

The Idea of Freedom in Islamic Thought

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ABSTRACT

From the Islamic point of view, freedom is a fundamental right. And scientifically, it has been placed in a structure that reveals the originality of Islam in expressing this right. Rights that are governed by human values and legislative principles. And it is the inner (inherent) freedom song to the will and authority. And external freedom, which belongs to the collective dimension of man, who known as public freedom which in this Islam originates from human dignity by God and his succession on earth. To have complete freedom to exploit the universe and to be able to conquer and exploit it according to the substitute method which is worship and sovereignty.

The Muslim Ummah must know that political freedom, freedom of opinion and ijthad, freedom of criticism and speech, economic freedom, and all actions are safe for him and as long as he adheres to the right and justice commanded by God. His complete servitude to the Almighty is committed to any freedom, freedom is a genuine human right, and this right will not be violated by anyone unless there is an obstacle in the way.

For this reason, the divine religions, which are responsible for educating the population and refining morality, are the most staunch defenders of human freedom! And also, for this reason, the Holy Qur'an is full of verses that establish the freedom of the human will and deny restraint from all desires. Which is mentioned in this discussion.

Accompanying forbidding any other duty and calling for obedience and forbidding sin, reward, punishment, reckoning, and punishment, and court and enforcing limits and punishments and other things like that, are all repeated emphases on the issue of human freedom.

Keywords- Freedom is a fundamental right, From the Islamic point of view, freedom is a fundamental right.

I. INTRODUCTION

Praise be to God, who completes the religion for us, brings us blessings, and satisfies us with the religion of Islam. Worshipers, and from the kind of religions to the justice of Islam, and from the narrowing of the world to the present of the world and the hereafter, but after:

The Islamic world is subject to severe military, cultural, propaganda, and economic attacks. Among this propaganda, attacks are those carried out by some organizations in the name of human rights organizations. Who constantly accuse our societies of violating human rights and human dignity and.....

Islamic society is the only society in which the one God has sovereignty and absolute domination belong to him, and the individual is freed from the humiliation and servitude of human beings and is promoted to the honor of serving the one God and the creator of the universe. And it is in this way that the servant achieves complete and true freedom, which is one of the basic foundations of human civilization.

In this freedom, her true dignity is manifested, the dignity God has bestowed upon her by proclaiming her caliphate on earth, and she deserves it in public. For example, when Islam has given man freedom of expression and thought. "There are limits to this freedom, which it is not permissible to violate because of

freedom. Islam has been revealed as a complete mission and guidance including the heavens. Its purpose is the complete freedom of the individual and the restoration of his dignity, the advancement, and excellence of society and its prosperity, the guidance of nations and governments towards the truth and goodness, the invitation of the cafe of humanity to the one God and his sincere worship.

Therefore, I wanted to make it clear that no government or law gives absolute freedom (to its citizens) in such a way as to leave the man alone. There is no such thing as freedom on earth, and no one believes in it. Therefore, every state or nation, according to the sources from which it rules and rules, has set restrictions and laws for this freedom. The source of Muslims is the same Islam that God sent through the Prophet Muhammad (peace be upon him). And the Islamic Ummah must refer to the laws of Islam in all their affairs and follow the laws that God has given in His Book and the Prophet (peace and blessings of Allah be upon him) in his Sunnah.

II. RESEARCH PURPOSES

In the research of this article, the following objectives have been considered.

- 1- The concept and place of freedom in Islam and the West.
- 2- Islam considers freedom as the right of all human beings.
- 3- Islam has set limits for freedom and the rules of this religion are never detrimental to freedom.
- 4- Freedom is a human principle.
- 5- The principle of freedom is to be religious, irreligion is not freedom.

III. METHOD OF RESEARCH

The mentioned research has a library method and the verses of the Holy Quran and other Islamic sources have been used.

1- Definition of freedom

Before entering the main discussion, it is necessary to define the concepts and terms that we are discussing and to analyze the meaning of their purpose in the research.

The word "freedom" has different meanings, and sometimes these meanings are confused with each other, so in order not to confuse the legal meaning of the word "freedom" with other meanings, we will discuss these meanings separately.

A: In words

Freedom is a Persian word, the equivalent of which in Arabic is the word "freedom" the word meaning authority, contrary to the bondage of compulsion and compulsion, the value of action and abandonment, the power of choice (5: 2/86) to be free from bondage and the clause is that there is no obstacle

or nuisance to do something, no captive, no prisoner or no behavior, no one's property, etc. Therefore, freedom is a special characteristic of a free and independent human being, and generally, in wor,d it means the independence and autonomy of a person are in the decoration of his actions. (2: 1/78).

B: Any Term:

The concept of freedom in schools of thought is defined in various ways, which we will briefly mention.

A: Freedom in the religion of philosophy

Freedom from the philosophical point of view is that man has an independent will, his intentions, decisions, and actions are all arising from his own will. The field of Islamic thought was first introduced by the Mu'tazilites in the form of the two terms "free will" and "will". (7: 100)

Freedom in the sense of authority means that man has authority in performing his actions and is not compelled. In divine thinking, man has free will, and at times he has the power of adornment and can behave as he pleases because God created him free. The issue of predestination is one of the oldest issues in the philosophical discussions of all nations and peoples after the advent of Islam, also due to the intellectual deposits that were in the minds of pre-Islamic cultures or because of the connection that Muslims had with other cultures, this issue was seriously raised among Muslims. Those who believe in algebra believe that various social, natural, and supernatural factors force us to pay attention to a certain way of behavior and even thought and will. Those who believe in divine predestination say: Everyone has an inscription that is written on the eternal tablet, and this inscription determines the path of his life and he has no authority (10: 2/397)

B: Freedom in legal terms

In legal terms, freedom is a kind of independence and self-organization in the fields of various social life, which is necessary for human development and is within the framework of divine and rational rules and prohibitions (6: 5/63).

Some jurists have considered the existence of law as the basis of freedom and the definition of it, and say: to be free is to act according to the law, to be free to do whatever the law allows and to avoid what the law forbids

Freedom in Western Thought:

The concept of freedom in modern Western thought means the freedom of the individual from external coercion. In this sense, external coercion refers to the limitations caused by the will of others, especially the relationship between the individual and the government is the main arena of the possibility of freedom. Freedom is achieved when the individual has the necessary facilities to carry out his will, so the government or society must provide the conditions for the freedom of individuals. That is why participation in political, social, and legal decisions will be the main condition for the realization of freedom.

IV. THE NECESSITY OF FREEDOM AND ITS ORIGIN

Freedom is one of the innate human rights that God Almighty has created in human beings and has made it one of the missions of the prophets, to free mankind from captivity and to abolish the law of slavery. Almost all nations and peoples of the world consider it sacred because man instinctively seeks freedom because he considers freedom as the ground for his material and spiritual development. If a man does not enjoy the gift of freedom, his development in all areas of personal, social, material, and spiritual life will be impossible. In general, the two regimes of the West and Islam consider the right to freedom as a fundamental human right, the state and society are responsible for preparing the living environment to enjoy this right, each of which offers a specific definition of freedom based on the worldview and the way it relates to the universe and man. Of course, it is clear that human nature. They originate freely from their worldview. The worldview of a religious man and a religious society is one way, and the worldview of a non-religious man and a hedonistic man is another, according to the Western definition, freedom is a human right, and man in the form of clothing, food, housing, belief, Behavior and all aspects of life are free, and he is legitimized by a set of carnal desire and he lives without paying attention to the divine command and prohibition, but according to the divine definition, freedom is the right that God has decreed for man to develop his talents and prosperity.

A) In the West

From the point of view of Western thought, the origin and source of freedoms are based solely on human carnal desires and desires. He considers human authenticity only in the fulfillment of desires. And this worldview has a secularist structure that considers the separation of religion from the issues of life and the sanctification of worldly affairs. (12: 1/220) and emphasizes that rights and freedoms begin with man, and end with him, man should think of his pleasures, joys, and comforts, But the fact that he is a god has nothing to do with him (12: 1/218). No one else, not even God Almighty, has the right to decide about him, so it leads to "liberalism" of delusion, and in liberalism, the source of the validity of the right to liberty is purely human and has nothing to do with God or religion. In this view, there should be no conditions for human life (12: 1/220) According to Western philosophers, man has a series of desires, and these desires will be the root and source of his freedom of action, and where they speak of human will they do not distinguish between desire and will. (3:43)

Therefore, if we consider human desires as the root and source of freedom and democracy, what we see today in the cradle of Western democracies will occur. In these countries, the basis of the legislation is the will of the majority, and it is on this basis that homosexuality

is legalized as a matter of respect for democracy and the opinion of the majority. Lawmakers argue that because the majority of people agree with homosexuality, democracy requires that it be enforced as a law (5: 61-62).

B) In Islam

According to Islam, to achieve perfection, man must enjoy freedom, and the principle of freedom does not require the forgery of the Shari'a, and it boils within man. God has made man his caliph on earth, and the requirement of this caliphate is freedom in occupying the land and using its gifts. Therefore, freedom is a human right and the source of this right is human nature. Deprivation of freedom is equal to the depersonalization of human personality and humanity It is because when there is no freedom, there is no choice.

From the Islamic point of view, man is a wise being who can know good and evil and has freedom with responsibility, which is emphasized in many verses of the Qur'an. « مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ » (Surat al-Jathiya: verse 15) «تُرْجَعُونَ» Whoever does good, it is for his own good, and whoever does evil, it is to his own detriment, and your Lord does not wrong His servants in the least. Here one is encouraged to do good deeds and to leave bad deeds, and it is stated that the perpetrators and doers benefit from their good deeds and whoever does bad deeds is harmed. And in another place he says: « إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا » (Surat al-Ansan: verse 3) We have shown the way to man, or he gives thanks, or he disbelieves "? It is the final decision of the man himself.

The Creator of the universe, by commanding and forbidding and guiding man to the consequences of his affairs, has guided him to the desired order, and it is man himself who decides his destiny by his own choice and will: « إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ »

(Surat ar-Ra'd: 11) God does not change the condition of any people and nation (and makes them from misery to happiness, from ignorance to wisdom, from humiliation to honor, from servitude to prosperity, from slavery to freedom, and ... and not vice versa) unless they change their circumstances.

Freedom is a special human gift and must be commensurate with human characteristics. It must have originated from the same feature. These characteristics are the desire to seek the truth, the desire for good, the desire for beauty, and the desire to worship the true and the like, these are the criteria of humanity from the Islamic point of view, freedom is based on the human truth that requires evolution, freedom It is a human right, and this right stems from the infinite talents of man. Man is free to develop these talents. And the same tendencies that are superior to the category of perceptions, thoughts, and attributes. They are the source of transcendent human freedoms. Therefore, in Islamic thought, there is no doubt about the necessity of freedom.

The need for laws and restrictions on freedom

One of the principles and presuppositions of this debate is the necessity of drafting a law for the freedoms of society because social life is both appropriate to the principle of freedom and appropriate to the restriction of freedom, so the law grants freedom to individuals and restricts their freedom.

The need for rules

The need of society for the law is obvious to everyone, and no one can deny it. That we do not need the laws of the subject, because reason is sufficient for a series of natural laws to meet the needs of society, that hypothesis is certainly not acceptable in the present circumstances.

But today, everyone, depending on their environment, realizes that every day in complex domestic and foreign relations need hundreds of social and international laws, including these social regulations, which are laws related to the quality of transportation if there is no law. What will be the quality of transportation and traffic in each city? In which part of the world can one find a person who lives safely without observing these laws? The above example shows an example of the necessity of the existence of law in society. It is also felt in the light of human need. (12: 1/113) Therefore, the need of the community for the law is self-evident, and every wise person knows that without the law of life, the comfort of human beings is endangered, and according to the examples, you became clear that natural law is not enough for such cases. We have the rules of the subject (12: 1/115)

The need to restrict freedoms

Each law explicitly states that behaviors must be limited, and done in a specific context. If law and religion are not allowed to restrict freedom, their existence is abolished. Religion, because it contains social and political laws, restricts social and political behavior in its context. The existence of religion and law has a meaning other than restricting It has no human freedoms. It is an exaggeration to say that freedom is above religion and the law (12: 1/209). The law is a tool that prevents freedoms, and if it is built, everyone can do whatever they want, the law will no longer be needed. The law is introduced where people must give up some of their desires. Otherwise, the law will have no other role.

Factors Restricting Freedom

Factors limiting freedom from any system and society to another system and society are different and based on the worldview and intellectual system of that society. The difference between the West and Islam in freedom is also based on their worldview and the way they look at existence and human beings. According to the Western view, man is free in all aspects of life, but according to Islamic thought, freedom means that man is free to do whatever he wants and to live in any way, and to live wherever he wants, and wherever he wants to build. The law is accepted in four contexts, so it is

necessary to discuss these factors from the perspective of the West and Islam

In the West

According to the West, the principle is that man should be free and behave as he pleases, for example, he is free to choose clothes, and if he wants, he can be naked and no law should restrict how Dress up Relationships between men of weight should be free to have any relationship they want. Only if it causes chaos in society, it should be controlled a little, the same is true in political matters. The principle is that no conditions should restrict man, but to the extent necessary. (12: 1/221)

Western freedom has a personal relationship with the individual. It leaves the interests, desires, and pleasures of the individual. Western freedom does not want violence, but in its essence, it seeks violence against others, because it wants freedom for itself. He wants to be free from social constraints and to have interests at his center, no matter what harms the interests and freedoms of others (3:47). Be an incompatible human being, but restrict the freedom and desires of others.

According to them, whenever people want something, it is good and in the interest of man, and if a person does not want the same thing, it is bad, and it is against their interests. It is theirs, that law, and that will is valid (12: 1/375)

In Islam

Islam considers freedom as the right of all and considers it the cause of human development, at the same time, it has set limits for it. These divine commandments are not always detrimental to freedom but are the guarantor and guarantor of freedom. Restrict. From the Islamic point of view, any freedom has an important place, but it is tied to the interests of the individual, the Islamic society, and religious interests. If freedom hurts others. Provide public rights by squandering. Or in cases where corruption creates ideological and moral deviance, there is no place for it.

Freedom in Islam, in certain contexts of accepted rules, values , and moral principles, this freedom is not unconditional, in principle, absolute freedom is meaningless because factors such as social environment, laws, and regulations governing any society, and the freedom of individuals The necessity of restricting freedom is not something that any thinker can deny. And the defense of absolute freedom has no place among the wise, but its realization is not possible in any political system. Respect the boundaries set by its Creator, One of the most important factors limiting freedom in Islam is the law of this religion, because, in a society where the law does not rule, there will be chaos. And in that case, no one is free. So with the divine law, everyone is free within it. In such a society, no one can abuse the atmosphere of freedom.

And it is clear that absolute freedom, in the sense of disregarding the rules of society, has the

opposite effect, depriving them of their freedom. Therefore, no legal system in the world allows individuals, groups, the press, and the media. They violate the public modesty of society, religious values, and legal freedoms of others, but all systems are obliged to protect the values of society, and such restrictions do not mean the suppression of freedom, but a reasonable defense of freedom. Are considered legitimate.

But in the Islamic system, the law is also Islamic, and its source is Shari'a and revelation, in the case that the right to liberty of the individual conflicts with the same right to liberty, relying on the rule «لا ضرر» (8:23) «وَلَا ضَرَارٌ» His freedom is limited, because no one has the right to harm others. It is limited that a person cannot harm society by exercising the right to liberty. Therefore, the factors limiting freedom from the perspective of Islam are:

- 1- Religious and social values.
- 2- Chastity and general ethics.
- 3- The interests of society.
- 4- Observing the principle of justice.
- 5- Rights, interests, and private interests of individuals.
- 6- Law.
- 7- The right to religion.

V. DISCUSSION

Is accepting religion a right or a duty for human beings? Is man free or obliged to accept religion? Religiosity is one of the most important human rights after the right to life. Because living without religion. Solid life is a race in which there is no movement towards evolution, as stated in the Qur'an that freedom in religion is the inalienable right of individuals. «لَا إِكْرَاهَ» (Surah Baqarah. Ayah 256:) Therefore, others should not be reluctant to choose a religion that tends to a particular direction, because the acceptance of the religion of truth is institutionalized in human nature and Allah has inclined the human heart to it.

«فَطَرَتِ اللَّهُ النَّاسَ فُطْرًا عَلَىٰهَا لَا تَدْبِيلُ لَخَلَقِ اللَّهُ ذَٰلِكَ» (Surah Rum. Verse 20).

His time is a person with a debt that needs to be done as far as where is the group responsible for the costs of the decision. He can waive or exercise this inalienable right, that is, he can be religious or atheist, but irreligion is not a right, so the fruit of these two beliefs is not the same. As if being alive is an inalienable right of a human being, he can exercise this right, stay alive, and he can give it up, and commit suicide, but suicide is not a right. Therefore, religiosity is a human right, not that acceptance and non-acceptance of religion are both rights.

VI. RESULT

From the above discussions, we conclude that Islamic law from the first day has declared the principle of freedom in the best form, freedom of thought,

freedom of opinion, and freedom of speech. Do not allow freedom to engage in hostile propaganda, slander, slander, and misleading. Because all these things are corruption and no one has the right to spread corruption by abusing freedom. Principles of Invitation p. 378

And Islamic law is a religion in which human beings can enjoy complete freedom, and be truly and completely free from human slavery like themselves. This is the highest degree of "human civilization". Because the true basis of human civilization is based on the fact that humanity has lived in complete freedom and has real dignity and value, and this dignity and value are available to all members of society.

And everyone should know that the freedom of the Muslim and the Islamic community is to implement a complete Islam and to suppress the deviants of Islam. His freedom is to make all humanity subject to Islam and to give non-Muslims as much freedom as God has commanded, because he is the owner of all the universes and the owner of man, and he knows the limits of useful freedom for the servants. Belief in the deprivation of human freedom can be an effective factor for any moral slavery, therefore, the divine prophets, and above all the Prophet of Islam (peace be upon him) to strengthen the foundations of morality and purification of the people, first of all, the freedom of the human will They were stabilizing.

So, what a great difference there is between the concept of sound, clear and correct freedom for Muslims and the concept of deadly freedom and the deadly and unrestrained anarchy of non-Muslims.

Recommendation:

- 1- The Government of the Islamic Republic of Afghanistan is requested to ban the media that show anti-Islamic films and broadcast anti-Afghan films in the name of freedom day and night and to take swift action against them.
- 2- The Ministry of Information and Culture shall establish a law restricting freedom of expression by Islamic law and oblige all media to comply with it.
- 3- Scholars and clerics of religious issues have warned of the deadly and dangerous consequences of the absolute freedom of the people so that the honorable people and Muslims of Afghanistan do not hunt down the sinister goals of the Jews, Christians, and their allies.
- 4- My suggestion to the whole Muslim nation of Afghanistan is to stand up responsibly and continuously against this unbridled burden that is exercised by using freedom of expression and making their voices heard by the authorities.

VII. CONCUSSION

When he made Islam "freedom" is the right of the natural right of man, there is no guardian of a person without freedom, and he lost his freedom, he died internally, because in appearance he lived and drank and

drank and drank and drank. And he knew from the glorification of Islam for the sake of "freedom" that he made the way to the perception of the existence of God Almighty, the intellect of freedom, who does not wait for faith to exist with a strong external influence, the food and the miracles and Allah said in the Holy book { لَا إِكْرَاهَ } فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ [Al-Baqarah: 256].

Freedom is a right guaranteed to all people, for God - Blessed and exalted be He - created man and granted him the freedom to choose belief and religion, freedom to express an opinion, and freedom to act, but he placed necessary restrictions that guarantee the freedom of everyone. This is what should be understood because absolute freedom means barbarism and corruption on earth, and it means destroying virtues Ethics, religious values, and social systems to break the principles of truth and justice. Absolute freedom means the release of the hand of the immoral to corrupt and blows up what they desire without anyone or any party having the right to hold them accountable, or to stop them from their debauchery and their permissibility, and the women must start from the controls of chastity, their rebellion, and their drift according to Their desires, and evade every social duty and every moral or religious control. Absolute freedom is the destruction of humanity and its dignity, and the removal of a person from the position that God has placed upon him, the subject of the affliction that entails calculation and punishment, and throws him to the level of cattle or lost a path.

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