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Title: Real Reasons of Religious Laws (Any Relation between Law & Doctrine in Rumi's Works

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Dear author!

Your article (mentioned above) has been accepted for publication in the Fauna Rossii I Sopredel Nykh Stran, Vol. 10 No. 3. The article is classified as original scientific paper.

Best regards

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Real Reasons of Religious Laws (Any Relation between Law & Doctrine in Rumi's Works)

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Abstract: Jalaledin Mohammad Moulavi is one of the famous jurisprudent and poets of 7th century. He was one of the major jurisprudents of his time and a reference for people in different affairs. After his friendship relations with Shams Tabrizi, he started to review his religion. He believed that although legal formalities are necessary for us but when it is possible to find the reality to accompany it with doctrine. He believed that only accepting the superficial factors of religion will prevent human beings from finding nice reality of concepts. Rumi who was a reference of religious orders, after his visits with Shams he changed his method and continued his jurisprudential theories. Also he reflected his ideas about pray, fast, alms tax and hand rule and ... in his works. Rumi believed that religion is a candle by which creatures may find their real doctrine. This research is analytic and prepared by the use of library tools.

Keywords: Rumi, Law, Jurisprudence, Reality, Orders, Doctrine

Introduction
There are always various personalities in Iranian and world literature with immortal works. Molana Jalaladdin Rumi is one of the major people in this regard. He was born in a place full of memory of God. When he was a young man he left his home land and went abroad with his father named as Baba Valad. After his father's death, he was the substitute and started to teach and speech. Upon the entrance of various people like Mohaghegh Tarmizi, Shams Tabrizi, Salaheddin Zarkoub and Hesameddin Chalabi, his life found lots of ups and downs. The results of his life are his valuable works such as Masnavi Manavi, Kolliat Shams and Fihe Mafi with great attention of literary people. There are two parts in Rumi's life: One prior his visits with Shams and the other after it. In first glance we found him as a literary person who is a specialist in jurisprudence field. There is not any information about his first period of life. Finally he faced with a man of spiritual and changed his life style. But it is necessary to recommend that he is the same jurisprudent of the past who was teaching jurisprudence. Shams Tabrizi made him familiar with a new world in order to select his way with deeper attitudes. Considering of jurisprudent issues in works of Rumi
and his ideas about the basics of religion are various fields for considering this research as the real reasons of religious laws from viewpoint of Rumi.

Hypothesis
1. Rumi believed in basics of religion not its appearance.
2. Rumi believed superficial jurisprudence is a great violation and may cause lots of damages.
3. According to the literary and prose of Rumi, we may find out that his jurisprudent learning are obvious in the method of verdict in his works.

Preamble
Rumi is one of the famous persons in Iranian and world literature. His life was full of ups and downs. His father, Baba Valad was a famous speaker of Balkh and preacher of the city. He named him “KhodaveiDeegar” due to his greatness and magnitude. (Zarrin Kub, Pele Pele up to visiting of God, 1999, p.12). Rumi has various works in prose and literary before his first period of life – teaching of superficial sciences and the second period - introducing to Shams. His works illustrate his mental secretions and conditions. Upon evaluation of his works, it is easily understood that he was a lawful jurisprudent and found a new attitude through his internal revolution and friendship with Shams. His jurisprudent advisory opinions which have been defined hereinafter.

Law from viewpoint of Rumi
Rumi considered law and doctrine as spiritual concepts. He considered law as the candle of way for finding the best and correct path. (Shahidi, Vol. 9, Introduction, p.4). Rumi has divided religious people into two groups: “Educated” and “Scorched hearts”. It means any persons like jurisprudents who learned “religious lessons” and those who find “religious pains” like theosophists. It is scorched heart as the reality of religious and what is important for God. Presence of a scorched heart is really better than thousands jurisprudents and speakers. It is incorrect to summarize prophecy and apostolate in politeness and ignore any belief and God’s love. Correct speech and beliefs are just definable for hool, writing and it is the reality of accepting heart not body. (Soroush, 2000, p. 198).

In a market in which there are lots of professional sellers
How would they purchase copper instead of gold?
God says your heart is really more valuable than Hundred saddles of gold

Perhaps a religion which is free from heart is acceptable for this world but is useless for other world.
(Soroush, 2000, p. 199) Religion does not have just a special form. The final job is not pray or fast, but the heart. The final job was not pray and fast from Adam up to Mohammad (PBUH), it is the practice which is meaningful. (Rumi, Fihre Ma Fih, 1993, p. 9)
If there was not a religious law
Everybody will kill his opponent
Religion has special rules for any violence
It may imprison devil in a bottle.
(Rumi, Masnavi Manavi, 2004, Vol. 5, 1210-1211)
This means that if there is not a religion for preventing of people, they would kill each other. There are lots of religious orders for omission of any misfortune. Religion could imprison devils into a bottle. Religious is like a balance for making harmony between two opposites and removal of any hostility. In lack of a balance, no more enemies may stop cruelty and cunning. (Jafarian Tabrizi, Sharhe Masnavi, Vol. 11, P. 148). He defined a jurisprudent as follows: "Jurisprudent means a person who knows the reality of anything". (Molavi, Fih Ma Fih, 1993, p.72). In another definition, jurisprudent means a scientist and specialist in religious and legal affairs. (Danesh Pajouh, 2007, p. 50). As we know, in absence of Imam, jurisprudents and learned people may teach legal and religious issues to obliged persons. There is another way for learned man which is named as doctrine. He is named also as the greatest pole. Pole is accepted by God in any time. His example in the world is like soul in body. (Shahidi, Vol. 5, p.168.

Any differences between complete jurisprudent & worshiper ascetic
In fact complete jurisprudent does not belong to the world of fear and threats. He is not like worshiper ascetic who is worry about the final fate. Fear and hope are meaningless for him because he knows everything. The necessary knowledge is previous concepts and scientific record. Therefore there is a difference between jurisprudent and his worship. If he prays it is a lovely pray. It is different with an ascetic whose pray is just resulted from fear and hope without any interest. Ascetic has stopped in superficial aspects of religion. But jurisprudent considers it as a leading candle. (Zarrin Koob, Sere nie. 1989, Vol. 2, p.681) Religion and doctrine and reality are all just a single aspect. But reality is upper than doctrine and it is upper than religion. Therefore because law has the first grade and doctrine the middle one and reality the final grade. Then the first position has a final level which is middle. Then middle position finds its perfection with the final. Also the middle level is not obtainable without the first and so on. Meanwhile we have reality, finality and perfection without the middle level. Then although there is not any difference between law and doctrine and reality, but perfection does not mean the law except by doctrine. (Amoli, 1998, p.433. (Gulpinar), Life of Rumi, Philosophy, Works and the best one, 1984, p. 316).

Rumi reviewed religious orders and stated:
Law belongs to live & rich people
Is there any law for deceased persons at symmetry?
Those who are illegal due to poverty
They are more mortal than deceased persons
(Rumi, Masnavi Manavi, 2004, Vol. 6, 1536-1538)
As a result, wisdom has stated the situation of the most important duties and ill-gotten. In Fih Ma Fih, Rumi answered to a person who asked: "Is there any closer way to God than praying?" He answered: "Praying is the appearance of religion. There is a beginning and end for it. Allah Akbar is the beginning of pray and salutation is the end of it. Salutation is not just what you say but there are a beginning and ending for it. The reality of pray is not just this formality but ignoring anything in the world. Gabriel has an absolute meaning. (Rumi, Jalaluddin Mohammad Ibn Mohammad, Fih Ma Fih, pp. 38-39). In his another speech he explained: "Belief is better than pray. This is because praying has five obligations but belief is permanent. In case of any excuses, it is possible to ignore praying. There is another detail about belief in pray. There is not any
excuse in belief. There are lots of benefits in any belief without pray. But it is real life in any pray without belief. It is like the pray of hypocrites without any advantages. (Rumi, Fih Ma Fih, p.132) Rumi believed that beauty and ugliness are based upon intend and idea. When there are competent ideas, the function is acceptable and vice versa. There is an example like a doctor who make a wound on the back of a baby for phlebotomy purposes but his/her mother does not cry because she is ensured about the final health of her baby. (Golpinarli, Literacy of Masnavi, 1995, Vol. 1, p.48) Rumi named any wisdom which is resisting against law as “Illusion”. (Soroush, 2000, p. 117) As it has been mentioned in Quran and narrations that the first step of belief is accepting of religious orders. Fast, Pray, Zakat and Haj are religious duties and the signs of absolute belief. (Shimel, Shokouh Shams. A review of works and thoughts of Rumi, 1988, p. 104).

Our pray, fast, hij and jihad
They are the signs of belief.
Zakat and gift and no more jealousy
Are the signs of internalsecrets
After a fundamental change, Rumi believed that religious functions and prays were not his absolute interests. Really he wanted to have internal purification and taste complete perfection along with different speeches about Holy Quran verses. For instance, it has been mentioned in Quran that: “Thou believers, if God and Prophet invite you to anything with great lives, accept them”. (Quran, Infal: 24) The most obvious reasons for serious acceptance of Islam by Rumi are verses of Holy Quran and narrations especially in his book under the title of Masnavi with about 500 samples. (Jafari Tabrizi, Molavi & Ideologies, 2000, p. 56). Certainly about two third of Holy Quran verses are about quotations and reasoning of Rumi. (Jafari Tabrizi, Rumi & Ideologies, 2000, p. 57).

Instances of spiritual secrets of orders
Followings are some of concepts for clarifying of Rumi thoughts about various jurisprudent orders.

Scarc & Large water
In jurisprudence terms, it means quantity of water as clean as possible even for cleaning purposes. Furthermore, it means any water without any impurities, except when it has changed taste, color and smell after combination with impurities. (Mohaghegh Helali, Sharoyed Islam, Vol. 1, P.5). But scarce water is impure even with one drop of blood. It is not clean and cleaner any more. (Sheik Motid, p. 42). There are some differences for determining of large water among public or private jurisprudents. Imam Shafei believe that large water means cubic meter of the case equal to 3.5 inch. (Ibn Bahwich, p.8). But Imam Abu Hanifah considers large amount of water equal to a basin or pool when you put your hand in one side it is fixed and stable at the other end. But Shafei people believe that large water has two “piks”. (Shafei, Vol. 1, p. 188). Rumi has stated as follows in his second book of Masnavi about any accusation to right people. (Homael, 1975, Vol. 1, p. 63)

Do not accuse to right people
It is your idea about them
It is not correct
Gholzam Sea is not worry about a corpse
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It is impossible to use scarce water even for one drop.
Pay attention that according to Shafei religion, large water is not contaminated with impurities. (Shafei, Vol. 1, P. 18). He did not make simile for water neither according to Hanafi religion nor the followers of reality. (Homaei, 1975, Vol. 1, pp. 64-65)

**Martyr**
*If he said a wrong sentence, do not call him a violent.
If he is injured and martyred, do not wash him.*
**Martyr** means a person who is killed in the way of God. Martyr will testify at resurrection day about hostility of tyrants. (Hosseini, 2003, p. 283). As it has been mentioned in Islamic jurisprudence, martyr does not need any wash and shroud. He is buried with his own clothes. (Shahidi, Vol. 5, p. 347). Martyr’s blood is better and greater than hundred washes. (Soroush, 2000, p. 201)

**Pagan impurities**
There are some disputes about this issue whether pagans are impure or not. Great number of Imamic jurisprudents agree that pagans are impure. Some others consider all groups of pagans clean and pure.
**The appearance of pagan is not impure**
*It is the behavior and religion with some impurities.*
(Rumi, Masnavi Manavi, 2004, Vol. 3, 2096)
Impurity means internal dirt not superficial one. They are prohibited to make close relations with Masjidol Haram. (Jafari Tabrizi, Description of Masnavi, Vol. 77, p. 482)

**Sinful drinks**
Drinking of wine is prohibited and somehow it is one of the greatest sins. If a person considers it halal and its approval is ignoring God and Prophet, he is a pagan. (Khomeini, 1993, p. 369, Shamsol Aceh Sarakhsi, Vol. 24, P. 3)
**All good things are prohibited**
*In order to prevent people from happiness*
*Of course the wine and music and beautiful face are halal!*
*Just for special person not for public*  
(Molavi, Divan Shams, 1957, Rabaei 1140)
If a wise person drinks wine, his mode will change well. It means he/she becomes patient and health. But if he/she is ill-natured, his mode becomes worst and his/her ill-nature will be illustrated for others. There is a question here: If wine makes double the good situation of a wise person, why the wise considers it haram for ill-natured persons and halal for wise people? Rumi answered as follows:
**They collected sword from the hands of bandits**
*But it is halal for all people to drink wine*
*It is correct for wise people*
**They collected sword from the hands of bandits**
Since most people are ill-natured, wine is haram for all. Since bad people are major number of society then they collected sword from bandits and consider wine haram for all of them. (Angharavi, 1995, Vol. 2&3, pp. 695-696) With such an evidence, Rumi explains any difference between men and others from viewpoint of results and any further differences. It may illustrate that how it is possible to have different results with a special function. (Foroonzanfar, Shiraz Masnavi Sharif, Vol. 2, p. 130)

Ablution

Ablution means washing and wipe out special organs as mentioned by lawyer. (Huseini, 2003, p. 555). Rumi has explained quality of Prophet Mohammad’s ablution in his third book of Masnavi and in the story of stole of his shoes by eagle while he was making ablution. He explained his ablution method as common between Sunni and common people. He stated: “Firstly he washed both legs. As we know Sunni group wash their legs in contrast with Shiite who wipe out them”. Their reason is holy verse as: “Thou believers, wipe out your head and legs upon to former bulge”. (Quran, Mayyidah. 6). Shiite group wash their face and both hands when ablution and wipe out the head and both legs. But ablution with Sunni group is: Three times washing of face, Three times washing of right hand, Three times washing of left hand. Wipe out of whole head, Wipe out of both ears, Three times washing of right & left legs. (Shamsul Ayeene Sarakhsi, Vol. 1, p. 5).

He requested water for ablution

He washed his face with cold water
He washed both legs and when wanted to wear his shoes
A rubber stole his shoes


It has been narrated that while ablution, there are separate prays for each organ. This means that you should pray while making ablution. (Angharavi, 1995, Vol. 2 & 3, p. 714).

There is a separate pray for each organ when ablution
It is just for praying God at any time


When you wash your nose
Request the smell of paradise from God
Then you may smell the paradise

Smell of flower is the reason of its presence


When you are washing your nose, request God to provide you smell of paradise. The smell of flower is the real reason for presence of a garden. (Angharavi, 1995, Vol. 2&3, p. 715)

When you are speaking with God
This is the pray for taking you free from any ills


When Prophet Mostafa started his ablution stated that: “Praying is not correct just by ablution”. The real meaning of just here is ablution style of Mostafa for correct praying. (Rumi, Fih Ma Fih, p. 94)

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Tayammum

It means hitting two palms on land and touching the face and back of hands. (Montazeri, 1998, p. 102). It is necessary to make where there is not any water. (Shamsol Ayeme Sarakhsi, Vol. 1, p. 106).

Rumi said:

*Water is the real part of ablution*

*In lack of any water, it is necessary to make tayammum.*

(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)

The other point is cancellation of tayammum in presence of water. Also Rumi has said: (Homaei, 1975, Vol. 1, p. 72)

*Consider tayammum with presence of water*

*The real science about time.*

(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)

Pray

Pray is the most important religious duty. (Sheikh Mojid, P. 90, Shamsol Ayeme Sarakhsi, Vol. 1, p. 41). Rumi found out a complete theology of himself. (Shimel, Man Badaim & To Atash, 1998, p. 161).

*These prayers, fasts, hajj and jihad*

*They are the signs of belief*

*This zakat and gift and releasing from jealousy*

*They are the signs of internal secrets*

(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)

*Prophet said that bow & kneeling*

*They are just for knocking the God’s door*

(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)

Furthermore, one day Shamseddin Tabrizi has narrated this narration in presence of Molavi and Sheikh Salaheddin and great presents that: Prophet said: “There is not a pray without reading of verses and prays” He said some bodies assume that just with absolute belief it is not necessary to pray. They said that we are right then it is not necessary to make correct their shortages. (Afkaki, 1983, Vol. 2, p. 724).

Quality of salutation in pray

It is related to quality of salutation in pray while it is usual for Sunni groups, Ibn Hanbul has stated (Ibn Hanbul, Vol. 1, p. 376): “Your pray is for God and your salutation to Prophet PBUH”. (Homaei, 1975, Vol. 1, p. 77)

Submission

*At the end of pray*

*You should salute to all angles*

(Rumi, Masnavi Manavi, 2004, Vol. 5, 29886)

Submission is the end of pray. (Shamsol Ayeme Sarakhsi, Vol. 1, p. 168). It is in contrast with prohibition which is at the beginning of pray. It is a duty for Sunni groups to salute with prophets and angels at the end of pray. But it is not a duty for Imami Shiite. (Homaei, 1975, Vol. 1, p. 76)
Five-times pray
Obligatory prays have five times: Noon and afternoon with four replaces, evening with three replaces, night with four replaces and morning with two replaces. (Shamsol Ayene Sarakhsi. Vol. 1, p.38)
There are five times in praying,
They will lead the lovers in permanent prays
(Rumi, Masnavi Manavi, 2004, Vol. 6, 2669)

Crying in pray
It is a case which may cancel the pray especially if it is deliberately and loudly. It is better not to cry even slowly. But it is permitted if it is for fear of God and after world. Of course it is the best job. (Khoei, p.199)
One persons asked a great man confidentially
If a person cries in his pray
Is his pray canceled?
Or is it correct?
It is necessary to know what the reason of his cry is
Then he may understand hidden secrets of the world.
If it is for after world, it is acceptable
If it is for bodily pains, it is not acceptable
(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)
A person asked Multi of city that: “If a person cries in his pray, is it correct or Not?” He answered that if it is due to fear of God and both his pray and cry are for God, of course it is acceptable. This is because of pray as an instrument for speaking with God. But if he is crying for any other thoughts or wasting of time or trade and for world pains and sadness, it is not valued and is cancelled as well. (Molavi, Beshno Az Nel, 1988, Vol. 3, pp. 77-78)

Searching for reality at Kaaba
Rumi has stated in his sixth book that:
If it is halaal to keep a corpse
It is not searching for real Kaaba
(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)
There are two jurisprudent issues in this poem which are accepted by most of Islamic groups. The first one is: Emergency situations are acceptable not rejected. When there are no more chances for keeping properties and family, it is possible to eat a dead meat. He has referred to first book of Masnavi:
If it is necessary, the corpse is halaal
Damn to all denied objects
(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)
The second issue is searching for Qibla or Kaaba. Then it is possible to pray at any directions. (Shalei, Vol. 1, p. 119). Rumi has stated in another place that:
There is no Qibla inside Kaaba
Diver does not need any shoes
(Rumi, Masnavi Manavi, 2004, Vol. 4, 2159-2160)
Prayers are praying towards Qibla but lovers believe in Kaaba and their pray is correct in all directions. They are inside qibla not towards it. All they say is pray and what they do is pray. (Soroush, 2000, p.202)

**Abomination of blind imam**

All Moslems either Shite or Sunni believe that a blind imam is abominated. (Homael, 1978, Vol. I, p.77). Health eyes is a specific condition for a leader in pray. (Saheb Javaher, Mohammad Hassan Ibn Bagher, 2004, Vol. 11, p.297). Rumi benefited from any conditions for explaining a wise or legal point. The real reason for abomination of a blind imam is lack of their rejection from sins. Since they are unable to see therefore they could not recognize any sins. (Shahidi, Vol. 7, pp. 323-324).

*It is prohibited in law
To select a blind as Imam.
(Rumi, Masnavi Manavi, 2004, Vol. 3, 2087)*

**Fast**

It means a Moslem does not eat anything from early in the morning up to evening by the order of God (Golpayegani, p.22). Sarukhi has stated the same in his book under title of “Almahsout”. (Shamsul Aeme, Vol. 3, p. 54).

*You fast due to the order of God
Lots of gifts are considered for you.
(Rumi, Masnavi Manavi, 2004, Vol. 4, 2139-2160)*

*Although belief is based upon five bases
But the best of which is fast
But the value of fast is hidden in the mentioned five bases
It is holy Qadr night as important as fast
(Rumi, Divane Shams, 1957, lyric 1602)*

**Haj**

It means worshipping of God’s Kaaba and various functions as determined. It is necessary for any concerned people to go to Haj even for one time. (Khomeini, 1993, p.271, Golpayegani, p. 63, Khosr, p. 64, Araki, 1989, p. 67). It has been confirmed in Holy Quran and Traditions. (Shamsul Aeme, Sarakhsi, Vol. 4, p. 2).

*Thou, Hajj, wear a colored cloth
You want to worship Kaaba
(Rumi, Divane Shams, 1957, lyric 2997)*

*Where are you, those who went to Mecca? Your beloved is here
Your beloved is like your neighbor
Why are you wonder at desserts?
(Rumi, Divane Shams, 1957, lyric 648)*

**Haj means worshiping Kaaba**

**Haj means powerfully accept the God**

(Rumi, Masnavi Manavi, 2004, Vol. 4, 15)
Public haj means worshiping of Kaaba but haj of lovers is visiting the God. (Rumi, 2000, p. 62)

**Zakat**

It means forgiving a special part of a property for specified purposes as mentioned in law. (Husseini, 2003, p. 247). Zakat means cleanliness and blessing. This because it may clean remained of properties. In fact, it is named as "Zakat" due to lots of blessing. (Shamsol Aeme Sarakhsi, Vol. 2, P. 148) It has pointed out to a verse of Holy Quran as: "Read what has been inspired to you and pray and do not make any sin". (Holy Quran, Ankalout, 45)

**Trained dog**

It means a trained dog for hunting. It has lots of rules in Islamic jurisprudence. The hunt made by a trained dog is halal. (Shamsol Aeme Sarakhsi, Vol. 11, p. 223, Shahidi, Vol. 6, p. 460)

**Fishing**

A famous hunter found a fish
But rejected and shoot it on the soil
(Rumi, Maravi, 2004, Vol. 2, 2278)

It means the famous hunter assumed it has been dead and therefore shoot it to sea. If a fish dies in water is illegal to eat. But if die in soil is halal. (Anghravi, 1995, Vol. 2 & 3, p. 730) A fish is applicable to eat it if it is obtained alive and then die. But a group of jurisprudents stated that all of them are eatable. (Toosi, 1972, Vol. 6, p. 277). But if the fish die after hunting, is not halal. (Helli, p. 386).

**B) Jurisprudent rules**

**Allowance rule when necessary**


**Disposing rule**

If a person take the other’s properties deliberately, he/she is obliged in return. (Husseini, 2003, p. 386). It is one of the major jurisprudent rules as stated by prophet. (Bojmordi, Vol. 2, p. 107). If a person takes anything from anybody, it is necessary to return back it to him/her. It is one of the most famous documents for guarantee with a wide scope of jurisprudent issues. (Jafari Tabrizi, Sharhe Masnavi, Vol. 3, p. 300) It is applicable in both Shiite and Sunni resources. (Homaei, Vol. 1, p. 77). If you fill your bottle with sea water it belongs to you. If another person take it without your permission, it does not belong to him/her. (Rumi, Fih Ma Fih, 1993, p. 31).
The rule of no more sins
It is one of the famous jurisprudential rules (Bojnordi, Vol. 1, p. 237). It means a blind, a disable person or a sick person have no more sins for lack of taking part in Jihad. (Holy Quran, Fathi, 17).

Lack of guarantee for honest person
This is a special rule in Islamic jurisprudence. It is not a worshipping principle. When all intellectuals accept some people in honesty and trust in social affairs, if there is any doubts whether he has any violations, the mentioned principle is applicable up to proving the contrast. (Shahid Aval, 2001, p. 132, Bojnordi, Vol. 2, p. 1, Jafari Tabrizi, Sharhe Masnavi, Vol. 1, p. 272)

Conclusion
1- Regarding jurisprudence and spirituality we may consider these two concepts as a way for finding the reality. As it is necessary to pass different steps for finding the goal, it is impossible to complete the job without any difficulties. Jurisprudence and spirituality are required steps for seeker which are necessary for finding the reality.

2- If, in contrast with various Sufis papers, in which doctrine is not separated from law, it has been mentioned in Masnavi that spiritual seeker is accompanied with legal person mostly because its practical spiritual is based upon doctrine of prophets and therefore it is not different with tradition and behavior of prophets as mentioned before.

3- Undoubtedly, it was common to teach jurisprudence even after Rumi. He was also occupied with teaching the same even when he was occupied with Masnavi and also before meeting Shams Tabriz.

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