

In The Search for Unity of Religions; What Interfaith Dialogue among Muslim Mystics With Emphasis on Rumi Molana

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ABSTRACT— According to mystic the relationship of world with God is as the relationship of the sun to rays and prophets come from the optical unit, but the man with different views sees one as Mosha and another one as Jesus, and because of astonishing in the nature of religion, has different interpretations of religion and fits it with his understanding and thinks about it or conflicts with other. Discussing the issue is blessed that he has found a certain function in the unity of religions, so knowing the infrastructure is essential in the current era. In this article, we discuss the basic concepts and definitions, pantheism and the role of art and literature in the unity of religions. Then some of the major axes and components associated with interfaith dialogue According to the Masnavi has been extracted. Extracting of these components has been done through analytical interpretation and compliance with Rumi's poetry. This article was carried out by a range of research methods analytical and analytical interpretation, in the context of library research, and the research methods of literature review, sources and documents as tools for data collection and analysis of information collected was done based on the comparison of them with lyrics of Rumi. The results show that the key to unity of religions is revealed by passing over the surface of the religion to the origin of it. According to Rumi, natural religion, or the true monotheism is the origin and the essence of religion is the attention it saves people from division and conflict.

KEYWORDS: unity of religions, dialogue, natural religion, pluralism, pantheism, Rumi.

Introduction

Religion in the broad sense and in its various forms, the best reflections historic effort to rid the fall of man in the world have. He elaborated that the inner unity of man in possession of sacred knowledge makes it possible. In such situations, the seminar religions to speak precedents in dealing with these areas, as well as a historical necessity that defined seminar as a way to "recognize" and set the human relations on the bases of this recognition. In fact, the path to unity is seminar and dialogue between religions. Especially now that the cultural and biological differences between different human communities, in multiple readings religions throughout history have been effective and the multiple readings mean that the multiple responses to humanitarian issues happened in the context of time. (Mojtabai: 1353: 261) Diversity of religions is an indisputable fact, but how important is faced with the fact, that the facing with truth claims of various religions what position should we adopt? Today, the world is smaller than before because of the advanced communication equipments, and is not possible that human limit their own man on the island's culture and traditions of other cultures and admitting the importance and vitality of other culture is inevitable (Golpan, 1380: 9). Religious pluralism acknowledge that all religions offer a path to salvation and all of them involve the religious truth and differentiating of religions is relative (Laganhavazn, 1379: 11). They believe the origin and evolution of each of the religions is linked to the origin and evolution of other religions (Peterson, 1376: 399). In contrast, the followers of any religion, typically have monopolistic attitude of their religion and believe that all truth is exclusive to their religion and other religions outside the realm of fact and sentenced to invalidity and go astray. This type of insight and attitudes of others has confrontation field of human societies in their hearts, but because of the lack of close connection of the former communities to each other, conflict does not spread (Framlky 1378: 13). But if this idea continues in the global village today, so it provides religious conflict areas; hence, fans of facts and plurality of religions invite followers of all religions to coexist with each other in peace, and keep them from divisive issues and ask them to move towards a common goal. Now different views have been raised on this issue and in the contemporary world, as essentialisms, relativism, Christ followers and monopolies have raised some views in accordance with their views or comments on the unity and plurality of religions have. One of the biggest difficulties in this regard is how religions despite obvious disagreements, it can be said that there is a unity and harmony among them. Many believe that the attempt to prove the unity of religions is an unsuccessful effort, because it is obvious that there are the differences in interpretation of words like salvation, sin and so on in different religions (Mac Krath, 1385: 427). Concerning differences and conflicts of the investigation is recognized may be as a necessary in the present society. Because the most important characteristics of the present society is common pluralism. Differences and variations in various religions in modern societies has

caused numerous challenges and problems in present societies. Among these problems, it is disputes and unproductive conflicts of the religious that has been inflicted damage and irreparable damage on society. That is why the mission and duties of religious scholars is essential that keep current and past positions of the parties closer to each other with keeping the human diversity. And despite the distinction of trading means tradition and religious practices of religions, it shows the much common aspects between religions (Naghizadeh Davari, 1387). This led to research to define critical mission for interfaith dialogue and by this dialogue and knowledge, seeker be logical link between the religions. Because the diversity of religions at the same time, they expressed a true one. But the reason for selecting Mr. Rumi for this debates is that in addition to the greatness of thought and influence in his speech, also his words is almost lip-speak of mystics and scientists of our past that talk about dialogue and the unity of religions. On the other hand, among the works and masterpieces of Persian literature, Rumi's Masnavi is very valuable and sublime and according to Homai it is single and unique between human books (Homai, 1377: Introduction) that narrates its infrastructure and form is in the way in which the dialogue has special effects. And natural language of dialogue in which has proportionality and total congruence with the tone, language and character of speaker, as the tone of the speaker is congruent with the audience. Therefore, we want to have a quick look in Rumi's Masnavi of classic literary works and masterpieces of this vision.

Research questions

In this study suggests that some of the major axes and components is explained in the discussion of interfaith dialogue. In this study, a "conversation" can not and perhaps should not be meant to achieve convergence and standardization of concepts and models considered innate and ritual, but also the purpose of discussion, at least in the scope of this study, means understanding and recognizing the intellectual qualities and belief, intended to regulate human relations, given that the need for dialogue among religions, mystical poetry is expressed as detailed in this regard to reviewing and explaining the unity of being and the need for interfaith dialogue profit of Rumi's poetry. In order to achieve these important questions and hypotheses raised in this study is as below. This research aims to answer the following questions:

1. Is interreligious dialogue a significant impact on the unity of religions?
 2. Do organizing fruitless disputes and religious conflicts would provide in the religious, spiritual and cultural understanding in the world?
 3. How would be the role of literature, poetry and art in dialogue and unity of religions in general?
- However, this article is not certain hypotheses; but in order to explore and explain the concepts of dialogue and unity of religions in Rumi's poetry as lighting other areas of human issues, and facilitate the unity of thought and understanding in the world, and in the shadow of "religion" for moving towards peace and global security, has benefited the hypotheses. The study hypotheses include:

1. It seems that dialogue among religions has a significant impact on the unity of religions.
2. It seems that organizing the disputes and religious conflicts in the religious provides spiritual and cultural understanding grounds.
3. It seems that literature and poetry in dialogue and unity between religions have a significant impact.

Research method

This article was carried out by a range of research methods analytical and analytical interpretation, in the context of library research, and the research methods of literature review, sources and documents as tools for data collection and analysis of information collected was done based on the comparison of them with lyrics of Rumi. At first it searches to define and explore the concepts of dialogue and unity with the aim to extracts axes and related components in discussions of religions dialogue with respect to the Masnavi Manavi of Rumi. After extraction of axes and related components, ultimately, the nature of religion is defined as a factor for unity of religions, so that the goals of this study is defined at two levels:

Macro level: In this work, a major aim is the achievement to the need for dialogue among religions with respect to Rumi's poetry so by this it can be valuable to achieve to the ultimate goal of all religions that means the avoidance of permanent captivity in the fall of ground. Micro level: the small-scale aim of this study is to reveal the common spiritual motifs of the bases of religions to find out to what extent these commons are more inclusive than common verbal thinking is and how it can be increased and refined the seminar from the level of a Rival although peaceful to the level of a sympathetic dialogue.

Theoretical framework

Dialogue

1-Definition of the dialogue and its necessity

Dialogue, fellowship are the factors that in broader meaning, its payment history dates back to the dawn of civilization and for example in the thought of Plato's view, the indirectly dialogue communication of the truth is in the form of philosophical thinking (Gorji , 1381: 94) that by finding the fact by other people can help to establish a bilateral relationship dialogue between the whole and therefore according to Plato the second person can help human to realize the truth of their ideas. In other words, in the same way that human need companionship and mirror that in the shade of them and communicate with them, be rid of deep anxiety, Society and people similar to the person and bodies which require verbal communication with other people; dialogue

that both the East and the West community need it and if we accept the Western thinkers that it is said the law came from the West and the brightness from the east (Haman). Lighting and law can complement each other. It is a flow when the two-way word of speech put itself into this process and other side of this flow does not separate itself from other hand. Socrates in his dialogues with the audience and claimants of the truth, tried to keep them in this processes, and create the dialectical process of dialogue and confess and follow the path and way of speech by language himself. Today, on the other hand the importance and necessity of dialogue is obvious and apparent to all of the owner of culture and art and apparent to all owners and there is no thinker who has wisdom is not willing and able to deny the value of such a gem. Recognizing dialogue and the need for understanding the fact are essential because it is the brightness of the other fields of human issues such as understanding, achieving to the truth by keeping the fact and so on that in the words of Socrates when we know something that that makes things better, yet this improvement is in actual practice, no doubt, it should be the first thing to know well (Haman., 95). Therefore, we should know dialogue and analysis the internal synthesis and relationships of it with respect to a point and minute. Conversation (some say) and monologues are from a child to a mother and that is word and speech and they are two children who have had a lot of similarities of hardwired; In the present era, East is the ensign and claimant of the growth of first child; it is dialogue; while it has more compatible and fitness with other children of speech that is monologue. Multi-year reign of tyranny and arrogance in different periods by the helping of colonialism and oppression, providing space for growth monologue. And verbal communication is dialogue; with the proviso that this is an interactive two-way communication and it can be said that dialogue is the speech and language and in terms of logic, dialogue and discourse type is sex and their relationship will be "general and especial absolute". According to these points can be said that dialogue is the conversion of ambiguous and unknowing information to the knowing and clear information.

2-The history of approach to the dialogue

It was said that discussion of the issues that its history goes back to the dawn of human creation and it can now be extended to the length of life and the universe creation. Although some believe that the source it will return to the beginning of human life (ibid., 96). With little tolerance and a wider view we can say that dialogue was the initial and first movement in creation and even before the creation of man, an actual conversation took place in the universe.

"And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: 7-117)

God spoke to Adam in the world bit by bit and the audience is given a reply to the sender of such messages and has begun with «In the beginning was the dialogue ...» (Haman). And may be according to this mentioned principal that some people believe, the universe began its human life by sounds and echoes. :

The beginning of the world, the whirl of the end of earthquake

amative and sweet with smooth grumble with Zalzaleha (Molana, Shams Book, 5:1373)

Of course, between the five senses, hearing and ear play an important that fat of Adam and the creating of speech and word are through hearing: :

"The first motion took pen

first word was cited from brain

When solitude place was revealed

the first flourish was created from word

The world has not been created without citing

all creatures told and the word was not less

In word of love, word is referred to hearts

we seek the word as hearts"

(Nezami, Makhzanolasrar, 439)

However, the history of study about words, word, speech, and conversation in general means that is made of their sex have reached to the long of the creation of the universe. But dialogue as a literary form and structure in the fifth century BC and was a significant development in the Greek tragedies. (Encyclopedia of America) was the oldest known dialogue, imitation and emulation Sicily in the early fifth century BC that was written by Sofronie in rhythmic prose and Plato recognized and praised (Encyclopedia of Britannica) and realized thinking and his philosophy is not transferable except through dialogue.

Unity of religions

1-Uunity of religions are the cornerstone of the unity of religions

Unity is that the only absolute being is God and all his creatures through apparitions have been issued and the whole world is *against God as the rays of the sun.*

The sun shines in thousand crystals

so, reveals them by their colors

All are a light but different colors

*creates conflicts between this and that
(Araghi, 71:1366)*

And by the unity of intuition the role of two side view plays away from the view of mystic and can observe the existence of right in all particles of the universe arises and can see that in every manifestation of transplanting a particular attribute has a name and special feature (Lahiji, 1374: 160). To illustrate subject in the beautiful allegory Maulana said that we all had a substance extensively throughout the universe and the unseen, no limit was raised, and separation and duality. This gem is expanding like the sun, spread everywhere, and as the water was crystal clear and pure, but pure light when came to the universe was carried out with a plurality, Just like the sun shine and shadow on the wall of a house prominent prominently reflected on the ground. If the flat and see the sun again, this highlights Features (material determination) be destroyed:

*We were separated by common nature
We are all worthless
We are created by a nature like the sun
we are without discord and modest like water
When human was created
number became like indentation shadow
Destroy indentation from catapult
to remove conflict among differences
(Molana Jalaleddin Rumi, 699-296: 1362)*

And for clearing the subject he presents the example of mirror and says that 'I see my role in your eyes.

*When can I see my face with benedict
what is my color? Whether I am like day or night?
I adequately found my soul role
I couldn't find my role from anyone
I told: what is the role of the mirror
anyone knows who is and what is for
Iron mirror is for skins
mirror is valuable for hard heart faces
Mirror is not sprit otherwise face of idol
the face of that idol from that land
Told Hey heart, seek mirror so much
toward sea, seek new work*

2-Urinity of prophets

Prophet in "a Jewish king who would kill Christians from any prejudice," Molana is the deputy of god in the story of earth universe and they are separated from God and they know them as features of God and duality is a result of the formalism and present for means a few examples:

1. Your eye be twofold appearance but visibility and light are the same.
2. If the number of lights to be turned on all the lights are the same.
3. If the water to take a hundred apple, juice are the same.

Summarizes all effects are the manifestation of the same truth and what is the effect of multiple manifestations of the world are form and material world, and then concludes that it does not divide the divine truths to people and numbers, and the only material that is divisible and when human is captured by material color, it cannot understand the intrinsic unity.....

*Since the lord is not clear
all prophets are his procurators
No: I am not right: procurators with the lord
if you suppose, it is obscene not good
Until you worship vanity, it is two cases
they are the same from vanity
When you pay attention to beauty, you eye my friend
you consider the light of eye that radiates from eye
No one can have view of the light of two eyes
when a man pays attention to its light
There is ten lights in the place
they are different from that*

*If you take account of hundred apples and water
they are not hundred, they are the same when you combine
There are not divisions and numbers in meaning
there are not individuals and dissociation*

Sufi teachings of Islam, to solve the riddle differences between religions, always show the best way, because the belief in the principle of "pantheism", which is an essential component of their teachings, the principle of "unity of religions" would come in. And in this position that all human beings, the malice and the duality and separation are removed and advance through peace and love. Thus, knows God as unit and the prophets as single light and they consider religions as different clothes that is decent on body control unit, as it says:

*I knock ever doors; you are owner of that house
wherever I go, you are the light of that shack
You are idol in any cabarets and churches
my purpose of Kaaba is you
You are my purpose, Kaaba and idol are pretenses*

The multiplicity of religions represent different faces of the same truth that emerged one after another over the centuries, and that fits much human understanding of its original elements (Javady amly, 1378: 119).....

*Each prophet and lord have king
so, they are rightly the same
These manners have the same purpose
these thousands hyacinths have the same seed
(Molana Jalaledin Rumi, Masnavi, Bit 3152*

Causes of difference religions

Rumi's story, "Moses and Pharaoh" says unity when the universe was to determine the substance and was limited in form and substance and the various manifestations appeared. These are creatures of matter and went to war with each other. Thus, there is difference between the various manifestations, saw one of Moses and one Pharaoh, know the thorn as anti- flower and oil as waterproof. While in the eyes of the mystic unity between the oil is component of the water. Another way that Rumi mentions to justify these differences is that there was no war and the discussions for scholars and philosophers is to warm the market of their wisdom. Like the war of donkey seller that fight gold and apparent war for buying and selling their animals to trick the foolish and sell property to him. He Looks to this issue in another aspect and says that maybe Wisdom lies in the conflicts that force people to think, and causes to know the truth of the universe and perhaps this difference is to confuse and devastate of human among the different religions to find the true essence in the ruins of religions.

*When colorless gets color
Musa fights with Musa followers
When you are colorless, you have the best thing
Musa and Pharaoh are in peace
If you have question about this case
when color is empty of quarrel
It is wonderful! When the color requests the colorless
color fights with colorless
The nature of oil is increased from water
they fight and among adventure!
Flower is from thistle and thistle is from flower, why they fight and in adventure?
Maybe it is not fight; it is for wisdom
it is like sellers of donkeys?
Or maybe they are none of them, it is wonderful
we must seek treasure, it is destruction.
(Homan, First Book, Bits 2525-2533)*

Maulana knows the war between Moses and Pharaoh, from one perspective as the real war and view a game Goldsmith (donkey battle sale) that it is superficial to entertain. But ultimately aims to establish induction of bewilderment and open space for trustees and introspections, so indifferent to the conflict find treasure purpose in ruin. They rightly recognize that the treasure is

somewhere else, while the superficial illusion of treasure to fight each other and consider themselves rich and poor opponent. God in the same way as jealously strangers picks around to access to the treasure.

*Whatever you suppose is treasure
you loss the treasure due to that delusion
(Homan, First Book, Bit 2534)*

Of course, from this perspective, religious strife and conflict is real but meaning and purpose are out of the conflict and the victory of one over the other is not end. Moreover, another point should be learn from this number and difference, and it is that wherever in the world that there is interference, to cover the secret and gem and wisdom keep the secret to not be tricked and while others are in conflict, try to open the secret and steal the gem. Rumi's somewhere else step further and open the right to their opinion about the multiplicity of difference and religion and says:

*Rather, knowing that royal treasure
put that king in ruins
Distrust is his contrast horseshoe
though each detail is his spy
(Molana Jalaeddin Rumi, Masnavi, Sixth book, Bits 1367-1368)*

Another aspect of this issue is also raised in *Sign of the Unseen* (Fiyema fi)

"As for the elders, although are different and they incompatible to property, states and actions. But its goal is one thing and its purpose is to seek the truth as the wind blows in the house, sit on the corner of carpet, produce anxiety and movement in the rugs, take the thistle and brushwood to the air, separate the water of pool and dance the trees and branches and leaves. It conveys all of states, but the fact of all things is one because the movement is because of one wind (Rumi, 1375: 48). Difference in religions was because of environmental conditions and potential otherwise lips and gem of the all these messages is one. Their general and basic axis is the tendency to source and belief in resurrection and immortality and adapt the life to the willingness of God that their explanation is done by prophets and the reason and conscience of human. The general and innate ideas do not impel none of the individuals and groups to line up against each other (Jafari, 1384: 327- 328).

*There are hidden ladders in the world
step by step to the sky
Each knob has another ladder
both has another sky
Each one is not aware of the other one
the world is unlimited
A man is wonderful of other happiness
the other one knows his wonder
(Homan, fifth book, bits 2556-2559)*

Rumi in story, "the person who sought his lost camel," refers to the difference between philosophers and theologians and mystics and says: They define certain features for God and accept only their defined and reject the definitions of others. Rumi says then surely all of them are not right and certainly all of them are not wrong and then concludes that there must be truth that a group can make the falsehood instead of the right because if gold is not pure gold, fake gold dose not sell on the market and if there is not right so people did not believe lie and even drink poison in sugar-sweetened into the people and barley seller is due to the existence of wheat that sales his barley inquiry to name of wheat:

*As everyone describes feature by his kenning
The philosopher describes it in other manner
discussant claim that it damages him
The other one taunts both of them
the other makes hypocrisy
Each one presents the signs by his manner
to show their nature
Be aware! They are all not right and totally not astray
If you are not flexible in the world
when you want to be
Until there is not right, there is not lie
that lie gets the light of right
Hoping the right, buying the lie
when having the poison from the sweet
If there is not lovable wheat*

what a person who sell barely instead of wheat benefits from

(Molana, Jalaleddin Rumi, Bits (2961-2970))

Rumi believes that the differences between religions is due to differences of point of view and he says all religions are not right and all is not wrong too. So considering the wrong or right all religions is ignorance and stupid and says that the right religion among religions such as the Night of Power that is secret in night and doubts:

The right of importance night is to be hidden

in order everyone tests each night

Each night is not important, Hey Youth

all nights are not without it

Who tells they are all right, he is stupid

who tells they are all null, he is Kaffir

(Homan, second book, Bits 2973-2974)

The difference in the kind of revelation or inspired of prophets is not a reason for the difference of them, because the difference between these ways is relative and their difference is in rank not in fact of revelation (Biomimadkour, 1361: 60). What is important about the Prophet of Islam is the attention in the name of "Allah", because God has manifested against all the prophets and saints by specific name but a manifestation for followers of Mohammed is the name of "Allah" that is all the names (planetarium, 1375: 23). Although Rumi is high-minded and liberal about the differences of religions, but his tolerance should not deceive us to believe that all ideas and beliefs have been equated him (Lotis, 1383: 18).

4-Equality of fact

Rumi in his story "conflict four persons for grapes, that everybody has his understanding of it" explains this meaning the truth is one and seventy-two nations war is over words if people leave attributes can find the essence and if come pass of the colorful names will find the meaning and be relax like four person that wanted grape, but because they were caught up with name and don't think about meaning, have conflict

A man gave money to four people

one of them told I buy grape

The other one was Arab, he said No!

I wanted grape (with his language) not your grape, Hey friend

Other one was Turkish; he said I want neither your grape nor your grape

The last one was Roman; he said finished your quarrel, I want my grape

They started fighting so they were not aware of the names

They injured themselves by their foolishness

they are empty of knowledge

If you were there due to your knowledge you conciliated them

You told them I satisfied your wishes by money

When you evacuate you hearts from dishonest

the money acts differently

One dram becomes four

four enemies becomes one by unity

Told one dram led fight and separation

told my word created union among you

So you are silent, in order my tongue becomes yours

(Homan, second book, bits 3743-3754)

The reason is that if a group like the Jews call that fact as "Jehovah" or the like Muslims call "ho", all of them are coded and single mention of the heavenly powers, and Quran refers to the means by saying: 'say: 'call upon Allah, or call upon the merciful; whichever (name) you call upon, to him belong the most beautiful names'. Another example is the story of Rumi, "differences in shape of the elephant" and that points out that another reason for the difference is exact attitude and don't see all the truth.

Elephant was in dark house

he was taken there

If you give a candle to anyone

you save him of conflict

(Homan, sixth book, bits 1268-1278)

John Hick also uses this parable, saying: Our situation is similar to the blind and perceptions and descriptions of each of us about the ultimate reality (right) has taken limited forms of various religions. It should be noted that Rumi concludes of this example that human capabilities is limited to what extent for knowledge of God and the human need for spiritual knowledge of God and the divine light and in order to access it through normal procedures may not understand. But Hick believes that all the major religions, despite detailed differences a truth is a way of expressing and interpreting of one fact. The ultimate reality is a reality that is not describable and we are led to that reality by religious traditions of the world and our experiences are created within which religions and traditions and the ways of truth and the ways that apparently are contradict with it. (Hoseinzadeh, 1378: 64). Religious differences should not know the type of contrast and contradiction. For the purpose of religion is to protect the religion and believe the faith of people with faith and accelerate to reach to the best target.

*Each prophet and leader has a manner
they are rightly the same*
(Homan, first book, bit 3125)

Therefore Religious differences is such as the differences in the treatment of disease by physician at various intervals of time (javadi amoli, 1378: 118).

5-Division and separation of religions from each other

Despite the fact that relatives of the three great religions of Judaism, Christianity and Islam is obvious and believe in the one God and all three returned to Abraham, who has been dubbed the father of the faithful; And, despite the belief in the spiritual realm, like other God-given gift instinct it is common in human beings; and also the prophets and the great lawgiver don't negating each other, However, in different environments and over long periods, religions exist on the planet who apparently disagreed on many things all together, this contradiction and contrast of opinions leads to conflict and conflict throughout history and Human casualties and financial losses are happened for human by the conflict between pagans and idolaters by God-fearing people of the Book and among nations (Islam and Christianity) or between different of these religions, such as Catholic or Protestant, or between Sunnis and Shiites and etc, and they are so much. In short, the political history of the religions of world is such as rosy notebook in which each paper has a history. (Malherbe, 1379: 450). The question is why man has not been able to use all common points 1 and replace peace to the blood? Rumi's beautiful allegorical answers to these questions. He in the story "Only a gardener, Sufi and scholar and Alavi from each other" says that a day gardening see three men, a jurist, a noble and a Sufi, his garden and decided that three out of the garden but as they are three persons, and he is one and they are powerful, so speaks privately with each of them and praised him to be able to punish them by helping of each other. Rumi's story concludes in the end that neglect of fellowship has not a good sequel.

*Told I have many conversations
but they are union, group has power
I cannot deal with three people
so I must separate them
I put each one everywhere
when they are alone I can perish them*
(Molana Jalaleddin Rumi, second book, bits 2189-2191)

Rumi says that the interests of a group are in different religions and nations and use the terms of weapon "divide and rule".

6-The secret of drowning in fact

*Yeah, truth is combined to truth
so that seventy factions*
(Molana Jalaleddin Rumi, Masnavi, Bit 1636)

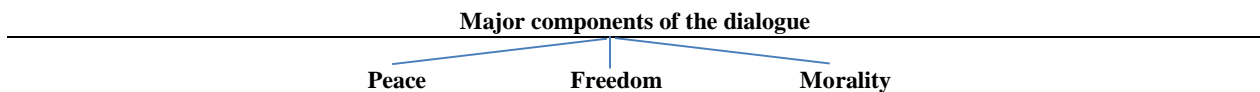
Rumi believes that the secret of the separation of religion and diversity of religions, "not distorted, not a conspiracy, not malicious, malevolent, not counterfeit counterfeiters and disbelief of the disbelievers and instead of talking about the accumulation of error brought in to error, knows the drowning of truth in truth as the reason of get seventy sects and it teaches that the density of the facts and confusing in the place of selection is among these facts that cause genuine and unavoidable variants. It should be listened to heard and landscape of images to be changed and instead to meet the world as a straight line and hundreds of tilted and broken line, it should be seen as a set of straight lines that have consistent and parallel and intersection. Does the Qur'an knows the Prophets on straight path (path), that is one of the right ways not only straight path (straight path) knows, this does not mean? Rumi believes that the problem is not that such groups were not true and they remain poor and misguided but that the facts found and findings are much and be confusing among these facts and fascinated to the corners and fragments of them is created the multiplicity (Soroush, 1377: 27). As the Prophet of Islam in the difference between the prophets says: «Should not should not be the one to say I am better than Yunus» (Voruzanfar .1381: 101).

Prophet told that my ascension is aimed to Younes ascension, strangers
 My ascension is on the top and his ascension is on the bottom that the lord esteem is clear

The role of art and literature in the field of religions dialogue

Science since are science that have relationship with human beings and themselves although it seems different in two aspects that is subject and ways, the ultimate goal and purpose have coherence and similarity to each other and man as a one of the side of this communication is considered as a builder of plural science. The humanities and the arts play a prominent role in human relations as a masterpiece of creation. In the world of art as well as the literature is the language of expressing it, has outstandingly towards other cultures, especially in our Iranians culture and a verbal sound in it always leads us to communicate with peers and subject and the center of interfaith dialogue is also human. Although the relationship between man and nature, self, community, supernatural has special attention and approach. Similarly, in our literature, although human relations have important role, but this also will be in turn as predisposition to human relationships with God and nature, thus, among the seven arts, literature and art that is only spoken word and its role in relation to other arts is tangible and brighter. On the other hand, especially in culture and art of East and Persian art, literature is special and obvious for reasons and is gone ahead of other arts. For these two reasons is therefore necessary given the importance of interfaith dialogue and its practical application areas within the scope and range of literature analysis and reviews on topics as diverse as individual and collective morality, freedom, peace, justice, security, dedication and cooperation of existence, tolerance and non dogmatism affairs, peace, patience, economy, culture and so on. The following are pointed out to some of the major components of axes and interfaith dialogue in the discussion regarding the Masnavi (See Figure 1).

Figure 1: The main components of interfaith dialogue in the discussion regarding the Masnavi



1- Axes and major components in the dialogue of religions with regard to the Masnavi

1-1- Morality

Human perhaps one day - if impossible - to survive without food and sleep, but cannot stay human and be free and empty of ethical proposition, freedom, security, justice, peace, understanding and tolerance and perhaps humans could live without no church, mosque, church leaders, monasteries and mosques for this reason, some scholars East and West believe that One reason for the weakness and frailty and death of civilizations is the loss of human virtues (Sharia 1322: Introduction). Because the virtues separate the human from its species that is its animal's sex. In general, human virtues according to scholars such as Aristotle and others are whether moral or intellectual virtues or acquiring (Aristotle, Nicomachean Ethics, 2536) and a person should seek and acquire these virtues in accordance with reason and logic. So if you want to measure your virtues in a specific area of art and culture and have specific criterion of the good, the bad, pure and impure, the literature of this land can be specific and valuable criterion of social and psychological and mortality points in human existence. Because every individual, personal moralities of human can receive by studying individual character and to understand and receive the morality and thoughts of every nation and text, should study the culture, art and literature of that land. Iran's culture is a mirror of all thought oh human. Iranian culture speaks about the truth in thought, word and deed, three pillars and foundation of human salvation evolution of Iranian society, which is based on the culture, art and literature that has made in his time and was not comparable to other cultures. Our literature also has a sense of morality and religion and greats such as Rumi, Hafez and Saadi are the leader of followers and have this vision. Among the ideas and thoughts of Rumi, can study the issue like morality. Masnavi is a mystical book. Morality is at the heart of Sufism, that is a mystic is also morally. Rumi's Masnavi, especially in the first book that objected to "self" and deals with is the pernicious and far-esteem (commander, reproacher and no doubt self) and sees the sensual vices as tools that prevent seekers in reaching to the morality of God. Rumi at the beginning of the Masnavi plans the epistemology spirit of mysticism that deals with: the separation from the world of Lords and the spiritual world and the desire, return to the origin of the Most High, that is the discussion of the fall of the soul, the relationship with the self and the desire to return.

*When I was separated from canebrake
 man and woman whine of my nature
 I want a person to describe separation
 to talk about enthusiasm
 Anyone is far away from his nature
 a day seeks his nature
 (Masnavi, first book, bit 4-1)*

Then with the story of Moses and Jesus (peace be upon him) in the context of a historical analysis of the ancients deals with the expression of human destiny. Moses on the descent of gift, often thankless and demanding more, as a result the divine blessings be stopped. Thus, in consequences the results of greed states:

*Being far away from the sky without sound, without buyer and seller
Among Musa clan someone impolitely told where garlic and lentil were
Food and blessing were cut from the sky
pain was remained as tillage, shovel and sickle
(Masnavi, first book, bit 80-83)*

Then the story of Jesus and Christians in the same way as it opens:

*They were suspicious and greedy
it is blasphemy in presence of the lord.
(Masnavi, first book, bit 85)*

In this way from the beginning, fatal and moral vices and desires such as greed, greed, leaving politesse and comparing the devil with clearness is raised in Masnavi. In the second story, with which expresses the story of a Jewish king and his minister's vice sensual jealousy. Molana in the first book of the Masnavi in the story "A Sufi and Chinese in paintings and portraits science", says the "discharge" and "discharging" the self and dress up and decorate it. In this story, while explaining the importance of self-purification that the emphasis is on target loading and discharging of self, thus, by eliminating blur caused by moral vices and passions, and transparent the essence of existence in the light of faith and with the aid of love, Dell is ready for the role of the Mystic Communion.

*So they polished their hearts free from greedy, niggardly and rancor
That is simplicity of mirror and appositive of heart
unlimited face is valuable
Face without face is unseen that shines from mirror on Musa
Although that face is not included in the heaven not in throne, land, sea and earth
Whatever is limited is not heart mirror, comprehend
Wise is silent or deceitful here maybe it is with it or it is itself heart
The picture of the figure forever except heart with number or without number
Each figure is from it forever shows inside it
Simplicity people are free from dishonest
they receive goodness anytime
They leave the impress of science
they elevate certainty
Thought was gone and they found lightness
they found land, sea and light
They fear from death
this clan laugh at it
No one can succeed on his heart
pearl is damaged not jewel*

1-2- freedom

A reference to the concept of freedom of Rumi

There are arguments and different views about freedom and its various meanings. This new theory is not only related to theorists but also the past to understand and explain, have spoken and written in critical and useful. For the ancients, however, the term freedom has been used less in political and social mean, however, the old meaning of the word and its new meaning and different relations can be established. Description and explanation of the mystics about freedom, has not a direct comparison with social-political freedom. Freedom means a new concept that is new to looking great transformations in human thought and civilization, and thus the minds and the liberation movement in the West in recent centuries has been found. The main concern of mystics is inner world, its purification and refinement and excellence of it, they have been prevented that also remember the inner world and design for getting rid of difficulties of the social and political roles or design a project. Instead, they have tried to discover the escaping and freedom in the inner world to show their followers and disciples to freedom that it is better to release it to salvation and the salvation to be interpreted. They have been lead; and in this issue, of course, have not spared any effort. Definition of the freedom of our mystic and Rumi of freedom is similar to the definition that some contemporary philosophers, especially moral philosophers offer (Kerneston, 1359: 30 and 31). Mystics, including Rumi know a man caught in dams and prisons. According to them, some of these prisons are natural, geographical and exterior and others prisons and provisions are that man puts himself on hands and feet and they fall into the trap ignorantly or arrogantly and deceitfully, in his view, "freedom" means freedom from all

the hidden and clear dams and prisons. They see human dignity and jobs in which they constantly thought of freedom and release from prison. Rumi suggests several ways to get rid of existing prisons, the language of allegory, metaphor and comparison with the help of various anecdotes, and orders and the different routes that is the result of his experience or of other mystics. Palatine, shows to prisoners of world. Some of the new thinkers, have divided the freedom to positive and negative freedom (Berlin, 1368: 237- 249 and 250). Mystics and ascetics concept of freedom is most observers to have been positive aspects, it means that freedom within and outside the barriers, and removing the inner prison and the growth and behavior of human and ways to get rid of them, it is reported that more or less words close to each other. Rumi as old and brave physician, recognizes a lot of people pain and defines and considers treatments and drug for all suffering. He considers only the emancipation and freedom as possible issue, but leads his audience to emphasize the direction of it (198 and 1/982) and his reason is that the speech and experiences of the prophets and saints show that the emancipation (internal) is achievable. Escape in a dream, death experience before death and mystic intuitions is the other sample and achievement of this issue. He points out to these questions for spiritual freedom and liberation from the body that:

*If spirit lives without the body
so when will the heaven want the body?
Who was given aliment in the heaven?
If the body does not have spirit*

He knows the searching breath as another evidence for escaping from fear and the fear in man (4 / 2037- 2038). Rumi's Masnavi in several positions, with stories and anecdotes narrated different way of freedom from prison to teach seekers. In his view, the freedom of the body, causing mental freedom and happiness, and as a result, human body and spiritual of free man also find good conditions; (1 / 1346- 1348) he sees as more of a servant and an inner belonging, and knows the way of joy and freedom as inner joy (6 / 3420- 3422 and 1/752). In Rumi, all men are not free to follow the freedom. One who is not seen the taste of freedom and be a slave, or has lived in wretched captivity head or is good out of ignorance in prison and a cage, and not was never known freedom and don't search the hole in the fund of universe (5 / 4598- 4599 and 6 / 4508- 4516). Apart from those who are not out of ignorance and pride in search of freedom, but some people who are suffering from the freedom, Or that the denial of the free world hereafter, preferring the world to live forever in prison, unlike those who know the getting out of the cage body and as the freedom and joy and in world. Maulana describes these two modes against each other in the second book (verses 3951 onwards) with the beautiful allegory to the bird in a cage like that cats gathered around it to hunt, and inevitably will be caged in prison friendly. Apart from the two mentioned above, there are two other groups who don't seek freedom and does not feel the need. A group are fall in love and other are servants, the first group live in bondage of lovers, so do not ever release (5/1866 and 2729). If servant be love and also live on your beloved, know himself as king or know better than the king and will be free and grateful. Be Sweetheart servant and companion of the Prophet and other people is better than freedom in the view of demanded people and is considered a kind of freedom:

*When I achieve you I make myself happy
I am your servant I am free
You consider me as your servant
I don't want any freedom except it
When I am your servant, I am freedom I have pain without you
1079 -1078 /6*

Of course, love and obedience, in a sense is a way to freedom as well, that some of the concepts, paradoxical issues, such as love and servitude, is a relative thing and with respect to individuals and recreation and different meanings, perception and different interpretation of it may be given, in the words of Rumi:

*Any poison and sweet are not remained forever that one of them is antidote of the other one
If one of them is antidote of the other one
one of them is poison and the other one is sweet
67 -66/6*

Coercion, including the concepts that are different interpretations for different people and has the opposite effect, which can be for both full counts and considered to be prisoners for ignorant.

*It is inertia having feathers for wisdoms
inertia is prison for foolish
Consider this inertia like Nile
convinced people's water and blood of each Kaffir
Feathers of eagles take them towards to kings and feathers of crows take them towards to cemetery
I got free from lifeless and motionless and achieve name and I got free from symbol and combine with animal
1444 -1442/6*

Lust is another concept in relation to different people has different dual effects. Lust though is prison for people, but is not working in the pure and faithful people, but is an experimental tool that revealing their pure essence (4 / 818- 820). In Figure 2, it is mentioned to some main ways that Maulana suggested to get rid of people.

1-3 Peace and humanitarian

The intellectual foundations of peace and reconciliation effects on Rumi and his poetry

Rumi's Masnavi and the Divan-e Shams started the effects on the expression of peace and reconciliation, the fit of opposites in the universe and refers to peace with each other and with God that is the most complete and most obvious example. Reconciliation of opposites in the universe is necessary to continue this existence. Of course, a sign of reconciliation of opposites negate their effects, but all opposites in a coordinated system to move the universe. The higher of the universe is divine unity and the other does not opposites and homogeneity is dominant. Figure 3 shows the ways of peace, tolerance and human friendship in Rumi's view. His mysticism is a mystical that flows within the context of society, the reason of the close interaction and relationship of the classes of society with Rumi also comes from these. "Rumi has three distinctive personality that the goal passes through three length characters not the l, it means three large stages of their scientific and mystical that he remember these as immaturity and maturity and burn in order to reach to the last degree of human perfection that is the order of special authorities of God. The main reason for Rumi tendency to peace and reconciliation is mystical thought, thinking that gradually and progressively and under mentor of three teacher formed (father, Burhanuddin self-Tirmidhi and Shams Tabrizi), maybe if Maulana had another teacher and was trained in a different environment, had not the spirit of tolerance. The social environment has main role in strengthening the foundations of peace and reconciliation. Rumi in term of the convention of status and promotion of genetic which someone know them as genetic reincarnation and civilian transmigration, says: I died from human in another attack to achieve feather like angles

And I must seek from angles from all objects

I sacrificed from angles again, I became whatever whimpers

So I became inexistence like harmonium and told our return is towards the lord

Fighting of creatures is to achieve goodness, tree without leaves shows Tuba

Rumi has reached to the last degree as it is commonly called Courtyard of God and the survival of God and is mentioned in the versee)«I am God and to Him we return».

1-3-1- reconciliation of opposites and homogeneity

Angers of creatures is to conciliate; mercy trap is always comfortable

Each beat is to be caress; each complaint inform gratitude

Fighting brings conciliation, snake charmer seeks snake for helping

Conflicts of people is to achieve virtual optimal. Escaping from all worldly attachments and material is a sign of good fortune, prosperity, and to achieve peace and reconciliation. Rest is always in the unrest. Human internal and external conflicts are to achieve peace of mind and build Utopia, perhaps the Maulana s' mean on the contrary is that, this is what the world is full of contradictory phenomena, but this paradox, not to hate and division, but as a result it scans the unity and integrity. As the conflict of intellect and soul, the essence of faith is born and the struggle good and bad people also be held utopia. Rumi's Masnavi repeatedly made clear the fact that opposites in spite of be anti-eventually will be the same to create the perfection (Pezeshk zad, 1382: 234). Rumi's mystical mostly focused on the effects of peace and reconciliation, including reconciling opposites in the universe and reconciliation of seekers with wisdom and theory of peace theory, however, in some parts of, Masnavi studied the moral effects such as tolerance and goodness of creation and the importance loyalty to the covenant.

1-3-2- adjustment of status and avoid extremes and wastage

Every person with other human mental state is different and this is why the unity and harmony of one's own mental states does not have complete harmony; and because of the differences occur in the individual circumstances, how is it possible that someone else could take the tail of harmony and peace and reconciliation, according to Maulana if man reach to illumination and enlightenment would see the conflict between different moods and so they are watching to see that to be free from the war against the others; so the only way to achieve peace and reconciliation with others is to and adjust to life and avoid extremes and wastage to be the f anger and lust and other animal characters on the right track.

Our greetings are opposite each other, each of them is different

Since I step my way, I conciliate with everyone

See my wave of greeting crops; each one fights

See yourself such valuable fight; so why you are engaged in fighting with others?

1-3-3- goodness of creation and its effect on the soul

One of the factors that is causing the strength of peace and reconciliation among social classes is to spread the spirit of goodness to small and great; aside from the benefits of this good theme:

Make goodness and put in Tigris that the lord rewards you in hardship

This goodness first come back to the beginning and our own; the goodness has numerous other benefits such as eradicating hatred and hostility, jealousy and bring forgiveness and narrow-mindedness for us, in this regard Rumi says in Masnavi:

Being kind with creature for the lord or for your sprit comfort

In order to achieve kindness and don't feel rancor in your heart

Thy do the goodness for the sake of God rather than binding, and if is not for the sake of God at least do it for your soul to easily create your breath and avoid evil, in that case all will be relatives and friends and acquaintances for you and your life don't see terrifying images by creating hatred.

1-3-4- importance of loyalty to the covenant

It sometimes happens that negligence in the observance of treaties or promises cause the turbidity and frustration and distrust among the community. So one of the things that can contribute to lasting peace and reconciliation is personal commitment and faithfulness to everlasting covenant, Rumi's Masnavi in this regard says:

Human beings is like tree and root, so root must be treated by effort

Corrupt promising is rotten root and is far away from kindness

Though foliage of palm is green, green is not benefit with corruption root

If there is not green leaf but have root, finally it cultivates hundreds leaves

You do not inflate of the act, seek promising, knowledge is cortex and promising is kernel prophet told each one knows his rewards in doomsday by his heart

In the verses of Rumi human existence is likened to a tree whose root is the covenant; if the roots are strong and firm that water penetration permeate in its austerity but is dried by a matter of time. He knows the dishonesty and unfaithful as rotting root that prevent the growth of fruit in tree. When the roots are rotten, if the tree branch and leaf is green, its green is useless; but if the trees have not green leaves, but the root is healthy, finally healthy roots, leaves, grows abundance. Lest anyone only trick the knowledge, but should expect him to fulfill that promise. Because science is like skin, trustworthiness, such as the brain.

1-3-5- generosity and compassion as stabilization of peace and reconciliation

Maulana in interpretation of the generous focus on the hadith of the Prophet (PBUH) and follow with the hadith provides his remarks about the existence in poetry.

He can achieve ten rewards, anytime his nature changes him

Rewards of goodness is interest, so getting rewards is opposite fear

So benevolence is achieved by heart not hand that is observed by discerning

Exclaim to come hey aspirant, aspirant like beggar

Goodness seek beggars and poor like good people seek goodness such as mirror

The face of good people becomes more beautiful that mirror, the face of goodness distinguish from beggar

So forgiveness have the divine root rather than human root and forgiveness and generosity have been the attributes of God. Rumi's Masnavi somewhere says other than the nature of existence and God's mercy and that is best in comparing with the forgiveness of servants. In conventional mode the poor and needy in the community that is looking for generosity and lie to others, and go in this house and that house, but there is forgiveness from their God that is the divine forgiveness which is looking poor and needy:

So the lord said that call less beggars hey Muhammad

Since bagger is mirror of goodness, it is harmful for mirror

That one reveal the nature of bagger and the other one forgives baggers

So baggers is sign of goodness of right and who are with right are absolute good

Conclusion

Maulana asks what religions as a symbol of unity, going beyond the superficial cortex and reach the core of religion to prove that it has examples and stories, all of which refers to the views of "pantheism" from the perspective of Gnosticism and His works is often deals with theologians, philosophers and those who think in appearance. Maulana believe the linear hierarchy of prophets and accept the words of all of them as one and has expressed that the goal of all of them is to release all human surface thoughts

and reach the suffering. He knows monotheism as acting on the man's pure instinct and by himself is Muslim and believes that the perfection of religion is accepted by Islam but do not reject and deny other religions.

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