

DOI: 10.7596/taksad.v6i3.986

**Citation:** Kalesara, G., & Mashoor, P. (2017). The Effect of Tolerance on Balancing Social Relations in Terms of Molana's Point of View in Masnawi. *Journal of History Culture and Art Research*, 6(3), 1158-1175. doi:<http://dx.doi.org/10.7596/taksad.v6i3.986>

## The Effect of Tolerance on Balancing Social Relations in Terms of Molana's Point of View in Masnawi

Ghasem Yaghubinezhad Kalesara\*<sup>1</sup>, Parvindokht Mashoor<sup>2</sup>

### Abstract

Fresh perceptions and variations in concepts introduced by Molana are among the beautiful effects of Masnavi. It is full of various ploys and mystical paraphrases which imply a new meaning in social issues. In this paper, after a short study of tolerance and its background in Islamic culture and western civilization, it has been discussed socially in Molana's period. The researchers try to explain tolerance on the basis of two standpoints, by believing that it has a deep influence on balancing human relations. Firstly, we want to know if it is a heavenly or a secular issue since our mystical works talk about an inner source while modern thought is focused on the scientific and experiential roots of wisdom. But in the second step we investigate the relationship between the tolerance and its benefit for the human social rights. Although Molana's attitude in most of Masnavi's poems relies on the traditional points of view, this study has realized his mind clarity and vigilance and has come to valuable deductions. He has observed the deepest psychological events and has written them down.

**Keywords:** Masnavi, Molana, Mawlana, Tolerance, Balancing human relations, Heavenly and secular wisdom, Human rights.

<sup>1</sup> Corresponding Author, Ph.D. Student, Department of Persian language and literature, Khorasan e Razavi, Science and research branch, Islamic Azad University, Neyshabur, Iran.

<sup>2</sup> Assistant Professor, Department of Persian language and literature, Khorasan e Razavi, science and research branch, Islamic Azad University, Neyshabur, Iran.

## **Introduction**

The word tolerance has come to mean "easy to get on each other, easy to grip, gently behave" (Tolerance, Moein Dictionaries) and sometimes it loosely "ignore, neglect and carelessness and recklessness and leniency and magnanimity because someone out" (Tolerance, Dehkhoda Dictionaries) are provided for synonyms and focus (tolerance). In terms of tolerance "the result is a tolerant attitude towards dissent of any society; attitude to criticism and dissenting opinion in the decision considers blue streaks in arid desert zone of the spring boils and partly from the brutal heat and dry soil reduces it. In this sense, tolerance is a factor to regulate relations between the monarchy and the majority of citizens" (Saada - Gendron, 2003: 17) or to another story we know tolerance "policy of tolerance or incorrect count patiently in the presence of something detestable" (Cranston, 1997: 62). Tolerance "in the area of applying a waiver of errors is negligible to the extent that the society unharmed. When tolerance true that power is material or spiritual work. Thus, tolerance is essentially the rulers and intellectuals are awarded each community. But the performance of these two parties is different: the ruling and intellectual subjects is easy to tolerate dissenting vote. In fact, tolerance for exercise of power outside the limits placed iron discipline and bigotry" (Shoja Keihani, 2006: 71). So to regulate human relationships in communities to ensure that the tolerance in the society, the need for the rule of law and natural rights we have achieved. Aristotle believed that "the whole world has learned to plurality and diversity and in the meantime, human beings as the true essence of wisdom, have a choice to make choices and, in fact marked his/her prosperity through the free and rational choice and the differences and plurality and difference is, the higher will be the opportunity to act rationally and value, and in this respect, tolerance, as protector of the differences and diversities, is necessary" (Aristotle, 1992: 302). Tolerance cannot be considered for a community or a particular period, but in every time and place, and even from one person to another can be differences. Scientists of humanities and social sciences from past days, you know the man who built the existing social norms and continuous interaction with others, prepare their selves for the hard lessons of life and the presence and activities in the community. Tolerance to mind helps to decide the clearing prejudices; the mind without bias, prejudice is pure and clean, so do not be faced with a failure to recognize reality.

## **Look at the political and social situation during Rumi era**

Molana is the most prominent poets and intellectuals of the world's saviors, the mullah reformer, son of Sultan ul-Ulema Baha al-Din ibn Muhammad ibn Hussain Khatibi was born in sixth Rabi al-Awal in the year 604 AH in Balkh. His father (also known as Baha Valad) of

mystics and preachers famous disciple was known as the great Sufi of Sheikh Najmuddin Kubra and teaching, and fatwa was in Balkh seats, with countless disciples and friends, and had given him the title of Sultan Ulama. "Balkh at that time, the kingdom was Khwarazmshah and Baha Valad, where he lived dignity and honor. But the resentment Khwarazmshah found that it is not well understood. Perhaps Imam Fakhr Razi - a preacher others - that had no central Sofia and the king was attracted to him, he had offended him. And perhaps also because the Sultan Caliph of Baghdad Khwarazm had a bad heart, Baha Valad, like many other Muslims of time was offended him" (Zarrinkoub, 1991: 228). However, Baha Valad when his son Jalal al-Din young child was removed from Balkh. "Sometime around the Vakhsh and Samarkand, then moved to the pilgrimage. From the Nishapur and Baghdad went to Hijaz and on his return from Mecca, a few to Damascus. When the Mongols had been Transoxiana and Khorezm and Kharazmshahian confused and Derbe in pre enemy army fled, Baha Valad in Erzincan and Sivas in Asia Minor. Also spent several years in the city and Larandeh and this time his son was eighteen years old Jalaluddin more or less. During his stay in Larandeh mother Jalaluddin - who believes Khatun - died and Jalaluddin also pointed gem Khatun, daughter of Sharaf al-Din Lala's parents were married" (Ibid: 228). Four years later, Baha Valad, upon request and beg Alaaddin Keykubat, the Seljuk Sultan, traveled to Konya. "Konya was the capital of the Seljuk and center of Iraqi scientists and Sufis and scholars such as Fakhr al-Sadr Qûnawî, Sharaf al-Din Mosul, Najm al-Din Razi and others lived in that town" (Vazin Pour, 1992: 25). Baha al-Din died after two years in Konya. When his father died, his disciples principal chair and pulpit preaching the request of the twenty-four-year-old son of Jalaluddin and he sat buried instead of the father. "Burhanuddin, a Tirmidhi researcher pricing Termez and the disciples and lovers of Sadat Hosseini was born in Balkh, he was an immigrant, to seek the Sultan Ulama (Baha Valad) to Rome (Rome-eastern = current Turkey) moved and because there was a year after the death of his old mentor" (Ibid: 26). Young teacher (Jalaluddin) the devotion to "disciple father and researcher Seyyed Jalaluddin Young was under his guidance and training. He recently sent to Aleppo and Damascus, and gradually familiar with all the Sufi teachings. After the death of a researcher's argument that apparently took place 638 years Jalaluddin was barred from talking to a few aging. Preaching and teaching his disciples to him and the bubbling prospered. By the year 642 that Shams came to Konya and his familiarity with the fate of this young teacher Konya Mufti and his disciples and disciples have changed" (Zarrinkoub, 1991: 229). Although Molana in Konya dignity and honor have all his things were going well and even Seljuk I'll be the king of the Izz al-Din, and Rukn al-Din Keykâ'ūs Qlj Arslan, and tended to his devotion and al-license given to the House of Molana traffic and respected him. But unpretentious personality wave knocks on Molana - great people usually do not need to zoom in and identify your character - "Molana

fake character, if need be, would have the same dignity and elegance that Shams was to meet, to maintain; glory when the School "Cotton seller" came out, thousands of people were gathered around him but this kind of character to deceive others and in fact nothing but a made-up face of beauty is short-lived. But Molana about the character that is entirely clerical ambition and pride to Rhakrd and in the world of color and abstraction to process a payment. Perhaps because he was so unpretentious that was so disgraceful that he would like "Salahuddin Zarkub" locking the lock, with the Moftala and bent Khonob pronounce" (Madani, 2006: 52). The history of political thought, religious, philosophical and professional that we sheets, many people see and feel your mind to a certain idea or person is lost and that belief in your way or the other person to kill or have killed others. But Molana believed that throughout history, there is no belief without criticism and so "did not last long because of great genius, taste and talk with the motivation that is born in the civil life of the world and people thought it was time, in all the regions of Rome and from where the Taliban rose to unprecedented fame very early turned and even the elders and princes [as mentioned above] for gleaned the harvest unparalleled knowledge and information that had rushed to him" (Vazin Pour, 1992: 30-31).

## **Discussion**

### ***1. Tolerance, earthy wisdom, Aflaki wisdom***

Gnostic literature speaks of inner springs and our knowledge of scriptural scholar knows, but for today's human truth and wisdom through experience and knowledge, and knowledge is knowable. Molana's what the index is that he spoke the language of mysticism, but had lived experiment with language. "Masnavi look beyond the mystery and charm of the verses is described, the entire human experience that is objective, clear and easy Anthology of Rumi's sharp view expressed is impossible" (Azad, 2002: 176). Tolerance thought in an ideal world, Molana is desirable that both the Hereafter and the world; thus balance the mind and body are always close. All of the Masnavi is full of wonderful and exquisite pure thoughts of this man, who stood on top of mysticism, span of life and the world sees and invites conjunction with dear. "Rumi opens the way for tolerance. Takes us to new frontiers of innovation takes. To teach us the exclusive right of the nation and not a particular religion. All are a portion of the truth" (Ibid: 117-118).

Disbelieving look no provision / Muslim is the death of hope

What you know the end of his life / Who once got away from him

(Rumi, 1992: 6 / 2454- 2453)

Disbelieved the hour Siddiqui / The pious heretic time to  
Although sincere in danger of livestock / He does not clean up your day  
Although never guess from the way and looter / Where is it safe god  
(Ibid: 2 / 1314- 1312)

Molana tolerance makes it very clear in the wisdom of the earth, because it believes that experience is inevitable doubts ground; but in the wisdom of the spheres, certainty is evident that the test does not rely on the ground, based on internal benchmarks. So "talking out of your eyes and our inner sanctum of the world knows" (Azad, 2002: 175). Among the stories that can be adjusted tolerance and human and social relations in which to get clarity, is the story of Musa and the Shepherd in the human world (earthy wisdom) and the Divine Realm (Aflaki wisdom) is noteworthy. "Tolerance means that people like to describe, so no one is doomed to failure and impaired mental and perfection always see them halfway" (Soroush, 2009: 209). So Molana with his language in humans, says: "We all feel shepherd and always waiting for Moses the man to walk right up to us. But Mousa's desire not to blame occupies the right and knock extinguish" (Ibid: 209).

Han and Han even though the thanks Hamad / Such that Shepherd failed Gourmet  
That is better than the praise thee / Lick it right rather than aborting it  
(Rumi, 1992: 2 / 1796- 1795)

Of course Molana thought no competition, because competition in the trades makes sense, not in the idea of "tolerance for her own sake was a manifestation of experience and discontinuity. Love that he was the true religion, prejudice to the interests of insiders was that kind of commitment is not allowed. Muslim and Christian dichotomy between believers and unbelievers and impedes the realization of human unity was not rushed. They killed those who thought he ran the light, it can deliver double vision and reads prejudice. When the science of al-Kaiser, of the rulers and notables of Konya, who was a disciple and lover Molana, the devotion to his right asked the Prophet said each nation and every man adore people are like, Molana to all peoples and all Gentiles love and adore, do no more than such person is worthy of love and devotion? This is his wonderful temper his tolerance that humility was more your forward it to Molana was popular Konya to Christians as well as Muslims" (Zarrinkoub, 2002: 309). Although his era and even in the evenings next competition was very obvious ideas that the store looked just like your career to business and

therefore prejudice towards their children did, and did not have a competitor who seek exclusivity. "This property can cause a psychological aspect, which is the human morbidity and probably will be involved in this" (Azad, 2002: 222).

As any business involved in children / However, not trying to reform the world  
(Rumi, 1992: 6/2201)

Molana closed properly found that not thinking like a medieval poets who serve; what if this were the case, his face in terms of social and historical factors, repeating past centuries was worn face. So the novelty of mind and language of human relationships and social adjustment helped him to be considered. "Because the process of modernization of language in practice and in life comes into existence. When society is static, dead, dead languages and static nature of society" (Shafiee Kadkani, 2005: 9). Molana believes in the mystical dimension of man's inner experience. And this experience has found that many people are hungry and obsessed with the truth, and move toward understanding the facts and realities. But there is no doubt that both the perception of truth for everyone, given the condition of his mind, may be different. But the mystical dimension of the person wakes up and breaks down the barriers and to identify the pest, practical spirituality and metaphysical approach left and follow to do so. Otherwise claims guidance will be abundant. In the second book of the Masnavi as the "battle of the four Hindu prayer" Rumi from arrogance and conceit and inspector shots dogmatists who claim to have guiding and directing people and people put the blame for failure or mistakes, while at the same slip in their own as well. The first Hindu prayers by talking head, his prayer is nullified and his friend (Hindu II) gave him the prayer itself will be revoked. The third Hindu taunt he is like going guidance and their prayer breaks and the fourth in the same kind of ignorance loses his prayer. Molana believes that the man is as much more news, more powerful life. And this is one of the proven principle. So that is the natural right of human beings in any field, the more information and knowledge and wisdom in solving the problems of his arrival; tolerance and interaction with the public interest into account as well as self-interest. "The truth is that sense we are dealing with material things is come to work and work breakdown and therefore they sometimes say analysts. But when paranormal creatures come in as if lives are imported from all channels of the senses. In other words, it does not get the message through channel senses. The body is abandoned and neglected. Incoming both ears fills the eye. But all are not watered. One does not know who understands, has spectacular or interesting, but it all feels and perceives" (Soroush, 2009: 205).

Because thou destroy you clean curtains / Of miners, their knocks you  
Including the world was light and forms / The eye is the good news ...  
So know the truth of the body / Ear, nose eyes knows the  
King said it fresh right language / Eye hair by hair mystics  
(Rumi, 1992: 4/2387-2402)

A moment's reflection on the idea of Molana, especially in Masnavi can be downloaded and completed the development of one's personality depends on his social life. The individual needs such as love, respect and so on through tolerance and interaction with others can be supplied. The rule of law, decision-making, maintaining social order, consideration and respect, the loyalty and respect for others, issues that their value through social life and human relationships understood to be adjusted. "Molana intends to social and economic roots of deviations and anomalies of the population. Many criminals have the effect not the cause. Otherwise, little can be gained to lead a dignified life and protect your name and reputation of indifference" (Zamani, 2012: 2/165).

It's rich of you who do not laugh Siri / The perversity of the suffering poor  
(Rumi, 1992: 2/518)

It's rich of you who do not laugh / The perversity of the suffering poor  
(Rumi, 1992: 2/518)

He was a man of cruelty and oppression of the autonomous human mind sees and believes that all phenomena deceptive behavior and our actions, our profit is justified and interpreted.

Is optional in oppression / I wanted to take this demon and soul  
(Ibid: 5/2975)

Is development of tolerance thought or idea worth? Does it internal factors or external factors? Rumi, the human variable mode, return to reason and says the structure of human existence, both internal and external constituents. What is the nature and the inner nature of man and time and place and social factors can have an impact on it, but what about the

physical and material needs of human beings, external factors. And other external factors affected. "Actually, the development of ideas and development of the inner values of both categories, and as a result, political and social developments cannot eliminate it" (Jannesari, 1998: 21). Rumi believes that understanding the interpretation of religion is compatible with tolerance, to show it in different ways to interpret him to hand in his Masnavi, sometimes narrow meanings of the verses and hadiths and even words, innovative and new offers. Then decodes the symbols of an effect and explains, and sometimes even plan and plot for a new story and raises the overall message it according to your taste and mystical mood changes. So the Molana experience genuine mystical life and if we find that we've Masnavi good understanding of the rigor and zeal we take. Since Molana says we must have the ambition uphill otherwise will situ. Sin is not found in religion.

Although much is lost from the Koran were intercepted / Sling it into what people were  
Sling the mass of people is not explicit / Because you not aspire to head  
(Rumi, 1992: 3 / 4210-4211)

If you look good Masnavi, we must say that the Masnavi twenty six thousand couplets in six books have been written over the years, but of hermeneutics, such as a text. "In much of the unity of insight and meaning, and even then suggests that this insight is inconsistent approach to intellectual poles, the poles are open at both ends, with a range of meanings and have a historical root which is the insight and wisdom of Sufi and mystical atmosphere prevailed over a large part of Persian literature and Iranian mentality" (Ghannadan, 2012: 195). Rumi's art and skill in recreating the stories and tales of the past is not secret, Masnavi of Rumi scholars and sociologists have studied this issue in detail; Molana aimed at bringing stories, subtle things mystical and moral cues that tolerance and interact more tolerance for the beginners opens; so that they can comply with a more nuanced understanding of the comments they trust. Rumi says a wise man, a man who moves beyond the inherent differences over human knows it not come to fight. As a result of dialogue and understanding, and understanding of human interaction. Rumi, people are invited to dialogue, because knowledge of the talks will be achieved. In Masnavi, you see a lot of conversations that have different ideas and different perspectives, but views so with integrity suggests that the reader fails to recognize his own views. The conversations of the fact that different points of view, for his followers, are persuasive, but it looked from the outside and from beyond this point, all enclosed in a frame of mind and conscience and their faith, imprisoned and lost their sees (Azad, 2012: 101)



Idolaters because they are accustomed to idols / The way of the idol are the enemy  
Because the devil is tempered with server / I see the evil eye ...  
Unlike temper because someone tells you / His hatred grows with you much  
(Rumi, 1992: 3 / 3462-3468)

From the perspective of Rumi, religious knowledge and hind-sighted thinking what he wants to say and learn or as he introduced the world to the elements that show him in this world, head tolerance and tact and applied research, they understand the depth and the nature and origin because "man of integrity and a population that she is familiar with all the facts and all the worlds familiar and mirror all names and attributes view is deserved" (Sheykholeslami, 1991: 26). So mystic and thinker as Rumi, the right to pain weepy. This desire to visit because "it comes off revealing the secrets of the universe and the faces, ramparts, dams and about the man comes and joins unlimited because one moment every moment (apart from the universe) is caught livestock, animal senses he is facing a massive him" (Avesta, 2011: 89).

Set a hundred thousand livestock and seeds of God / We destitute Chu greedy birds  
We closed the trap door to door Neumann / Each of the Phoenix Open and we ...  
Not even a mouse thief in our warehouse / Wheat is applied Chel years?  
Hash true every day because / Naidan gather in our warehouse  
(Rumi 1992: 1 / 375 - 383)

This is where the man asks himself the livestock and seeds and pesticides are there? Above all, I must respond to this "self" is that we are addressing. So it is clear that self-knowledge is the key to solving the mystery. Because we want to get closer to reality, we first need to de-pest and then we can ensure, now we've come to rational knowledge that the facts in relation to guarantee our health and equilibrium is reached when the adjustment of human relations and social tolerance and help us; for if the pest is well known, the sphere of our vision is broad and historical and geographical restrictions quit. Or in the world that is full of sunlight or moonlight, head dipped in dark and dark to see.

I walked into the well of the house / What is the sin of the world wide  
(Rumi, 1992: 3/2829)

Or:

The world is full sun and moon / His head dipped into the wells paradise  
So where is clear that if the right is / Behold the head of the vector and the know  
Including the East and West found it light / You're not well came to you  
(Ibid: 3 / 4796- 4798)

## ***2. Tolerance, the usefulness of social rights***

To enter this debate must be seen in Molana Sufi mysticism, we especially come to the discussion of rights. No doubt, as far as we please discuss the issue of the right to come. "The right to the truth, as of God, namely, God, God! So, what is he comes to terms of legitimacy and right. When and why it is not necessary" (Azad, 2002: 164). According to Rumi, especially in Rumi's Masnavi seems that according to his own day and age, human enlightenment, and self-reliance of the human mind that can benefit during her life and loss and identify its priorities, even in the religious sphere, is autonomous and does not live according to habit. "Molana in expressing stories, educational purposes, scientific, mystical and religious useful and important purpose is not storytelling and from there it because he realized that his inventive storytellers but great storytelling is filled with ideas of their value is included in robe story" (Vazin Pour, 1992: 40). Although the concept of rights in the modern sense of the word, from the West and is owned by the history of recent centuries but Molana in Masnavi has in place right word, while the difference with the right word in our literature is absent.

Mercy is a sad creature pears / Mercy is clear right from sorrow  
(Rumi, 1992: 3/3633)

And:

The sun was right reason the right site / What twists the sun shadow  
(Ibid: 4/2112)

The realization of human rights and burdens of social life, and it would be automatically extended tolerance and engagement in the community and society will be devoid of violence.

"Molana saw Diane unit divine light that came from different lights and of course the real difference between light and they do not see. This means, however, promised to ensure equality of religions was not necessarily justify the time required to build tolerance with Diane companions" (Zarrinkoub, 2002: 289). Taken as mystical writings, mystical incompatible with the epistemology of law. Because the mind must be excluded from the realm of esoteric knowledge and experience in the field of scientific knowledge and its foot, to ask for her legal philosophy. It seems that tolerance Molana has been able to connect these opposites find holes, and in the words of the wise professor, doctor Shafiee Kadkani, with "magic proximity" and the light of experience and avoiding prejudices and achieve a global view on this matter. "Magic adjacent to force us to accept that sometimes acted as "oxymoron or height of opposites" and us to explain these contradictions and conflicts, throughout history, we have to kind of effort and a lot of things that human reason cannot accept, we've made the ideas of his own social contradictions and conflicts have accepted it in practice" (Shafiee Kadkani, 2012: 415). Humans are different in dealing with mental brightness, and degree of their sensitivity to the reality is different. Some with a flip wake up, some in need of reveille, and some do not wake up ever. Awakening men, depend on the evolution of their philosophy and their mindset. Molana at his age, the sentence is a modern man've gradually changing perceptions and changing the world on his own, the world does not agree to their own existing world agrees. "This compromise was accompanied at the same time with an area of poetic disposition, Molana in what the religious scholars were not permitted to take any leave, the judgments and opinions expressed dissatisfaction with those forces that led to the school. Including his fatwa on singing and even the tolerance and breadth of your forward is also a congenial employment to Rabab was, in fact, his freedom from the bonds of folk showed considerable period" (Zarrinkoub, 2002: 291). Molana's investigation on three basic ideas can be defined as "understanding", "experience" and "tolerance". Knowledge of human clash with its surroundings is obtained and the product of this relationship and encounter, experience; knowing what might be gradual or sudden, and how you feel and what rational and emotional understanding, Rumi has experienced this reality. In fact, empirical knowledge such as waterfalls around the idea of Masnavi is ongoing.

I put on chest New Delhi / You open him up Khndkhndan  
(Rumi, 1992: 5/3694)

I put on chest new / You open her smiling face  
(Rumi, 1992: 5/3694)

Molana's mystical understanding of religion and religious understanding and respect for the rights of all the way to intransigence and fanaticism of the insights and knowledge closes. Sometimes transcends time and your location, and not limited to a particular time and place. And the thought of Molana, with understanding and wisdom today is understandable; the mullah reformer and interact with tolerance, respect for the rights of individuals and other groups; because "if the statement is inconsistent with a similar set with tolerance and understanding of people floating down the proposition, puts himself in the other row and the same as if the realization picked truth" (Mansour Larijani, 1997: 35).

Because the discoloration was captured colors / Mousa with Mousa at war  
Because the investigation that led to discoloration / Pharaoh's Mousa and reconciliation  
(Rumi, 1992: 1/2472-2473)

Rumi is such thinkers in the field of mythology, superstition has left and is in a different position. And the implicit notion that all mankind constructs, in the current language of his poetry and where disagreements and conflicts sees the presence of colorless refuge and says:

I went to the house of good and evil / My house was filled with unique light  
(Ibid: 5/2805)

Molana fully on this issue aristocracy that does not cause discussion and dialogue not only opposed, but can create an understanding and empathy in society, because of tolerance and tolerance of opposition views can be gained in common that point in the conversation the parties shall be binding rights and so the two sides increase mutual understanding and dialogue, tolerance is and ensures that the two sides deal with the language of rights and mutual respect. "So if Rumi's view of the perfect man to admit, the Quran speaks just right although seemingly everyone talking but in Masnavi the right to speak also Rumi" (Pournamdarian, 2009: 429). Therefore, Masnavi can also talk about Rumi's mysticism law, because on different stories with social satire, how ironic and symbolic language and for explicit criticism of his blade to the wide range of social rights were not respected, the sign is gone. Among the classes that were upstream, such as rulers did not recognize the good from the bad, judges who are not permitted in moderation and judgment dogmatists, without Salah, dressed with vanity and hypocrisy to promote law and doctrine of their religion. Molana incompetent rulers often are at odds with the social pain caused by the incompetence knows

the rulers, and the entire Masnavi did not show compatibility with this class, his stories never praised the king not because he believes that: "I shake the throne of praise alternative" and that's why not only the rulers do not praise, but also criticism always about them, sure. Including the story of "Prince drunken minstrel" in Book VI, which is a case of incompetence of the rulers who came to power by force of arms and the humanity and knowledge were not smell, or more important than the whole story "Khargiri" in five Masnavi office that shows very beautiful, deep and meaningful.

Said, however, ridiculed the King of Heron / Donkey Hemi today's fall  
(Rumi, 1992: 5/2542)

Including those in the judgment is very important, because the judge in charge of the society's rights, Molana in Masnavi in place according to the location and occasion in the stories dealt with this issue, and he believes that if judges do not gain sufficient knowledge and insight and captured their souls, certainly will not be moderation in their judgment. Throughout the history of bribery, it is a serious problem that threatens human rights. "The professor and the student squint-eyed" in the first book of the Masnavi with humor to this phenomenon, which is one of corruption and injustice in the society's development.

Because bribe the judge's heart / Who knows oppressor from the oppressed land  
(Ibid: 1/336)

Molana rights as a guarantor for the supply of a mystical narrative uses as in some humorous stories of claimants under the shadow of piety and of clergy government officials or law and doctrine clothed with hypocrisy to realize your personal desires and shameful disregard the rights of others, has many objections. Mosleh humans such as Molana fight against social vices and darkness is an irrefutable principle, any group of society that lures turned, shot his criticism will be, whether it is the ordinary man or ascetic piety to their clothing and whether the officers Molana the official communiqués, of enjoining good and forbidding wrong are responsible. Molana Sufi human rights in the fight arises because of the way people overlook but not mysticism of the field, but mysticism to maintain, for the rights of others and tries to explain the way of enlightenment and intellectual discussions, encourages others to claim their rights. "Due to this fact, Rumi owners' religion divides into two categories: 'punctual'

and 'bereaved' as jurists and theologians who 'teach religion' have learned and those of mystic 'religious pain'" (Soroush, 2009: 199).

According to Molana, the category of freedom is the most important human rights. What freedom is as a method and as a right, on the basis of human rights is preferable; because the essence of human freedom and natural rights to its credit and is created when the world comes free. So discernment and deliberation extent that he makes "the followers of all religions, to love and respect your vision and unbiased look dry and away from hypocrisy, with Mkrmt and magnanimity, of all cults, transcendental ideas and helpful adopt. As a result of this positive divine tolerance, respect for human dignity and reverence and love and reconciliation to all people of the world" (Mashoor, 2006: 88). Molana addition to cognition, cognition is another recognition of making the mind works. Believes mechanism of mind is impossible without recognition of the rights of individuals. "The lesson of tolerance that Molana repeated his words and deeds to the people of the evening was undoubtedly scope of teachers and heads of public perception was seeking. But Molana requires the elimination of prejudice to cut ties with the world they saw. He broke off ties with the heads of the laity belonging without an end to what it seized power and saw his conquest, he would not have been possible" (Zarrinkoub, 2002: 310). Molana with mystics in every sense, to surrender to the wonders of the universe has not given but never scientific and experimental observations and therefore takes on the rigor and fanaticism and to guarantee tolerance and tolerance in the society believes to natural persons and individual rights.

Rigor and zeal raw / Working fetuses vampire  
(Rumi, 1992: 3/1296)

And because of the hostility and enmity becomes empty and indescribable enthusiasm enveloped him who has experience in the area while maintaining the right to believe and think for themselves, to believe and to think of others and respects their thinking around the world, he does not think. And testifies to the diversity of thought and beliefs and to respect the rights of all.

From the point of view of the brain / The difference between the believer and the Jews  
(Ibid: 3/1258)

Social tolerance, rationality wants, rationality helps the human mind is empty of hostility and enmity and while no damage to the faith is not inserted, and the world understands faith. So to understand their own rights and respecting all people. "Molana identification system with all its artistic glory, improving math. Molana should know geometry for school entry" (Sarrami, 1990: 29). The geometric system Hara difference in worldview that sees him on it and not deny. In fact, not only his mystical mysticism come into consideration, but also to help bring rationality to eat the pain of the world. Mystical and causal analysis and criticism to be made. This feature, which is sent and Molana both the verses and the stories and the traditions resorted to interpretation. Molana Sufi associated with pure experience and objective in life.

Prophet said the cold spring / Fellowship of these are covered tons  
As it does with your life / That it is spring trees  
Lake flee from the cold autumn / Where it does that with garden  
(Rumi, 1992: 1/2048-2050)

Molana explicitly interpret the spring and fall and says: "That fall, the evil people that sit at the sight of their souls will burn human spirit and spring, clean souls of the saints of God that constitutes efflorescence of the human psyche is near" (Soroush, 2009: 141). Molana believes that humans, in their communications can credit and social dignity and good reputation as a function of the interaction between humans extension of the cooperation mechanism. However in the world of human interactions, control the frequency of treatment depends on the cooperation and tolerance are facing the ground for the emergence of a peaceful environment conducive to it. "That day, after many centuries, giving the name and memory of Molana's interests, as none of the kings, elders and celebrities of that era not show that human generations, even in periods of confusion and distress his their love for humanity, peace and tolerance, to teach humans, more hatred and strife and hatred of those who teach or have taught example of reverence and respect" (Zarrinkoub, 2002: 347). In fact, Molana step to meet God with rights over its peers. When enforcement tolerance is beneficial to society or the individual, and the assignment will lead to good moral act. Molana believes in the moral conscience of man's guidance and leadership. A good man is obliged to act and must act to avoid doing bad. "Man is a combination of contrasting moods and emotions and desires mixture of conflicting and contradictory set of thoughts and behaviors, empowering" (Ketabi, 2010: 71). Man with his practical wisdom, has imposed a priori rules that every conscience and common sense, in all times and places, it accepts and acknowledges.

... This is the third of humans and human / His half angel and half donkey  
His donkey were lower half miles / The other half was trailing miles  
(Rumi, 1992: 4/1502-1503)

Respect the rights of rationality and the world of activism man makes targeted and intelligent substances in this respect, common will, is formed. And values will be preceded by the development. Molana with Sufi ethics and promotes abstinence institutions on world poverty and is a good mid-flight. Believed to literature and literary development of the rich. "Preceded by the development of the new world there are many values: tolerance, freedom of expression, fine arts, poetry and more stable life, the meaning of life, the essential unity of religions, preserving ecosystems ..." (Soroush, 2010: 53). This development helps desirable and need to be hand. Values such as freedom, wisdom and is always stable, but people always have the time to devote to them, unless they get rid of financial problems.

The first man was greedy bread / The strengths and bread was column  
Because it was rare independent women / Love and praise the name of poets  
To the principle of the day he / Put pulpit to express his grace  
As part of his dignity and gold / Amber odor like that in an interview  
(Rumi, 1992: 4/1189-1193)

It should not be forgotten that the conscious and unconscious minds and thinkers, Rumi was always working. And the engine was turned off and kept in mind even for a moment his thoughts were rebuilt. "Such a mind like a machine always working, living and active, their conclusions are done on time" (Azad, 2002: 113). It is true that there are a lot of ideas in Masnavi, it relies on and his predecessors that according to the disposition of their profession, its theories and interpretations is justified. But "Rumi, in Masnavi, less is considered ideal, the situation has considerably host of analyzes or for the results because it has made" (Ibid: 113). In short, the Rumi has experienced reality. Out of a contract when it has been able to observe the purest realities. That's why the most profound spiritual and mental phenomena seen and drawn to the order.

The consultations to be the clear water / And in between the moon and the star in Tawaf  
(Rumi, 1992, 4/2482)



## Conclusion

Due to the differences, and nature mysticism of the language and the language of rights that we have, in the age of Molana the emergence of the concept of social rights is virtually not possible, this has made the concept of mysticism or experiences to make the experience more as discussed hereafter. But Molana and the idea of tolerance opened the way for mass livelihood and equity adjustments made knowledge to all; and human beings are invited to match the spirit, tolerance and loving creator of the universe and happiness. His Masnavi contains the most social issues in human relationships with co-existence. Molana spheres sighted, but is earthly life and the lowest observed and adhered to the calculations in their life "without such tolerance and humility, he even Christians and Jews mourn the death of the monks and priests they had" (Zarrinkoub, 2002: 344). In most stories of Masnavi, Molana has shown that despite the chaotic situation of social criticism, with violence and extremism and mid-indulgence is not good for peace, tolerance and soft behavior on any of war and hostility prefers. He clearly understands that humans inevitably caught in two worlds come with different structures and mechanisms. Sufism is the inner world and the outside world that the material, objective and algebraic.

## References

- Aristotle (1992). *Metaphysics*. Tehran: Hekmat Publications.
- Avesta, Mehrdad (2011). *Research methods in anthropology logic and beauty*. Tehran: Sureh Mehr Publications.
- Azad, Peyman (2002). *Masnavi, language knowledge*. Tehran: Alborz Publication.
- Cranston, Maurice (1997). Tolerance. Translated by Mohammad Saeed Hanaei Kashani. *Culture completed*, 7.
- Dehkhoda, Ali Akbar (1993). *Dictionaries*. Edited by Mohammad Moin and Jafar Shahidi. Tehran: Tehran University Press.
- Ghannadan, Reza (2012). *The Meaning of Meaning: look elsewhere*. China first. Tehran: Mehr Vista Publications.
- Jannesari, Nasser (1998). The Relationship between the development of ideas and the development of values. *Cultural Universe*. No. 148, the fifteenth year.
- Ketabi, Ahmad (2010). *What I have said all circumstances you (Introduction to the Study of psychological concepts in the works of Rumi)*. Tehran: Institute for Humanities and Cultural Studies.

- Madani, Amir Hossein (2006). Molana and unpretentious irreconcilable. *Development of Persian language and literature education*, 20(1).
- Mansouri Larijani, Esmaeil (1997). The place of pluralism in the field of religion and mysticism. *Cultural Universe*, 14, February.
- Mashoor, Parvindokht (2006). *Brothers (seventeen papers in literature and mysticism)*. China first. From Rudaki. Mashhad: Ahang Ghalam Publications.
- Moin, Mohammad (1992). *Persian Culture*. Eighth China. Tehran: Amir Kabir Publications.
- Pournamdarian, Taghi (2009). *In the shadow of the sun, and deconstructs the poetry of Rumi's Persian poetry*. Tehran: Sokhan Publications.
- Rumi, Jalal al-Din (1992). *Masnavi. With the correction of Reynold A. Nicholson*. Third edition. Tehran: Behzad Publications.
- Saada - Gendron, Julian (2003). *Tolerance on West thought*. Translated by Abbas Bagheri. Tehran: Ney Publications.
- Sarrami, Ghadamali (1990). *From Earth to Heaven*. Tehran: Tabesh Publications.
- Shafiee Kadkani, Mohammad Reza (2005). The mind and the language of poetry. *Hafez Monthly Management*, 14.
- Shafiee Kadkani, Mohammad Reza (2012). *Resurrection Words*. China first. Tehran: Sokhan Publications.
- Sheykholeslami, Ali (1991). Masnavi full human face. *Cultural Universe*, 80, February.
- Shoja Keihani, Jafar (2006). Relaxation in Persian literature. *Completed the Academy*, 8(1).
- Soroush, Abdulkarim (2009). *Gambling Romance*. Fourteenth edition. Tehran: Serat Publications.
- Soroush, Abdulkarim (2010). *God's Ethics*. Eighth edition. Tehran: Tarhe No Publications.
- Vazin Pour, Nader (1992). *Spiritual Sun*. Fourth Edition. Tehran: Amir Kabir Publications.
- Zamani, Karim (2012). *A Comprehensive Description of Masnavi*. Twenty-ninth edition. Tehran: Information Publications.
- Zarrinkoub, Abdulhossein (1991). *The Convoy of Hilla*. Sixth edition. Tehran: Scientific Publications.
- Zarrinkoub, Abdulhossein (2002). *Step to Meet God*. Twentieth edition. Tehran: Scientific Publications.