

The Concept of Peace in Rumi's Thought

مفهوم صلح از نظر مولوی

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Abstract:

Our world has witnessed many wars and humankind has experienced bitter experiences. Would one find ideas in the thoughts and teachings of Rumi that indicate a life free from wars and fights? What are the reasons for arguments according to Rumi's ideas? Could we find ways of living in peace in Rumi's works? A phenomenological study of Rumi's views shows that he has paid to peace. He considers the world in peace. Rumi holds men differ because they are involved in greed, self-pride, and vices. He proposes ways to remove them as a spiritual physician. He emphasizes spiritual experiences and the necessity of a mystical journey (Tariqah) to purify man's soul. Mevlana believes peace in society would be passed through man's harmony with himself and God. Man, who has reached peace would be able to be calm with other persons. It seems that Rumi's words apply to today's world. They might cure man's sufferings as well.

Keywords: Rumi, Clashes, Peace, Ways to peace, Happy

چکیده:

دنیای ما شاهد نزاعهای شدید و جنگ ها و اختلافات بوده و هست. بشر تجربه های تلخی را داشته است. آیا در اندیشه های صوفی نامبرداری چون مولوی می توان مولفه هایی را برای زندگی به دور از جنگ و نزاع یافت؟ مولانا در خصوص علل اختلافات انسان ها و مفهوم صلح چه نظری دارد؟ آیا می توان در آثار مولوی نشانه هایی از شیوه در صلح زیستن را یافت؟ با بررسی پدیدار شناسانه دیدگاههای مولوی نشان می دهد که او به صلح توجه داشته و جهان را بر مدار صلح می داند. او ریشه اختلافات انسان ها را در حرص و تکبر و ردایل اخلاقی می داند و طبیبانه برای حل اختلافات راهکارهایی طرح می کند. او بر اهمیت تجربه های روحانی و گام زدن در طریقت و اصلاح نفس صلح تاکید می ورزد. او راه رسیدن به صلح در جامعه را از مسیر صلح با خود و خدا میسر می

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داند. انسان به آرامش رسیده می تواند با دیگران در صلح و صفا باشد. بررسی سخنان مولوی نشان می دهد که برای دنیای امروز هم کاربرد دارد و دردی از انسان معاصر را دوا می کند.

واژگان کلیدی: مولوی ، اختلافات ، صلح ، راهکارهای صلح، شادی

Introduction:

Peace is a critical need of men. Peace has internal and outward aspects. Mevlana has paid to peace. How could a man who lived in a riot period reach such inner peace? Rumi is an outstanding symbol of peace in the world. The words and teachings of Rumi indicate a peaceful soul in the history of humanity.

Questions:

Would Rumi have teachings as to peace in today's world? What are the reasons and causes of wars? What elements and instructions have been brought by Rumi to make peace among men?

Hypothesis:

Rumi considers the world in peace. He knows greed, pride, idol worship and men's different thoughts as causes of clashes among men. He proposes reform of religious belief, pluralism, moderation, avoiding imitations and prejudices, philanthropy, and love as ways to peace.

Importance:

Religious and national radicalism caused wars and riots. Men suffer from wars. Presenting an altered envisage of religions and their teachings intensifies the importance.

Methodology:

This research has been done based on documentary and descriptive-analytic methods. Rumi's poems and statements are referred too.

Theoretical concepts:

Peace: Peace has been described as the calmness of citizens, realization of security, being free from the interference of foreign forces, social harmony, and reconciliation of people (Malekian, 1394, pp. 13).

Sufism: A Sufi way to purify his soul for intimacy with God. A Mystical journey of a seeker towards God.

Radicalism: Extremism in the field of nationality or religiosity

Formalism: it applies to all groups that opposed Ijtihad, using reason in understanding religions and they restrict themselves to traditions only (Saberi, 1383, 1, pp. 213).

Peace from a Sufi point of view.

Have Sufis paid to peace? Do they pay attention to wars among followers of religions? Would the concept of peace have been critical in the ideas of Sufis?

It does not seem that peace has been the leading end of Sufis. It appears that the primary concern of Sufis was intimacy with God. They wanted to live with truth and Ultimate Reality. But the closeness of Sufi to God and Sufi journey (station and states) would realize a spirit of peace co-existence among Sufis. Since they have reached peace with God, they consider themselves at peace with people and nature. It is reflected in their sayings and behavior. Abu al Hasan Kharraqani said: "Give bread to everybody who enters my home and do not ask of his religion and sect. Since everybody who has been bestowed life from god's side would deserve bread in my home, these words show love to people and the philanthropy of a Sufi. Kharraqani advises four works: ... almsgiving and compassionate to God's creation (Attar Nishaboori: 1322, pp. 209). It is the reason why some Sufis objected to social injustice. Attar Nishaboori was one of the protesters against injustice. These Sufi protesters gave themselves "mad wise" to save themselves from persecution (Zarrin Koob, 1367, pp. 257). This compassion for men was of so much importance that Abu al Hasan Kharraqani said; I wish God would punish me instead of all people so that they would never see hell (Attar Nishaboori, Ibid, pp. 217). So, Sufis invited men to behave friendly with people (Ibid, pp. 58). Sufis were inviters of people to peace. Mongol attacks on the Muslim world caused many problems and was a bitter experience for Muslim countries. Rumi appeared in such a bitter condition. He was not affected by the atmosphere of his age. He was a caller of internal and outward peace.

Achievements of discussion

It seems Rumi has many words for today's world. His words have effects one might refer to even seven hundred and fifty years after his death. Mevlana belongs to the Sufi tradition. This tradition proposed the first steps of philanthropy in the Islamic world. Humanism, which Muslims hold, is not detached from sacred phenomena in man. Sufism professes the holy roots of man. It is the reason that Sufis like men. They say Oh man, you have been

God (Qlich, 1391, p. 25).

Rumi and Universe Identity

Sufism has a universal identity. This tradition could be an example of peace in today's world. According to some researchers, Muslims might have a universal identity if they could produce and present personalities such as Ibn al Arabi, Rumi, Yones Emreh, Al- Ghazli, and Avesina to the world. As to Rumi, one might refer to him as a lived experience. Rumi's approaches toward peace might be understood as a method. If one considers Rumi as an example, then it would also be necessary not to restrict his ideas to mere theories. His invitation is an invitation to self-learning to reach a new vision and view. That is an invitation to a different perspective from laypeople (Movahhed, 1387, pp. 102); ideas are not just theories but also experiences. Rumi's spiritual transformation is his existing experience. Mevlana becomes Mevlana when Shams introduces him to love (Souroosh, 1379, p. 3). Mevlana became a new personality through the art of love. So, he called himself festival or Eid (Ibid, 5).

Description of Mevlana

Mevlana said that one might know men from their words and speaking. According to him, man's word is his smell. So, from the smell of everyone, we might know him (Aflaki, 1322, pp. 258). Mevlana is described as a volcano mountain (Jaafari, 1357, pp. 57). He introduces himself as a speaker with words for future generations (Malawi, 1381, 3, 2537). Mevlana is an excellent manifestation of man's being. He belongs to the great family of universal thought and wishes to reach "universal truth" to guarantee humanity's good, perfection, and happiness (damadi, 1379, p. 35).

Mevlana, as an existing experience

What are Mevlana's teachings for today's world? There are many guides in his works for our life. We learn from him that we might not restrict ourselves to the outward value of things, but we might understand the deep meaning of events. There is sadness in the heart of happiness. We might follow his deep belief in God and warm humanity (Shimmel, 1386, p. 68). Mevlana introduces himself as a sage that heals many sufferings of men. His healed soul makes the calm soul of men: We are sages and physicians and healed many sick persons (Divan e Kabir, 1476).

Mevlana is a calm person. So, he might make calm other persons. Accordingly, the source of calmness is secure feelings of faith and indeed. Mevlana reached such a good calmness and peace. He says that since I am at

peace with God, the world looks like paradise (4, 3263). On the other hand, he says, for those who are infidels, then the world seems a dog, impure, to them.

Accordingly, Mevlana's life as an existing experience in the field of peace has many privileged characteristics as follows:

a) Total philanthropy:

Rumi is full of love for truth and humankind. He guides people to unity, truthfulness, and fulfillment. He tried to reduce hostility among men (Damadi, 1379, p. 55). It is narrated that once, some persons were fighting, and Rumi came to the yard and asked them to finish their fight. He said as much as you like, curse me but do not say anything to each other (Damadi, ibid: 43). Once he learned that his wife had severely punished her servant. Annoyed, and told his wife, "If you were instead of him, what did you expect? Rumi said all men and women are brothers and sisters, and nobody is a servant of anybody else. All people are servants of God. So, his wife released her servant rapidly (Ibid, Idem). Rumi recognizes love as the origin of all beings (Mevlavi, 1362, p. 221).

b) Call to unity:

Rumi has called men "unity of being" in an age of fanaticism and hostility. He knows united Turks, Tajiks, Iranians, Indians, Arabs, Easterners, and Westerners. He holds whole men have been born of one core (Damadi, 1379, p. 203). He says, "We were a single core (Mevlana, 1, pp. 686 - 690).

c) Unity of religions and nations:

Rumi explicitly expresses the unity of religions. Once, he had told me that I was united with seventy-three sects. A clergy member confronted him and asked him in this regard, and Rumi said: yes, I have told it. The clergy started cursing him. Rumi told I am united with your words too (Jami, pp. 468). Mevlana had a mystical and compassionate view towards followers of Christianity, Judaism, Zoroastrianism, and even infidels. He had no war with followers of any religion. He believes differences in beliefs are due to different perspectives. One might learn many lessons from the story of an infidel who was a guest of the prophet (Damadi, 1379, pp. 45).

d) Social acceptability:

Rumi is acceptable and well-known since he believes in the unity of religions and sects. Clergies respected him, lay people, and all administrative and governmental officers. Kings and governors such as Keyqobad, Rokn al-Din, Ezz al-Din, Moin al-Din Parvaneh, Amir Badr al-Din Gohartash, Ala'a al-Din,

Atabak, Minister Shams al-Din Esfahani, Jalal al-Din Qarakai Taj al-Din Moez Khorasani and Noor al-Din Jaja respected him (Bayani, 1384, pp. 226).

*e) **A Muslim's Gandhi:***

Rumi has many fascinating characteristics, and because of his deep humanitarian character, some researchers hold that " if Rumi had lived in our age, he might be an Islamic Gandhi who called people to a new life in the world" (Zarrin Koob, 1396, pp. 328). His acceptability resulted from his tolerance, cheerfulness, performing Sama'a Sufi dance, and applying music (Ibid, 291).

*f) **Great humility:***

Mevlana has proved to be an example of humility. This character of Rumi fascinated many people, and they respected him too much as such. It is said that once a Christian monk confronted Rumi and prostrated him thirty times, he was retaliated by Rumi 33 ones. So, this act made the monk a follower of Rumi (Fruzanfar, 1354, pp. 143).

*g) **Veneration of life:***

Veneration of life is one of the main characteristics of Rumi. His lived experience indicates a life full of happiness and joy. He mentions his happiness as a God's gift. He relies on God's values and endless possibilities for men to improve themselves. Rumi calls the voice of happy and joyfulness (Movahhed, 1387, pp. 204).

Rumi has sayings and words for today's world. He holds three primary principles which are among the basic principles of human rights:

1. Dignity and Value of Mankind

He describes man as a sea of science hidden in a body. It means that he considers man as a fabulous universe. However, he has a petite body (Movahhed, 1387, pp. 180).

2. Emphasis on Pluralism

A man who believes in the dignity of whole persons accepts the plurality of thoughts and differences of understanding among men. He knows differences in languages, manners, and characteristics of people as an unavoidable fact. They would be in companion with Rumi, who says that to be harsh and dogmatic is a sign of being immature (Movahhid, 1387: 180). Such a perfect man would not wage war to propagate his ideas by force and violence (Ibid:

189).

3. *Stress on peace*

Rumi calls men to peace. He says you try to make peace among men even if others are involved in fights. He says do not lose hope too (Divan-e Kabir, 1197). He mentions his happy soul, which caused him to be at peace with others. He says I am delighted in the garden of flowers, so I do not fight with other persons (Divan-e Kabir, 1789).

The Reasons for conflicts and wars among men are based on Mevlana.

Mevlana mentions the reasons and causes of wars and clashes among people. He holds there are social and individual reasons regarding hits as follows:

a) Desire to be God:

Rumi says some people want to be gods. So, they suffer and cause men to suffer as well. They, he says, could not understand the realities of the universe. We, he mentions, wanted to deceive people, so we started to be in place of God (4: 2223-2224). But divinity only deserves God, and everybody who wishes to be God, he wishes to be God, would suffer as such (Mevlana, 5, pp. 4). According to Rumi, it is a considerable suffering and men should resign of such a wish. Men must try to make their personalities and ideas excellent and beautiful.

b) Differences among men's souls:

Rumi expresses that humanity's souls are different naturally. So, they would have conflicts too (Mevlana, 1, 2915). He considers thought as the source of all matters. Man, he says, is nothing except his thoughts. So, if they have good ideas, he would be happy. If a man has worse ideas, they would be in hell. Accordingly, men's thoughts lead them to fights and clashes. He says everyone is involved in their evil thoughts, so they are sad.

c) The nature of the universe:

As a realist sage, Rumi knows the world as a mixture of plurality and differences (Pashaii, 1382, pp. 81).

d) Man's imaginations:

An essential factor in men's clashes and disputes is their imaginations. Men differ because of their dreams, dividing them into seventy sects (Mevlana, 5, 2666).

e) Different perspectives:

Rumi says many human disputes and clashes result from different men's perspectives. He says the conflict between a Jew, Muslim, and Zoroastrian person originates from their perspectives (Mevlana, 2, 1267).

f) Differences in names and meanings:

He says many disputes originate from names, not meanings and ends (Mevlana, 2, 3680).

g) Lack of common language:

Mevlana knows lack of common idioms and language among people is a reason for conflicts. He says men might aim for one reality but differ when they name it. He mentions a story in which four persons aim to by grip but differ when they name it and start fights and wars (Damadi, 1379, pp. 40).

h) Involvement in forms:

Rumi explains that to be involved in forms would naturally lead to neglecting meaning. He says they were engaged in names since they neglected the secret of words (Mevlana, 2, 3670- 3680).

i) Weakness of vision and information:

One reason for conflicts is man's lack of vision and knowledge. He says we walk as blind people and fall into fights (Mevlana, 2, 434). Men, he says, misunderstand things and do not know that there is one actual reality. They do not know that there is one light and different lamp, so they wage wars (Mevlana, 3, pp. 1255-1258).

j) Idols and Idol Worshiping:

Idol means to replace everything instead of God. Rumi holds men involved in worshiping idols. It creates disputes and wars among people. There are various idols such as statues, carnal wishes, human beings, and so on (Mevlana: 1, pp. 774-775).

k) Pride:

Rumi mentions pride as an origin of conflicts and disputes (Mevlana, 4, 203).

l) Variety of ways:

According to Rumi's views the variety of ways and plurality causes clashes of

people. It reduces peace too (Mevlana, 6, 203-206).

m) Kings and Rulers:

Rumi introduces kings and emperors as the origins of many conflicts and wars. They, Mevlana says, are captive of their sensual wishes. So, they wage wars. People of the world call these slaves of carnal desires and greed kings. But Rumi names them as slaves of their stomachs or slaves of their sexual ambitions (Tajdini, 1399, pp. 213)

n) Wrongdoings and vices:

Rumi knows wrongdoings and vices as reasons for clashes. He asks: when have you done wrongdoings and vices that did not see results too (Mevlana 4, 2458)?

Rumi affirms opposites.

Rumi recognizes the differences and opposites as natural phenomena of the world. He claims if these differences are recognized true nature of the world would be understood.

Accordingly, outward oppositions of the world are the result of their internal oppositions. In the transformation of opposites, Rumi sees a progressive movement and development too: present clash originates from a hidden one, know from this outward clash the inward one (Mevlana, 6, 39).

He considers opposites as a natural phenomenon in the world and says: If you look to the world, you will find it in a total conflict; each particle fights with another one like a war of religion with blasphemy and polytheism (Mevlana, 6, 36-38).

Rumi knows opposition as a key to understanding and identifying world differences. One might distinguish between things and coolers since there are opposites in the world. He holds since contrasts and colors capture men; they wage fights and wars. If they reach the stage of colorless and essential meanings of things, they will reach peace (Mevlana, 1, 2471- 2477).

Rumi says we need opposites to recognize things and matters (Mevlana, 5, 599). Rumi says life is the result of reconciliation among opposite issues. He holds union and unity would be achieved after efforts (Mevlana, 1, 63). Rumi believes the existence of opposites has wisdom and reason evidently (Mevlana, 5, 3422).

Rumi seeks peace in the world.

Rumi accepts opposites from an ontological point of view, but he tries to remove clashes and fights. He aims to make peace among men. According to some researchers, one reason that fundamental and radical groups could not be developed in Turkey is the Sufi background and teachings in this country. The same situation is in Bangladesh too. We should believe that the legacy of Sufis such as Shams al-Din Tabrizi and Rumi removes the backgrounds of fundamental groups such as ISIS (Qobadi, 1397, pp. 188).

Accordingly, the sole way to create peace is to have a mystical view. There should not be any border among men. No edge should bring emotional or psychological separation between two persons (Malekian, 1394, p. 41). Sufis, Zarrin Koob says, have had effective influences to moderate sectarian conflicts and to prevent current radicalism. They could propagate the spirit of liberty and liberal ideas, too (Zarrin Koob, 1362, pp. 163).

Rumi's theories and teachings for reaching peace.

a) Correction of beliefs

Rumi corrects as to man's beliefs. According to him, one might initially modify his opinions to reach calmness. He makes some corrections as follows.

1. Man's value:

Rumi has emphasized man's value and vast possibilities for spiritual perfection. He calls a man as astrolabe of God. He describes man as a sun hidden in a particle or small body (Mevlana, 1, 2503). He knows man as Moses' stick and Jesus' words (Movahhed, 1387, p. 214).

2. Self-knowledge:

Mevlana admonishes man not to know himself as a pure body. He says you must make yourself accessible from your body and its wishes to understand your true self. Life's most important lesson is to know that we are souls, not mere bodies. Life, he holds, is to transcend the soul (Kompani Zare, 1392, pp. 147). Rumi says you are not one mere body but have many aspects and are a deep sea (Mevlana, 3, 1303).

3. Monotheism:

Mevlana believes monotheism is a prerequisite for removing all disputes. He says: On the other side of the sensual world is the world of unity. If you like harmony, step forward it (1, 3099).

4. Universalism:

Mevlana holds that he could reach peace if one goes further than national and religious borders and limits. Accordingly, his message is not restricted to geographical boundaries. He is a universal poet (Nazir Qaysar, 1389, pp. 351). Rumi says: Oh Muslims, what kind of plan should I have? I do not know myself. I am not Christian, Jewish, and not Muslim, and not Zoroastrian. I do not belong to India, China, Iraq, Khorasan. We are not Afghan and Turkey or Mongols, we belong to one tree (Divan-e Kabir, 116).

5. Pluralism:

Rumi greatly respects all prophets. He respects all followers of religions. Rumi says all prophets reflect God's light differently (Nazir Qaisar, 1389, p. 342). Rumi says: If you bring ten lamps or torches in one place, all have different forms. But if you pay for their lights, you could not differ among them (Mevlana, 1, 683 - 684).

6. Unity of the Prophets:

Mevlana professes the unity of all prophets. He says all prophets were friends of each other, and I came to know their accord (Mevlana, 6, 2447). According to Sufis, men are created to do conversation, to do tolerance, and to accept cultural variety. So, one should find a way to the inner world of men, and he would discover an ideal city and a pure world of peace.

He would find a world of relaxation and agreement there as well. According to Rumi, pure men are God's lions, and the souls of these lions of God are united. They have united sources and ends (Qobadi, 2008, p. 108). Rumi knows prophets as seekers of peace. There have not been any fights among them. Since they are one united soul, they have taken their light from one primary source, i.e., God (Mevlana, 4, 450 - 451) and (4, 1652).

7. Tolerance:

Rumi believes in tolerance. He knows it as an instrument that brings peace among men. He says: We (Allah) have provided different customs and traditions for men, and we have given different languages to peoples (Mevlana, 2, 1753- 1757).

8. Pay attention to meaning:

Rumi holds that reaching peace requires attention to meaning rather than names. He calls men to pass from names and forms. He invites men to pay to the core of religious teachings and restrict themselves to documents and formalities. So, they would have intimacy with the truth, which might reduce disputes. He says: put aside names and look to meanings ...disputes among people arise from paying to characters. All disputes would be removed when

they refer to meaning (Mevlana, 3, 3679- 80).

b) Ways to achieve peace

1. Kindness:

Rumi's Tasawuuf is devoid of personal limits, restrictions, and greed. His Sufism manifests among men and society. It creates unity in the community. It bestows a great like towards others. It brings a humanitarian vision and causes total unity among people (Gholpinarly, 1992, pp. 354). Love would change bitters to sweets and coppers to gods (Mevlana, 2, 1529-32).

2. Love:

Mevlana knows love is the key to many problems. He introduces it as alchemy. He says love transforms the whole life of a man. According to him, Love is one of God's attributes. Man becomes free from worldly limits in favor of love (Chitik, 1393, p. 55). Love purifies man and heals him (Mevlana, 1, 23- 25). Mevlana knew the power of love. It unites all and destroys all barriers. Love united one hundred thousand particles (Shimmel, 1367, pp. 467). Rumi taught his companion that the way to God would not be through grief and tears. Man would not reach God by isolating himself and detaching from people. But the way to God is to like people and do services to them. It would be done by neglecting pains, concerns, and attachments. Sma'a, a mystical dance, would remove all pests, and man could reach God step by step (Zarrin Koob, 1396, pp. 342). It is through love that man might pass from diversity to unity. Love aims to reach to beloved one only (Mevlana, 6, 5). Love vitalizes men and eternalizes the mortal soul (5, 2012).

3. Happy and joy:

Rumi knows happiness results from love as preparing the ground for peace. Rumi's word and language is a translation of his father's statements. Since Baha Valad interpreted this verse: Oh God, guide us towards the right way. "I said, Oh Allah, would you please take all parts of my body to Joy City and open one thousand gates of happiness to me? The right way is that which reaches to happy city, and the wrong way is that which does not reach to happy city (Sepahsalar, 1325, pp. 20).

Mevlana calls himself Joy, the son of joy, and a person not concerned about the past and future (Souroosh, 1379, pp. 250). This happiness of Rumi takes him to peace with all people. He says: I have no stone in my hand, no war with anybody since I am happy in the garden. Mevlana knew his value and dignity and reached out to a friend whose name was happy and joyful (Movahhed,

1387, p. 221). He says all look at me. I do not walk but dance (Sma'a) and laugh without a mouth (Divan-e Kabir, 2405).

4. Patient and coolness:

Rumi holds that being patient is a way to reach peace. He considers the effect of peace more than a sharp knife (1, 3991). He was annoyed when he saw his companions disturbing a deinked man MAST (Sepahsalar, 1325, pp. 107).

5. Avoidance of dogmatism

Rumi emphasizes being easygoing in worldly affairs. He stresses not being attached to the world. He considers the world so valueless that a man is concerned about it. The world, he says, is a value less money (Divan Shams, 1387, pp. 1843). Mevlana explains that if somebody does violence to others, it indicates that he is immature (3, 1279). Rumi goes further on artificial borders. He washed his body in a warm pool where lepers were washing themselves. He was not worried (Sepahsalar, 1325, pp. 82).

6. Guide or spiritual master

Mevlana holds that the cause of many conflicts is that there is no guide among them. There is a need for a companion who makes reconciliation among men. He mentions the story of four people who had differed when they wanted to buy grapes. They mentioned many names but aimed at one thing. He says if there were a guide, he would realize their wishes and reach their goal (Mevlana, 2, 3687). So, a man needed a Solomon who could manage justice and call among men (Mevlana, 2, 2742- 2745). Rumi mentions the case of the Aws and Khazraj tribes. The prophet brought peace among them and made them brothers (2, 3755). He assigns the power of spiritual guide to absolut love (2, 3768).

7. Benevolence:

Rumi considers benevolence as an essential way to remove heat and bring peace. Accordingly, benevolence plays a vital role in social reconciliation. He says many enemies have become friends because of benevolence. He continues to say that his heat would be reduced even if an enemy would not become a friend (Mevlana, 2, 2146).

8. Animals:

Rumi criticizes any harm to animals. Once, he was passing away, so he confronted a dog that had slept in the way. He stopped, and whole of his companions stopped, too. But one person arrived and pushed the dog to leave the road. Rumi became sad and asked why you took his calmness. (Sepahsalar,

1325, pp. 82). The same behavior has been mentioned by other Sufis too. Sheikh Ahmad Refaii said hello to a dog. He even washed a sick dog and rubbed his skin with oil (Zarrin Koob, 1362, pp. 159).

9. Total peace:

According to Mevlana, God is the father of the whole universe. He finds himself in total harmony with Him. To Rumi whole universe seems beautiful towards his eyes. Rumi considers the world a paradise because he is at peace with God. He knows the world is a whole of blessings. He finds leaves happy and trees dancing (Mevlana, 4, 3258 -3264). Rumi holds that one might reach peace with God's help (6, 55). He says all wars will end in peace (6, 59). He holds all kinds of peace from God (6, 45).

10. Removing hates:

According to Rumi, peace removes all hate from hearts. He says all bitters would change to sweets. A peaceful person would be free from the worldly eye and reach the otherworldly one.

Conclusion:

One would conclude Rumi's attention to peace. He enumerates the causes of the clash among men. He finds the whole universe in harmony since he has reached inner peace, i.e., peace with himself. So, he finds all being in peace, happiness, and joy. He knows ways to reach a consensus, release you from all vices and bad manners, and fulfill all goods and beauties. Rumi is an example of a man who has reached peace. He is an entity that has been bestowed with god's blessing. He shares his pure lived experience with others without any ask or application.

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