

The Real Freedom is in the Pawn of Fruition from Rules and Regulations

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Abstract

The "la ekrah" the main shape of the freedom of belief which means the freedom of human from slavery of his lust, this sign shows the guidance way, off the hole of aberrantion that if we claw to the "holiness and cordiality of ahl-e-beyt". Strong latch, we will achieve to the ali's "peac be upon him" government which was with swearing allegiance that contains freedom of opinions in the best shape of respect in a manner that the disagreement and zemiyan will enrich from this glow. The signs of God explains with the guide and way of Ali's "peace be upon him" government Since if a person who can make a choice can choose right believes in the space of freedom without any obligation in a way of exactness choice-which gains via sending prophets and with spreading the orders and regulations-arrives because the whole religion was benevolent and all the rules in it, are in the benefit of human and the real freedom is in the pawn of fruition from rules and regulations and the last religion, authorities human via Quran and Nahjolbalagheh for reaching to the welfare. The creed has tied up with the spirit of humans and if there is an affection, the separation will hard unless the correct creed place in the affection and for this reason, the Islam is spreading and expanding through the other religions and, if there is a countering toward it; with creating doubts "to cause disunion" and insulation "making Finch", it was for this reason and our duty in countering it, is saving Islam-which is in the scope of all the duties – with obeying the way of Ali "peace be upon him".

Keywords: Freedom-Creed, Finch, Similarity, Saving Union, Guidance and Aberration

1. Effective Factors

It could be found from statements of Islamic jurists and some religious texts that reasons and effective factors in heresy are various and some of them are presented as follows:

- 1- If a Muslim has negated God, monotheism and mission of Prophet Mohammad for no good reason and without conducting reasonable research, he would be sentenced to heresy. This is because; being a Muslim would be realized through implementation of Shahadatein (witnesses). Hence, negation of each affair can cause profanity and heresy. However, there are disputes among jurists on this issue. Some of them believe that denial of pagans can cause profanity, if it is along with awareness and authority or the denial is originated in denial of one of the principles of the religion. However, minority of jurists believe that just denial of religion or one of its necessities of religion can cause heresy, whether it is along with awareness or not. Denial of necessities of religion can cause profanity, whether it results in denial of principles of religion or not.
- 2- Claimants for prophecy: some jurists believe that if a Muslim believes in something, which is contrary to visual, legal or religious realities, and makes his belief on basis of this issue and act based on it, he would be undoubtedly excluded from his religion and he is surely a heretic.
- 3- Sorcerers: those people, who dismiss people through magic and make their life negative or cause separation between wife and husband, are surely heretic; unless they have pretended before arriving judicial court and expression of repentance is sufficient.
- 4- Heterodox: affectation is one of the effective factors in heresy; meaning a person, who has affected to have faith and has hid his innate profanity, would be a heretic.

- 5- Abuser of Prophet Mohammad: That person, who inculpates Prophet for adultery and ridicules religious verdicts, is a heretic (Sobhani, 120).

One issue that is not itself forcible and since is not forcible, force can't be applied for it, is faith. An issue that Islam asks people to do is faith, not just unlimited absolute ownership. Principles of religious beliefs should be investigated freely; otherwise, they would be in contrary to soul of religion that is guidance. This is not proper to accept principles of religion through imitation, but also the principle should be accepted through conducting research about them and imposition can't be applied for it. The method of Islam is contrary to Christian in regard with principles of religion, since they consider no way for wisdom in regard with religion and believe that they should not conduct research about principles of religion, but also they should be accepted naturally (Motahari, reasons for materialism, 67; about Islamic Republic, 119).

The duty of reason as innate prophet and Prophets as outside wisdom is to find way through cooperating each other. They should indicate this to human and in this way, the task of both of them is advising and remembering. People should themselves make decision to choose a way and divine intention is dominated on these affairs, so that people can make decision freely; otherwise, God can force all people to have faith altogether: "And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?" (Yunes/ 99)

2. "Heresy"

Heresy in word means absolute reference from something to another. Heresy means referral and return and heretic is also rooted in this word, which means asking for paying back and returning something (Ibn Manzoor, *Lisan Al-Arab*, 174/3; Johari, *Al-Sahah*, 473/2).

Elsewhere, heresy has been considered as returning; whether returning something from a place to its original place or returning a situation to its previous status (quran, 348).

3. Idiomatic

Returning to profanity after Islam and according to definition of Ragheb Isfahani, any kind of heresy can't cause profanity in view of Islam, since the heresy may be returning from profanity to faith that is desirable in view of Islam. It can be also referring from a political manner to another one (singulars, 348).

Heresy means new version of belief that is occurred in thoughts of Muslims to one of the tripe principles of religion or denial of a principle from the mentioned principles. Heretic is a person, which has left Islam and has selected profanity (Imam Khomeini, 366/3).

Heretic is a person, who has returned from Islam to profanity (Ibn Ghodam, 74/10).

4. Quran

Heresy in Quran has been mostly applied in its lexical meaning; for example: "Then when the bearer of lad-tidings came' he laid that shirt on the face of Yaqub, forthwith his sight came back. He said, 'did I not say to you that I know those glories of Allah which you know not.'" (Yusuf/ 96)

[Moses] said, "That is what we were seeking." So they returned, following their footprints. (Al-Kahf/ 64)

5. Tradition

Narratives about heresy, similar to verses of heresy, are in two types as follows: one group has described heresy as absolute return from something to another and the other group has described it as returning from religion to profanity. In addition, in some cases in narratives, verdict of heretic has been mentioned and in some cases, only heresy of profanity of heretic people has been mentioned.

- a) The first group is related to the narratives that have considered heresy as absolute referral and have not mentioned its type and component. In this regard, many narratives are existed, which one of them has been mentioned here: Abu Basir has quoted from Imam Sadegh that: "after Prophet Mohammad, all people left their religion, except for three persons including Abuzar, Salman and Meghdad" (Behar Ul-Anvar, 352/22). In this hadith, the aim by heresy is not surely heresy from religion, but also the objective is social and political heresy. Hence, no one of jurists has issued verdict through documentation of the narrative and similar narratives for

profanity of political heretics.

- b) The second group is related to the narratives that have considered heresy as meaning of heresy from the religion. Here one example has been mentioned: "everyone, who has left Islam Religion and statements of Prophet Mohammad, is a pagan and has been excluded from Islam." The hadith is for Shiites, who have belief in 12 imams (Horr Ameli, 544/ 18).

6. Conditions of Heresy

For purpose of realization of heresy, jurists have mentioned some conditions including 1- reason 2- maturity 3- authority and 4- freedom.

Heresy of people should have the above mentioned conditions and everyone, who has not mental health and expresses profanity, would not be considered as heretic. Also, everyone, who has not reached maturity, is not a heretic. Meanwhile, heresy of human should be along with serious intention and will and in position of smut, it should not be reservation. However, those people, who are ready for accepting profanity in their heart and are seeking for proper excuse and reason, would be called as heretic immediately after they are threatened and have selected way of profanity (Azizian, 27).

In view of Shiite School, heretic has two types including innate heretic and national heretic.

Innate heretic is a person, who has been born from Muslim parents and has become pagan after acceptance of Islam.

National heretic is a person, whose' parents have not been Muslim since the time of birth, and has accepted Islam and has returned again.

However, Sunni jurists have not considered such classification and have considered unit verdict for heretic (Azizian, 26).

In Shiite jurisprudence, national heretic is different from innate heretic. Repentance of innate heretic is not accepted apparently and his verdict is death penalty; although it may be accepted by God. However, national heretic can repent and leave heresy; otherwise, his verdict would be death penalty. However, in Sunni Jurisprudence and according to Hanafi, Shafei and Maleki religions, it has been mentioned that: heretic would not be killed; unless he has not repented. This is the idea of majority of Sunni jurists (Ibn Ghodam, 76/10).

7. Freedom and Changing Religion

Islam would not accept unconscious obedience of its followers. When a person accepts Islam as a result of statement of his parents and under effect of other factors, Islam would not be pleased by this acceptance, but also it would consider these people as enemies of Islam and believes that followers of Islam should accept Islam based on logical reasons and far from ambiguity and complexity, which is in front of all people; nonetheless, only faith in applying religious regulations based on improper scientific principles would have no value.

Islam is not imitation such as current Christian and other religions, which have separated domain of faith from the scope of logic and deduction, but also it believes that faith in origins of religion and beliefs should be originated from logics and deduction (Motahari, 107).

When it is said to the current Christina that: how it is possible that the God can be three, while he is the One; meaning Father, Son and Holly Spirit? In answer, it has been mentioned that scope of faith is separated from scope of logic and reason.

However, Islam says that: "Gospel my creatures that, those people, who hear all statements and select the best ones from them, are those that have been guided by Almighty God and they are owners of wisdom".

On the contrary, those people, who have considered partner for God or have introduced themselves as selected nation by God as a result of their religious prejudice and have stated that Heaven is specified to them, ask for reason and he states that: "Say to them to present their reason and evidence to prove themselves. Hence, Islam warns people before accepting a person as its follower to open their eyes and ears about the religion they have accepted and think freely about the beliefs that they want to gain." If the soul of people has been prepared for accepting the religion in terms of depth and deduction, he would be right and further researches should be conducted about it.

Majid Quran has ordered to his Prophet that: "if one of the pagans has quartered you, give him refuge, so that he can hear words of God. Then, leave him alone, since the people are foolish people". Following this order: "Safavan" went to Prophet and asked him permit him to stay in Mecca for two months, so that the reality and truth of religion could be cleared for him and he could become its follower. "I will give you permission for four months" Said Prophet

According to the previous discussions, it could be mentioned that if a person becomes Mualim through perfect research and investigation and then wants to leave Islam and become follower of another religion, whether Islam allows such change in thought or not?

There is no doubt that effect of such action on public idea would be bad effect and it can be regarded as showing Islam invalid. This is because; people consider appearance of issues. When people find that a Muslim has left his religion and has selected another religion, they think that if the religion has been the best divine religion, why its followers have left it one by one and have selected their enemies? Then, they would found that basically Islam is not a good religion that can satisfy people or met their needs; nonetheless, its followers should not leave it (Sobhani, 119).

In addition, when the way is opened and people are allowed for changing their ideas, jobber people should impose the heaviest pressures on Islam through this, since they can use label of "freedom of changing religion" to be among Muslims for a while and become aware of their military and non-military secrets. Then, they would change their religion and begin their activities in domain of enemies and pretend that Islam is practical religion and can meet mental and material needs of the societies and hence, they have left it.

Clearly, this can result in non-compensable losses for Islam and Muslims. If so, whether Islam could not collapse its basis through opening way of heresy and changing religion?

Is it reasonable for a religion that considers itself as the only guarantee of paradise of nations to destroy itself through prescribing changing religion and cause stable refuge for its opponents and enemies?

Hence, Islam warns people to open their eyes and ears before becoming Muslim to investigate completely reasons and logic of the religion and its comprehensiveness. It states that if it could not satisfy you and could not gain your attention to its reality and originality, you should not submit yourself and when you became Muslim and wanted to leave it after a while, it would be impossible and punishment of heretic would be death penalty. Through this, Islam has rejected those people, who want to abuse the freedom of changing religion to cause damage for Islam and cause illegal utilizations of Islam and would not permit them to have activity in Islam (Ghorbani, 481-484).

8. Necessity of Thinking

Believe in heresy would be originated either from privative nature or from offer nature; meaning that heresy would be resulted from lack of belief that is same privative nature or believe in nonexistence that is same offer nature. In Islam, basis of research about thought and deepening has high value and imitation would not be accepted in principles of religion. In order to accept Islam in fields of principles, one should have reasonable causes and deductions and the deduction should be in limit of capacity of people and along with reasonable causes.

Verses of Quran have invited people to think about everything and have negated accepting religion of their grandparents and have criticized such people. This is because; imitation in principles of religion is same following guess and possibility: "And never concern thyself with anything of which thou hast no knowledge: verily, [thy] hearing and sight and heart - all of them - will be called to account for it [on Judgment Day]!" (Al-Israa/ 36)

9. Scientific and Practical

The doubts that can cause removal of divine limits are sometimes scientific and sometimes practical.

Practical doubt: these doubts are in some affairs such as theft and adultery and so on

Scientific doubt: in regard with heretic, the judge of law would be allowed to execute verdict of heresy only when knows that he has accepted Islam with perfect consciousness and information and no scientific doubt has forced him to leave Islam. If such heresy is because of thought problems and unsolved issues for him, the verdict of heretic would be executed for him.

In this regard, Saheb Javaher has stated that: "therefore, no one can consider denial of new Muslims or those, who are far from Islamic environment, as reason for their profanity, but also denial of every person that has been because of presence of doubt or even it is possible that the denial has been because of existence of doubt, it can't cause profanity." (Najafi, 46/6)

Therefore, according to the belief that whether nature of heresy is in kind of question and ambiguity and lack of faith or in kind of denial and believe in nonexistence, it should be mentioned that nature of heresy in in kind of the latter case that is denial and believe in nonexistence and offer nature. Hence, the students, who present questions about principles of their religion or have not achieved stable belief, is not a heretic. Heretic is a person, who would not be submitted against scientific reasons and logical deductions and takes action in regard with foolish denial.

In general, commentators have considered two types for heretic denial as follows:

- 1- Denial of principles of Islam, which have been accepted by all sects and Islamic religions. Individuals would be named as Muslim through accepting the principles and through denying the principles, people would go out of campus of Muslims. The principles include monotheism, prophecy and The Resurrection.
- 2- Denial of affairs that are among clear issues of religion and all Muslims believe in them and their necessity means that they are component of religion and there is no need for deduction and every Muslim has accepted them and they have been accepted by all Islamic sects and denying them is equal to denial of principles of religion and the denial should be based on information and awareness (Fahim Nia, 339-340).

10. Verdict of Heresy and Freedom of Thought

For some reasons, verdict of heresy is not contrary to freedom of thought, since if the verdict is not executed, it can cause destruction of a series of rights that would be mentioned here.

- a) Heretic and rights of the society: as it was mentioned in regard with rights of God, rights of the society and community of Muslims makes it possible to avoid propagating any kind of profanity in the society. Islam attempts to rescue monotheism, whenever it has been endangered, since the monotheism is the most important reality for human. If people defend their life, whether the defense is right or wrong? In addition, if honor of someone has been violated, he should defend it or not? If the territory of some people has been occupied, should they defend it? No discussion could be presented up to this section. If a person has fought for defending science, is it right? Surely it is right. This is also right for survival of peace.
Monotheism is a reality that is not belonged to certain person and is belonged to all people (if monotheism is endangered, then people should take action). However, this would not mean that they want to make monotheism entering hearts of people forcibly, but also factors caused destruction of monotheism would be removed. When the factors are removed, nature of human would be oriented toward monotheism. For example, when imitations and dictations and pagodas and their creating factors are removed, thought of people would be released and this is same action conducted by Ibrahim (peace upon him), since when all people were out of the city, he removed threatening factors of monotheism and indicated to those people that used to worship idols that this kind of worship is meaningless. However, he placed the axe on shoulders of the big idol to blazon it guilty; although through this action he made people to ask about the thing they worship and discriminated that no imitation is existed in regard with principles of religion, but also that worship is acceptable that is realized through research and investigation (Motahari, review of prophetic manner, 249-250).
- b) Heretic and rights of God: based on rights that God has on people, the person, who has left Islam, should not express his paganism thoughts among ordinary people, since this can cause deviation of public thoughts. Until the time that heretic person has not propagated his thought among people and has left Islam just in his mind and thought, the person is pagan just theologically and the sentence of heresy would not be considered for him. However, when heretic person has propagated his paganism ideas and thoughts, in addition to theological heresy, he has juridical heresy too and hence; the sentence of heretic would be executed for him.
- c) As because of freedom of action one can't avoid fasting and saying prayers, because of freedom of thought and expression, one can't also allow heretic person to propagate his paganism ideas among Muslims.
- d) Heretic and rights of citizens: there is no doubt that scientific discourse or bilateral dialogue is an essential issue for progress of sciences. This issue has been not only accepted by religious pioneers, but also it has been advised by them too. Imam Ali has invited all people for conducting scientific discourse in an advice as follows:

"Supply your ideas to each other, so that a right and reasonable idea can be created from them" (Sheikh Islami, 442 hadiths, 10063).

Shahid Motahari has stated about necessity of expressing doubts and questions that:

"Whether if a person thinks actually about an issue logically in regard with God, resurrection, prophecy and other domains and faces a problem, has the right to express the problem to others that I have faced doubt in this regard and that they should help him to solve the doubt? However, the people are free and the doubt should be removed. Asking about principles of religion is an essential issue. People used to ask Prophet Mohammad and Imam Ali and they used to answer the questions. Until the time that people and their souls are involved in research and their incentive is actually thinking and investigating, Islam states that: come and think; the more you think and ask questions and the more you

face doubts, you would finally achieve the reality" (Motahhari, on Islamic Republic, 96).

Islam has emphasized on freedom of science and research of Muslims on religious issues and their absolute freedom for asking questions and conducting research about Islam. In addition, Islam has emphasized considering absolute freedom of non-Muslims for conducting research on Islam and respecting them. The book "Ehtejaj" has presented a part of various scientific dialogues of Imams with non-Muslims properly. In schools of Imams, some students have been also trained that used to argue with religious opponents, which among them one can refer to Hesham Ibn Hekam, Hesham Ibn Salem and Mofzal.

According to the mentioned issues and other issues in previous studies, it could be found that the domain for asking question, realization and exploration of reality can cause no barrier for Muslims or non-Muslims and no disrespect to them is allowed. No narrative and verse and no indult of jurist is existed that has allowed disrespect and violation of life and rights of Muslims or other people, but also religious verses and narratives are full of issues for encouraging people and scholars to think and hesitate and ask question in domain of religion (Sobhani, 92-120).

11. Conclusion

Based on general issues about freedom of thought and the verse "no reluctance is existed in the religion", it could be found that acceptance of Islam at the beginning of learning its lessons and performing them is based on research and thinking., doubt, asking question and seeking for removing doubts and answering questions are undeniable instruments of thought of human and doubt and question are good and jubilant phenomena until the time that they are a way for achieving information and belief.

If denial of a person is because of presence of ambiguity and question in religious principles and necessities, the person would not be heretic and this is his scientific doubt. The way for fighting such person is scientific discussion, not scientific encountering.

The verdict of heresy is not contrary to freedom of thought and idea. If a researcher conducts research through having the incentive of discovering reality and using rational methods, even if is unable to achieve truth, would be executed against God.

The verdict of heresy is not also contrary to freedom of expression. Heretic person can present his questions and evidences in the communities without announcing his heresy and can also ask for an answer from scholars.

No school and religion, even human and non-human schools like liberalism, would not believe in absolute freedom and consider some conditions and limits for achieving it. Liberals believe that the boundary of freedom of each person is observance of rights of other citizens and social welfare. Observance of rights of citizens, interests of Islamic society and rights of Muslim citizens is a triangle, which freedom of every person is limited to them.

Through considering conditions of heresy, it could be concluded that heretic is a person, who is aware of realities of Islam and at the same time is opposed to it intractably and fights against identity of Islamic community and its thinking infrastructures irrationally. The verdict of heresy has been canonized for prevention of destroying identity of Islamic community and saving religious ideas of people against villain freebooters. The source of detecting heresy and executor of verdict of heretic is qualified mujtahid and every Muslim person can't be source of detecting and executor of heresy sentence.

Therefore, nature of heresy is not in kind of question, doubt and ambiguity, but also it is in kind of denial and not the denial that has been created because of existence of thought problems and inability to answering temporary questions, but also an irrational denial.

In view of the author, divine religions have been originated from the Almighty God and this means that one can simile the divine religions to educational level of BA, MA and PhD. If a person has the PhD degree of a subject, the person has certainly BA and Ma degrees too. If it is said to the person that return and educate again in BA level, this would be a kind of insult for him, since the person has the BA degree. Through studying divine religions, it could be observed clearly that all divine religions have been presented by God and as change in religions has been created before Islam; all people can achieve Islam through conducting proper researches. So, what is the necessity for people to refer to an imperfect source, when they have the perfect one? If they have referred to such source, it has been surely as a result of pertinacity. If such person is foolish and is not aware of his foolishness, no sentence can be executed for him until the time that this unawareness has not transferred to other people too. Verdict of heresy is for a person, who has continued their pertinacity or asks for transferring his thought to others without proper scientific support. Hence, scientific heresy can never result in verdict of heresy, but also the requirement for freedom and achieving proper ideas is based on research in Islam and its inseparable components.

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