

Accentuated-Rhetoric Structure of the "Inclusivity" in Persian

Dr.Farhad Mohammadi*

PhD in Persian Language and Literature, University of Azerbaijan Shahid Madani,
Tabriz, Iran

(Received: February 7, 2019 Accepted: October 7, 2019)

Extended Abstract

1. Introduction

In Persian, there are two basic processes to convey the syntactic structure of discourse according to the applied situation and the appropriateness of the addressee: the process of moving components and the process of transformation in structure and form. "Inclusivity" is one of the concepts that by using the process of change in structure and form, the preliminary and simple expression of discourse is converted to emphatic construction. Normal and simple expression of "inclusivity" is or it may be accompanied by signs such as "any" and "all". This simple form is created in situations where it is necessary to emphasize the subject and to make it understandable for audience, with syntactic mechanisms, modifying the basic and simple structure of the sentence that results in another syntactic structure expressing the intended opinion with emphasis.

2. Review of Literature

Change in the structure of a discourse is one of the syntactic capacities in Persian that is used for rhetoric purposes. Sometimes the difference between two sentences that express the same concept is not due to the displacement of the components and the lexical arrangement. It is caused by changes in the type and form of the components, such as the affirmation or negation, change in the form and time of the verbs, and in the type of sentences. By moving the components of the word, only different forms of a syntactic structure are obtained, in which the lexical arrangement is different, but the purpose of changing the syntactic structure is to change the nature of the structures without altering the conveyed meaning. Therefore, change in the type and form of the components is thus considered as one of the syntactic capacities of the Persian language in rhetoric.

* Corresponding Author Email: mohammadifarhad65@gmail.com

The subject of this research is in the field of syntactic rhetoric and there are many articles and books written in the field, all of which somehow go back to the "theory of semantic knowledge" of Jorjani, known as "syntactic theory (*Elm-olMa'ani*)", in other words, "the poet's and literary awareness of the syntactic uses of language and the role of each structure in any case" (ShafieiKadkani, 1997, p. 31). Therefore, what is directly related to this research, and the research literature on this subject needs to be pointed out is merely the work on the concept of inclusivity and the process of 'change in structure and form'.

In this regard only in the book "an introduction to Persian rhetoric based on Sa'di's speech" on the one hand, there is a brief discussion on "change in form" as one of the contexts of rhetoric in Persian (Mohammadi, 1977, p. 31) and on the other hand, in one discourse, the syntactic structure of articulation has been examined, where both its metaphors are limited and some of its main points have been ignored (*ibid.*, pp. 185-188). Of course, in the third volume of the book "History of Persian Language", Khanleri also mentions sentences made with the semiotic signs of "every" and "everybody" (Nathal-Khanleri, 1987: Vol. 3, pp. 426-436), with the exception that he did not discuss the topic by way of inclusivity and addressed it only from a grammatical point of view. Except for these two cases, no other material has been written on sentences with the meaning of inclusivity. Much research has also been done in relation to the emphasis, which is implicit in the present subject, such as Khosrow Farshidar's articles which have examined the emphasis and curtailing in the Persian language in detail which were published in several editions. His work focuses more on the use of methods such as synonyms, partial repetition of the word for emphasis, the use of accentual terms, and the use of adjectives (Farshidvard, 1975, p. 387). None of the work on the emphasis has been made on the capacity for change in the form and structure of a sentence.

3. Method

This article analyzes literary works by citing examples of nature and the underlying structural status of inclusivity. To do this, we examine the concept of inclusivity through a practical approach concerning the change in the syntactic structure of rhetorical expressions to explain the process of converting the simple expression of this concept into an emphatic structure.

4. Results and Discussion

The linguistic sign in the basic and ordinary form of expression is that the sentence is accompanied by, or may be accompanied by "any" or "all". In addition to the linguistic sign, there is also a semantic sign, such that the

sentence is semantically embodied in a general sentence or in a pervasive concept. The following table illustrates the status of a simple sentence for the notion of inclusivity in both normal and accentual modes to reflect its changes during the transformation of ordinary structure into an emphatic one:

Emphatic form of inclusivity	Ordinary form of inclusivity
A sentence with a negative verb	A sentence with an affirmative verb
Note: The attributive verb added to the emphatic structure is always negative	A sentence with a negative Verb = Negative Inclusivity = Global Negative

The state of the verbs in the compound sentences of the notion of ordinary and emphatic expression is also shown in the following table:

Emphatic form of inclusivity	Ordinary form of inclusivity
A) No use of negative attribution: Both negative sentences B) Use of the negative attribute verb: follower sentence = positive; base sentence= negative	Follower sentence = positive + Base sentence = positive
A) No use of negative attribute verb: follower sentence= negative; base sentence = positive (unusual and impractical form) B) Use of the negative attribute verb: follower sentence= negative; base sentence= positive (common and applicable)	Follower sentence = negative + base sentence = negative
A) No use of negative attribution: Both negative sentences B) Use of negative attribute verb: Both negative sentences	Follower sentence = negative Base sentence = positive
A) Non-use of negative attribute verb: follower sentence = negative; base sentence= positive B) Use of negative attribution verb: Both positive sentences	Follower sentence = positive + base sentence = negative

As a comparison, it should be noted that the use of negative attributive verbs in the emphatic structure is more applicable and appropriate than the one not used.

5. Conclusion

From this study, it can be seen that the change in form and structure is one of the syntactic-rhetorical capacities in Persian language through which rhetorical expressions are expressed. In this study, it is practically illustrated by examples of how a simple and ordinary expression of the concept of inclusivity becomes a subliminal structure, and with what syntactic mechanism. In situations where there is a strong construction of inclusive expression, the addressee is in a position to deny or doubt the subject of the speaker. In such a case, the purpose of the speaker is no longer the expression of the essence of the news, as in the original form, but the speaker uses this construction to prove the reality of the subject. From this perspective, it is suggested that other constructs and concepts, such as the concept of inclusivity discussed here, be explored to better illustrate the extent to which this linguistic capacity is applied. This will identify how the ordinary expression of concepts is and how the ordinary structure of the concepts is altered, as well as how the rhetorical function of each of the ordinary structures will be understood by the target audience.

Keywords: Persian language, inclusivity, rhetoric, change in structure, emphasis

References (In Persian)

- Anvari, A. (1993). دیوان اشعار. [Divan] (2 volumes), (second volume) M. T. Modares Razavi, Revised). Tehran, Iran: Elmi va Farhangi.
- Beihaghi, A. (1995). تاریخ بیهقی [History book of Beihaghi], (4th ed.). Revised by A. Fayaz. Tehran, Iran: Elm.
- Farshidvard, Kh. (1975). تأکید و قصر در زبان فارسی ۱ [Emphasis and Curtailing in Persian 1]. *Gowhar*, 4(29), 385- 389.
- Fotouhi, M. (2013). سبک‌شناسی [Stylistics]. Second edition, Tehran, Iran: Sokhan
- Hafez, Sh. (1983). دیوان حافظ [Divan-e Hafez], (1st ed.). Revised by Parviz Nathal Khanlari. Tehran, Iran: Kharazmi.
- KeykavoosbinEskander, On. (1973). قابوسنامه [Qaboosnameh], (2nd ed.). Edited by GholamhosseinYousefi. Tehran, Iran: Bongah-e TarjomevaNashr-e Ketab.

- Mihani, M. (1997). *سرار التوحيد في مقامات الشيخ ابي سعيد* [Asrar al-Tawhid fi Maqamat al-Sheikh Abi Sa'eid] (2 vols; 4th ed.), (First volume). Corrected by Mohammad Reza Shafi'I Kadkani. Tehran, Iran: Agah.
- Mohammadi, F. (2018). *درآمدی بر بلاغت زبان فارسی بر پایه سخن سعدی* [An introduction to Persian rhetoric based on Sa'edi's speech], (1st ed.). Tehran, Iran: Pajouhesh-e Roozgar.
- Mowlavi, J. (1984). *کلیات شمس* [Koliyat Shams], (3rd ed.). Corrected by Badi' olzaman Forouzanfar. Tehran, Iran: Amir Kabir.
- Mowlavi, J. (2007). *مثنوی معنوی* [Masnavi Ma'navi], (4th ed.). Tehran, Iran: Hermes.
- Naderpour, N. (2003). *مجموعه اشعار* [Anthology] (7th ed.). Tehran, Iran: Negah.
- Nasser Khosrow Ghobadian, A. (1978). *مجموعه اشعار* [Anthology]. Revised by Mojtaba Minavi and Mehdi Mohaghegh. Tehran, Iran: McGill University and the University of Tehran.
- Natalkhanlari, P. (1987). *تاریخ زبان فارسی* [History of Persian language] (Vol. 3; 3rd ed.). Tehran, Iran: Nashre Now.
- Nezami, E. (2008). *هفت پیکر* [Haft Peykar], (7th ed.). Corrected by Hassan Wahid Dastgerdi. Tehran, Iran: Qatreh Publications.
- Rezanejad, Gh. (1988). *اصول علم بلاغت در زبان فارسی* [Principles of rhetoric in Persian], (1st ed.). Tehran, Iran: Al-Zahra.
- Sa'di, M. (2005b). *گلستان سعدی* [Golestan Sa'di], (7th ed.). Corrected and Explained by Gholamhossein Yousefi, Seventh Edition, Tehran, Iran: Kharazmi.
- Sa'di, M. (2005a). *بوستان سعدی* [Bustan Sa'di], (5th ed.). Corrected and Explained by Gholamhossein Yousefi. Tehran, Iran: Kharazmi.
- Sa'di, M. (2015). *غزلهای سعدی* [Sa'edi's sonnets], (2nd edition.). Corrected and explained by Gholamhossein Yousefi. Tehran, Iran: Sokhan.
- Shafiei Kadkani, M. (1997). *موسیقی شعر* [The music of Poetry] (5th ed.). Tehran, Iran: Agah.