

Soft War in the Asadi's Garshasnameh

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Abstract: Peace and security are fundamental categories in the political literature which play a main role in progress and fulfillment of the human society's goals. Several factors influence peace and security that some of these factors are considered as factors leading to soft-war and others are introduced as reasons for war. Soft-war attacks on values, beliefs and ideologies and it changes the individuals mind and beliefs and it is more important than war. According to the importance of this subject and its relevance to Persian literature, and this fact that the great literary men have written on the plots and deceptions of the society, survey on the Persian literary works will be fascinating in this regard. This article tries to study "soft-war" in the Asadi Tusi's Garshasnameh by studying the literary works as cultural capital of any society and explain Asadi's viewpoints on this notion.

Keywords: Soft-War, Peace and Security, Soft and Hard Threat, Asadi Tusi's Garshasnameh.

Introduction

If in a society the accepted values were threatened by domestic and foreign factors, the society encounters with insecurity and many problems and deviation (Mahbubimanes, 2001).

The accepted ideas, beliefs and thoughts make a society. Any society that loses these elements, it will not be different from animalistic society. Human dignity respects human thoughts and esteem and if these elements are threatened by a foreign agents, the human lose their identity and even they cannot defend their rights as a result the social security is jeopardized in human society. Social security is capability of a society for preservation of the fundamental characteristics against real and probable threats (Navidinia, 2003).

Security is one the divine blessing that has been emphasized in different religions and it is antonym of threat and if a society was threatened it encounters with insecurity and if security is established in a society certainly that society combats with threats, if a society is threatened softly the war is called soft-war. "Soft-war jeopardizes the society values and of course the values are different among countries and perhaps a conduct is valued in a society and it is not in other one. Therefore, values are considered as the main reason for war in relevance to soft-war and security (Gorbanzadeh, 2002).

Background and history of the soft-war

Soft-war has long history since the men used tactics and plots for influencing the enemies; but soft-war began in Second World War in America and Europe.

"Fuser, the English military historian and analyst used mental war term for the first time in 1920 but it was not considered so much and in 1950, one year after end of the Second World War, Truman, the former American president approved the project called "Truth battle" with budget of 121 million dollars" (Soft-war and war).

Regarding to soft-war it is necessary to get familiar with common terms:

"Threat: it means threatening and peril and in political sciences and International Relations terminology, threat and security are defined by each other. Indeed, security is meant lack of threat and threat jeopardizes security" (Basirat-e-Pasdari, 2009).

According to the authors of Basirat-e-Pasdari, there are two types of soft threat and hard threat. War is divided into soft-war and hard-war; in the hard-war, the forceful party use violence and in soft-war, the countries use soft power without violence and they attack on the beliefs and thoughts and for this reason, soft-war has political, cultural, social, security and defense dimensions which the main characteristics of soft-war include:

1. Soft-war is non-invasive combat and the parties use software methods and styles.
2. Soft-war is effort to create doubt and uncertainty in the political, military and cultural infrastructures and the aggressive party tries to create crises in the political regime and de-legitimizing that party.
3. The outcomes of the soft-war are substantive, slow, subjective and gradual.
4. The fight in the soft-war is more complex.
5. Measurement is difficult in the soft-war.
6. The emotions and thoughts are attacked in the soft-war (Basirat-e-Pasdari, 2009).

According to the mentioned characteristics, it can be said the mental war is a kind of information activities that employs thoughts for influence on the policies. This kind of war deals with opinions and transfers them to others. This war deceives the people by noninvasive ways and in contrary to military war which the will of the winner party is imposed on the loser with violence and threat” (Nasr, 2001).

Therefore, establishing of security and insecurity depends on many factors. The factors leading to insecurity and peace in the society is ignoring the society values and norms and these values can be ethical, religious and believing and when the values are attacked it leads to change in value and as a result the society is encountered with insecurity” (Soft-war in the divan of Hafez).

By survey on the importance of the soft-war it can be concluded that security is an important category in any society that influences the thoughts of the individuals in case of insecurity and this effect can be touched in the speeches of the great men.

The writer and poet of Garshasbnameh who experienced Khorasan riots and domination of Seljuk dynasty and decline of Ghaznavid dynasty and chaos in that period left his hometown and traveled to Azerbaijan. Chaos led him to complain on ignorance, plotting and deceive.

Asadi Tusi dictates the correct thoughts and ways by the help of Brahmin and Brahmin is his mind and thoughts that guide him. He suggests rationality and knowledge as the main reasons for triumph and believes that the wise and knowledgeable man insists on his beliefs and nobody can change his mind and he is powerful in his quest.

He said him to avoid that wicked man
Be alert and open your eyes and heart
If you have not knowledge on an affair
You cannot find any solution (Garshasbnameh, 2002).

Then he writes:

Do not ignore knowledge
Nobody loses by knowledge
It calms down the mind
Leads you to liberty and being libertine
There is nothing better than knowledge in the world

Otherwise, the dead body and soul of ignorant are the same (Garshasbnameh, 2002).

According to the author of the “Mental and verbal war” for influence the society policy it is necessary to establish strong soft-war and if the individuals live in justice and security, soft-war will be ineffective and all members of the society will aid each other. Asadi believes that this security is owed to management by a wise, knowledgeable and just manager:

He was safe so that he slept sweetly as partridge freely
In one day more than ten times
Seeks the wolf chasing the ewe (Garshasbnameh, 2002)

Asadi lived in peace and security in Azerbaijan. In his divan he introduces ruling of the king Bodalaf as the reason for security in Azerbaijan. His justice and generosity had led to prevention on disunity and establishing peace in the society.

The who that is agile
Arrives at the blessing, reed,
And takes garment, position and water
Nobody was annoyed by this king
No guest was rejected at his door
Everybody who was feared on his life and sin
Took refuge at his house
The people were secured of the oppression
The king should be just and this king is just

As it is seen, Asadi believes that by justice it can be prevented the attack of the enemies and the members of the society should be protected.

Asadi Tusi suggests the followings as the reasons for soft-war.

Tale bearing is introduction to soft-war

Everybody who wants to design soft-war, at first he investigates on the values and beliefs of the society and finds a way to penetrate among the people and begins to attack the people by his speeches and words:

Do not accompany by the tale bearer

Since announce your goodness as meanness (Garshasnameh, 2002).

The tree that has many fruits

Everybody throws a stone on it (Garshasnameh, 2002).

Do not accept neither the slanderer nor tale bearer (Garshasnameh, 2002).

The above couplets depict that tale bearing is a kind of plotting for abolishing of a government or a person, while in most couplets he refers to the enclosure of the secrets that one of the reasons can be tale beating.

One of the other categories mentioned in Garshasnameh as beginning of soft-war is prevention of deceit by good speeches since the enemy uses the words that the people are attracted by them. Asadi Tusi refers to this case and warns us on plot and deceit behind the good speeches and words:

By accepting good speech and words

Do not feel secure of the enemy avenge

The devil deceives the man by good speech

And destruct by blood (Garshasnameh, 2002).

In other part of this book he writes that when Garshasb goes to fight with the king of Kabul besides his father, a witch plots against him and tries to give him poison and on his return after triumph, he sees a woman on his way:

On the narrow way

He saw a neat and beautiful woman

That woman looks for him among the soldiers and he sends a soldier instead of oneself and the woman tries to kill him.

One has made the mile stone bad

Thrown it through the hell

When the man put the step in the house

Was killed by that stone

The commander became aware

And made fire and the witch and the house were burnt

Then he thanked the lord

For saving his life (Garshasnameh, 2002).

Garshasb is rescued by alerting on the superficial affairs.

Abnormality

If the member of a society are dissatisfied the foreigners with interfere in the affairs of that society. Asadi suggests robbery and plundering as abnormalities of the society that cause to chaos and insecurity and arrange the conditions for soft-war. In the past in order to weakening of the countries the people were plundered and killed in the boundaries and when the people were worried and distressed the enemy began to attack on the values. If a society wants to prevent soft threats it is necessary to identify the rebels and prevent contingent attacks by strategies.

Secure the ways from the robbers

Punish the robber with dagger and hanging (Garshasnameh, 2002).

Do not know the mean inferior

The snake becomes dragon (Garshasnameh, 2002).

He warns us that the wicked and mean individuals are ready for attack on the people and he invites the reader to be alert on the risks and his purpose is soft-war that it might last for several years. He warns on friendship with these individuals.

Do not expect peace from mean

Afraid of attack and plot

Inspect the shelter at the time of attack

When returning to the shelter (Garshasnameh, 2002).

Friendship and avoiding hostility

Asadi advises on preserving friends to prevent their tendency toward the enemies. The enemy plots to add on his members from inside and outside and a society is successful that is secured against soft threats and avoids hostility and for identification of the friends examine the individuals.

Examine all the friends sometimes by kindness and by hardship (ibid).

He emphasizes that by rewarding and helping the individuals the rulers can prevent hostility of the society members.

I speak kindly with my friend

Give glad tidings of treasure and my daughter

Give hope for kingship and governance (Garshasbnameh, 2002).

Although killing of the enemy is better

Better than becoming the friend of your enemy (Garshasbnameh, 2002).

Forgive your inferiors with kindness

Never groan on them

They are honest to you

They are obedient of you (Garshasbnameh, 2002).

Care on the friends as possible as

Till they behave kindly at the time of sorrow

Do not feel secure of the enemy

Dominate on friends and enemies (Garshasbnameh, 2002).

As it is seen, Asadi suggests friend as a barrier against enemy and this couplet can be explained in this way that if we have many friends we have less enemies and if our friends are powerful the enemies will be weak. Garshasbnameh is rooted in the mentality of Asadi Tusi and we find that Garshasb, the hero of the story had many friends and many factors were effective in his triumph. At first, he was a strong and brave man and his enemies were scared by these characteristics. Secondly, according to Asadi, the enemy was afraid of his competent leadership in the society and the battlefield and it was a soft-war threat that threatened other kings and as results, some of these rulers paid tax to him. He advises his son, Nariman to avoid the inferiors to preserve his nobility and prestige.

Make justice day and night Protect your religion and lord

Act with plan and find solution (Garshasbnameh, 2002).

He emphasizes peace and security and preserving his faith and religion.

He warns on ridiculing of his son and emphasize that this conduct leads to soft-war between them and their inferiors.

Do not say false words

Since your life is not in your hand

Do not ridicule the ugly one

It might be the ugly face has good nature (Garshasbnameh, 2002).

Conclusion

Since, Asadi Tusi had experienced the oppression of the rulers, he tried to combat with any disputes among nations leading to destruction of the cultures with moral and behavioral management and organizing the affairs.

In this book, he advises the people to peace and friendship prohibits them from any risky conducts leading to hostility. He had experienced soft-war in his time and he had to leave his hometown. In Garshasbnameh he suggests the duties of leader to prevent soft threats and war (that leads to war). He believes that if a leader manages the country affairs according to plans he could prevent any risky actions by organizing of the forces and preserving the society authority and friends.

The ideal society of Asadi is a powerful society with personality characteristics and skillful agents by having plan and employing efficient agents. The people live in peace and security in this society and the threats are neutralized. Asadi believes that an efficient leader can manage the affairs and act moderately with captives even at the time of tension and soft-war and his aim is to prevent soft-war and crisis management.

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