

Tolerance Based on Love in Maulana Jalāl al-dīn Rūmī's Thought

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Abstract

Tolerance, proclaimed by UNESCO around two decades ago, has almost succeeded in becoming a culture lived by the world community. The culture of war as conflict resolution has changed into a culture of peace through tolerance. However, philosophically, this discourse is flawed and paradoxical in many points. Is this flawed concept worthy of being a cultural value imposed on humanity? Here, the author wants to explore an alternative source of the value of tolerance from a significant figure in Islam named Rumi. Maulana Muhammad Jalāl al-Din Rumi is a great poet in Islamic history. Through the beautiful poetry, he taught humans a mystical journey towards God and then lived peacefully in harmony with diversity and difference. For him, a peaceful life must begin with recognizing God. By remembering God, a person will undoubtedly know humans and their characteristics and how they should live in them. This article explores Rumi's concept of love, which teaches one to live peacefully amidst diversity and differences.

Keywords: Tolerance, Love, Rūmī's Thought

Introduction

Tolerance as a culture of peace has become the primary reference in social life and state. This culture has changed the worldview from war as a solution to conflict into peace, tolerance, and discussion or dialogue as a way out. For this reason, the United Nations (United Nations) emerged to be the 'successor' of world peace, which then assembled the International *Human Rights Law* with the declaration of International Day of Tolerance, commonly called "*World Peace Day*," as the 'gong' of world peace. Until now, the declaration has coloured the world of education, social, political, social, state, and even religion throughout the country.¹

Such thoughts of tolerance are not surprising if they appear in the West. Because, in its history, the Western world has experienced various conflicts between religions, tribes, races, ideologies, and politics. In these anxieties, Western thinkers created ideas to create a more humanist, tolerant, and peaceful human life.

Talking about tolerance means 'freedom of thought'—at least, this was true in the early modern days. John Locke was one of the most influential figures in initiating the idea of tolerance. He expressed all his thoughts of tolerance in a letter addressed to a friend under the title "*A Letter Concerning Toleration*."² In the same period, a French philosopher named Pierre Bayle also voiced the idea of religious tolerance and spilt all his thoughts on it in his book entitled "*A Philosophical Commentary on These Words of*

¹ UNESCO, "Records of the General Conference," United Nations § (1996).

² See John Locke, *A Letter Concerning Toleration* in John Locke, *Two Treatises of Government and A Letter Concerning Toleration*, ed. Ian Shapiro (New Haven: Yale University Press, 2003), <https://doi.org/10.4324/9781315113333>.

Jesus Christ: Compel Them to Enter."³ Then, a philosopher of Jewish descent named Baruch Spinoza appeared in other countries. He also includes strong figures who advocate freedom of thought and religion. In his book entitled "*Tractatus Theologico-Politicus*," he emphasizes religion and the values of justice and love. For him, the state has a role in realizing peace and justice, so the state is also allowed to regulate all religious worship, but the state must not interfere in the affairs of one's freedom of thought and religion. This is where Spinoza limited the power of a state.⁴

The thoughts of the three figures are widespread and have many adherents, from those who support, develop, or refute their thoughts. This idea of freedom of thought and religion culminated in the thought of John Stuart Mill. However, in further analysis, tolerance as a culture of peace derived from moral tolerance has many paradoxes. One of the paradoxes that becomes the problem is whether one should tolerate someone or an intolerable action. This is one of the objections to practicing tolerance. Many more paradoxes of tolerance are born from the results of this thinking.

One of the significant concepts of tolerance has been coined by a Muslim figure named Maulana Muhammad Jalāl al-dīn Rūmi. This concept is interesting, not only grounding on Sufism and the philosophical values of human beings but also offering a peaceful and harmonious society based on love. In his poem, for instance, Rūmi says that love must belong to every creature and is an innate quality of every being. He wrote with animal allegory to illustrate that every creature has love as an

³ See Rainer Forst, *Pierre Bayle's Reflexive Theory of Toleration* in Melissa S. Williams and Jeremy Waldron, eds., *Tolerance and Limits Nomos XLVIII, Human Rights* (New York: New York University Press, 2008).

⁴ Michael A. Rosenthal, "Spinoza's Republican Argument for Toleration," *Journal of Political Philosophy* 11, no. 3 (2003): 320–37, <https://doi.org/10.1111/1467-9760.00180>.

inherent quality as a being. He also likened it to even the tiniest particle; they essentially love each other.⁵ According to Rumi, love is the basis of human expression, including tolerance.

This study aims to find a meeting point between the values of tolerance and harmony in Rūmī's love. It tries to elaborate how the tolerance based on love from Rūmī's thought could be an alternative source of tolerance values among diverse cultures, religions, races, etc.

Method

It is qualitative research. To get the results of this study, the writer used the grounded and mind experimentation method to examine the object of the study. The writer wants to experiment with Rūmī's mind on his concept of love and explore the values of peace and harmony in differences.⁶ The tools used in this study are logic and language.⁷ Using language, the writer analyzes poets and poems written in Rūmī's various books. The author also uses logic to analyze philosophical values, which are a foundation and pillar of tolerance.

Result and Discussion

Rūmī's Life and His Scientific Method of Thinking

Jalāl al-dīn Rūmī was one of the greatest and famous poets in Islamic history. His real name is Muhammad, while 'Maulana' is a title given to him.⁸ He was born on 6 Rabi' al-Awwal 604 AH,

⁵ Schimmel..., h. 333.

⁶ Daly Chris, *Introduction to Philosophical Methods*, trans. Taufiqurrahman (Yogyakarta: Antinomi Publishers, 2021), p. 3.

⁷ Wattimena, *Philosophical Research Methodology...*, p. 67.

⁸ He was given the title Mawlawi-i Ma'nawi, an expert on meanings. See Mian Mohammad Sharif, *History of Muslim Philosophy* (Wiesbaden, Germany: Otto Harrassowitz, 1966), p. 820.

in an Afghan city called Balkh, and died on 5 Jumada al-Thāni 672 AH, in Konya, Turkey. His father was a great scholar with the nickname “Sultān Ulamā’” under the name Bahā’ al-Dīn Valad. So, Rūmi's full name is Muhammad Jalaluddin bin Muhammad bin Husayn al-khatibi al-Bakri al-Balkhi, and he is a descendant of Abu Bakr, the first Caliph of Islam. His mother was named Mu'mina Khatun, a royal family of Khawarizm Shah.⁹

At 12, his father took Rūmi, and the family moved from Balkh to Nisaphur. At a young age, he already has mature knowledge and strong memorization. In Nisaphur, he met a famous Sufi at the time, Farid-UI-Din Attar, who confirmed that this boy named Rūmi would become a famous Sufi when he grew up, and he presented him with his book entitled *Asrar-Nama* (Book of Secrets). He then moved to Baghdad, stayed for three days, and went to Makkah to perform the Hajj. After performing the Hajj, Rūmi and his father headed for Damascus, and it is unknown how long he was there. Oliver Leaman suggests that Ibn Arabi probably discovered Rūmi at this time, although this statement is a mere assumption.¹⁰ After Damascus, they headed for Anatolia and settled in Karaman, about 35 miles from Konya.¹¹

Rūmi grew up with the education of his father, a prominent scholar of his time. Rūmi's teachers were his father (Bahā’ al-Dīn Valad), Farid-UI-Din Attar, Shaykh Burhān al-Dīn Muhaqqiq, Hakim Sana'i, and Shams al-Din of Tabriz. From his father, he learned various traditions of traditional Islamic scholarship. At the end of his father's life, he was entrusted to his father's disciple Burhān al-Dīn Muhaqqiq to teach him. To his father, Burhān al-Dīn Muhaqqiq was a great man who always taught his students to

⁹ Oliver Leaman, ed., *The Biographical Encyclopedia of Islamic Philosophy* (London: Bloomsbury, 2015), p. 425.

¹⁰ Leaman..., p. 425.

¹¹ Leaman..., p. 426.

think independently. Then, at the age of twenty-five, he went to study at the centre of world science, namely Baghdad. He learned much about tafsir, hadith, useful fiqh, the Arabic language, and literature. After seven years in Damascus, he returned to Konya. Not long after that, his father died, and his teacher Burhān al-Dīn al-Muhaqqiq bestowed diplomas on his students, including Rūmi of the general sciences, and also gave mystical training for nine years. However, this period did not change Rūmi's life significantly as his encounter with Shams al-Din Tabrizi, which we will discuss later.¹²

Rūmi continued her activities by teaching at an institution founded by her father, *Altuniya Madrasa*. There, he taught the science of kalam and gave religious lectures for some time. Rūmi's fatwas and legal rulings were then the primary reference of Muslim scholars. At this time, Rūmi belonged to the 'ulama' who was undoubtedly strict in deciding laws, and he strongly avoided music. However, all this was inversely proportional after he met with his mystical master, Shams al-Din Tabrizi. Many stories circulate about Rūmi's first meeting with Shams al-Din Tabrizi, but Shaykh Allama Shibli Nomani denies all of these. Rūmi spent his days accompanying Shams for six months in one of Salāh al-Dīn Zarkūb's chambers, where only Zarkūb could enter. At this time, Shams taught a mystical dance of the *same* name. During these six months, Rūmi left his teaching activities. People say a witch has hypnotized Rūmi.¹³

Because of the chaos, Shams suddenly left Konya, and no one knew where he went. At this time, Rūmi, despite his habit of suspecting poetry, suffering, heartache, and separation, turned Rūmi into a spontaneous poet whose verses flowed naturally

¹² Sharif, *History of Muslim Philosophy...*, p. 821.

¹³ Sharif..., p. 822.

without trying to find rhyme or rhythm. Anything can trigger the start of a poem, such as a sight, event, or sound. He stated that he could not understand what had happened to him. It was the soul of the beloved that made him sing, not his own will. After a short time away, word got out that Shams was in Damascus, and Rūmi immediately heard the news; he asked Sultan Walad, his son, to tell Shams to return to Konya. However, some of Rūmi's students who dislike Shams do not expect his presence. So, he wrote a letter to Rūmi, and his heart became calmer and more peaceful.¹⁴

One of his former disciples, Husam al-Din Chalabi, asked Rūmi to write a mystical book such as Attar and Hakim Sana'i. He also wrote the opening eight lines of his book *Matsnawi*, later known as *Song of the Reed*. Later, this book was written by Husam al-Din Chalabi upon reading of Rūmi and ran for seventeen years. Rūmi died on December 17, 1273. His death was a sorrow for all Muslims, as well as Christians and Jews.¹⁵

As a prominent scholar, Maulana Jalaluddin Rūmi, especially in the tasawwuf field, had two phases of the scientific method: the *bayani* and *'irfāni*. This *bayani* method began when Rūmi was educated by his father until he taught at the university founded by his father. After meeting Shams al-Din Tabrizi, his philosophical method changed to *'irfāni* until the last day of his life.¹⁶

The *Bayani* is a method of thinking that directly or indirectly emphasizes the text's authority (*naskh*) and is justified

¹⁴ Leaman, *The Biographical Encyclopedia of Islamic Philosophy*..., p. 427.

¹⁵ Leaman..., p. 427.

¹⁶ Cyrus Masroori, "An Islamic Language of Toleration: Rumi's Criticism of Religious Persecution," *Political Research Quarterly* 63, no. 2 (2010): 243–56, <https://doi.org/10.1177/1065912908330348>, p. 245.

by linguistic reason extracted through inference (*istidlāl*).¹⁷ This can be seen from his teachers who taught Islamic sciences such as the science of the Qur'an, Hadith, Kalam, Ushul Fiqh, and some tasawwuf training. This can be seen from his thoughts about God, who always relies on the Qur'an and Hadith, as well as the opinions of the mutakallimin. For Rūmi, God is not *the causa prima* as conceptualized by philosophers. Allah is a hidden diamond for him, as written in the hadith.¹⁸

But, after meeting Tabriz, his method changed to *'irfāni*. According to al-Jabiri, the *'irfāni* is a method of thinking that relies on the source of 'knowledge itself. It happens because of a direct relationship between the two.¹⁹ With this method, Rūmi finds love, and he makes it a worldview in understanding the world's reality.

Love According to Rūmi

In Islam's tasawwuf tradition's development, the 'allegory of Divine love' did not appear in the Rūmi period. This tradition of interpreting divine love has emerged for a long time and was initiated by Majd al-Dīn Abū al-Fotuḥ Aḥmad Ghazālī, known as Ahmad Ghazali (1061-1123 AD). He was the brother of Imam al-Ghazali, who first theorized about the mysticism of love. This can be seen in his work entitled *Sawāneḥ*. This book shows the mysticism of love in a highly artistic form: the union of lovers and lovers in love, mirror-like relationships with each other depicted in words whose subtlety cannot be translated.²⁰

¹⁷ Muhammad Abid Al-Jabiri, *Bunyah Al-'Aql al-'Arabi* (Beirut: al-Markaz al-Tsaqafi al-Arabi, 1990), p. 13.

¹⁸ Annemarie Schimmel, *Makers of Islamic Civilization: Rumi* (India: Oxford University Press, 2014).

¹⁹ Abid Al-Jabiri, *Bunyah Al-'Aql al-'Arabi...*, p. 251.

²⁰ Annemarie Schimmel, *The Triumphal Sun: A Study of the Works of Jalāloddin Rumi* (London: East-West Publications, 1980), p. 332.

In conclusion, this theory of the mysticism of divine love reached its zenith in Rūmi's thought. His experiences of love, separation, and spiritual unity were dynamic; They overwhelmed and burned him. Therefore, his love words that became the arch of his poem from the first page to the last page were colourful and fiery. For Rūmi, love should not be based on something that is not eternal because if love is anchored to the mortal, then his love will also soon disappear. For him, Divine love begins with sudden joy or takes shape with slow spiritual development; when the hook of love falls into a person's throat, the Most High God will pull it gradually so that the vices and blood inside him can disappear gradually.²¹

Conceptually, Rūmi refuses to define love because, for him, human language cannot be able to define love. In his book, he wrote:

The lover's ailment is separate from all other ailments: love is the astrolabe of the mysteries of God.

Whether love is from this (earthly) side or that (heavenly) side, it leads us yonder in the end.

Whatsoever I say in exposition and explanation of love, when I come to love (itself), I am ashamed of that (explanation)

Although the commentary of the tongue makes (all) apparent, tongueless love is clearer

While the pen was making haste in writing, it split upon itself as soon as it came to love. (*Mathnawi*, Book II:110-114)²²

²¹ Schimmel..., p. 333.

²² Reynold A. Nicholson, *The Mathnawi of Jalaluddin Rumi*, Vol. II

In another poem, he wrote:

How much I may explain and describe love,
When I reach love, I become ashamed.
Although the commentary by the tongue is illuminating,
love without tongues is more radiant.²³

Because, for him, human language cannot describe love. It shows that love can be seen in the behaviour of a lover. The behaviour of a lover will be seen when he beats fast; his body is paralyzed, so he tells what he feels. For Rūmi, 'words' can only describe a little of the so-called 'taste' or 'mystical experience'. He wrote down an answer to a question from his friends:

Some asked: 'What is the state of a lover?'
I said: 'Don't ask these meanings!
The moment you become like me, you will see it,
The moment He calls you, you will call.'²⁴

From Rūmi's statements, it can be concluded that love can only be felt and cannot be described; even if it can be love with descriptions, it will be narrower in meaning. In later developments, Rūmi showed that the way to love is by feeling love itself, not reasoning. In love, reason will often not come to the point of understanding love. Rūmi likens it to a dialogue between reason and love, where love always excels at knowing something.

Reason says: 'The six directions are the limit; there is no way out!'

Love says: 'There is a way, and I have gone it several

(London: Messrs. Luzac and Co., 1926), p. 10.

²³ Reynold A. Nicholson, *The Mathnawi of Jalaluddin Rumi*, Vol. IV (London: Messrs. Luzac and Co., 1971).

²⁴ Schimmel, *The Triumphal Sun: A Study of the Works of Jalāloddin Rumi...*, p. 336.

times!'

Reason saw a bazaar and began to commerce,
Love has seen other markets beyond this market...²⁵

However, in essence, Rūmi did not consider reason wrong; for him, reason was just a stick that showed the way for people who could not see in the dark. Sometimes, the intellect is like a child who wants to know how to systematize quantum physics, and so are the examples of intellectuals who want to understand love. He gave the example of how intellectuals ridiculed Majnun, whose love burned for Layla. For him, Majnun represents love that has freed a loving soul from the shackles of intelligence.²⁶

Rūmi also explained that in love, there is sometimes jealousy. As for the nature of jealousy, this is like a fire that burns everything except the one he loves. According to Rūmi, the pagans had never tasted how burned by the flames of love. However, for lovers, he will throw himself in the flames and dance in them like termites flying to the source of the fire of love. For him, the fire of love is better than the water of life itself.²⁷

Tolerance as a Cultural Value

Tolerance is a noble value recognized internationally and even declared by UNESCO, and an international day of tolerance was established on November 16. Tolerance as defined in the 1995 UNESCO Declaration of Principles on Tolerance is:

Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression, and our ways of being human.... Tolerance is harmony in difference. It is a moral duty and a political

²⁵ Schimmel..., p. 337.

²⁶ Schimmel..., p. 338.

²⁷ Schimmel..., p. 338.

and legal requirement. Tolerance, the virtue that makes peace possible, contributes to replacing the culture of war with peace.²⁸

As the main point of a culture, tolerance refers to the values of respect and acceptance of an existence different from oneself or one's group. Thus, it must not only act as a moral obligation but also be encompassing in politics and law. Tolerance is an ethical virtue that can bring and ignite life with a culture of peace.²⁹

Long before this constitution was coined, many thinkers tried to build this culture of tolerance through their various ideas. In the Western world itself, the discourse of tolerance began to be echoed through the discourse of religious freedom since the beginning of the Protestant Reformation era by Martin Luther, Ulrich Zwingli, and John Calvin around the 16th century. This era is also known as the manoeuvring of Christian thought from theocentric to anthropocentric, leading to a movement that became an ideology under Humanism. Humanist thought peaked in the hands of Desiderius Erasmus, who wrote various works to revitalize religion and personal piety with humanistic education. Erasmus, who lived during the religious reformation, found multiple problems related to disbelief from one Christian sect to another. From here, Erasmus emphasized that all religious believers should tolerate each other.

On the other hand, Martin Luther also expressed his ideas about tolerance in "*On Secular Authority and How Far It Should Be Obeyed* ."Here, he argues that obedience and faith cannot be forced. For this reason, faith cannot be forced on him; he prefers

²⁸ UNESCO, Records of the General Conference.

²⁹ UNESCO.

to let someone make mistakes rather than lie.³⁰

After the separation of Catholic Christianity into various sects in parts of Europe, multiple persecutions and conflicts between religions provoked revolutions and reforms in different countries. At this time, the discourse of tolerance was strengthened through figures such as Roger William and John Milton in England, Hugo Grotius, Simon Episcopius, and Benedict de Spinoza in the Netherlands.³¹

Religious tolerance changed from a spiritual problem to a philosophical concept in the late 17th century at the hands of John Locke and Pierre Bayle. In his article entitled "A Letter Concerning Toleration," John Locke clearly and straightforwardly states that tolerance is the main characteristic of the true church. For Locke, let everyone believe and claim truth only to him. But if this truth claim is not accompanied by compassion, good deeds, and goodwill toward all humankind, then he is not truly a Christian.³² In this treatise, he wanted to separate state or government powers from religion (church). For him, the state and religion choose their respective territories. Thus, we must set transparent and fair boundaries for both. The state's right is to deal with public property rights and enforce equal and impartial laws. There will always be humans who violate the law, so the state can provide sanctions or punishments for violators. However, religion only must take care of the soul, the salvation of religious believers.

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³⁰ Perez Zagorin, *How the Idea of Religious Toleration Came to the West* (Princeton: Princeton University Press, 2003), <https://doi.org/10.1093/ehr/cem209>, p. 74.

³¹ Zagorin..., h. 172.

³² Locke, *Two Treatises of Government and A Letter Concerning Toleration...*, p. 215.

³³ Locke..., p. 218.

During Locke's exile in the Dutch Republic, he met Pierre Bayle, who had just published a work on tolerance entitled *Nouvelles de la république des Lettres and Lettre sur la Comète*. Both appreciate each other's work, but Bayle has his own style.³⁴ If Locke's idea of tolerance departed from politics, Bayle was based on normative morals. For Bayle, tolerance is not enough to be a moral obligation to tolerate each other, but it must rest on a valid and publicly accessible normative foundation. In general, Pierre Bayle's tolerant thinking rests on three components: attitude of objection, acceptance, and rejection. First, the practice of a tolerated belief must be judged false or wrong to be tolerated. Second, arguments must be about why the practice or belief is intolerable or why it is terrible to accept it. Third, there must be a reason for rejection that marks the tolerance limit.³⁵

In subsequent developments, the discourse of religious tolerance received support from secularists who supported the separation of the spheres of religion and state and liberals who echoed the voice of freedom of thought and opinion.³⁶ Voltaire first raised this idea in his book entitled *Treatise on Toleration*. He declares that tolerance is a human right built on the principles of natural law, universal principles that later became a law that reads, "Do something to others as you do to yourself."³⁷

In the development of times, it is difficult to trace the nature of values and sources of tolerance³⁸ In the 20th century,

³⁴ Zagorin, *How the Idea of Religious Toleration Came to the West...*, p. 271.

³⁵ Rainer Forst, *Pierre Bayle's Reflexive Theory of Toleration* di Williams and Waldron, *Tolerance and Limits Nomos XLVIII...*, p. 79.

³⁶ Zagorin, *How the Idea of Religious Toleration Came to the West...*, p. 300.

³⁷ Zagorin..., p. 300.

³⁸ See David Heyd, *Is Toleration a Political Virtue ?*, in Williams and Waldron, *Tolerance and Limits Nomos XLVIII...*, p. 176.

tolerance became a contested discourse by ethicists and political thinkers. Ethicists say that tolerance is an ethical virtue that comes from the value of justice.³⁹ However, for political thinkers such as Bernard Williams, Michael Walzer, John Rawls, and John Gray, tolerance should be understood as a political practice rather than ethical or moral.⁴⁰

In practice, the tolerance developed by the Western world is as flawed as any other result of human thought. When discussing the definition of tolerance alone, we already have the inequality between superior and inferior, majority and minority, or good and evil.⁴¹ However, this debatable concept is forced into cultural value by UNESCO as the highest peace institution in the world. The case of intolerance in the Western world has yet to be entirely overcome by the concept of tolerance disseminated by UNESCO.⁴²

Love as a Principle of Tolerance

In the history of human civilization, every civilization and religion has had concepts and ways to tolerate things that are not in line with its beliefs and teachings. Of course, these teachings and dogmas only apply to adherents and followers.⁴³ Thus, based

³⁹ Rainer Forst, "Tolerance as a Virtue of Justice," *Philosophical Explorations* 4, no. 3 (2001): 193–206, <https://doi.org/10.1080/10002001098538716>, p. 193.

⁴⁰ David Heyd, *Is Toleration a Political Virtue ?* in Williams and Waldron, *Tolerance and Limits Nomos XLVIII...*, p. 177.

⁴¹ Robert Audi, ed., *The Cambridge Dictionary of Philosophy*, Third (New York: Cambridge University Press, 2015), p. 1021.

⁴² In practice, cases of intolerance are still not uncommon in major European countries, like Laïcité used in France or Civic Integration in Denmark, which stems from the value of tolerance but remains an ingredient of intolerant behaviour for the inferior and minor. See Moh. Husnul Affan, "Religious Tolerance According to Secular Humanism Model: (An Analytical-Critical Study)" (University of Darussalam Gontor, 2021), p. 51.

⁴³ See William Scott Green, *The "What" and "Why" of Religious Toleration: Some Questions to Consider* in Jacob Neusner and Bruce Chilton,

on its historical experience, the Western world 'feels' its ideas universally applicable, albeit with ethical and political flaws. The primary step taken to instil the discourse of tolerance is through education. Then, from education, they demand to categorize anyone who needs to be tolerated.⁴⁴ This second step is problematic because the categorization points will be subjective.

However, education is an effective way of cultivating peaceful living with tolerance. This is also what Rūmi does to teach love as the basis of his culture of tolerance to all humankind. Although the discourse of tolerance only emerged around the 16th-18th centuries, Rūmi taught living in harmony with differences by loving one another. If tolerance is, according to the Western world, an acceptance of things that are not agreed upon, then according to Rūmi, it is a life of peace and harmony in diversity and difference in⁴⁵ Each individual emphasizes the spiritual aspect of achieving the ultimate goal through the divine journey.⁴⁶

Rūmi, to explain living in peace and harmony, emphasizes the spiritual journey to the God of each individual. To recognize the essence of man, one first must realize God. The journey one must undertake is to know one's God, His name, and attributes. A spiritual traveller will appear in his heart patient and tolerant through all the trials that pass during the journey.⁴⁷

eds., *Religious Tolerance in World Religions* (Pennsylvania: Templeton Foundation Press, n.d.), p. 9.

⁴⁴ UNESCO, Records of the General Conference.

⁴⁵ Maria Yousuf, Muhammad Ahmad Qadri, and Hafiz Osmanov, "Mevlana Rumi: A 13th Century Scholar's Teachings to Foster Tolerance, Peace and Harmony," *International Journal of Education, Culture and Society* 4, no. 4 (2019): 71, <https://doi.org/10.11648/j.ijecs.20190404.13>, p. 1.

⁴⁶ Mehdi Aminrazavi, "Rūmī on Tolerance: A Philosophical Analysis," *Mawlana Rumi Review* 2, no. 1 (2018): 47–60, <https://doi.org/10.1163/25898566-00201007>, p. 58.

⁴⁷ Sayed Hasan "Akhlaq" Hussaini, "The Theoretical Foundations of

God created us in His image: our qualities are instructed by (are modelled upon) His qualities. (Mathnawi, Book IV: 1194)⁴⁸

Since the angels perceived in him (Adam) the rays of God, they fell in worship and hastened to do homage (Mathnawi, Book I: 1247)⁴⁹

After recognizing God, man learned that he is the manifestation or embodiment of God—his name and attributes-. For Rūmi, man occupies the highest peak of God's manifestation. This is by a hadith delivered by the prophet, "whoever recognizes himself will recognize his Lord."⁵⁰

When man begins to recognize his God and himself, he will understand all the good and evil in this world and the embodiment of God's names and attributes. According to Rūmi, the existence of good and evil is an implication of God's attributes and name. For him, the characteristics of God are divided into two categories, namely 'properties of Matter' and 'properties of works'. Examples of the first are All-Life, All-Powerful, All-Seeing, etc. The second has the nature of 'opposition,' for example, the Most Glorifying again the Most Condescending, the Most Giving but also the Most Deadly. Rūmi divides these two – the nature of deeds – into two categories: 'Luthf' (Most Merciful) for all qualities of goodness and 'Qahr' (Most Wrathful) for qualities of wrath. However, according to Rumi, the nature of *Luthf* God preceded His *Qahr*.⁵¹

Tolerance in Rumi," *Philosophy, Culture, and Traditions* 8 (2012): 165–88, p. 168.

⁴⁸ Nicholson, *The Mathnawi of Jalaluddin Rumi*, 1971.

⁴⁹ Nicholson, *The Mathnawi of Jalaluddin Rumi*, 1926.

⁵⁰ Hussaini, "The Theoretical Foundations of Tolerance in Rumi." ..., p. 170.

⁵¹ William C. Chittick, *The Sufi Path of Love: The Spiritual Teachings*

The positive side of this idea is the importance of appreciating and accepting differences. Each person's uniqueness means we cannot expect others to live, think, believe, behave, and feel like us. Moreover, this is only the case if they are in a situation that we think is right and bad. They also reveal the names and attributes of God.⁵²

God has two Attributes: Severity and Gentleness.

The prophets are the locus of manifestation for both Attributes, while the believers manifest His Gentleness, and the unbelievers manifest His Severity.⁵³

Thus, people who have understood all this will see all reality with the vision of love for God. A person who understands this will also view things that he disagrees with as one of the manifestations of the nature of God's deeds. In the next stage, a person with visions of love and compassion only continues to hone himself towards oneness with God. Rūmi always insists that everyone continues to hone themselves spiritually. If a spiritual climber is preoccupied with problems outside of himself, he will not be able to see the deepest side of himself.⁵⁴

If systematized, then this pattern of tolerance rests on spiritual love or experience. Then, from spiritual experience comes a life of peace and harmony, for every human being is busy improving himself and improving himself to the degree of

of Rumi, ed. Seyyed Hossein Nasr (New York: State University New York Press, 1983), p. 45.

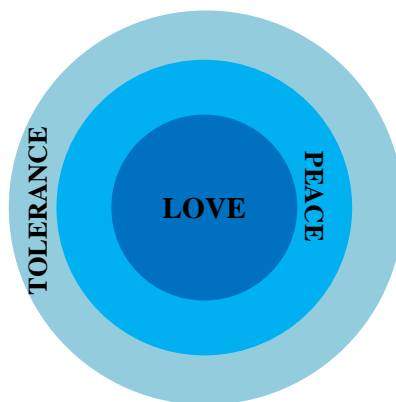
⁵² Hussaini, "The Theoretical Foundations of Tolerance in Rumi." ..., p. 175.

⁵³ Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi*..., p. 46.

⁵⁴ Hussaini, "The Theoretical Foundations of Tolerance in Rumi." ..., p. 181.

ascending to the Divine. Then, simultaneously, a tolerant society will emerge, and tolerance becomes a culture people live by.⁵⁵

Figure 1. Illustration of love as the foundation of tolerance



Conclusion

Tolerance as a culture of peace has succeeded in shifting the culture of war as the resolution of a conflict. This success culminated in promulgating the Declaration of Human Rights and the International Day of Tolerance ruling on November 16, 1995. The tolerance promoted by the Western world has a long history, giving rise to a discourse that continues to be debated in many philosophical discussions. This paradox-filled tolerance has many flaws that Western thinkers acknowledge and criticize.

Long before that, Rūmi had offered a peaceful and harmonious society based on love. The presentation of Rumi's views on tolerance reveals that he invites all people to lead a spiritual and peaceful life. Rūmi's tolerant thinking calls to transcend action, humanity, religious exhortation, and even mysticism. It is a search for transcendence and a higher level of

⁵⁵ Yousuf, Ahmad Qadri, and Osmanov, "Mevlana Rumi: A 13th Century Scholar's Teachings to Foster Tolerance, Peace and Harmony."..., p. 2.

religion, wisdom, and values. Nevertheless, this approach seeks to avoid fundamental relativism and epistemological pluralism. It offers positive tolerance based on knowledge and love, not negative tolerance based on nihilism and scepticism. This is why many people find Rumi's views so encouraging, even after eight centuries have passed. The author asserts that even today, society needs to listen to Rumi because humanity needs tolerance more than it already exists.

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