Analysis and investigation of the communication structure in literature
Introducing the structure of communication-promotion in Masnavi-Manavi

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ABSTRACT: Traditional linguistic studies' field or rhetoric with contemporary linguistic studies' field is in relation to each other that it can be named as communication rhetoric. Also, in Masnavi-Manavi, language rhetoric is formed based on "communication-promotion" rhetoric that from one hand "context" is available and on the other hand, some factors can be found that evaluate the communicative competence of Masnavi on addressee and his created reactions in a situation or context. Thus, five major roles can be determined in this communicative framework that everyone has characteristics in mystical field. In this article, besides explaining communication-promotion structure, it is tried to analyze related functions with this pattern and describe its position in educational type of Masnavi context.

Keywords: Context; Communication; Masnavi; Oration; Rhetoric

INTRODUCTION

One of the most important considerations of works of rhetoric scholars to the logical basis of word and its argumentative and intellectual foundations is developing addressee-oriented and communication-oriented approaches. The importance of this issue will be more comprehensible for us if the purpose of word is satisfying the addressee by using different methods and intentions. In a section of mysticism language that is known as word language, what is more significant is the way of using language in clear and practical situations and styles to influence the addressee. Therefore, it is essential to analyze argumentative structures of language in this field to explain the ways of creating thinking and learning in the form of this pattern that is the basis of any educational system especially mystic education system. In most traditional books, communication has been defined in the framework of rhetoric and it is defined with depending on purposes and characters of rhetoric. Accordingly, the rhetoric is considered as "pertinence (address)". In this definition, if we emphasize on the speaker's role, it should be defined that speaker is a skilled eloquent one that addresses some groups to influence them" (Dixon, 2010). According to this definition, the speaker's role is equal with the orator's role in Greece rhetoric tradition. In Greek rhetoric tradition, oration is named in literary criticism instead of rhetoric. From this perspective, in the preface of his book titled "Oration in Story", "Wayne Booth" uses this word in this meaning "comprehensive study of writer's instruments to dominate reader" (Dixon, 2010). Studying some of these instruments has been converted to the subject of branch work from linguistic science to "linguistic pragmatics". For this reason, the art of oration has been considered as the art of speaking well and the art of optimum use of words. Some rhetorical scholars, claim a premier role for oration and say that "word is the foundation of human society and human states his wisdom by using words and human's wisdom will be useless without speaking" (Dixon, 2010). In the book "Al-khataba", Aristotle states his view about communications' problem: "there are three word's types because there are three classes of addressees, also there are three constituent elements for every word that are included: speaker, subject, addressee, and word's purpose depends on the last element i.e. addressee." (Aristotle, 1990). Accordingly, three main elements increasing linguistic communication such as the sender, message and the addressee can be determined that are considered as the constant element of all definitions that have been mentioned in Islamic-traditional rhetoric books related to rhetoric definition.

These theories in contemporary period were created by reviving the Aristotle rhetorical traditions in the West; it caused to form the knowledge of modern communications. "Harold Laswell", founder
of the communicative theories, added two elements to Aristotle's elements that were named instrument and the impact of message. Following five elements are distinguished from Laswell's pattern: "speaker, message, instruments of sending message, the addressee, result or impact" (Rasouli, 2001). The proportion of instrument with purpose i.e. influencing the addressee and his convince, and also the possibility to abuse methods and skills has always been the great drawback of oration theory. According to Aristotle, oration is debate complement. He tries to prove that oration has thinking accuracy and it is important like logic. Previous authors had put themselves and their art subject to criticism with ignoring intellectual discipline and showing oration fragile. Aristotle emphasizes that oration like debate is a reasoning method more than be ornament or recreation. According to what was stated in defining oration as the applied methods in word by the speaker for more pervasive influence on the addressee and the limitation of function fields and its performance in Greece rhetoric tradition, it can be said that oration in Greece is equal with rhetoric in Islamic-Iranian tradition. It can be mentioned to purposes, proportion among intentions and instruments, functional view to language, and explaining techniques to some extent and necessary tools for achieving this intention as the main reasons for this similarity. Because rhetoric refers to the addressee, it is natural to find a sign of educational purposes in it, and since education requires observing some principles to creative and proliferous training and following an intellectual and argumentative regular network, it is not surprising anymore if we suppose that rhetoric has common points with oration. The significant impact of oration in literature is due to the position that it was playing in educational system in ancient periods, the Middle Ages, and Renaissance period. Because of the significant importance of oration in education, necessarily it was effective in all types of communication such as daily conversation. In approving Aristotle's view, Ghodamat Ibn Jafar, the Islamic eloquent and the owner of book "Criticism of Al-sheir", explains about the purpose of oration that it is used to convince the addressee but poetry is neither for convincing the addressee nor approving it but it is for imagination. In addition, it is clear that Aristotle accepts excess in praise and satire but he prefers moderation in oration. Hazem Alghartajenni (1285), the last followers of the teachings of Greece philosophy in the field of rhetoric and poetry, in his work named "Menhaj Al-bolagha" that is different from previous authors' style, he is trying to create a kind of universal system to regulate technical terms of Arabic rhetoric as a logical framework that has been basically based on poetry and rhetoric in Greek style. However, his intention is finding this framework and form independent from logical and open philosophical environment (Bouhas, 1997). Totally, his role is broader and deeper than predecessors in terms of developing polemical aspects of poetry. Considering the polemical aspects of rhetoric leads to increase creation, innovation, and strengthen its role in the field of communications and verbal interactions in literary and non-literary fields. Hazem emphasizes the concept of nemesis as the necessary and enough factor in every poetic dialogue. Hence, in pertinence issue, imagination appropriateness has been substituted and describes them relying on mission and text purpose. He says: "each poetry has a mission and getting it by word's addressee is not possible but through the proper title of this mission." But this appropriateness needs some provisions such as belonging to the condition and status of speech and motivating the addressee by using exotic elements (deviation) in word. The first provision means regarding condition appropriateness of implications and available structures in word. It means that the poet is bound to state meanings appropriate with purpose that he talks about it. It is like to imagine joyful affairs in congratulation setting and imagine sorrowful affairs in lamentation. Meaning congruency with condition appropriateness and the purpose of poetry strengthen its imaginative face and the purpose of imagination that is soul's passion of condition appropriateness of word will be found (Boumezbar, 2007). In this article, we are trying to investigate the aspect of Masnavi rhetorical structures that are efficient in communicating with the addressee and strengthen its educational dimensions. There is no question of the present study is whether communicative structures of every literary texts especially Masnavi that it has been composed for the aim of communicating from the beginning, can be defined in a systematic way by combining among rhetoric and oratory principles in traditional linguistic criticism with new communicative patterns in literary criticism and linguistics? In this case, what characteristics will have the relevant roles with this literary communication structure? And how is the position of this type of communication in the educational type of text?

**pragmatics of Mystical language: Rhetoric communication in word language**

Today, one of the issues that attract the attention of thinkers and philosophers to itself is language. With the beginning of the twentieth century, language as a focal point was changed to the study realm of many philosophical schools. On the one hand, according to some philosophers of language, "living conditions in every world gives language its special flavor, and on the other hand, it causes the diversity. Hence, getting words and vocabularies and their understanding is possible for those who have lived with that life and language." (Ashouri, 1998). However, different language such as science and religion language are derived from different ways of life. As Ibn Ata says: "every science has its language, every language constitutes of terms and every word depends on the group that takes it by a method. So everyone who can determine the related scientific method can speak it (Altar, 2005). So that if somebody wants to understand the real meaning of mysticism language, he should experience and reach to intuition level. Language in the realm of mysticismis the
result of impartible link between the practice and opinion that both of them are shaped under the influence of a direct intuitional experience. According to linguistic perspective, mysticism language is a special type of an automatic language function that according to its intentions, it uses vocabularies, syntax, and linguistic implications in a marked way. The variety of types and different linguistic layers in mysticism area reveals purposes and different applications and sometimes heterogeneity that have been able to create special linguistic implications that can be named as "mystic marked implications". Elements or marked implications mean that part of language elements (such as sounds, vocabularies, and syntax) that are unusual, significant, and complex. In contrast, they are unmarked, simple, neutral, and universal and in contrast to marked elements, they don't belong to a special cultural context (Fotouhi, 2011). Besides implying a certain concept, marked vocabularies and syntax have implied concepts and valuable meanings that reflect the author and the speaker's attitude to the addressee. It should be added that the marked degree is not equal in all levels of mysticism. So it is necessary to mention to layers and different levels of mysticism language. This language ranking is derived from the votes of Sofia. As long as it refers to the history of discussion in history of Sufism, Ahmad Ghazali can be named as the first person who has proposed this distinction in the form of double dissociation of mysticism language in connotative language and word. According to him, language of teachings and facts is the word and connotativelanguage; it is the internal meaning that is hidden in external word (Algouneh, 2012). Among contemporary scholars, Paul Noyahas mentioned to this division and he says about it that: "word language is a clear language and connotative language is a language to suggest meanings without saying them.....about word language, it can say that a language that carry out inside to outside and it shows some things that have been gotten by experience, it should be said that its genuineness is the symbol of a new experience and this novelty has provided its causes to create it (Noya, 1994). According to this definition, marked and language genuineness should be found in spiritual creativity of mysticism and his unique experiences. This language has referential property and its main purpose is sending message along with description and explanation. Despite the level of language, connotative language does not explain or notice something but it tries to inspire and convincing. This dual distinction does not help us to determine types and linguistic forms of text because as we said in the related chapter to education in mysticism, that word language can consist of reference, inspiration, and convenience as much as connotative language can consist of word, description, and explanation. This feature is particularly true about a work such as Masnavi that has been formed to communicate with the addressee. As Masnavi is considered as an educational work, it is mainly considered in word type. While this classification in Masnavi cannot be applied as for example it is true for texts such as Kashf Al-mahjoub, Ghosheyrieh thesis, Al-loma", Al-taarof, Mesbah Al-hedaya, and so. Even among some of these works, it can also be mentioned to some cases the author has used connotation when subject had been naturally indefinable. Thus, we can conclude that in a text such as Masnavi that undertakes learning and teaching through the process of group and teacher communication, it cannot be voted as being one-dimensional and referential function. What is observed in Masnavi is speaker's dual approach to take all language facilities that makes this communication more effective. On the one hand, rational thinking has provided necessary introductions for proposing a new subject and gives structure and argumentative and acceptable arrangement to speaker's thoughts and attitudes. On the other hand, in the process of stating reasons and detailing issue, symbolic thinking appears to increase creativity power, understanding, and accepting the addressee through creative and symbolic imagination of subject in his mind. The common aspect that is available in both levels of mysticism arisen from experience. So, also language possesses propositions and experimental components (existential, intuitive) that among them it can be mentioned to going from innate tendency to reality intuition and journey process. The innatetendency to reality intuition means as a driving force that is necessary to achieve the intuition it is not considered as a purpose by itself. Also, mystic journey process is considered as a move to reach the reality intuition. Although the direction and subject of this move is pilgrim's soul and every experience will be happen in this way but all moments and sections of this journey are not favorable for the pilgrim. What are being found in this vicissitudinous journey are intuition moments. So, mystic experience possesses most of conditions to be recognized as mysticism essence (Movahedian Attar, 2009). Also, mysticisms such as Molavi have used mind and linguistic facilities to transfer his attitudes and experiences both in the view and practice field to make phenomena speak and lead them to think in order to wake up human's sleeping mind. Molavi had believed that we can achieve to purpose through word and if he is speaking about the external aspects of word in some parts, it is to benefit from word to make communication. He wants to open the reader's eyes to the world of meaning and accompany him (reader) with himself in understanding matter. Although Molavidoes not speak according to the addressee's taste but he speaks at a high-level until the addressee understands him; language essence i.e. communication makes a bridge between him and his addressees inevitably..... introspection attraction and central word on the one hand and communicating with the addressee on the other hand have provided a permanent tide in Masnavi (Fazilat, 2011). Molavi had been aware of this point well that intellect is not only identification instrument. Besides, availability of limitation in language communicative capacity make poet to use literary elements such as simile, metaphor, allegory, and so on. Also, he knows although meaning is experimental, and an exalted and different experience, we should talk to
the addressees regarding their understanding. According to Jacobson's communication graph that totally includes six linguistic functions, it can be said that three referential, affective, and persuasive functions are more significant in Masnavi. In these three functions, dependency is taken on context and message title, sender, and his addressee, respectively. However, according to accepting truth and untruth of referential propositions that are mainly expressed in predicative form, this subject about mysticism language that is the language of experience and intuition can be accepted in some extents that lead the addressee’s behavior and thought in the process of education and control it. So by doing these functions we can expect that this type of learning and communication causes modification or providing a new behavior or attitude (in the field of practice and view) in the addressee. However, what is important in this relationship like any other relationship is persuading and encouraging the addressee that agrees with persuasive function in Jacobson theory. Particularly, taking a pragmatic approach in education language requires considering two things: firstly, meaning of speaker's purpose and secondly, the way of language usage in the form of dialogue. This matter agrees with a definition that linguists have proposed about linguistic pragmatics. Besides, studying and investigating the considered meaning of speaker in contrast to the meaning of vocabulary or sentence (cf, Yule, 2008), it tries to find the available patterns in language function in the form of interpersonal relationships. In fact, the language in this branch of science is a set of interpersonal symbols that the way of applying them is determined by some special rules (Armangaud, 1985). For any reason that persons communicate with each other such as giving information, asking for help, giving order, promising, entertainment, expressing ideas (or according to Welter, to hide your ideas), promotion and encouraging allocate more portion to themselves. Many interactions among humans are made to persuade other to change his tendencies or behavior manner. Now, by supposing such a "communication-promotion" in Masnavi, it should be said that the constant principle of this communication includes sender, addressee, message, channel, and destination or word's effect (Board of Authors, 1989). Difference of this graph with Jacobson communication graph is in the replacement of destination and word's effect instead of symbol that its necessity is apparently supposed evident. Apart from these five principles that are considered as the constant principles of communication, it is necessary to mention six steps that a person passes them after persuading to take new methods in his behavior and attitudes. Firstly, he must be informed about persuasive communication process. Secondly, it is necessary that the considered person pay attention to him. After consideration, it is necessary to understand subject and communication meaning. If he does not understand subjects that are in congruent with subject, he should at least understand its conclusion. Fourthly, besides understanding subject, the addressee should accept it and take a new subject at least in a linguistic level. Moreover, if we are interested to other message subject besides immediate effects, the fifth step is required and acceptance should be confirmed for a long time to measure obtained effects. If we are interested to the effects that are totally beyond the linguistic level, the sixth step is also required that a person must not only learn the new behavior but also he/she must do it. The new behavior must be appropriate to the purpose that from the outset had been considered by his/her teacher (cf: Board of Authors, 1989). This point should not be forgotten that our purpose of communication here means the communications with verbal nature. Furthermore, this structure and defined goals is available in every educational system that plays a determinative role in creating verbal functional patterns and its linguistic structures. For this reason, in the educational system of Islamic mysticism especially mystic literature, we should find principles that are more important and significant in the development of this communicative framework. Based on the main points of discussion mentioned above, now we are trying to deal with explaining communicative-linguistic aspects of Masnavi as a literary text that has been created in educational dialogue context.

**Communication-Promotion Framework in Masnavi**

The structure of educational system in mysticism formed based on the enforcement of two practical and theoretical aspects demands to organize language communicative structure to motivate its addressees' interest to the subject and universal message and also to change their behaviors and attitudes by manner of expressing and teaching matters, and makes some lasting effects for them. Consequently, the personal characteristics of addressee and learner, such as consciousness level and literacy, self-esteem, humility, pride, interest, previous experiences related to the subject, conditions or pilgrims' authorities can be effective in this communication. Language rhetoric in Masnavi has been based on "communication-promotion" rhetoric, in one hand, there is the speaker's sentience, verbal competencies, linguistic modalities, and manner of its presence in different lexical, syntactic and stylistic layers and in other words, "context", on the other hand, some factors can be found that evaluate communicative competence of Masnavi on the addressee and his/her created reactions into a situation or clear context that is usually a cognitive-social context. Thus, the ideal speaker that provide the text in favorable situations gives his/her position to a real speaker; in a social, cultural, and real cognitive environment and according to the intentions that he/she has in encountering with his/her addressee or addressees, he/she begins to make a communication-oriented dialogue instead of text. But since the position of this dialogue has been passed at the creation moment and we have to read the text in the absence of main addressees, so our understanding of addressee concept in Masnavi is possible based on analyzing structures.
and determining its communicative patterns. "The communication–promotion framework" helps us to recognize personal characteristics of the likely addressees in this communication through studying speaker's functional patterns to attract the addressee and his/her acceptance. Forexample, persuasive communication approach may be made as positive or negative. It means that the speaker can persuade the addressee in the way of warning, reprimand, fear, and rebuke to do behavior or to take a particular attitude, also he/she is able to do this work positively i.e. through encouragement, enunciation, hope, and positive approaches like it. The amount of their effectiveness has a direct relationship with the addressee's pertinence, his previous experiences, or being empty of experiences, and his denial or acceptance degree. For example, the higher the degree of self-esteem, pride, and inexorability in the learner, the more his/her attention and interest to the subject, but his/her tendency to its rapid acceptance will be less. Because if a person has an inexorable personality, his/her ability to challenge speaker's ideas and also his/her reasons to do this will be more; while less experienced learner submit the speaker view easily. But to the extent that his receptivity is increased, more time requires that the speaker can focus his/her understanding to communication process and main purpose. Other effective factors in the pertinence of "communication-promotion" framework in Masnavi, as it was mentioned before in brief, are the proportion among Molavi's language with his living style. Living style is not only remember his daily memories and his biography but it means being informed of practical behavior and experiences that distinguish his world from the world of other persons' experiences such as speakers, jurists, physicians, philosophers, and others. Molavi has mentioned to the necessary condition to be familiar with this world and he considers it possible by passing from "sense of the world" to "religious sense" and converting outward senses to spiritual ones. Sometimes he mentions to both of them as "spiritual senses" and "material senses". Activating the spiritual sense depends on stopping physical senses. Soul promotes from sensory and mental natural awareness that is considered as external awareness to superconsciousness state that is considered as sleep and dreaming because of this cessation (Soleimanian, 2010). Despite that this mystical living world is beyond the world of reason and logic, but when its aim is to transfer these experiences fluently and effectively, connotative word or "symbolic thought language" is not enough alone. But along with symbol, imagination, and hint, a polemic and oratory rhetoric is necessary to satisfy the addressees who are not familiar with mystical symbols through reason and gradually provide their satisfaction and promotion field to new learning. Of course this logical pattern is necessary for every communication that has been consciously created. So it is not necessary to suppose that Molavi has benefited from all types of logical thought such as analogy, induction, and similitude. By considering those effective factors in pertinence of text, as mentioned here, it can be pointed to some functions in Masnavi language as follows:

- **Educational-Training Function (Disciplinary)**
- **Function of dialogue;** it can be considered into two ways: one is because of observing "communication-promotion framework" that communication is made for a purpose except of communication itself and it is directed towards the addressee.
- Other is "communication pleasure" that communication itself is important except of other purposes. This is when Molavi has narrowed his communicative area and leads it from the general to the specific. His talks with Hesam Al-din and his other intimate friends is a sample of this communicative function. Stating opinions and soul appeasement; it coordinates with "affective" role in Jacobson communicative graph. "This linguistic role creates an effect of special feeling of the speaker; whether the speaker has this feeling really or pretends to have it." (Safavi, 2011).
- **Epistemological function;** planning to grow thought and attract knowledge and scheming mental and thinking conditions in student for next learning.
- **Ontology function;** in this state, language is the necessities of mystic living style and it states an independent order for him.

It should be noted that linguistic functions of Masnavi are not limited to these samples and other hidden and unknown aspects of it can be achieved by more effort.

**CONCLUSION**

Inthis paper, besides dealing with the history of communication in traditional linguistic studies in Islam and West, communication subject in the framework of new linguistic criticism was dealt; by summing these views, communicative structure of Masnavi text was defined and it was named as "communication-promotion". Then, conditions of such a communication were explained about language and mystical world view and its functions were introduced in the form of five main roles such as 1) education, 2) dialogue, 3) stating opinions and soul appeasement, 4) epistemological function, and 5) Ontological function.

So, the research question based on the possibility of special communicative structure in every text or at least in every type or literary context was found and the link between every communicative type with different linguistic role or roles has been showed.
As in this persuasive structure designed appropriate with education language, considering the pertinence of the addressee and his/her living style (such as faithful and social living), speaker’s approaches for satisfying him/her and considering context are effective factors of speaker’s success in communication with him/her.

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