit and implicit meanings merge in the growth point through thematic consonance. The explicit meaning of metaphor burdens premises that frame a schema for the implicit meaning to be generated, with the enactment of thematic transference between the two meanings. Theme recognition guides the mind for the intentions and purposes of communication and delineate the schematic content for an aligned representation of social actor or action. However, the analysis answers the questions of the study as in the following.

1- Thematic shift of metaphors takes two orientations in text construction: a transference from one proposition into another within discourse succession, with consideration to the metaphorical meaning, or it makes the transference from one propositional realm into another within a cohesive framework of a holistic Macro-theme. Thus, the present study comes out with two models:

a. syntagmatic thematic shift: thematic transference that coincide a cognitive filtration processing as a mental process that transfers meaning from discourse into representation, passing through three phases: correlation, growth point and reproduction; and

b. paradigmatic thematic shift: a thematic transference that coincide a reciprocation processing as the correlation of the diverse metaphorical manifestations guided by diverse coherent themes.

2- The discussion of the data analysis shows the transference of themes as carried by the multiple levels of meaning making. Metaphors, as discursive manifestations, are managed in correlation phase and dissolved in a growth point phase into implicatures with the enactment of new themes. The purpose of communication and the intentions of the speaker are recognized in a reproduction process with a link to background knowledge and emotional state. This leads to an aligned representation of social actor/action, constructed by the reciprocation among diverse metaphors. The diverse metaphors construct new schematic content about the social actors, whether *Us* or *Them*.

3- Syntagmatic and paradigmatic forums construct aligned representation from diverse metaphorical meanings guided by coherent themes. Aligned representations of social actors/actions, whether filtrated or reciprocated, are compatible, being axes of the same macro-theme.

4- Syntagmatic thematic shift of metaphors indicates a transference from the material into the spiritual, from the concrete into the abstract, from the physical into the mental, from the outer in the world into the inner in emotions and from the common into the individual. This strategy of thematic transference facilitate understanding and reduces efforts for perception.

5- Paradigmatic thematic shift of metaphors, as for the sermon in hand, is a discursive strategy dedicated for attracting attention and enhancing emotional depth by introducing new perspectives. Thematic shift of metaphor guides for diverse ideas to rise in the mind of receives, enacting discursive implications with rhetorical

enhancement. It brings together transparent mental images to construct schematic frame for new communicative content. That is to say, incorporating a set of diverse metaphorical expressions into transparent mental images, with correlation to entirely new content of intended meanings of implicatures.

6-　　Consonance between the explicit and implicit themes is clear cut in all metaphors. There is also clear consonance among diverse metaphors within the same extract and among the diverse extracts. This means that the text as a holistic unit indicates a macro-theme which guides the discursive context for constructing an aligned representation of the social actor/action. This macro-theme is the output of both, the syntagmatic and the paradigmatic thematic organization.

5.2. A Suggestion for Further Study

A thematic shift study of metaphors is suggested to investigate the Arabic Neo-classical poetry of Al. Jawahiri.

CONFLICT OF IN TERESTS
There are no conflicts of interest

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