

A Study of Rumi's Peaceful Thought in Two Masnavi Stories (Based on Semiotics)

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Abstract: Rumi in two stories, "The King of Jew Who Killed the Nazarene," "The Other King of Jew Who Tried to Destroy Jesus' Religion" used two models to root out sectarian and religious warfare from the perspective of the principles and techniques of political world. By fascinate and comprehensive story, he presented scientific and fundamental causes of the emergence and how are these warfare and the ways of infiltration deal with them, Rumi's aim in these two allegories is to establish peace and eliminate one of the major causes of warfare and bloodshed, in this study has been used the ontology of dual opposites of Levi-Strauss to analyze the elements and tools of the two models of hard and soft warfare based on the structure of Rumi's narrative of Saussure and Succession semiotics. As a result, Rumi, as an expert and experienced politician, has been rooting and discovering why and how this warfare and their continuation throughout the ages have brought about global unity and peace. **Keywords:** Rumi, world peace, religious warfare, hard and soft warfare, semiotics.

1. Introduction

Sectarian and religious warfare over the centuries have been a prominent example of massacres rooted in religious and religious blind prejudices. As one can say, this factor is one of the greatest problems of human societies, which has had many adverse consequences for mankind throughout history. Rumi's goal in these two allegories is to establish peace and friendship and eliminate one of the major causes of warfare and bloodshed. All religions, and most schools of philosophy, psychology, and sociology, have long sought to build a better world with peace and friendship and away from violence, but that is important how they have been and what their views have been. Prior to Rumi's work in ancient books of various cultures, this important subject has been dealt with, but none of these works has explored the origins and causes of this warfare and how to deal with them from the standpoint of soft and hard warfare techniques. While Rumi delves into two simple mystical allegories by simple and fluent language in the form of a politician with a thorough knowledge of hard and soft warfare techniques, at the beginning of the first story, Rumi explicitly proclaims that, in order to destroy true followers of a religion and to destroy faith, the enemies use soft warfare to destroy the true religion and cause warfare. At the beginning of the story Rumi said the hard warfare and the confrontation of force against soft warfare is ineffective: (1/340), (1/341).

From Rumi's point of view, religion is a cardiac belief that does not appear even if you threaten the followers of religions to conceal their beliefs for the sake of preserving their lives, and the most important weapon (the belief) is protected in the heart due to the threat of danger. Therefore, their followers become more dependent on their religious beliefs due to fear and intimidation through pray. So, the tools of hard warfare have the opposite effect on

destroying religion and beliefs. Then in the first story, the Jewish minister and the king designed a plan to break people's faith by penetrating into their hearts and beliefs, created divisions in religion. Rumi tells in the story, the ways of infiltrating enemies and the ways to deal with these macro tricks through tact and ingenuity. After the story "The King of Jew ...", he immediately narrated this matter in the first book of Masnavi: "The Other King of Jew Trying to Destroy Jesus:" (1/739), (1/740). In this story, as Jew King used the hard-line method to destroy Christ's followers, in addition to further strengthened the Christian faith, he was also fueled by the flames of warfare and animosity.

2. Research Methods

Semiotics: "Although semiotics has a long history, it is not a theory that was formed at once. But methodological scholars have generally drawn on this theory in the approaches of Ferdinand Dossier and Charles Pierce (Sujoudi, 2014: 12). Semiotics deals with everything that can be considered a sign, such as: words, shapes, images, sounds, objects, etc. Contemporary semiotics does not study signs individually, rather they examine them as part of sign systems (such as a medium or genre) (Chandler, 2007: 24). One of the most fundamentalist ideas of structuralism is the dual contradictions and semiotics of substitution and co-existence rooted in Saussure's theories and explored in these two allegories (Saussure, 2008:115). Claude Levi Strauss is one of the most influential thinkers of our time. He systematically explained a new structure for the recognition of humankind (Wiseman, 2013: 5). For Strauss, the myth is similar to language in terms of structure, and the similarities of language and myth can be summarized as follows: (a) it is made up of units which are bound together by certain rules. B) These units form relationships based on dual pairs or opposites that form the basis of the structure (Strauss, 2001: 11).

Background and Necessity of Research: about our research topics have conducted separate researches, which are transiently referred to. On the subject of Rumi, peace and respect to religions: Seyyed Hamed Alavi in an article entitled "Pathology of the True Religion in the Light of Masnavi" in the Iran Vision Journal, described "the Jew king..." from the Mystical and Ethical Perspective Political issues, so this research cannot help to prevent sectarian warfare and to identify the main perpetrators of these crimes. Rahim Koushesh Shabestari, in his essay "Rumi and the Problem of Religions" in the journal of the Literature and Humanity Faculty, deals with the issue of religious differences from a mystical and Islamic perspective. Hossein Ali Ghobadi, in his essay "Universal Messages of Rumi for Today's Man," also gives a descriptive account of mystical worldviews. Much has been done in literary texts, for example: Saeed Ebadi Jamil et al. "Investigating the Zahak Myth Based on the Clod Levy Estrus's Dual Contexts", and Zahra Hayati and Somayeh Jabari," Research and Analysis of Large Dual Symbols in Masnavi and Shams's Ghazals Study: Large Symbols of Lion and Sun ", and other examples. About psychological operations studied a lot of books like: "Psychological Operations Techniques and Methods of Confronting them" by Dr. Reza Jonidi, in Persian literature there are only two articles on the subject of psychological operations: Mohammad Mehdipour and others in the article "Other side of Warfare Coin in Shahnameh" And Mohammad Ali Poshtdar and Fatemeh Shokrdost in the article: "Psychological Operations (Soft Warfare) in Ferdowsi's Shahnameh Emphasizing on the Story of Rostam and Esfandiar". Thus, by understanding the unethical and inhumane practices of psychological operations and, on the other hand, by applying human and ethical techniques, one can hope to discover the truth in the present ambiguous world. Therefore, in this study were used elements tools and components of psychological operations by Saussure's and Levi Strauss's semantic methodology to better explain the structure and executive factors of soft and hard warfare.

1) The Factors of Warfare from Mawlana's View: From Rumi's perspective, two models of warfare are used to confront religion: in the first tale of the "king of Jew who killed the Nazarenes" by the soft warfare; In the second story, "Another King of Jew who tried to destroy the religion of Jesus," is presented the method of hard warfare from the viewpoint of Rumi to destroy religion and followers. In Rumi's view, in hard and soft warfare involves two external and internal factors, the internal factors are in human existence and the external factors are affecting man, which are the tools of warfare that these tools form in the soft warfare (soft power) and in hard warfare as (hard power).

1-1: The Inner Factors of Warfare Creation: In both allegories the main cause of warfare and the bloodshed and divergence of the souls are introduced: The soul has three levels in mystical literature: sensuality (carnality), the reproving soul, the self-confident. The soul in question is the sensuality (carnality), which has had many definitions so far, for example: One refers to sensuality (carnality) soul due of the dominance of beastliness on the self, because its owner has always done bad things (Sajjadi, 1971, 171). The term sensuality (carnality) is not explicitly mentioned in Rumi's poems, but the concepts of this term are in the absolute form of the soul, or sometimes in combinations such as idolatry, deceitfulness of soul, dog of soul, blind soul, ghastly soul ... and so on. The related analogy is for example: the simile of the soul to the dragon, hell, the donkey, the thief, etc. or represented the ironic and idiomatic expressions of the soul. In these two stories, some of the soul elements (jealousy, anger, lust, power-seeking, hatred, etc.) and their consequences are scrutinized carefully.

1-2: External Factors of Warfare Creation: External factors that influence the creation of soft and hard warfare are the tools of two wars. By comparing the two stories, it is well seen that the first story uses the soft war tools (soft power) as the model of soft war, and the second allegory uses the tools appropriate to it.

2) Tools of Psychology operation (Soft Power): Power in the sense of the term is any factor that can create personal control over another person. This factor can encompass all social relationships from violence to subtle psychological relationships that help them control the other person (Magneto, 1937, 9). In other words, power is the ability to force one to do what one does not choose to do (Robertson, 1998, 221). Soft power is a tool used in psychological operations; "In general, power means the ability to influence the behavior of others to get the desired result, and there are several ways to influence it, such as: threatening, persuading through Enticing or attracting others and working with them" (Nye, 2004, 5). Nye considers the sources of soft power in ideology, absorbent culture, interdependence, and communication (Nye, 1990, 11). Culture is the most important component among the sources of soft power. Culture is one of the most sophisticated words and is used as the most important concept in several disciplines and in many thought systems (Williams, 1981, 76-70).

2-1: Soft war (soft power) tool for sectarianism: Rumi in the story of the cunning minister has stated soft warfare and all its techniques, methods, principles and techniques around the three soft powers of "religion, system" governing politics, beliefs, and attitudes that the minister, with these soft power axes, has initiated a soft warfare against Christians, just as the instrument of hard military and weapons warfare is, the Minister used soft power tools by best practices that is subtle, powerful and influential and has been used to create priestly and bloody warfare by creating divisions and divisions aimed at sectarianism.

3) Semiotics:

3-1) - Using Succession Semiotics: For the analysis of warfare agents in Rumi's story has been used Semiotics of Succession, "The Succession Relationship is essentially the relation between the units that are chosen together and at the same level, they create new units" (Safavi, 2004: 28). In the following terms, the reasons for using the succession sign are

the most important elements of the two stories (King Jew, Minister, Successor of Christ, Followers of Christ, and Warfare of Religions).

3-1-1) Jew king: The reason to choose Jew king: a) -The historical background of Jewish people is darker than Christians according to Qur'an traditions, b) -The existence of many historical stories about killing of Christians by the Jews, c) The existence of Christian religious narratives of Christians killing by Jews (1/324), (1/34).

3 -1-2): Cunning Minister: The idea of the existence of a shrewd minister is one of the political ideas of ancient Iran, referred to it as the ideal minister. The king's plan and execution is done by the minister. Throughout Iranian literature, the minister has always been the executor and planner of kings' plans and indirectly influenced the king's actions by his advice and suggestions, and the king actually obeyed his plans: (1/338), (1/342).

3-1-3): Successor of Christ: With the appearance of the minister as the savior of Christ, he wants to emphasize the undeniable role and importance of religious scholars and clerics in waging religious warfare and how the scholars and Clerics turn religious differences into burning warfare.

3-1-4): Christ followers: In the story of Rumi, followers of religions (commons and elite people) have a great or unwanted role in the creation of warfare and disputes which are as follows: a) ordinary people and commons: The ordinary people beguiled by deceit of the minister and accepted his savior (1/371).

B) Elite and intelligent people: Unlike the common people, intelligent people, despite their ethnic minority, deceived the Minister in his false words (1/446).

3-1-5) - Religious Warfare: The existence of the Crusades during the Rumi era and the hostility of the Christians with the Muslims led to the bloody warfare, these reasons caused Rumi to eradicate these two allegories in the first book of Masnavi to root the cause and reason of these wars and how they grow, influence and destroy the sacred and humanity. It also highlights the true path to Christians, in addition to this sublime goal of peace, in the view of the Islamic religion : each of the prophets come to complete the religion of God after another and as it mentioned in all the religious books that Messenger came after every prophet, , they were tortured, murdered, and looted after being rejected by the Jews for many years after the commandment of Jesus Christ after Moses, Rumi Cleverly explains the reason for Christ's coming after Moses and the existential philosophy of these prophets, and after giving the right to know Christ and the Christians, Islam and Khatam al-Nabiin give way to Christians and indirectly calls them to respect to the religion of Khatam al-Nabeen and he points to consequences of oppression and refusing to accept the true religion and creating warfare and bloodshed. He points out that they do not follow the path of the king of Judaism in repressing the true religion, as at the end of the Judaism story with the parable: the bow of Mustafa mentioned in the Bible, is well illustrated by the semiotics of companionship.

3-1-6) Fire and idol: In the second story, Rumi uses idol and fire as a tool of hard warfare in the semiotics of succession instead of the minister of the king, because the king chose the hard warfare model, so it also needs the tools and elements of hard warfare that used idolatry and fire based on succession semiotics. Idol in Persian literature is a symbol of disbelief and darkness, and in this story, Rumi uses idol as metaphor of the outer self. In Persian literature, this instrumental model is expressed in two myths, first in the story of Siavash, the fire was a means of distinguishing purity and impurity, and later in the story of Prophet Abraham, when the fire turned into a flower in God's command for that prophet. In both stories of fire as a symbol of anger and violence in the hands of the oppressors, in this story fire is also described as a tool of hard warfare that punishes disbelief by fire (killing and destroying) if they do not abide.

3-2: Using the semiotics of association: "The relationship of association is essentially the relationship between units that combine with one another and form a unit of higher level" (Safavi, 2004: 27).

Table 1. The semiotics of association in the first story

semiotics of association	hard warfare
King of Judea, Fire, Idol, Military Power, Followers of Christ, Innocent Women and Children, Religion of Christ, Jewish Religion" The combination of these factors led to a difficult warfare.	" All elements of Jewish power and all elements of Christian power were present in a tangible and visible way.

Table 2. The semiotics of association in the second story

semiotics of association	soft warfare
Jew King, Minister, Political and Religious Power, Followers of Christ, Christian Clergy and Scholars, Religion of Judaism, Religion of Judaism	Minister as the performer of war was the only person and instrument in the warfare to achieve all his goals.

3.3) the semiotics of Dual Conflicts (Levi Strauss) in Rumi's Poetry: "If found in the myth a meaning, it does not exist in the singular elements of the myth", rather the meaning must be found in the way that these elements are combined" (Levi Strauss, 1995: 139). In the structuralism view of Levi-Strauss, the basis of work can be to find the logic behind everything seemingly irrational and to find meaning behind every proposition" (Ahmadi, 2010, Vol. 1: 188). He argues that in a structuralism study one cannot neglect the structural chain of the components. Therefore, every general contrast in the myth must be subdivided into more detailed ones (Ebadi Jamil et al., 2017: 67-96). Because of the original structure, the basic themes of Rumi's contradiction and dichotomy in the creation world are based on the theory of dual contrasts. The study found that the major oppositions of "good and evil", "soft and hard" are more general, and are intended to reinforce the fundamental reciprocal aspects of myth. And each of these macro oppositions is subdivided into smaller ones as discussed in the following statements.

3-3-1) Soft and Hard Conflicts: There are two models of warfare in the world of politics and power. In the style of soft warfare as it is seen in the story, using the components of the soft warfare can be achieved by sectarianism and the creation of a proxy warfare, but in the hard warfare using its tools and components, deals with the Christians who eventually led to their own destruction and the victory of the opposite front, as shown in the table below:

Table 3. Exploring the Conflicts of Hard and Soft Warfare Agents

The Role of Agent Conflicts in Hard War (Second Story)	The Role of Agent Conflicts in Soft War (First Story)	The smaller ideological oppositions of the perpetrators	The agents and means of conflict between the two models of war
God-centered: The Christian religion is the soft power for unity and victory in the field	Power seeking: (a) The Jewish religion is an instrument of Jewish persecution for the destruction of Christian	God-centered /Power seeking	Religion

of hard warfare.	followers		
God Defender:(A) Encouraging the followers to stand; (b) The legitimacy of the religion of Christ; (c) Being in harmony with the followers and Christian religion.	Clerics for personal gain and fanaticism: a) were unwanted cause of sedition and destruction, b) lack of proper knowledge (C) Being indifferent to the intrigue of the Minister and not opposed to him	Self-sacrifice / self- (interest) (Defender / fanatic)	Clergy and preachers
With the direct use of force and violence, the Jewish king was openly present on the battlefield and in anger and resentment.	with the use of soft warfare policy, the Jewish king was not present, and the Jewish king's action was kept secret in the guise of soft warfare	Direct use of force and violence / politics	Rulers and Kings
The compulsion to break away from religion fueled the ideology of financial and life interests, and increased efforts to maintain the faith among the followers.	By obedience and persuasion without realizing the capital of the faith and belief in followers, the capital became worthless and they did not belong to it.	Coercion / Obedience and Persuasion	People's faith and believe
In the face of the obvious actions of the hard warfare, the severe financial and life-threatening losses were considered to be worthless, and the casualties and martyrs of the hard war were blessed.	The followers did not appear to have suffered any loss of life, financial or religious damage, and were unwittingly causing corruption and destruction as perpetrators of the sedition.	Objective / stealth and hidden	Followers
A. Against the hard Jewish elements, Christians rose up in the battlefield with the power of religion and faith, despite the loss of life and finances and the possibility of defeat, fueled by a sense of oppression and justice.	In the face of the soft actions of the Jewish minister , which included neither a battlefield nor hostility, but by subtle move in the form of benevolent and futuristic friendship seek to help and destroy, not only	Soft / hard	Soft and hard agents

	Christians did not resistant but the Christians themselves unwittingly became agents of sedition and war.		
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3.3.2) - The Conversations of Good and Evil: The Jew Minister (Evil) has used contradictory signs in order to come (soft war director) in the form of Christ the Savior (fairly) that presented in the great contrasting role of Christ (the Savior) as expressed in the following terms:

Table 4. The Conversations of Good and Evil

Conflicting Symptoms of the Savior's Role (evil)	Conflicting Signs Producing the Minister (Evil) Role	Mutual opposites in the sign of good and evil
Sacrifice: Cutting off the hands, ears and nose, quitting ministry post	Power and Position: to have the glory of the ministry.	Power and authority / sacrifice and devotion
Lack of attention to the mortal world: loss of ministry, poor living, solitary confinement in the cave, and preference of death over mortality.	Social Prestige and empowerment: Depending on the status of the ministry post	Empowerment and social prestige / not paying attention to the mortal world
Spiritual connection with the unseen world and the revolt against the Jewish king	Obedience of Jew King and rebellion against Christ	Obedience / rebellion and disobedience
By deceiving the enemy of the Jewish king and preaching Christianity	Advocate and Protect Jewish Religion with Heart Commitment and Belief.	Honesty / falsification
Enemy in the role of the true and compassionate savior of the Messiah and the Jewish enemy	Obedient and submissive to the Jewish king	Friend / foe
Defender of Christians and tortured of Jews	Torture and killing of Christians during ministry	Protector / Striker
Applying God's command to guide Christians to salvation	A decision based on the sensual desires and interests of the state system	Selfishness / self-centeredness

3. DISCUSSION

In this study, two Rumi's stories were examined from a semiotic perspective in terms of the causes and ways of religion fighting and ways of coping with it, because in order to obtain implicit implications of symbols, phrases, words and images, Rumi's poetry must relate to the signs, so this study was examined from an analytic-descriptive perspective, based on Saussure's semiotics (succession, association) and the dual opposites of Levi-Strauss: From

Rumi's view, there are two models of warfare against religion: A) The soft warfare model in the first story; b) The hard warfare model in the second story. For Rumi, two outer and inner factors are involved in the creation of hard and soft warfare: (a) the internal factors in human existence that derive from the sensuality. (B) External factors affecting man, which are considered as warfare tools, are found in soft war (soft power) and in hard war as means of warfare. In the following, these factors and elements are introduced based on the semiotics of succession, companionship, and dual opposites and how they influence and counteract: 1) The most important pillars of the two stories (Jew King, Minister, Successor of Christ, Followers of Christ, Warfare of Religions) were analyzed in terms of succession semiotics and it was determined why Rumi used these elements in the story as the main pillars of the story. The influence of the warfare factors and the reasons for choosing such pillars has been expressed by Rumi. 2) Based on the semiotic method of the coexistence, the intrinsic elements in human existence and the agents of warfare that originate from the self were examined with external elements of the soft and hard power tools and it was found that these elements were in good agreement with each other. They have been combined and all the elements have been beautifully applied to the purpose of the whole story in its proper place. 3) According to this study, the dual opposites from Levi-Strauss's view were divided into three parts of total opposites: (a) soft and hard interactions; (b) The contrast between good and evil analyzed the influence of the story proposition. In order to analyze the total oppositions of the constructor of the story, the elemental oppositions in each of these three categories were extracted and mentioned in terms of their function and impact based on the author's ideology and purpose.

4. SUMMARY

Summary of the first story: The Jewish king was thinking to destroy Christians. He had a cunning and crafty minister, a minister mapped and the king agreed to pretend that he had become a Christian, and they had to get his hands and nose and put him out of the court. The minister has long been recognized as a Christian savior, and after trusting he wrote an important doctrine to each of the 12 Christian leaders and appointed each of them as his successor. The minister then killed himself in a cave to feel the overthrow of Christ's successor. After his death, the leaders of each of the 12 Christian groups fell to one another in succession, and the killing began and Christians were killed and the king of Jew achieved its goal without warfare by trickery.

Summary of the second story: Another Jewish king decided to completely destroy the Christians. So, in order to create fear and retribution in Christians lit a terrible fire beside idol and ordered the Christians to prostrate in front of idol. Anyone who did not bow down to idol was set on fire. The King's agents brought a woman Jesus with her young child. In order to force the mother to prostrate, they set the baby on fire. Mother prostrated idol in order to save her child. But the child screams in the fire: O strong mother, that fire has no effect on me, seeing this scene that Christians burned themselves like butterfly and did no harm to them. The king shouted in anger: "Why don't you burn it?" At this moment, the flames of fire were blown at the King and his agents and burned them.

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