



Freedom of Expression and Its Scope from the Perspective of the Qur'an and Nahj Al-Balaghah

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Abstract

One of the most important freedoms in Islam is “freedom of expression and belief”. This issue is so important that it has been discussed in all societies and in the minds of most Eastern and Western thinkers. Islamic thinkers all agree that freedom of expression should not be absolute, but among Western thinkers, some consider freedom to be tied to principles and rules, and a few consider it to be absolute. However, based on the relevance of the present study, those Western thinkers who consider freedom to be restricted are mentioned here in this research. Imam Ali (peace be upon him) considers freedom of speech as a kind of human dignity and value because it allows people to comment and participate in it. It mentions the organization of society, the right to criticize, to question, to command what is good and forbidden, what is bad, to respect the rights of minorities and to participate in voting, and so on. It should be noted that freedom of expression and opinion, if it is based on rules and principles, can leave good effects and benefits in society, including: preventing artificial behavior, spreading good and blessings, avoiding evil, reducing mistakes and achieving perfection and salvation. What Imam Khomeini (peace be upon him) emphasized is that freedom of speech is useful, not absolute freedom. Because in absolute freedom, insult or wrong thoughts may be promoted.

Keywords: *Imam Ali (peace be upon him); Nahj al-Balaghah; Expression of Belief; Freedom of Expression*

Introduction

One of the most basic human rights is to have the freedom to express one's views and beliefs. A healthy and Islamic society is a society in which people express their opinions without fear of others, especially “sovereignty”. Freedom of thought and opinion can only be viewed from the perspective of the Shari'ah not from the perspective of the law. The law can never oblige us to have an opinion or set a limit for it. If it does, it is a law contrary to human intellect and nature and the Shari'ah. The correct law is the same law that acts according to the Shari'ah and what the Shari'ah considers permissible and voidable, he also considers permissible for society (Gawahi and Saghafi, 2016:28).

One of the most important types of freedoms that Islam has offered to human beings is that their thoughts and ideas have freed them from the shackles of ignorance, superstition and imitation and have led them to healthy and correct thinking and ideas. Freedom of opinion means that anyone can choose an opinion and be safe from persecution and insult, which of course does not necessarily mean that opinions are right, but individuals can choose an opinion and even within the framework of the law. Propagate and avoid punishment, unless this belief is contrary to the rights of other human beings. For example, no one can say that I believe in the rightness of killing the insane and the old, or that I consider marriage with an incestuous person to be right and I want to promote it (Vaezzadeh, 2012: 123).

Freedom of expression means that individuals must be able to express what they perceive and believe, or to pass it on to others through books and the press, and to inform others of their thoughts. Thus, freedom of expression in the current age is one of the main factors of stability, strength and power of countries that claim democracy and play an important role in balancing society and preventing corruption. No one can impose himself on society unless he is accompanied by public opinion which is formed in this way. Of course, no one can spread prostitution and immoral issues in the name of freedom of speech, or spread words in society that include insulting and ridiculing people and exposing the private lives of others. The expression of different ideas eliminates the atmosphere of hypocrisy and duplicity in society and makes the ideas as transparent as possible. People, without any fear or anxiety, expose what they believe in a free space to the critics of thought, and its strengths and weaknesses are revealed. (Sudmandi, 2016: 91).

Only in this way will freedom of expression lead to the power and prosperity of science and wisdom at the community level.

The only appropriate ground in which Islam will grow Society is that there should be a free environment for the exchange of thoughts and beliefs so that people with different opinions can express their words and we, in turn, express our thoughts and beliefs. (Mehrpour, 1370: 12). In dealing with his opponents, including the Khavarij, Imam Ali (PBUH) allowed them to express their thoughts and beliefs without any fear. Imam Ali (PBUH) in Nahj al-Balgha, in different positions, has specified the limits and borders of freedom of thoughts and ideas. The limits including not entering into doubts, following the Prophet (PBUH), following the example of the infallibles, spreading thoughts and ideas based on the religion of the Imams, considering the security and interests of society and avoiding hypocrisy and deception of human beings in the name of freedom of speech and belief (Omid, 1400: 31).

Freedom of Expression and Belief

One of the most important means of communication and carrier of human beliefs and cultures among different generations and human societies is “expression” to what God Almighty refers to the teaching of expression after the creation of man. “He created man and taught him to speak” (Al-Rahman: 3-4.) The lexicographers have the following interpretation for “expression”: Man is aware” (Jar, 1391: 299.) That is, expression is arising from what is rippling inside a person. In another definition, it is stated: “Expression is an action or a process of conveying one’s what a person means” (Zamani et al., 146: 1400). In fact, expression covers human thoughts and raises it. And for “freedom”, they have defined “liberation from slavery” (Dehkhoda, 1373: 1/77) (liberation from assimilation (Isfahani, 1412: 224). One of the most important and valuable human rights and demands in an Islamic society is “freedom of expression” because in the shadow of that, a person will feel that his value is respected in society and he can easily express himself.

Absolute or Restricted Freedom of Expression and Opinion?

Freedom of expression does not mean breaking the shackles and insulting the values, beliefs and rules of a society, but it does mean that people can express their opinion correctly and are not afraid to

express it. Freedom of expression must be restricted. If it means freedom of thought and belief, there is no limit, but if it means absolute liberation, in such a way that everyone has any opinion and expression, and insults the values and beliefs common in society, then freedom. Expression deviates from its original notion and gives the meaning of insult. According to Shahid Motazeri, “The will and freedom of human beings is respected to the extent that it is in harmony with the great and sacred talents that have been placed in the human institution and leads them to the path of progress and excellence, but where this freedom leads human beings to annihilation and nothingness is no longer respected” (Ansari and Imami al-Tariqi, 2021: 168).

Therefore, in freedom of expression and opinion, one should pay attention to the fact that it is “constrained”, even though sometimes expression and opinion may be wrong or it may be out of balance and take on the color of disrespect and creating chaos. Therefore, the freedom of such expression is no longer in the interest of society and can even have destructive effects.

Freedom of Expression and Belief in the Holy Qur’an

The Holy Qur’an, in order to point out one of the blessings of God Almighty to human beings, refers to the “teaching of expression” and says: Therefore, the blessing of giving expression to man is one of the criteria of his superiority over other beings.

Freedom of expression has been interpreted as a divine law in various forms enumerating rights for human beings that can be exercised in the shadow of free expression, including:

Consultation

If people consult with each other, they can make better decisions and be more successful in taking action. Due to consultation, people express their opinions, then the most appropriate opinion will be fruitful among them.

This is important not only for individual and personal issues but also in social, political, economic matters and is considered a fundamental and important matter to prevent monopoly and tyranny. “Consultation” is rooted in the Holy Qur’an and the orders of the prophets and saints. In the Holy Qur’an, the Prophet Muhammad (pbuh) is addressed. It is stated in Holy Quran that «By the grace of God, be gentle towards them (people), and if you are harsh and hard-hearted, they will turn away from you. So forgive them and ask forgiveness for them and consult with them in different affairs, but when you decide, be firm and trust in God because God loves those who trust (Al-Imran: 159). When they (people) objected to the Prophet that you killed us, he was still not harsh with them. Because if he treated them harshly and violently, people would turn away from that noble man.

Therefore, God says to him: Forgive them and forgive their sins and consult with them in doing things so that this way of life will remain for the next generations. In the end, God Almighty calls him to trust, which prevents misery and helplessness. Therefore, Islam and the religion of God seek a society in which individuals can freely express their opinions so that the best opinion can be chosen from among the various beliefs. This verse, which was revealed after the battle of Uhud, asked the Prophet to consult with the people. Thus, in this verse, the reference of the Islamic ruler to the council is considered as a necessary decision-making mechanism. In the argument of this verse, the scholar of Nisaiti writes: Therefore, in this verse, it is necessarily clear that the pronoun reference refers to the tribe of Muhajireen and Ansar, not specific individuals (Carlson, 1398: 147).

In the Holy Qur’an, God considers consultation as a sign of faith and says: “Those who accept the call of God, and perform the prayer, and their deeds are done through consultation, and spend out of what We have provided for them” (Shura: 38) In this verse, the importance of consulting is in the line of faith

in God, prayer and zakat, and he knows the reward of this group of people with God. Consultation should be with benevolent people and based on principles and rules. If, for example, in matters of statehood and government, the ruler seeks the opinion of the people from moment to moment and consults with them, people will suffer hardships, so adjustment must be observed in matters of consultation. In this regard, it is stated in the Holy Qur'an: "And you should know that the Messenger of God is among you, whenever he obeys you in many matters, you will be in trouble" (Al-Hujurat: 2).

Enjoining the Good and Forbidding the Evil

"Enjoining the good and forbidding the evil is one of the necessities of Islam and is the consensus of all Muslims" (Mortazavi, 2016:14). This principle allows its followers to express their opinion against individuals and social deviations. This is realized when at the level of society, people have freedom of expression and opinion so that they can put the right thought on the throne of false thought with reasons and arguments. The Holy Qur'an states: "Men and women of faith are guardians of one another, enjoining what is right and forbidding what is wrong, establishing prayer, paying zakat, and obeying God and His Messenger, soon God will have mercy on them, and God is Mighty and Wise." (Tobah:71)

Men and women of faith are guardians and helpers of one another, enjoining what is good and forbidding what is evil, performing prayers, paying zakat, and obeying God and His Messenger. God will have mercy on them soon, and God Almighty is Wise. That is, in that society, people must be close to each other in order to be able to guide each other. The right belief must be promoted in society, sometimes this promotion is useful and sometimes they turn away from it. But it should not be hidden just because someone may not practice it, but it should be promoted so that falsehood comes out and goodness replaces it. Because it will spread goodness and prevent falsehood.

The Non-Compulsion of Accepting the Religion

God Almighty has not made any compulsion to convert to the religion of truth. Through the verses of the Holy Quran, as well as through the Holy Prophet (PBUH) and the saints, God has called people to the truth and has shown the straight path. Now, people can turn to the right path by enjoying the power of thought. Or throw themselves into the valley of error. Tendency to Islam and invitation to it does not mean coercion in acceptance, but tendency to it must be done with free will and heartfelt love. God Almighty says: "In religion, I have explained the growth of the ungodly" (Al-Baqarah: 256): Religion that is forced and reluctant has no value and importance because people must believe in Islam by knowing and consciously choosing, not by force. This verse clearly states that in principle, there is no compulsion or reluctance to accept the religion, that is, people are free in their beliefs and with the right thinking, they can be freed from error and turn to the right.

Therefore, the way to reach the right choice is to refer to the book and the prophetic tradition, because nothing has been spared in these two, and what people should know is mentioned. In interpreting this verse, Allameh Tabatabai says: "In this sentence, compulsory religion is denied. Because religion is a series of scientific teachings that follow practical teachings and the comprehensiveness of all those teachings is one word, and it is beliefs, and belief and faith are matters of the heart in which reluctance and compulsion have no way, because reluctance can only be someone And the use of reluctance is only in outward actions, which are material and bodily movements, but the belief of the heart for itself has other causes and causes of its own kind of belief and perception, and it is impossible for ignorance to result in science or "Unscientific preliminaries give rise to scientific validation." In his commentary on "Qadh Tabin al-Rashd min al-Ghi" he says: He chooses the side of good and evil, and religion is like that.

"So there is no reason for anyone to be reluctant to religion." (Tabatabai, 1983: 4 / 244-246). When the right and wrong path is explained to man, there is no compulsion in his possession and choice, because he can choose the first way with the right attitude. God Almighty, in His Book (the Holy Qur'an),

separates the path of truth from falsehood and explains each one to society, and since man is free to choose and think because of the blessings, the path of life is also free. He can choose cruelty with happiness and strive to achieve the perfection of happiness or to reach the pit of error.

Fakhr al-Razi says in his great commentary on the following verse: This is because the reasons and evidences of monotheism have been clearly explained to the people, and yet there is no excuse for them to stand aside in the persistence of disbelief, and coercion in this regard is not worthy of the world; "Because the world has a disease, a test and a task." (Fakhr Razi, 1371: 2/472).

Freedom of Speech in Nahj al-Balaghah

Freedom of expression allows individuals to make their own statements, albeit logically and efficiently, in order to help the ruler to lead society to prosperity and perfection. Imam Ali (AS) made the government a platform for questioning, consulting, enjoining the good and forbidding the evil, and criticizing in various matters, in order to establish a mutual relationship between the people and the government. That is, just as the people are benevolent to the government and the ruler, so is the ruler and leader benevolent to the ummah, listening to their statements and implementing them after evaluation. The following are the various dimensions of freedom of expression in Nahj al-Balaghah:

Freedom of Expression in Question

One of the inalienable rights of every citizen in the Alawite government is "freedom of expression in question." Imam (AS) always asked the people of his time to recite their beliefs without anxiety and with an expressive expression, and if they have a question in their mind, to recite it. In fact, Imam Ali (AS) had the important task of speaking with different opinions and thoughts, listening to sayings and thoughts with open arms and in a good mood, and not only did not reject them, but inwardly he did so. Judge. Therefore, the message of such questions and answers in Nahj al-Balaghah is peace, justice, life and life. Accordingly, Imam Ali (AS) invites the world to a logical dialogue and provides its tools and techniques to human beings. "And in this way, dialogue has been opened forever, in all ages and generations, because dialogue and debate play a constructive role in establishing peace, and dialogue will eliminate many disorders and problems." (Shateri, 1392: 12-13). Imam (AS) says: "Saloni before you visit, so we know the way of the sky, we know the way of the earth" (Nahj al-Balaghah, sermon 189): Before you find me, ask me what you want, that I better the ways of heaven I know the ways of the earth). Imam (AS) calls people to question and investigate and emphasizes that before I leave you and meet the truth, ask me what you want to know. Imam (AS) says in this sermon: "I know the ways of heaven better than the ways of earth". That is, not only am I aware of the obvious and objective, but I also know the unseen. This means that no question is left unanswered, so without fear and doubt, express the unknowns of your mind to gain information. Imam (AS) in the Safin desert, while expressing the mutual rights of the leader and the people, says "Do not speak to me as they speak to rebellious kings). (Nahj al-Balaghah, Sermon 216) Imam (AS) says that in front of that noble man, speak freely and do not be afraid of the eagle and rebuke because if their belief and thinking is wrong, they will be satisfied with the arguments of Imam (AS) and if it is right and to be honest, Imam (AS) is not afraid of the truth and will use it for the sake of society. "Imam (AS) forbids them to treat him like rebellious kings because the people were their slaves and servants, and they used titles and names for the kings that were a sign of their honor and reverence. Like the owner of the souls of the people, the Sultan of Sultans. Imam (AS) says do not praise me like them. "He then calls them to speak the truth and in consultation with justice, and humbly states that he can be safe from error only by the grace of God" (Shamsinia, 1394: 76).

When the nephew of Imam (AS) "Jahda Ibn Habira" could not speak in the presence of Imam (AS), Imam (AS) said to him: (Be aware, language is a part of human existence, if he is not ready, speak He does not say, and when he is ready, he does not give time for his speech. Indeed, we are the princes of speech, the tree of speech has taken root in us, and its branches have cast a shadow over us (Nahj al-

Balaghah, sermon 222). Imam (AS) He asks his niece to speak freely and not to be afraid of anything. Imam (AS) says that the Ahl al-Bayt (AS) are the commanders of speech and expression and they announce their words without fear, so others should not be incapable of expressing their thoughts in front of those nobles, but should make their statements without fear. He states: Another example of freedom of expression in the rule of Imam (as) is the proof of this issue.

When ‘Ala’ complained to his brother (Asim) to the Imam (AS) that he had left the world, the Imam (AS) called him to him and warned him to leave the world while expressing his attitude. But Asim asked the Imam (AS) freely and without veil: (So why do you live with this rough clothes, and that bad food?). (Nahj al-Balaghah, Sermon 209) Although Imam (AS) was surprised by the question of how he compared his asceticism with others, but he did not refuse to answer him and said: (Woe to you, I am not like you, God is on the leaders The right has made it obligatory for them to align themselves with the helpless people, so that poverty does not excite the poor, and does not lead to revolt (Nahj al-Balaghah, Sermon 209): That is, leaders must be equal with the weak and the weak in To heal the hearts of the disabled and helpless. If the leaders bring their ornaments and wealth or take a prosperous life for themselves, the disabled will suffer twice as much because they are in a land that suffers from poverty, but the leaders are in prosperity, although this is far from the infallibles and prophets, and so on.

Question about the Deprived Right of Imam

(AS) Imam (AS) remained silent in front of his deprived right and Did not start a struggle and uprising to achieve it. In the meantime, it was questionable for the people that the nobleman could have achieved his right by revolting and mobilizing a number of people, but he did not take any action and preferred silence to any action. In the year 27 AH in Safin, a person asked Imam (AS) about the causes and factors of usurpation of its noble caliphate. Imam (AS), although he knew that Asadi was aware of its causes and factors, answered him: Sermon 162): (Brother of Bani Asadi, you are a disturbed and anxious man who asks inappropriately, but you have the right of kinship, and the right that you have in asking and certainly wanting to know, so know that the oppression and selfishness towards the caliphate It was imposed on us, while we had a superior lineage and a stronger kinship with the Messenger of God, peace and blessings be upon him, it was nothing but selfishness and monopoly that a stingy group clung to the caliphate, and a generous group lost. They are dragged, God is the Judge, and the return of all of us is the Day of Judgment).

Imam (AS) puts his generosity against the stinginess of those who, despite knowing that the caliphate and governance are not their right, but clung to it with greed and greed” (Biranvand, 1394: 121). Imam (AS) has used the word “shag” (sticking stingily) for the usurpers of the caliphate and 5”hard” (generously giving up) for himself. Amir al-mu’minin means the people who forgave him and he means the people who were stingy, in our opinion, the people of the council after the death of Umar who opposed the caliphate of Ali (AS) and According to the Shiites and Imams, the population of Saqifa is Bani Sa’ida and there is no evidence in the text and news to return this word to the people of Saqifa, and it is better to return this word to Abd al-Rahman Ibn Awf that Ali (AS) Uthman was a martyr {...} »(Ibn Abi Al-Hadid, 1379: 4/220).

The Question of Delaying the Imam’s War

Imam never agreed with war and bloodshed. The nobleman believed that when things can be coordinated with thought and compromise, then there is no need to proceed with war and division. Therefore, in all wars, he invited the enemy to compromise and peace as much as he could until the last moment. On the eve of the battle of Safin, Imam (AS) was late for the battle with the enemy army, some of whom may be inclined towards the truth. This attitude of Imam (AS) was questionable for some people and since there was no fear of questions in the rule of Imam Ali (AS), people freely asked their questions and Imam (AS) patiently answered them that you are saying Restraint is the fear of death, I swear by God

that I do not go to death or death to me, and if you think I have doubts in the war with the shamans, I swear by God every day that I delay the war for it I wish some of them would join us and guide us. (Nahj al-Balaghah, Sermon 55).

Imam (AS) did not rebuke or reprimand them for doubting his patriotism and military attitude, but responded to them generously and made it clear to them that his delay in starting the war was due to leading them and not out of fear. War and death. By informing those who consider the delay of his war as carrying the fear of death, Imam (AS) in fact directs them to the current affairs of the country and the effective decisions of the ruler of their time to know that what a just ruler does based on principles and it is benevolence, not self-interest. If this question had been asked in the previous rulers (Abu Bakr, Umar, Uthman), they might have dealt seriously with the seeker instead of answering it, because in this type of government, individuals could not express themselves freely. Imam (AS) tolerated them because: "A heavenly leader must be patient with them in order to educate and guide the people. Tolerance is giving up the world and one's position to reform the religion or the world of the people. Tolerance means forgiving and forgiving people with low capacity and misunderstanding in order to attract them to school. Tolerance arises from the heart and is from the intellect." The Imam must be tolerant, forgiving, negligent, generous and forgiving, so that people who have a weak point for some reason will not be disappointed in following him." (Reading, 1385: 407). Therefore, Imam (AS) considers peace and guiding the people to be preferable to acting safely, and he hopes that by delaying the war, even for one day, someone may turn to the path of truth and be corrected. The nobleman was never afraid of war because he considered martyrdom above all else and was eager to meet God, but he wanted the delay of war to guide others. Therefore, the delay in the war was a deliberate act that the Imam (as) did according to his thoughts to prevent division among Muslims. Imam (AS) states the reason for leaving the uprising in the form of argument, and that is to guide people, not to shed the blood of Muslims and not to have a burden. In this sermon, Imam (AS) mentions two strong answers to their doubts and doubts in order to tell the truth of the matter. Imam's (AS) wise response to these doubts expresses the fact that in addition to not being afraid of death, it is also not subject to the air of the soul" (Shamsinia, 2015: 25).

Questioning about the Unseen News of Imam (AS)

Imam (AS) mentioned, one of the examples of freedom of expression and belief is the creation of an atmosphere of questioning and questioning by the ruler. Imam (AS) was aware of the unseen. The nobleman announced the events that were to take place in the future in order to warn the people what the future held for them. After the Battle of Jaml, Imam (AS) announced future events in the city of Basra. One of the companions considered the words of Imam (AS) to be based on his knowledge of the unseen and said: Have you been given the knowledge of the unseen? Imam (AS) laughed and said to him: "O Akha Kalb, you do not know the unseen, but you know that I have knowledge {...}" (Nahj al-Balaghah, Sermon 128): No, it is a science that I have learned from the holder of the knowledge of the unseen (the Prophet (peace and blessings of Allaah be upon him)), {...}. In the middle of Imam's (AS) speech, Kalbi man asked his question without fear and Imam (AS) answered him calmly and cheerfully that the knowledge of the unseen is only with God and if he gives information about the future, it is based on what it is. Which he learned from the Prophet (PBUH). Imam's (AS) general view on freedom of expression is that people should be unaffected and explicit in their expression, so Imam (AS) did not answer the Kalbi man or ask him if the Kalbi man intended to humiliate, insult and ... but he understood him with a decisive argument. The noble man considers questioning as a means to cover defects and says: (Asking is a means of covering defects) (Nahj al-Balaghah, Wisdom 6). Therefore, it invites people to ask about what they do not know in order to eliminate their shortcomings and ignorance and reach understanding.

Freedom of Expression in Criticism

Another example of freedom of expression in the Alawite government is "freedom of expression in criticism." In this kind of freedom, people have the right to express their views and to express an

opinion if they are critical of it. Sometimes these criticisms are based on reason and truth, and sometimes they are irrational and originated from prejudices, pride, etc. Imam (AS) never grieved over the criticisms and did not deal harshly with the critic, but in a way worthy of their criticism. He knew the opinion about reforming things. Imam (AS) considers speaking as one of the ways to know man and says: Speak to be known because man is hidden under his tongue (Nahj al-Balaghah, Wisdom 292). That is, speak, comment, and criticize against falsehood in order to be known.

The nobleman in his government allowed people to express their opinions and not think that their ruler would be offended by hearing the word of truth. As he says: Do not think that if you offer me a right, it will cost me dearly, or that I seek to show myself great, because it is more difficult for a person who has difficulty hearing the right or offering justice to do so. So do not refrain from telling the truth in consultation with justice, for I do not consider myself superior to being wrong and safe from it, unless God protects me. There is no god but He (Nahj al-Balaghah, Sermon 216). That is, if there is a truth that may be kept secret, state it and do not be afraid to state it. Imam (AS) declares his readiness to accept the useful ideas of others and makes the government a suitable platform for consultation.

That is, if someone has a valid and correct idea about the government and its interests, they can freely comment so that it can be used. "Hazrat Yaran has forbidden himself from doing so, so that they do not refrain from telling the truth and agreeing with him in expressing and administering justice, because such considerations will lead to falsehood and corruption in society." Bahrani, 1375: 91/4). Unsuccessful society is that there is a cold and intimate relationship between the people and the government. In this society, people are afraid to express their opinion, although correct and logical, because they are afraid of reprimand, punishment, and so on. Therefore, Imam (AS) says that they should never appear in front of him and express what they have in their hearts. Imam (AS) is so humble and humble that despite the perfection and the full standard of humanity, he states that a person may make mistakes and mistakes, so he should never withdraw from the people as a ruler and be upset by expressing their opinions.

Imam (AS) invites people to correct and efficient criticism and points to an important principle that if it is difficult and unbearable for someone to hear the truth and guidance towards guidance, then justice is undoubtedly expensive for him because he is a just person. He is never offended by the guidance of others towards himself in doing more justice, but welcomes the guidance of others with open arms to do it more fully. The nobleman sends a message to the agents that as agents in the country, they should never think that they can be safe from error or slippage, or that they are monotonous in managing affairs, but may have opinions and decisions. Which are contrary to the general beliefs of society, so he emphasizes that they should be gentle and tolerant of criticism and listen to their criticism.

Imam (AS) states that if we are in a situation where the right word can help to improve things, then we should not be silent, but should express their correct opinion and criticism in order to benefit from it. It must be prudent and conscious, because a word that does not come from the intellect will not be useful. Where it is necessary to speak correctly, there is no good in silence, just as there will be no good in unconscious speech (Nahj al-Balaghah, Wisdom 182).

The Free Criticisms of Talha and Zubair

After Imam (AS) came to power with the insistence of the people, acted according to the Book of God and the Prophetic tradition, but in the meantime, the profiteers who were greedy for the government and in this hope pledged allegiance to the Imam (AS) Had begun to be able to achieve their desires through kinship with that noble man, began to useless criticism. Among them were Talha and Zubair. They freely asked in the presence of Imam (AS) why he did not consult with them on statehood. Imam (AS) said: "You became angry with something a little, and you forgot many good things. You may tell me which right I have withheld from you or which share I have taken for myself. And I have wronged you, and which righteous complaint has been brought to me that I have shown weakness, and which divine

command I have not been aware of, and which I have gone the wrong way, I swear by God, I have no desire for the caliphate, I did not give, and it was you who invited me to it, and imposed it on me.

On the day the caliphate came to me, I looked at the Qur'an, followed every order it gave, and every command it gave, following the way and tradition of the Prophet (peace and blessings of Allaah be upon him). So I have no need for your verdict and the verdict of others and others, nothing has happened yet that I do not know the verdict of, and I need your advice and that of other Muslim brothers, if that was the case, I would not turn away from you and others). Imam (AS), unlike other non-popular governments, calls on the people to criticize his government and tells Talha and Zubair that if they think that they have been deprived of the right they deserved, they should say so. They will be refunded. In the description of the words of Imam (AS) it is stated:

In this speech, Imam (AS) asks them to state what right has been left that made them angry and pointed to the types of common and common types and rights and expressed all those types with a negative question, and in short It is as follows: The right that you are angry with me for leaving, either belongs to you two or to other Muslims, if it belongs to you or the share of the treasury that I have appropriated or that I have cruelly taken away your right to non-financial rights, and if so, I have given up. Either I have had weakness and inability to execute it, or I have been ignorant of its divine command, or I have erred in the quality of reasoning on it, because I have rejected all the above divisions. And for this reason, it is very clear that he brought them through denial inquiry, because equating all Muslims in the use of the treasury is the method of the Prophet and must be followed.

"And it is necessary to consult on events and the like when there is no definite verdict about that event, or at least man does not know it, if that Imam had all the divine commands and had full knowledge of all of them." (Bahrani, 1375: 17/4). Instead of dealing harshly with them, the noble man finally convinces them with sobriety and patience that he did not need to consult anyone in state affairs because he acts according to the commands of Islam and God. The nobleman gives them the right to express and raise their rights if they feel they have been violated or deprived of their rights, so that if it is right, it can be examined and brought to their right. Because they are part of the people of the current government. Regarding the right to protest and the right to comment, the people said: "People have the right to know, to ask, to seek advice and goodwill, to criticize and reprimand, to interrogate and to protest. It is their right to be treated properly and kindly and with dignity and mercy" (Delshad Tehrani, 2006: 152).

Since the government is based on the people's vote, then basically the people have the right to criticize, but the criticism is right and worthy. Because it is the people who create and form the government, and the transfer and judgment are also from those people" (Jahanbegloo, 2007: 27)

Free Criticism of Religious Minorities (Dhimyan)

Imam (AS) equated religious minorities and residents in the Islamic land with the right to criticize, so in a letter to Omar Ibn Abi Salmeh (ruler of Persia, Iran, who mistreated the people) He warned: "Indeed, the peasants of the center of your governorate complained of violence and cruelty and humiliation of the people and your cruelty. They are behaviors, because they are allies with us, so in dealing with them, mix softness and coarseness, behave with intensity and flexibility, observe moderation and moderation in approaching or moving away "(Nahj Al-Balaghah, letter 19) In this letter, Imam (AS) warns the governors that if religious minorities protest against them, they should not be treated harshly, and angrily but should be treated with tolerance and compassion because those who live in the Islamic land, even though they follow another religion, are under the responsibility of Islam, and in Islam, harshness has never been ordered against human beings, so they must be tolerated. Imam (AS) believes that they should be treated in moderation and moderation because they are polytheists and can not be approached completely and on the other hand they are in the responsibility of the Islamic country and respect and gentleness with them is mandatory from there That the Dhimmi live in the Islamic country

and have made a pact with it, they have the right to criticize and protest against the actions of their rulers. In Imam's (AS) thought, the ruler cannot treat the Dhimmis with violence and humiliation, and he considers such behavior to be contrary to human dignity. Therefore, he recommends to make softness and coarseness the fabric of his field and to be moderate” (Mohammadi Seifar, 1393: 154). In this regard, a narration of the life of the Prophet (PBUH) can be used: "The Holy Prophet (PBUH) had great respect for the representatives, scholars, clerics of non-Muslim tribes who came to Medina and allowed criticism and criticism freely. And to recite their logic and he himself talked to them through argument and reasoning” (Amid Zanjani, 2001: 158).

Free Criticism of Employees and Agents of the Rulers

Imam (AS) calls on the rulers to choose employees and ministers in the affairs of the country who can easily and without fear and speak the truth and the truth to the ruler and the ruler to follow the air of sensuality, Slippage and tyranny are open to voting. This demand is the ultimate recognition and legitimacy of freedom of expression in criticizing inappropriate actions against the ruling apparatus. Imam (AS) is of the opinion that sometimes the word is so valuable and important that its results are much more and more effective than attempting saif and conflict. (Nahj al-Balaghah, Wisdom 394) Is). That is, it is not only with chaos and hesitation that one rises to improve the undesirable, but sometimes it is possible to bring the desirable to a chair with soft and effective criticism. Imam (pbuh) in his orders to Malik Ashtar says: "Then choose from among them the people who are most explicit in telling the truth, and do not help you in what God does not like for His friends, what a pleasure!" Be you or unpleasant) (Nahj al-Balaghah, letter 53).

Employees are obliged to protest against a slippery slope in practice and to assist the ruler with the right mindset. If in a country, there are unquestioningly obedient employees of the government who are wrong in their actions, surely that society will not achieve health and prosperity because in it, there is no one who puts forward the right ideas and promotes them. بکوشد. Imam (AS) states in his letters that people should be involved in the government in order to benefit from their opinions. He honorably recommends that there should be freedom of expression between the people and the government, as well as between government agencies. Rulers should be involved with agents and agents with the people and should not turn away from them (Bahadori et al., 1399: 81).

Advice and Benevolence

“Advising” means asking for goodness and blessings for another and guiding him to the right path. The purpose of the advice is to demand the best for the other party. It is said about the word “advice” that sewing thread is called “possession”. “Designer” means a sewing thread needle. “Advisor” means tailor. Tha’labi, 1414: 240.) The tailor uses yarn to sew clothes that are the same color as the fabric so that it does not look ugly. If the tailor uses non-colored yarn, he sews it to make it look beautiful. Therefore, his advice is adornment and beauty, not shame and ugliness. Advice works when the counselor encounters someone who is advisable and listens to what he or she has to say

Advice and Benevolence of the People for the Leader

One dimension of advice and benevolence in Nahj al-Balgha is the benevolence of the people for the leader. People should guide and help their leader with pure benevolence. After the battle, the nobleman said to his companions: Nahj al-Balgha, Sermon 118 (☺ You are the companions of the truth and my religious brothers, on the day of war, as a protective shield to ward off blows, and in secret, to keep secrets, with help I will strike those who turned their backs on the right, and I hope the obedience of the greeters, so help me with sincere goodness, and safe from any doubt. I swear to God, I deserve people more than themselves. Imam (AS) calls people to freedom of expression and correct criticism, and by calling them as his religious brothers, he calls them to goodness because he wants brother, goodness and

goodness for his brother. In fact, Imam Ali by expressing his religious brother, he establishes love and affection between himself and the people in order to promote freedom of expression in the form of advice and to keep people away from the fear of expression and criticism.

The Advice and Benevolence of the Leader for the People

Not only the people but also the leader is benevolent and advisable to his nation. A successful society is a society in which the leader is kind to the people and the nation and is benevolent and advises them towards goodness and perfection, not to hesitate to leave the nation and divide the treasury among you fairly, and I will teach you not to be illiterate and ignorant, and I will train you to know the way of life (Imam) (AS). The nobleman does not consider himself separate from the nation, but states that a benevolent leader is a leader who develops his nation, not abandons them to their former ignorance and deprives them of the way of living and thinking well.

Enjoining the Good and Forbidding the Evil

In popular society, there should be an opportunity to guide and promote the right thought and belief. One of the criteria for promoting the truth is "commanding the good and forbidding the evil." It is said about this important duty: The ultimate goal of the government and socio-political institutions in Islam is to create the ground for the spiritual and moral growth and development of the people of the society. One of the measures of religion to achieve this goal is to emphasize the promotion of goodness and prevent the spread of ugliness. In the Islamic system, every Muslim has the right and duty to strive for a healthy individual and social environment. In this school, everyone is responsible to each other and can not be indifferent to the fate of others and just as they are responsible for their own actions and behavior, they are also responsible for the actions and behavior of others "(Shateri, 1392: 231). One of the categories that can be used in the field of freedom of expression and belief in Nahj al-Balaghah is "commanding the good and forbidding the evil." Imam (AS) considers abandoning the commandment of the good and forbidding the evil equal to turning God away from the abandoned servant and says: (Do not abandon enjoining what is good and forbidding what is evil, for your evils will dominate you, then whatever you call on God will not answer). (Nahj al-Balaghah, letter 47).

In the explanation of Imam's (AS) words, it is stated: He fears these two things and that the result of leaving it is the domination of the wicked over the worshipers and as a result the situation of the ummah is disturbed, the rules of religion are destroyed and the tradition of the Prophet (PBUH) is forgotten. (Mousavi, 1376: 4/490). Imam (AS) in a letter to Imam Hassan (AS) says to command the good and be good, and deny the bad with your hands and tongue (Nahj al-Balaghah, letter 31) Imam (AS) by ordering his son, obliges people to prevent people from doing bad deeds by their actions as well as their words and deeds, because this action prevents the spread of deviant deeds and thoughts, and on the other hand, will lead to the spread of good deeds.

Imam (pbuh) by ordering his son, obliges people to prevent people from doing wrong deeds by deeds as well as words and deeds, because this deed prevents the spread of deviant deeds and thoughts and on the other hand leads to the spread of The good will be. Enjoining the good and forbidding the evil will be done if people in the ruling society can freely express the right expression and belief and lead people to turn away from it. In another statement, Imam (AS) says to Imam Hussein (AS) in a sentence quoting the Prophet (PBUH): It has been done, but if that person does not oppose such a king by action or speech, it is up to God to catch this person to the torment of that rebel" (Tabari, 1983: 7/200). That is, in this society, one must be free to express one's opinion in order to be able to correct falsehood, and if people remain silent in the face of oppression and tyranny, they will be punished in the same way as the one who oppresses, because in the face of injustice. And the oppression of the oppressor is silent.

In Islam and religious orders, freedom of expression in the form of enjoining the good and forbidding the evil is one of the duties and obligations (Abdullahi, 2007: 32). Therefore, people should not be silent in the face of denial and should not refrain from guidance and warning, because silence in the face of denial and wrongdoing leads to the spread of more falsehood in society and provides the ground for its growth. Imam (AS) to mobilize the people to fight against the shamans, while expressing the mutual rights of the people and the leadership, says: Approach to rhetoric, sermon 34). The advice in these words includes both constructive criticism and useful and effective suggestions. That is, if there is a good that you are thinking about, express it and help me.

Conclusion

The principle of freedom of expression and belief is one of the most basic principles of Islam, which is also mentioned in the Holy Quran in various aspects, such as: consulting, advising, choosing freely in religion, and so on. Freedom of opinion and expression existed during the time of the Prophet (PBUH) as well as the infallible Imams, including: Imam Hassan (AS), Imam Hussein (AS) and other infallible Imams (AS), some of which were mentioned in the present article. This principle is so important that it has been studied from various dimensions among Islamic and Western thinkers. Islamic and Western thinkers agree that freedom of expression and belief should not go beyond its original boundaries and undermine the framework of government or belief. In the Islamic society, freedom of expression and opinion is important and is considered so fundamental and important that according to it, the people in charge of the Islamic country should not be opposed to their correct beliefs, and in addition, they have the right to comment on the affairs of the country. Maybe a ruler who has an improper act and the person under the responsibility of the country, with the right opinion and expression, can make him realize his mistake or even stand against him.

Freedom of expression and belief in Nahj al-Balaghah includes:

- 1- Freedom in choosing a leader
- 2- Freedom in criticizing the rulers
- 3- Freedom of religious minorities
- 4- Freedom of expression and opinion of employees and agents in dealing with rulers
- 5- Enjoining the good and forbidding the evil
- 6- Consulting
- 7- Freedom in questioning
- 8- It is benevolence and advice.

According to Imam (AS):

1. People should not be forced to accept the leader, but they have the right to choose their leader.
2. If they have a question, mention it so that doubt and ignorance will disappear.
3. The people should not be afraid in dealing with the rulers and should freely express their opinions and criticisms, and the ruler should be familiar with them and not stand up against the false opinion, but invite the false to the right with an argument.
4. Brokers and employees can criticize and mislead the ruler if they encounter something irrational in the ruling apparatus.
5. If they encounter denial, they should invite it to goodness and purity and not be afraid to express it.
6. Do good to others and advise them, and in this way promote their true expression and belief.
7. Consult with each other to reduce slips.
8. Religious minorities living in a country have the same rights as other people who belong to that country, and their security must be equal to theirs. Imam (AS) sets limits for all freedoms and leaves people free to express and express their opinion to the extent that the framework of Islam is

not harmed. In the rule of Imam (AS), any belief that is true, whether expressed by a Muslim or vice versa, has importance and value and can be used to reform society as much as possible.

The benefits of freedom of expression and belief can be achieved:

- 1- Happiness
- 2- Dissemination of good; 3- Avoiding evils and evils;
- 3- Preventing hypocrisy and artificial behavior, which Imam (AS) has mentioned in his noble speeches in Nahj al-Balaghah.

Finally, perhaps the best sentence is that the best benefit and desired effect of freedom of expression and opinion is respect for human dignity. Man has the blessing of expression and thought. He can spread good or spread falsehood and injustice. If the expression is convincing and logical, it will have positive effects on society and the individual. It removes him from evils and misfortunes and promotes good and blessings, and ultimately pushes himself and society towards health and happiness.

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