

THE MAN'S FREEDOM AND FREE WILL FROM THE POINT OF VIEW OF MUSLIM PHILOSOPHERS

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ABSTRACT: *Freedom is of the fundamental issues related to the human and its social life, which is discussed under different titles. Man is characterized with an independent, wise and free character; the desire and feeling for freedom are inherent; in the road of life, the man is dominated by nothing preventing fulfillment of his will since God created him wise and free. The man's voluntary evolution indicating its character and talent flourishing represents its freedom. According to Muslim philosophers' view, the man's freedom is essential for happiness; this necessity stems from Fitra and is the result of speech and other habits; as he is responsible for its own prosperity or adversity. Freedom, indeed, is the possibility and ability of utilizing and the will's objective interpretation along being. It is implicitly defined as getting free from bondage and others' dominance. Social freedom also comes from the authority view in which the man tries to fulfill his will in the society in order to remove existing constraints. Thus, in Islamic view, freedom is realized in three steps of internal freedom (intellectual and mental), external freedom (freedom in will's objective realization) and social freedom (lack of acquiesce before social idols). Freedom in this interpretation is the divine evolution and forgery, which is non-assignable, nontransferrable and non-granted; further, it is considered as the basic fundamental of personality formation and development of the individual and society.*

KEYWORDS: Freedom, Reason (Speech), Will, Free Will (Authority), Evolution, Prosperity, Positive Freedom, Negative Freedom, Feelings and Emotion, Instinctual Freedom, Social Freedom, Internal Freedom, External Freedom, Evolution and Forgery, Value

INTRODUCTION

Freedom and free will are the critical issues for mankind as their companion since the beginning; it is provided under several titles or in different cases. The man is especially attached to freedom and free will from birth to the end without which life is like a prison and simply impossible. The man being is by its freedom and humanity is accomplished by its free will. So, it is said that "freedom is the essence of man" and or "everyone has the right of free life seeking for happiness". These statements express the truth implied within human essence and are validated in terms of wisdom and philosophical analysis; therefore, Isaiah Berlin says: "We are convinced that inattention to freedom is incompatible with humanity- or at least with the perfection of humanity".¹

Thus, anyone values freedom for the sake of freedom and regards emancipation, which views man as the sole reasoned being in selection rather than in state of being chosen and enables him to make decision for the shared destiny as the inseparable constituents of humanity.

However, freedom primarily means exemption from slavery, absence of restraint and imprisonment and the man effort to remove restrictions and barriers is deemed an attempt for liberty. Nevertheless, there were many different perceptions over history from various

perspectives. In this regard, many cultural, social and political systems and schools were established all posed in a two-end extreme paradigm. On one end is the absolute determinism

leading to negation of freedom of will and consequently all other dimensions of freedom; as determinism denies any ethical consideration of human life and ignores man's contribution in destiny and its realization. On the other end, the absolute freedom- or literally, unfettered freedom raises in which the man is abandoned rejecting the developmental aspects of social and historical rules and traditions.

Different interpretations, on the one hand, and the extended realm of freedom, particularly in political and social dimension, on the other hand, along several other factors caused some confusion in conceptual foundations so that sometimes these ambiguities may refute freedom. For instance, the stoic concept of freedom i.e. 'genuine' freedom (e.g. spiritual freedom of a slave), according to Berlin, may go in congruous with the most difficult level of political tyranny. Thus, the present paper studies the theoretical, conceptual and philosophical foundations of man freedom, in particular from the perspective of Muslim philosophers regarding political philosophy. Therefore, the philosophical concept of freedom is firstly considered in form of freewill or the realizing freedom of human reason in the field of action; next, freedom is practically viewed from Islam and Muslim philosophers' points of view.

Concept of freedom

Freedom and free will are one of the most important and basic concepts of man and society. This notion is frequently repeated in wisdom, speech, theology, political philosophy, ethical philosophy, ethics, sociology, economic, etc. in different meanings. In addition, the concept of free will and freedom is favored in all human and divine schools each adopting a particular perspective. God is characterized with "free will and freedom"; hence, he is "free" (authoritative) and "absolute" (liberation)² meaning that freedom and free will are absolutely under his possession. As cited in the Quran, "Your Lord creates whosoever He will and He chooses; the choice was not theirs (the unbelievers). Exalted is Allah, above that they associate!"³¹

Therefore, the lord of the universe is absolutely free and autonomous and so dominates anything; everything is subjected to his command, submissive and subdued before his court. Imam Khomeini (pboh) said "The dominant God prevails upon anything and all the universe is subjected to his command. He is in the possession of absolute monarchy and full ownership; he conquers the subdued creation".⁴

In this regard, he is the infinite source and the real effective (efficient) in the world; any effect or source signifies manifestations of his power and action. The Lord's will and free will also occurs as a result of his wisdom, knowledge and effective power. The man also is characterized with an independent, autonomous and free character. In better words, he is inherently oriented toward feeling free; in addition, he is defeated by nothing in choosing his way of life. However, man's freedom and autonomy may not prevent natural constraints. Restriction factors include inheritance, innate structure, emotions and feelings, environmental and geographical factors, cultural and social context, as well as historical and spatial factors.⁵ However, despite these

¹ <http://www.parsquran.com/>

limitations, the man is capable of removing himself from restraints through autonomous and free will and making his own destiny. The man's free will is frequently cited in the Quran:

“Indeed, there came upon the human a period of time when he was an unremembered thing. We have created the human from a (sperm) drop, a mixture, testing him; We made him to hear and see. Indeed, We have guided him to the path, he is either grateful or ungrateful.”⁶¹ According to these verses, the man experienced a passive period of being unknown; so, a human being is manifested by reason, intelligence and sense (he made him to hear and see) and might not deserve to be called human if he lacks the aforementioned attributes. That is why the issue of ‘Ibtella’ (testing/trial) is mentioned here that this creature is tested under his discretion. “Mixture” also indicates that he is the total opposites brought in to the being from various emotions, feelings, and innate instincts.

“God referred to the issue of testing as he intended to say that “the main objective of creating the human being from the union of sperm and egg is to test him on his discretion. In the throes of choice, a human being is attributed by instincts like lust, selfishness as well as divine features may orient toward one of these characteristics and act according to which; this means testing.”⁷ Nonetheless, as trying the man in selection may necessitate reasoning and perception; hence, he made him to hear and see in order to terminate through vision and insight. Thus, the man follows two types of developmental (evolutionary) movement or moving forward in terms of perfectionism and the passion for absolute perfection as follows:

1. Natural evolution: this is shared by humans, animals and other creatures. This is a developmental evolution pursuing existential convention of two live existents; in other words, the living existent gradually flourishes and grows since the beginning and takes a step forward comparing the previous stage. This is the forced and natural reposition of any creature.
2. Optional evolution: in this type of man-specific-evolution, internal potentials are flourished through adopting will and free choice. Thus, this is a positive- or negative oriented evolution depending on man's choice as a free, autonomous being.

“I put forward the claim if things went wrong; as I will never submit to anything in the universe”⁸

“Humanity may not result from the mundane world as it needs creating a new world and new human beings”⁹

Man's voluntary evolution reveals that human character is derived from flourished potentials. Such evolution culminates in balancing a drop of mingled sperm; and testing is being free in the arena of mixing in order to take an evolutionary step and to innately establish moderation and justice. This indicates freedom and free will in man. Regarding the aforementioned, Motahari writes that:

“There are no better words for expressing freedom and free will and their roots in man. He is put in trial that makes him see and hear; the road is enlightened; then, it is him who must pick out his own path against other creatures such as angels, animals and vegetation void of voluntary evolution as they lack freedom and free will.”¹⁰

¹ <http://www.parsquran.com/>

Now, how are God's and caliph of God's particular freedom and free will interpreted? Freedom is a complex, ambiguous notion like justice; meanwhile, it is a broad, multi-dimensional term. Hence, along with the types of attitude, everyone takes its own perspective in defining freedom's objective. Moreover, it is known that everyone deserves freedom in regular circumstances, but who knows being free from what, how and why? Creenstone cites:

“There is a narration about one of the German students of Martin Heidegger that solemnly announced that he is determined. He was taught about the significance of “decision”; though, he did not know what he was determined about. He said that “I am determined, but of what!?” It is somehow nonsense if somebody says I am free, but of what?”¹¹

Also, in the west, there are many words discussing the relationship between freedom and human history and life; however, all these talks derive from two main views one of which is Rousseau's. He believes that the man is inherently free and is born free; while, after birth, he will be captured by social and cultural institutes. He writes:

“Despite being born free, the man is captivated all over the world.”¹²

In this view, the man is essentially and inherently free, but the freedom is denied by environmental factors. On the contrary, Lord Acton states that men are gradually released by developments; thus, “the men were getting free more than they were in the past.”¹³ In contrast, Aristotle supposes that “if freedom intends constraint absence, it requires a description in which everyone lives on its own.”¹⁴ Heidegger, rejecting this view, also claims that “freedom is not the implication of what the common sense satisfactorily and happily interprets.”¹⁵

Historically, in the west, especially in new centuries, freedom was initially defined as getting rid of repressive states. This interpretation was steadily followed by lack of constraint meaning that the free individual may with no restriction whatsoever do whatever they want. Moreover, the terms free will, freedom, and liberty are emotionally powered words. For instance, Hobbes conceptualized freedom in terms of emotional notion rather than descriptive. He expresses “freedom, if perhaps, is indicative of the absence of disagreement.”¹⁶

Duns Scotus, prior to Hobbes, wrote that “freedom is the summit of will.”¹⁷ This is a philosophical attitude to freedom. Locke, Hume, Kuhn, and Boone, etc. view freedom in terms of power and force. For instance, Locke declares “freedom . . . is the power and strength given to the man to act or refrain from a particular task.”¹⁸

Hume notes that “the purpose of freedom is only the power of action based on determination of will.”¹⁹

Leibniz and Spinoza consider freedom as reason for action. Leibniz states that “freedom is the spontaneity of the reason.”²⁰ Spinoza, declaring the free man, proclaims that “the free man is the one follows what its reason orders.”²¹

In general, according to the western point of view, freedom is introduced as force or power, the command and action of reason and will as well as lack of limitation or release. Of these, the philosophical attitude is adopted viewing freedom as “reason's judgment and the will power”, which is maintained by Aristotle, Spinoza, Leibniz, Kant, Hegel, Rousseau and Bradley, etc. Here, freedom is considered the power of reason and will and according to Creenstone's analogy:

- a. "Freedom means capability;
- b. Capability means being powerful.

Therefore, being free means to be powerful; or in other words, freedom is summarized into power."²²

However, it must be noted that the power is the will power emanating from wisdom, which is viewed as legal freedom or freedom based on the rule of sovereignty that is sometimes called rational freedom. Sir Isaiah Berlin, meanwhile contrasting freedom and coercion, refers to two main notions of freedom including the negative and positive concepts of freedom.²³ On the negative concept, he mentioned non-interference of others or absence of constraints and wrote:

"It is usually said that the man is free as far as no one interferes in its affairs . . . or one may avoid or prevent him."²⁴ This notion was received well by many western scholars, particularly in the enlightenment age. The positive concept refers to the inclination of the authoritative individual independent of any external force. In fact, if negative freedom is "free from"; then, positive freedom means "autonomy in". In Berlin's words, "the positive interpretation of freedom results from the individual's intention to authority . . . freedom means being empowered and authoritative. . ."²⁵

This attitude is almost consistent with the philosophical view of freedom considering freedom the command of reason and will. Berlin and other scholars such as Macpherson- the contemporary English philosopher- defended positive freedom while rejecting negative freedom.²⁶

The terms 'liberty' and 'free will', both indicating a certain interpretation of freedom, are hinted in the political view of Islam. Rosenthal, on liberty, inscribes:

"The political language of Islam applied the term 'liberty' for freedom, which is contrasted to worship of non-God in two interpretations: first, it is interpreted as getting free from and worldly authority; and second, to free from inner desires for material temptations."²⁷ Some Muslim scholars suppose the concept of freedom in Islam merely negative i.e. lack of world domination and internal desires. However, it may not be valid; rather, freedom in this school is positive prior to the negative interpretation. Further, the negative interpretation is the inferred, decisive and logical result of the positive interpretation. Freedom, according to Islam's political philosophy, is initially interpreted positive as "authority" and "being the caliph of God on earth"; and this is the rational conclusion of human reason, perception, emotions and feelings.

According to Al-Farabi, the Second Master, 'free will' and 'freedom' are the essentials for human prosperity resulting from strong logical deduction, habits, natural intellect and speech. As the human being possesses voluntary habits; so, it can be authorized. Free will and liberty are the requirements of this force clarified as the choice from good and evil; "and this is the good and evil of humanity . . ."²⁸; thus, free will and freedom are the main features of human "Human being, indeed, is preferred to things by virtue of free will . . ."²⁹

Therefore, prosperity is the basic goal of life; however, the submitted happiness is achieved through freedom and authority so that he is enabled to select pretty and good practices in all measures throughout life.

«والسعادة ليست تنال بالافعال الجميلة متى كانت عن الانسان بهذه
الحال لكن ان يكون له وقد فعلها طوعاً وباختياره ولا ايضاً اذا فعلها
طوعاً في بعض الاشياء وفي بعض الزمان، (بل) ان يختار الجميل في
كل ما يفعله وفي زمان حياته باسره». (٣٠) 30

In fact, Al-Farabi views freedom and free will positively and indicates being human, activating potentiality from talent to flourishing and perfection.

Imam Khomeini (pbh) also positively views freedom and free will. Rejecting determinism in human will and explaining its destiny, he provided different arguments about ‘the issue of issues’ ruling human life.

For instance, on rejecting determinism and maintaining free will, he says:

“Existence of a truth by its essence is like the origin of effects; it is impossible to negate the effects of essence as it coincides with depriving inherent of the essence. Thus, there will be no existence in case of negated effects . . .”³¹

He also regards man as the prosperity or adversity cause because of freedom and authority. So, Imam Khomeini positively views the issue of freedom and free will; as in his opinion, freedom and authority relies upon being human and being a doer. Therefore, he referred to ‘deprivation of liberty’ in the Pahlavi dynasty:

“A tyrant system that ignores the rights of people and achieves its objectives by means of years of lack of freedom . . .”³²

Moreover, in defining freedom, he mentioned free thinking and free thought of the people as well as lack of commitment- the other aspect of freedom; in an interview with Oriana Fallaci he says “freedom is an issue that may not be defined (an indefinable term). People are free on their opinions; there is no obligation that you must follow this belief . . .”³³

The notion of ‘free will’ (authority), ‘liberty’ or ‘freedom’ is one of the fundamental issues of Sadr’s political thought. According to Sadr’s view, the concept of ‘freedom’ is emotionally tied to the human being as it particularly senses the man whenever he hears about and tries for. This emotional relation with freedom reveals that freedom is a human issue and is particularly characterized by being inseparable from Fitra:

“This emotional relationship between the man and freedom is not a newly emergent phenomenon as it does not come from living in today’s capitalist and communist societies. Abusing this notion by some existing civilizations, deviating the emotional relationship between man and freedom, also demonstrates the deep relation between freedom and Nafs (self), which is manifested in several ways over history.”³⁴

This emotional relationship signifies that the man is the area of authority (free will) and will i.e. the area of making free and being free rather than searching for it outside. Sadr believes that what makes the sense of ‘freedom’ in the man is ‘will’ and ‘reason’; indeed, these two are the requirements of a free man. So, if the will was unnecessary, discussing freedom would be useless as the will lacking freedom and the freedom lacking reason is nonsense:

“Thus, man is equipped with built-in will in addition to organs and Nafs. So, they are fond in freedom since ‘freedom’ is the scientific and objective interpretation of the will; it guarantees to be the owner of its will and to practically apply the will for life goals.”³⁵

According to Sadr’s definition, freedom is “the possibility and capability of practical and objective interpretation and applying the will to realize the objectives. This is a positive interpretation of freedom or free will, since freedom is to accomplish the supreme role of being the caliph of God on earth i.e. being and existence, and that is the will. Whereas, Erich Seligmann Fromm, initially, regarded it negatively:

“. . . Human existence and freedom, from the beginning, are non-separable. It must be noted that here the positive interpretation of freedom i.e. ‘freedom to do a task’ is not applied; rather, the negative elucidation ‘freedom from something’ or- exactly- releasing from the instincts determining human actions, is used.”³⁶

Therefore, freedom in Muslim philosophers’ attitude is essentially positively clarified as the primary requirement of life and the indispensable part of innate characteristics. Imam Sadeq states:

“Absence of the five following characteristics may lead to inadequate life benefit: 1. Fulfilling pledges, 2. Contriving, 3. Modesty, 4. Good mood, and the last inclusive one is 5. Freedom.”³⁷ The negative interpretation of freedom means ‘liberation from domination of others’ or ‘lack of constraints’ underlying in the positive interpretation as sub-dimension; what if freedom is understood as realizing human will, whether or not there may be no domination over this will. Sadr also discusses two types of freedom: ‘natural freedom’ and ‘social freedom’. Natural freedom or free will is the very realization of the will in the human granted by nature and universe; further, it is part of the man’s destiny (fate).

“Natural freedom is the inherent element of human fate; a basic phenomenon in which all living beings may participate in different proportions according to their life limits. Thus, the human share of this emancipation is much higher than any other creature.”³⁸

Sadr expresses this freedom as part of the man’s fate and nature, as well as indicating the man’s will so that “humanity is a nonsense term in the absence of will”.³⁹

«لَا تَكُنْ عَبْدًا غَيْرَكَ وَقَدْ

Imam Ali, on man’s innate freedom, also says: “

جَعَلَكَ اللَّهُ حُرًّا. (٤٠)

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Freedom from Sadr’s point of view is practical as the reason outperforms the will; hence, it finds the negative aspect, but not in the sense proposed in the west; rather, in a more basic concept i.e. releasing from the negative factor, internal dominance (the great Jihad) as well as from all external constraints and restrictions:

“Islam seriously values the negative dimension of freedom; meaning that freedom in Islam reveals a comprehensive movement toward making man free from others’ dominance and exemption from captivity involved throughout history.”⁴¹

Thus, it could be stated that freedom in Islam takes the positive side in concept and theory; whereas, it conveys negatively in practice and realization. On the contrary, in the west, it takes the negative side in the concept and positive in actualization. Hence, Sadr believes that this practical aspect of freedom is inconsistent and irrelevant to the positive side of freedom in the west.⁴²

He considers real content for ‘social freedom’, too, referred as ‘inherent social freedom’, which is “the acquired power of the man from the society to adopt a given measure. This power is ascribed to this interpretation that the society provides all the requirements of that measure.”⁴³ Such freedom is due to natural freedom or free will; while, social freedom possesses a superficial form named as ‘superficial social freedom according to which the individual is apparently and officially free in the community; though, inherently, it lacks any truth. However, it is not always void. This is how western freedom is usually defined in this attitude.⁴⁴ Hence, Sadr claims that Islam offers a broad, deep interpretation of freedom relying on the natural and philosophical freedom and calls it ‘the great revolution of the man’s freedom’⁴⁵:

“What is considered by Islam from this revolution in not dominating over surface constraints and limitations; rather, it means revolution in the mental and intellectual foundations and consequently in human (internal) freedom.”⁴⁶

In this regard, according to Sadr, one of the main differences distinguishing freedom in Islam from western freedom is:

“The result of freedom in the western civilization begins from exemption . . . and ends in different ways of slavery and imprisonment. While, freedom in Islam initially starts with enslavement, thralldom and devotion to God; then, it terminates in emancipation and release from any mundane, slavery limitation and burden.”⁴⁷

2. Significance and steps of freedom
Freedom is realized in three steps:

- a. Internal freedom step (intellectual and mental freedom): at this step, the man initiates content evolution and achieves sensual justice through surrendering the absolute perfect enslavement:

“Islam begins to free the man from individual content evolution . . . It is necessary that the man achieves its real sensual freedom and maintains the humanity of its character on the life road . . .”⁴⁸

Sensual and mental freedom empowers the man imposing freedom in actions and behavior.

- b. External freedom step (freedom in action, conduct . . .): regarding that the man’s actions, behavior and conduct are the outcome and expression of the soul and Nafs; hence, freedom of Nafs may freely realize the man’s will in terms of reason, internal freedom and sensual justice. Since such human being is now the proprietor of its own real will; thus, it may never surrender to any humiliation and limitation.
- c. Social freedom: the authoritative and empowered (enabled) man is also free in the society. Therefore, not only is its freedom limited to not harming others, but also it is not submitted to social idols and material affairs. As slavery causes greed, ignorance and fleeting, passions have surrendered on the battlefield of internal and practical freedom and the will follows the same road of reason. Such freedom is the ‘true

freedom' versus 'artificial freedom' in the modern western civilization and the meaning of verses like: "It is He who created everything on earth for you"⁴⁹ and "He has also made subservient to you all that is in the heavens and the earth."⁵⁰ Thus, it is inferred that 'free will' and 'freedom' implies positive meaning in terms of Islamic political philosophy so that it is viewed as man's inherent characters. Hence, it benefits all human innate characteristics. In other words, it may be disregarded or deprived of for a while, but not permanent. Moreover, depriving of this divine tradition suggests preventing from going on the road of man's voluntary evolution. Deprivation of liberty, in this sense, is synonym to imprisonment of inner, intellectual and innate strengths of the man; hence, it is the 'confinement of the man character'. In this view, man's creation, firstly, is a special creation consisting of various forces 'mixture of sperm'. Secondly, this varied structure is essentially followed by 'testing' as plurality of forces and instincts as well as structural characteristics making him to choose. Thus, he is exposed to testing. As a result, testing is the natural result of 'mixture of sperm'. Thirdly, testing requires an excellence, which is 'speech' or 'reason'; the ability to hear and see. So, the combination of man from several components and talents is followed by the necessity of reason and speech to realize testing and selection. That is what distinguishes man from animals i.e. because of its existential structure and the issue of humanity, which is actualized merely through this. According to a well-known saying of the Prophet, human structure is: "indeed, God created the angles characterized with built-in reason; the animals with built-in instinct and the man characterized with a combination of built-in reason and lust. Then, anyone dominated by reason comparing lust is of angles; otherwise, domination of lust over reason represents that it is inferior to animals."⁵¹

Thus, the angles and animals are one-dimensional creatures; whereas, the man is twodimensional. They are put into trial because of reason and intellectual "capability of hearing and seeing" and "we direct them to the right way." Fourthly, reason and speech may be considered nonsense and false in the absence of ability, possibility and the power of choice. As a result, the aforementioned three foundations 'mixture', 'trial' and 'reason' constitute the necessity and nature of 'freedom' and 'free will' in human life. As if such structure is merely attributed by being authoritative and selective; the will is only actualized by thinking and selection i.e. freedom and free will. Man's perfection develops from the balance between mixture through putting the man in trial and applying reason; however, thinking detects the way rather than acting upon it. Taking a measure requires the will and decision; and further, decision is the result of knowledge and freedom. Hence, the will necessitates freedom so that an undetermined human means lacking the power of thinking. In this regard, freedom is not only a supreme human value, but also a part of human existence, absence of which may hinder prosperity and flourishing. Freedom and liberation are free decision making; and will absolutely results from the man's reason; thus, it is the logical result of being human. However, it may not be valid for other creatures. Thus, it is stated that "humanity is freedom; the man means freedom; there is no value other than freedom; all values are faded in a value namely freedom."⁵²

Imam Ali (pbah), interpreting the man's freedom, regards liberty as God's forgery and says "God made you free."⁵³ The forgery, here, refers to the natural and evolutionary forgery meaning that you are basically created free based on liberty rather than legislative forgery. This is the very forgery entitled "and made darkness and light."⁵⁴ In fact, the following theory is maintained:

“This is not a legislative forgery; rather, it is evolutionary and innate that significantly differs from legislative forgery like the prophets’ revelation . . . In Sadr's point of view, this ‘forgery and supply’ is a sociopolitical or historical tradition rather than a legislation to be followed.”⁵⁵ It is figured out that freedom and free will logically result from reason and its realization in the form of will. In better words, freedom is the force of applying reason and intellection in the field of decision by form of will; this is nothing but free will (authority). Similarly, Al-Farabi believes in three steps for will including 1. The longing from a sense⁵⁶; 2. The power of imagination based will⁵⁷; and 3. The free will (authority):

“Once the man is associated to active reason and when the comprehensions are realized in his mind (reason) i.e. awareness; this is the man's turn to insist on the third will originating from the longing of reason or ‘free will’.”⁵⁸

Therefore, ‘free will’ is the conscious will; and the speech based concern or hatred enjoying active reason; thus, it is specific to the man distinguishing him from animal.⁵⁹ “The man is enabled of good and evil through free will.”⁶⁰ Furthermore, “reward and punishment is understood by means of free will (authority).”⁶¹

Then, as freedom is the logical result of reason, it only reveals the real meaning under the light of reason. In other word, freedom is interpreted in the light of reason meaning that the rational, reasoned individual wills in the intellectual logic and reason framework; hence, it ponders of necessity rather than possibility. That is why Imam Khomeini, explaining the notion of freedom, expresses “freedom does not mean conspiracy . . .or talking of defeating the people, . . .this is by no way the freedom.”⁶²

From this place, freedom, first, is an integral part of the man’s essence and truth; and as Sadr claims ‘natural freedom or free will’; second, the man orients toward freedom as it is rooted in its nature. Ito states the matter differently, “psychological experiments demonstrated that the human innately seeks for freedom and suffers from whatever limiting its freedom.”⁶³ And, in Imam Khomeini’s elucidation “the aspects of love of comfort and liberty are granted to the man as built-in nature.”⁶⁴

Third, freedom is the supreme, highly-valued human characteristic realizing humanity, perfection, evolution and prosperity of the man. Jean-Jacques Rousseau asserts that “since freedom is the highest, supreme attribute of the man; hence, he may not be destined to ruin and corruption. He may never disgracefully degrade down to animals captivated by instincts disobeying the creator . . .”⁶⁵

In this regard, and due to the fundamental role of freedom and free will in individual and social orientation, freedom and free will are placed together as one of the basics of justice along emotion and reason. However, in other words, there is a bilateral and bi-conditional relationship between freedom and justice in practice as realization of the freedom in abnormal meaning just depends on the justice based on the natural and innate freedom. Therefore, justice and moderation, on the one hand, logically result from freedom and free will, which is only realized in the light of freedom since recognition and selection rely upon freedom. Hence, justice may not be imagined disregarding freedom and free will. On the other hand, freedom is realized in a society dominated by justice.

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