



## **FULL LENGTH ARTICLE**

# **Freedom of Speech Principles in Islam**

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### **ABSTRACT**

Achieving to freedom and saving oneself from a variety of overt and covert servant is one of the most important purposes of a Moslem that constantly must be under anxiety lest instability occurs a moment in monotheism and monotheism, or pothook of servitude and thralldom of one other than God be put around one's neck, and thus freely uses the valuable essence of freedom. It's with such an attitude that Islam credits the dignity and respect and puts a great deal of value forward this, and strongly recommends towards the freedom of speech and expression of opinion, which is the most important manifestation of freedom. Because it is considered part of the inalienable rights of man in Islam and from the point of view that he/she is a human being, has granted freedom for man. Accordingly, speech and pen that are manifestations of freedom have been put under the sacredness and reverence. But what is more important than any other issue, is regarding the basics of Free Speech that is considered as the guarantee of freedom. It means that if the authority of man is taken away, and if his dignity is threatened, and if his thought is not used to understand comments, and does not welcome quoting the opposing views, and if he doesn't have the spirit of seeking arguments, freedom of speech would be meaningless.

Accordingly, this present article is to discuss the foundations of free speech in Islamic texts in a descriptive - analytical way, and to provide precise criteria regarding the principles of freedom for human societies.

**Key words:** Islam, freedom, freedom of speech principles

### **Authority**

Man has always been provided with authority and acted for many of his actions by having the authority. One of these actions and characteristics is to be free. In fact, from the day that man walked on the earth and existence as the owner of wisdom, His conscience and nature continuously provided the voice of authority (freedom). Men of understanding of the world who presented principles for the man individual and social life, have been originally authority Fans. "What ends in the value of the man is that his works are a selection of a set of several ways. There are several tendencies within the man which usually disturb each other in practice; like various forces which affect on an object from different directions, an absorbent takes it to right and another one to left, like the iron that is placed between two magnets. As like in nature, when various forces have different directions, what occurs outside is the outcome of forces; But this is not the case in human being that if an adsorbent is stronger, it spontaneously affects human beings entirely; unless people who do not use authority force and submit instincts. Humans have a force that can resist against strong attractions and this is not the case to be merely passive against natural elasticity and this is the one that gives value to man's action" (Mesbah, Anthropology in the Qur'an, 106). Accordingly, this is authority that has brought kinds of freedoms, including freedom of expression to mankind.

Without the assumption of authority for human being, one can never know freedom a value of human being. We can talk about freedom only when first: Several different possibilities are open in front of the person, secondly, one can prefer an aspect over other aspects (Marandi, 1/269). In fact, the most sophisticated means of communication between creatures of existence is talking. Through speech, creatures can be aware of each other's mysteries and intentions. While the words of alot of creatures are like a mystery for human being, but it is clear that peaking of animals is uniform in terms of being instinctive and has no ups and downs and evolution. But speaking of human being has this feature that human authority involves in it, and the result has often caused evolution and sometimes resignation.

It's due to the importance of words that this feature is considered the standard of perfection and imperfection in human being and human's art is his/her speech. Inside human being is like a covered warehouse and speech is its keys and always has the option to declare it. According to Amiral momenin

expression (Nahj, wisdom, 148,) "Man is hidden under his tongue". The word that is based on authority it will be clear that what genius and priority a human being has. If man deprives from this authority, definitely the man would be deprived of the free speech, too. Also an aspect of freedom of expression is the freedom of silence that has been mentioned in traditions. Imam Ali ibn Hussein (AS) was asked about the speaking and silence: which is better? He said that each of these two has pests, if they stay away from pests, speaking is better than silence. They said: How is this O IbnRasul Allah? He said that the Almighty Allah did not send prophets and those in authority in silence. They came to talk to people. And no one deserves heaven, no one will be worthy of Allah's love or no one will be immune from punishment through being silent. All these benefits and results will be achieved Through words.[Then he said:] I would never put the moon and the sun in a pan [ie, the words are considered as the sun and silence as the moon], because you use words to describe silence while you can't use silence to describe words(Tabarsi, Al ehtejajAlaAhlellejaj, 2/315). It means that as the moon shows itself by means of the light of the sun, the value of silence is cleared by means of words and the reverse is not possible to show the sun with moon. This indicates that the man is optional and can say any free speech and expression with his/her authority. Prophet Muhammad (PBUH) and said, "God blesses a slave who says good words and takes advantage of it or remains silent to stay healthy"(IbnBabooyeh, Al emamah and TabserahmenalHeyrah, 37). The authority of human has been completely indicated in this speech and this is the authority which makes speech responsible. So, if words are fine, art will appear because human art is due to his/her beauties. Hazrat Amir says: "Anyone's worth is known through his knowing." (LysyVaseti, 109)

In fact, the freedom of expression is a sort of freedom and this is the natural right of every human being to have the freedom of state, freedom of pen, and freedom of politics. Does anyone has the right to sell all this? For example, tell the government of the time how much are you giving me to sell my freedom of pen to you? If you give me money, I'll write nothing anymore. Why do we condemn people who are doing this? They may have logic and say, unless you do not believe in freedom? We say: yes. Unless every person has his own authority? Yes. Among my freedom aspects is my freedom of Pen, and my freedom says that I'm free to limit my Freedom of pen for money; I sell my freedom. How do you sell your book, and no one blames you, because it belongs to you; I sold my freedom, it belongs to me. Or if someone wants to sell his political judgment why do we condemn him? While he can claim that I am free. Here you can say another thing to these people. You should say no, human dignity is a truth that is superior to shopping. Human being cannot sell something that is the criterion for his integrity and humanity"(Motahari, Collected Works, Philosophy of History, 15/417). Therefore, authority is prestige of human personality and his/her distinction from other species.

As Allah chose human being from among other creatures because of reason, freedom and responsibility and put him as His Khalifa on the ground. If this human being is human being, the reason is that he/she makes his/her own choices. Freedom is the appearance or symbol of the manifestations of human's natural nature. If the existence of freedom (the power of choice) is to be deprived from man, in fact, the nature and true identity is to be dropped from him/her.(Khedri and Rezvantalab, 228) This is mostly due to human's authority that man is responsible for his actions, including freedom of expression and even thoughts. Hazrat Ali (AS) advised his son Mohammad Al Hanafiah saying: Allah the Almighty has created nothing better or uglier than words. Faces are black and white due to words, be aware that your speech is under your authority till the time you haven't said it, and when you uttered it you placed it in the position. "Good or bad" keep your tongue as you keep your gold and silver, because the tongue is a biting dog if you put it free. Maybe a word can hijack a blessing. Whoever is libertine is drawn toward both ugliness and evil, then does not release from the world, unless with people's blaming and the enmity against God(HorAmeli, Etiquette from the standpoint of infallibles 143).

## 2. God Centering

One of the principles of freedom of expression in Islam can be proposed as God-centering. According to this view, God is the creator and owner and master of all creatures, including humans, so man is Allah's servant and whatever that belongs to human being belongs to Allah. Invitation toward "monotheism" and "anti-idolatrous" have been the base of invitations of all prophets, and it has been the first thing that all invited to it without exception. Because if the base of monotheism is not strong, and if tyrants are not banished from the human communities and the environment of thoughts, no program of reform could be implemented.

"The purpose is the expression of education manner and education system of human sequences and propelling them towards virtue and humanity's, and to implement this purpose the Lord has sent messengers unto the nations and communities, and their duty is to invite people to acknowledge the monotheism and unity of the Creator and obedience to Him, and avoid worshipping Idolatrous and those who invite toward error, and achieving the rank of humanity and human virtue has been based on

accepting the invitation of prophets and following the monotheism school program "(HosseiniHamdani, 9/443).

So a human being who becomes Allah's slave is not slave of his carnal lusts anymore. The only criteria for all hi/her actions is Allah, he likes whatever He wants and doesn't like whatever He doesn't like or prohibits.

### **3. Human dignity**

The word "dignity" has several meanings, the most important of them are: respect, integrity, magnanimity, esteem, honor, humanity, the dignity, authority, position, grade, rank, Ehsan and generosity, magnanimity and generosity, purity from the baseness and being away from pollution.

It has come in simple substances of Quran words that human dignity is to achieve the typical celebration or benefits in which there is no deficit and ignominy, or something that he/she achieves makes him/her Karim and honorable "(RaghibIsfahani, 4/14).

Human being has dignity and greatness and this has come clearly in Qur'an: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference"(Isra, 70).

The owner of Easy interpretation has said about human dignity under this verse that among such reverence and cherish about children of Adam is that the Lord states in next sentence: "and carried them on the land and sea". That is, we transported them plains, desert and sea and we'll do it in future, to benefit from all kinds of spiritual and material benefit, particularly from abundant variety of fields and desert and plains and mountains, all of which are adjacent and connected to each other(Najafi Khomeini 10/115). The owner of Ahsan al-Hadith interpretation refers to the other aspect of human dignity: "Reverence, is a grace and favor special to the man that is not found on something else, reverence and dignity that God has made it special to human being is because of his wisdom and thinking through by which the man recognizes right and wrong, good and evil, harmful and beneficial, and brings all creatures into his conquer and captures the world into his custom "(Qureshi, 6/114). Also Hedayat (guidance) interpretation has stated about human dignity: "this is with giving reason and will, and the balance of creation, and the body's ability to move right, and the existence of exact systems in his body which help him in domineering and having sovereignty over nature. And also with subjecting the nature and making things to be ready for human being made dignity special to them "(Modarresi, 6/270).

Thus, the human with dignity has freedom and is able to take advantage of its freedom, Ayazi believes that there is mutual relation between freedom and dignity. Freedom gives dignity to human because one of the ways of human cognition is willingness and authority. Differentiation of human and the factor in achieving human dignity is freedom and having a choice manifest the human dignity and shows what to do in situations that could have been ugly and have not done and in what places fight against internal demands and something or a job is done with difficulty .

On the other hand, freedom, flourish human dignity and that of ethical dos and don'ts thrives in the light of freedom and shows its true value , while the tyranny, oppression, religious persecution, humiliate and violate the human personality.(Ayazi, 30)

Philosophy of human dignity from God, having willingness and authority and having the ability of choice, innovation and creativity and expression, speech, writing, is to dominate other creatures.

The God has not set the dignity of human in a credit and randomized way but rather than the reality and truth of human nature and genetically. However, the God has not assigned these human attributes to the believer and hasspoken absolutely in the status of attributes expression and has linked to the human nature. And if the most deprivations rather to human acceptance and violations and disobedience can be seen in human , But the man has many innovations and creativity in the discovery and development of natural phenomena and exploiting of nature and navigating in the world horizons and re-creating ,innovating and appreciating nature and doing community service that is unsurpassed. (Faslollah, 14/179) there is mutual relationship between dignity and freedom. Dignity is the foundation of freedom and then freedom added to human dignity, because of this protection of freedom and human dignity is religious and prophets purposes. Prophets remove chains from the neck of humanity and human beings began to notice their dignity and freedom. However, with education, some human thought bondage decreased and false superstitions and customs that people were trapped in went away, but still dominating the chains of tyrant, was fettered humanity.

### **4) Wisdom and thought**

One of the other basis of freedom of speech is thought. This means that the existence of wisdom and thought leads to the freedom of speech and those who are in thought of sublime welcome different ideas.

Allah says in this regard ((who listen to speech and follow the best of it. those are the ones Allah has guided, and those are people of understanding))(Zumar, 18)( Ones that they listen to every word, then follow the best of it, they are guided by God and are the owners of their wisdom) . Ahsan al-Hadith interpretation of the words "verse allows people to hear the words and they choose the best one to follow. Good promise is the one that shows the best path to prosperity and gives guidance. Follow is indication of action: Allah is guided makes it clear that the existence of this state in human is evidence of divine guidance and such people are the wise. (Qureshi, 9/279) so the wise people who have wisdom and thought by having this feature welcome to listening every idea and then choose the best. In Almizan interpretation: "These two verses that became an Islamic slogan, free thinking of Muslims, Andselectivityrepresents themwellonvarious issues. ( who listen to speech and follow the best of it)the advantage of thisisthat servants of Godwantstogrow, they listentoeveryword they hope tolisten tofindthetruthand are afraid of not listening to it , the right was taken away from them . (Tabatabaie, 17/381)

Thus of factors of human free thinking is the ability to take advantage of all the tools and opportunities that God has given him. Undoubtedly, in order to know everything God has given sensory and non-sensory cognitive tools to understand everything that humans can naturally through these tools achieve recognition at various levels. Imam Ali said: You are given vision if you see and the way is shown to you if you agree guidance and many things are said to your ears if you listen. (Nahjolbalagheh, Wisdom 157, 499) Thus, the thought is one of the most sacred capitals of human and it's one of hisobvious characteristics which distinguish him from all kinds of animals. The resulting speech is that by referring to the religious texts (Quran and Hadith ), which is the thinking highly valued and contributes to the free thinking of man. Confirming these subjects , it is enough to say that in the holy Quran , the word thinking is repeated 479 times with its derivatives and to the various issues such as thinking in the creation of man, the world and the quality of its creation, thinking win or loss, the importance of thinking in science and staying away from ignorance, think of capturing sky and earth by man , thinking about the world and the hereafter , thinking in the philosophy of respect for some things , emphasis on correct and constructive thinking , avoiding vicious and destructive thinking and thinking effects are discussed .

in some of the narratives sources we have that : wisdom is inner proof , good and evil detector ,and the enemy of ignorance and passion . Imam kazemsays: " God has two proof for people, one is apparent proof indeed it is the prophets and the infallible Imams and the another one is inner proof which is wisdom. (Kulayni, 1/16)

Principally, God powers and blessings of human will be beneficial for him when they become under control and leadership of wisdom and acquired blessings can be achieved forhuman onlythrough the force of wisdom and thought. Humans have the gift of faith, wisdom and knowledge and other temporary material gifts, all and all were in the light of contemplation, any kind of spiritual and material development and progress of human, is due to using this power and great and holy gift. (Amid Zanjani, 316)

humans because of having wisdom and required capabilities can manage their own affairs and hence have the freedom of thought (Khorramshad, 2/239) so the wisdom and thinking by providing various fields of human thought , Always keeps people from prejudice to a thought which force him weighing different ways and methods and choose the best. Therefore wisdom lead to freethinking and freedom of speech . God and great figures of Islam support the wisdom which choose the best religion, indeed the best religion is the one messenger of God Mohammdd has brought in the name of Islam.

### **5) telling the votes and opinions of opponents**

If in a society, the opinions of opponents are not quoted, the freedom of speech is threatened. So the other principles of freedom of speech and thought is having morality and acceptance of opponent'scriticisms.

Holy Quran in many cases expresses the views and opinions of deniers and disbelievers and criticizes them with reasoning and argument.

This style of the Quran is very clear reason that the opponents are free in expressing their votes and opinions so that Muslims are encouraged to accurately record their opinions and this is the necessity of a proper encounter with thoughts of others.

Hasanebn Muhammad has narrated that NufelHashemi said : when Imam Reza(AS) came into Mamun's house , Mamun asked Fazlebnahl to gather companions of the articles like Jaslyg – the president of Christian and RasAljalut who is the head of jewish and the heads of Sabean who think that they are worshiping the religion of Nooh . Hariz Akbar- the head of fire-worshipers and companions of Zoroaster and Roman Nastas and theologians to hear Imam Reza's words .FazlebnSahl gathered all of them and informed Mamun .....(Qomi, 3/1683)

So the best way to deal with the opponent's opinions is best controversy. This means that they should be allowed to express their opinions and then sit down to talk softly with them. It is in this sense that Islam

accepts correct conversation and exchange of ideas between schools, cultures and nations. (Qrayaty, 9/154)

From Islamic viewpoint, freedom of speech, even for atheists and deniers of religion is something clear and obvious and everyone should be allowed to argue the logic of Islam and give his opinions and everybody's thoughts and ideas are respectful, Muslims are obliged to respect and treat in a correct and good way with opposing opinions. Islamic thinkers have always emphasized the importance of this phenomenon in society and freedom of speech is considered necessary for the development of human society.

Great Islamic philosopher and martyr Motahari, said in this regard: "The issue of freedom of thought leads to the issue of free speech ... if in our society, such a free environment of dealing with opinions and votes can be created, the owners of different thoughts can talk their words and We can talk and discuss our characters and opinions, only in this healthy environment Islam grows." (Human rights and freedom by beliefs and opinion of Motahari 48)

Hazrat Ali during his government has been given free speech rights to his opponents and allowed them to express their words. He spoke to them of the debate to reform their errors. After returning from Siffin, twelve thousand people from Mareqyn commanding by Shabs Tamimi and Abdullah ebn Kuva' went to a village in the south of Kufa called Harura'. At first Hazrat Ali sent Ebn Abbas to Harura to return the Maregin but they did not come. Hazrat Ali with generosity and compassion go there and spoke with them. Hazrat Amir had a long toleration in listening to opposition. Before the war of Jamal and Nahravan, he went among Khavarej and Nakesyn leaders and discussed with them. By the same negotiations at first Talha and Zubayr withdraw from the war. (Khorramshad, 2/224)

"Mohammad Hashem Kamali," scholar and professor at the International Islamic University Malaysia and the faithful follower of Sunni rule of law in his article entitled "Freedom of Speech in Islam; analysis of sedition," he writes: "Individual freedom for research the expression of facts and ideas and it is an integral part of the Islamic approach to the dignity of the person and seek to reveal the truth" (Kamali, 1) Thus the Qur'an as a source of credible, knows wise those who after hearing different words and ideas, choose the best and move towards freedom of speech. Accordingly, for expressing scientific doubts in the Islamic community even towards the principle of religion and necessities and religion provisions, listen to them with dignity, and then respond with a strong argument because whenever the expression of thought takes place in the form of discussion, eliminates the long-standing ambiguity of reality face and face of reality show off with a certain brightness. It is important to note that if human civilizations developed, it is outcome of scientific debate far from bias.

## 6) Proof seeking

Proof seeking is among the freedom of speech principles. This means that people should have reason for their statements if they want their utterances to be considered. Quran moreover has called his followers to follow the reasoning and proof, call its opponents to reasoning and proof, too. In order to not decline the freedom of speech and appreciate it, people should express the reason of the statements during the time of their speech and expressing their agree and disagree opinions. God refers to this fact in Surah Namal: (is he [not best] who begins creation and then repeats it and who provides for you from the heaven and the earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful.") (Namal 64) People are being created and he can create again and gives blessings from the heaven and the earth, how like he is god? Say: Bring your proof if you are truthful.

One of the contemporary commentators wrote the following verse: "In such a case, the Prophet ordered to charge proof from the heathen. Why the God is your gods? When they were failed in bringing any proof, they could understand that their own claims are absurd and their beliefs are superstitious. Because if they want to bring a reason, it should be a regional thought or wisdom, while wisdom of all which proved no better than Allah alone. (Tabatabai, 15/552) So the reasoning is the most important aspect of freedom of speech that this verse talks about it. The Quran, in the position of discrediting of false beliefs Scripture, reminds us of this meaning and states: (and they say. "None will enter paradise except one who is a Jew or a Christian." that is [merely] their wishful thinking, say, "produce your proof, if you should be truthful.") (Baqara, 111) "They said never anyone will never enter Paradise except the Jews or Christians, it is their wish. Tell your proof if it is truthful offer »

Kosar interpretation says about the mentioned verse: "Jews believe that heaven is a summary of them and someone else will never enter Paradise. Now this speech and claim is quoted by both the Jews and the Christians.

Jews said that nobody will enter Paradise who else except Jews and the Christians, also said that heaven is for Christians and except them nobody will enter the heaven. These two groups with certain narrow mindedness knew heaven in their property and prerequisites of their speech are that all religions except

their religion is invalid and not acceptable to God. Quran rejects such a belief from everyone and in contrast to ideas of Jews and Christians states that for your words bring a solid reason and proof if you are truthful, "(Jafary, 1/127) so bringing proof is the value of speech. And, therefore, this statement will be considered and subsequent entries will be allowed to quote. Interpretation of JalaAlahzan has written: Muhammad, all of which claim to something Asserting without proof should be invalidated Say, if you are truthful in what you say make a proof." (Jorjani, 1/137)

According to the interpretation of Noor "claim without cause is doomed. Any belief should be based on reason. Quran and its content is expressed with reason and the opponents also are asked due to reasons "(Qarayati, 1/182) The essential proof seeking of Quran, is that Islam the has given freedom to opponents in order to express their opinions and votes recklessly and with reasoning and argument, Otherwise, proof seeking would be meaningless.

what instrument is for inviting to Islam cannot be force and compulsion to this belief ,but also is proof, arguing ,preaching and the best controversy .

On this basis, inclination towards Islam and acceptance of this idea, only from a rational approach and based on logic, reasoning, and research has been accepted and in acceptance of principles of religion reject any attempt to imitate. (Khorramshad, 1/327)

## RESULTS

- i. Freedom of speech has always been at the disposal and control of human and this is a great blessing; if God did not give the freedom of speech tool at the disposal of human, he couldn't have the ability to talk and write, God has given language and mind at the disposal of him that by their helping he can speak. Actually the speaking of human has this feature that the human's authority has role on that and always has caused evolution and sometimes regresses in him.
- ii. God created human beings with dignity, and when his basis set ,prepared freedom of speech for him .thus because the human can realize his dignity and bring it from hidden to the public , he uses his freedom of speech and as if he did not have the dignity of God, putting freedom of speech in his existence was meaningless.
- iii. wisdom and thought by providing various fields of thinking ,always prevent prejudice to an thought and that force him weighing different ways and methods and choose the best. Therefore wisdom leads to free thinking and freedom of speech. God and great figures of Islam have supported the wisdom that chooses the best religion which the best religion is the one that Messenger of Allah as Islam brought.
- iv. Qur'an as important Islamic sources, in the position of invaliding opinions and views of the opponents, clearly express their remarks. With this action, draw an invalidity line on speaking off the opponents and recognizes freedom of speech even for his opponents. Accordingly, for expressing scientific doubts in the Islamic community even over the principles of religion and necessities and orders of religion, with dignity listen to them and then respond with a strong argument.
- v. Because whenever expressing thought happens in the form of a conversation, remove the face of old ambiguities.
- vi. Anyone who has proof earns respect and his words can be heard. Such a person has the freedom of speech and is never threatened. So when religion is full of proof, certainly does not fear the proof and words of others according to the Quran verses will be encouraged to bring proof.

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