

## **The Relation between Law and Islamic Mysticism**

**Dr. Maryam Bakhtyar<sup>1</sup>**

### **Abstract**

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No doubt the achievement to understand the depth of meaning and to perceive the mystery of cosmos is possible only by linking the law and mysticism and making them united. By passing the superficial layer of law, we will reach to the bottom of mysticism. Sweetness of mysticism is united by acerbity of law and to achieve this sweetness we should traverse from these acerbities. This article has shown that the relationship between law and mysticism is a meaningful and wide spread relation not only in Islamic culture circle but also among western people as without traversing from the membranes of law you cannot perceive real Islamic mysticism or other non-Islamic ones.

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**Keywords:** Islamic law, Islamic mysticism, revelation, lawyer's for sight, juridical living, manners of mystics

### **The Relation between Law and Mysticism in Western People Stand Point**

In view point of western people law and mysticism are two completely distinct realms since the law is related to society and mysticism is related to individual. In this view point, combining these realms is a completely wrong task.

All of mystical religions including Islamic and non-Islamic ones believed that for – achieving to mysticism, we should pay attention to morality and the person who does not care about morality would never achieve to mystical dignity.

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<sup>1</sup> Department of Islamic Gnosticism, College of Humanities Sciences, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran.

Morality is the collection of rules that observation of them is essential for beneficence and achieving to maturity. Rules of morality are the scale of districting goodness and corruption and also we know that law, morality, and religion have a very close relation to each other. Before two recent centuries, morality and law's regulations have been combined with each other and religions have governed the laws of many countries. Although, nowadays, people try differentiating these two realms, they are related to each other in many fields. Specially, regarding to the specific meaning that sociologists consider for morality, the difference between law and morality has been eliminated completely. By these explanations in second view point, this is not true that all western scientists believed in complete separation between law and mysticism because according to many scientists, the principles of intuition have something in share with con temporary law.

The relation between law and mysticism seems so strange that believing law is the bridge of mysticism that without passing from the gateway of law, we cannot go through mysticism seems very unusual. This saying seems paradoxical because.

Law has the material and worldly aspect but mysticism deals with spiritual and unworldly affairs which these two apposite aspects cannot mass with each other that to consider one to be other's gate way. Because of this, our aim is to explain our reasons clearly and scientifically.

We have been created from one God and will return to himself, so how can we distinguish his legal guidance from mystical ones?! The God who commanded holy Ibrahim to fight against Namroud and idolatry and to invite people to theism is the same God who examined Ibrahim in difficulties. Are struggling with idolatry and trying for administrating God's orders not included in mystical affairs? Yes and no. They have distinction in meaning but the instance of both samples is Ibrahim because the same God, who wants him to perform political haws, wants him to slaughter hiss son. In mysticism, mystic should be a perfect submissive of God and his existence should be under God's will.

These saints have reached the place of spiritual leaders and do not have any will and authority of themselves.

Whatever they have of will and option is the reflection of God's qualifications and names that has been revealed in the spiritual leaders. Like sun's glory which is reflected in a clear water. If you cut the spiritual leader in to pieces or slaughter him, he never does anything in opposite to God's satisfaction.

On the other side, God commanded holy Mohammad in Qur'an that: transfer what you are ordered for to people and ignore pagans. [Hejr94] and in another chapter he ordered to holy Mohammad: resist to what you are responsible and ordered for [Hood, 112] and also commands: religious man should notice God's orders and of course this world is the creation of God so it is proper to accept his order [Ensheghagh chapter, 6]

This late saying points to the stage that a man passes spiritual ways to reach maturity or in other words, devotion and struggle for spiritual manners, Because this struggle which is voluntary or compulsory is essential for achieving to maturity and if man doesn't release himself from worldly ties and separate his soul from material limitations, he cannot get to welfare and maturity afterlife. If we are completely yielding in front of God's commands, is it true to accept some of his commands and some not?! Are these two separable? Surely, if someone searches our prophet's way of life such as holy Noh, Moses, or Ibrahim, he will understand that they paid too much attention to prayer, obedience of God's orders and spiritual manners as same as struggling with idolatry and establishing government and in their opinion law and mysticism are two sides of a coin. Establishing the rule in Medina by holy Mohammad, consideration of judicature affairs, devotion and martyrdom, struggling with atheism and devil, promoting virtue and preventing vice, penal system and performing God's limitations regarding to economical law and his ethical and mystical guidance's, his worships and midnight prayers, his association, his abstinence and self-training, all of these reveal this fact that there is deep, exact, and man-establishing reflection between law and mysticism that its perfect instance is our holy prophet Mohammad.

In other words, our prophet's attention to Islam's fundamental and official law, international law, penal law and didn't c judicature a used his attention to lose its color to ward mysticism and spiritual manners.

And this is the point that lawyers should give special attention in order to achieve enormous success.

### **The Relation between Private Law and Mysticism**

One of the key factors of passing law's bridge and getting to mysticism is considering civil law, and especially the family law. It means the person should be careful in transactions and doesn't do any adulteration and doesn't mix his property with illegal wealth and it is necessary to have lawful wealth. Whenever he gets married, he should be diligent in paying family rights. Prominent mystics have paid much and especial attention toward family rights. As Abdollah Mobarak (the famous Sufi of second century AH) considered serving wife and children and being compassionate to them a kind of prayer. In addition, Molavi (poet of 6 century) had intimate relationships joined with power to ward his family that he tried to help his descendants to eliminate their material problems but indeed he never warned them directly.

In this occasion, when people asked late Aref Ghazvini why didn't you get married? He replied that I am a wayfarer and tramp. Is this justice that I tie my fate with the fate of a family that I can't perform any role in it and to expose difficulties of my living on them? And, how about the tasks and duties, can I continue my mystical way? So sometimes I am on the way from one city to another city, one place to another not only for days but also for weeks. Regarding to these, is there any family to accept these conditions with satisfaction? If they accept, how about raising and educating children? Can we let them to rise by themselves and ignoring this enormous task easily? Therefore, we see that, this prominent mystic had a wide knowledge about family rights since he knew perfectly that paying attention to family rights is the gateway to enter the mystical manners and ingeneration of them is an obstacle for achieving to spiritual dignity. The religious man has the reflection of God in himself and paying attention to one as pact doesn't prevent him from regarding to other as pacts, In other words, he is not an on-dimensional person because having harmony and universality is one of the principles of sobriety.

Therefore, we should give perfect consideration to general and political laws of Islam and also family rights at the same time in 1103 proviso of civil law comes: hubs and wife should treat each other respectfully.

That is the way that God has commanded in Qur'an: to behave your husband with politeness and good temper. Moreover, holy Mohammad commanded that the most efficient of you is one who has good temper and the most efficient of you is one who behaves his wife respectfully and in another place, he commanded that wife's devotion is treating his husband respectfully.

Law and mysticism or the relationship between thought and mind.

As there is a close relationship between thought and mind, there is a deep, exact and wider relation between law and mysticism. The lawyer earn have an efficient thought power by means of mentality and to prevent disconsolate, rough, ungracious thoughts from himself and to regain a special insight. Since the person who is not mystic heartily. He cannot explain the condition of his self to anon-mystic one. Mysticism causes lawyers to gain insight and to resolve his thought problems to prevent him from going toward caprice and brutish passions and make him a right, high nature lawyer and a Godly man.

### **Lawyer and his Interest in God**

Whether the lawyer cannot be interested in God and to have lovely bargain with him? If the lawyer has heart so he can be interested in God and to accept prophets' messages. So no one can deny lower's possession of heart and cannot achieve to spiritual maturity. He can ask from God the best mystical levels. The lawyer can be one of the true believes because he always pays attentions God's precise justice and knows that the only real justice is God. Therefore, if the lawyer wants, they can be real mystics of right and justice too. Mysticism makes the man interested in law from inside, and law makes us familiar with it from outside. The God of lawyer and justice is dominant and power full, but the God of a mystic is full of coquetry. God of lawyer is sitting on justice stool without any pardon but God of mystic pays attention to beneficence and pardon.

That is why we should say that law and mysticism completes each other and having them together can help mankind to achieve spiritual maturity.

## **The Power of Efficacy**

The task of lawyer is to resolve problems and his efficacy in creating Peace, individual and social comfort is prominent. Because of this, client considers himself under the guidance of his lawyer. Thus, lawyer can resolve his client's legal and mental problems. If the lawyer cares about material aspect of law and says good bye to spirituality, we should consider the root of justice shriveled. While spirituality is one of the important element of always prophecy because if they consider justice and spirituality, they can rein for the sense of justice in society and to survive people from cruelty and injustice and to spread idealism among people since spiritual growing shows the health of society. Law yeti's captive of carnal soul like other people. Moreover, Because of his job's conditions, he has to deal with others' soul- lawyer should care about theism constantly and doesn't void from it even slightly. Having theism foresight increases lower's mystical wisdom and creates the third eye which is not like appearance eyes. He watches spiritual world with his insight eye. When saadi (seventh –century poet, AH) said: prayer is just serving people means that one of the important features of mystic's temper is serving people and which service is more valuable than resolving people's legal and gyratory problems. If people's legal problems have been resolved completely peace and happiness take the seat of worries and stresses. Basically, solving others' problems should be important for him and he should serve people truly, he should pass from himself to reach to others and this is a vision of paradise. Because helping people to meet their needs and solving their problems is vital for a religious living and they considered a lot of rewards for this in narratives.

## **The Best Models of Law and Mysticism**

In the chain of God's prophets holy Ibrahim has been considered the father of faith and the most eminent and religious model. Our holy prophet, Mohammad had paid much attention to general and private law, and spiritual mystical affairs too. In other words, he paid attention to mysticism and law simultaneously and he observed the moderation all the times.

The first person of legal mystics and mystical lawyer is Imam Ali which was firm and steady in judging and never made a mistake conclusion.

Paying attention to the relation of law and mysticism and making them united in inside makes the judicial living shiny from outside. On the other hand, believing separating law and mysticism leads to separating religion from reality and fact. If we pass from law's way perfectly, then we can achieve to mysticism path. A perfect man knows that he should observe the light of people, right God, and right of his soul and doesn't ignore general and private law and he should pass from them to reach spirituality, so collapsing the bridge of law leads you to a terrible gourd. Hence, law and mysticism help each other constantly and observing one of them leads to a infecting another.

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