The Realm of Freedom from the Religious Perspective and its Impact on Contemporary Life (Emphasizing on the Infallible Imams School)

Abdul-Ahmad Mirzaei[1*], Syed Hasan Abedian[2]

1.* *PhD Student in Department of Specialized Jurisprudence, Jurisprudence Higher Education Complex ,Al-Mustafa International University, Qom, Iran* (Corresponding Author)

2. *Assistant Prof. in Department of Jurisprudence and the Fundaments of Islamic Law, Faculty of Humanities, Islamic Azad University, Qom, Iran, and Vice-Chancellor of Fiqh Higher Education Complex,* mhabed4@yahoo.com

ARTICL INFO

ABSTRACT

SUBJECT AND OBJECTIVES: Since freedom is one of the common desires of humanity and is rooted in human nature, there is a lot of literature about it; However, in Islamic jurisprudence, this word has a little history and it is referred to as a new issue. The debates raised by Islamic thinkers often do not look at the issue from a jurisprudential angle. This research tries to fill this gap. By emphasizing on Infallible imams school, the research describes the realm of freedom and its impact on contemporary life from a religious viewpoint with the aim of explaining the nature, limits and dimensions of freedom from a jurisprudential angle.

METHOD AND FINDING: By using the method of qualitative analysis and referring to the verses and narrations and the opinions and opinions of Shia jurists and thinkers, it has reached the following findings: A: The principle of freedom is approved by religion and the school of infallible imams. B: Only freedom that is in the service and in the direction of achieving worldly and hereafter happiness is approved. C: Freedom in Islam is a means, not a goal. D: Political freedom is compatible with the theory of religious democracy.

CONCLUSION: The article has concluded that the limit of human freedom in the school of infallible imams is where freedom becomes a barrier to the eternal happiness of an individual or human society.

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR
29	2	(Afghanistan, Iran)

* Corresponding Author:
Email: *aahmadmyrzayy@gmail.com*
ORCID: *0009-0008-7521-7454*

Introduction

Although human beings seek freedom based on their nature and the divine and humanitarian schools have praised and approved freedom; But in many human societies, especially Islamic countries, freedom is less prevalent, so Islamic countries are usually plagued by autocratic rulers who violate human rights. And their freedom is a priceless possession in their eyes.

What has caused freedom with such a high value to be seen as less credible, and it cannot be actualized in the Islamic society?

In this regard, we can speak from different angles, one of the fields that may be raised in this regard is the vague and incomprehensible meaning of beautiful words such as freedom.

The lack of understanding of the meaning and semantic circle of these words can cause many misunderstandings and as a result cause its silence and decline, so in this research we will explain freedom from the viewpoint of the Infallible imams school.

Before entering the main discussion, it is necessary to pay attention to this point: The content referred to as freedom has existed in Islamic sources in similar forms for a long time; For example, the words free person, freedom and the like in Islamic jurisprudence in many cases tell the same meaning of the word freedom, just as the word freedom from the beginning of Islam until now has almost the same meaning as the word freedom in the Islamic theology.

Based on this point, it has been said that:

The concept of freedom in Islamic jurisprudence has a long history from one viewpoint, many jurists pointed out that humans are free from internal and external constraints. (Arabshahi Moghadam, 2014: 134)

Theoretical Foundations and Research Background

For freedom, numerous, and perhaps unrelated, definitions have been stated, as far as it has been said, more than two hundred definitions have been mentioned for it. *(Ref: Lakzaei, 2003: 19)*

It can be said that the following factors are involved in the multiplicity of definitions:

A: The Difference in Expertise

Thinkers have searched for freedom from a specific angle.

It is natural for everyone to define it from the viewpoint of their expertise and to use their desired results for it.

B: The Difference of Beliefs

The definitions that theists and materialists express for freedom are placed on two opposing fronts; Because the way these two groups look at the universe and us beyond it, it contrasts the goals, behaviors and speech of humans; That is why it has been said:

The interpretation of freedom depends on anthropology, and anthropology is also dependent on cosmology. (Javadi Amoli, 2004: 29)

Therefore, the acceptance of theism or materialism will play an essential role in determining the criteria for the next human choices. If a

person chooses to worship God, the divine law will determine the criteria of human freedom.

Based on this, the acceptance of theism or materialism will play an essential role in determining the criteria for the next human choices. If a person chooses to worship God, the divine law will determine the criteria of human freedom.

C: The Difference of Time and Space

The difference and change in time and place causes the change of human attitude and the formation of new thoughts and questions; Therefore, many values change; It is natural that these changes affect the definition of freedom. A brief look at the history of ideas in societies is a clear proof of this claim.

Looking at the above points, in this research, we will talk about the juridical-legal meaning of the word freedom whose effect appears in social actions from the perspective of the Infallible imams school.

Now that the scope of the meaning of freedom has been reduced, in this context, the following definitions can be stated:

- Special Legal Dignity against Slavery

In societies where the law of slavery prevailed, the definition of freedom was fluid; Therefore, it has been said that wherever there was a tradition of slavery, the definition of freedom does not cause a problem. In these conditions, freedom was the legal dignity of free people in front of slaves. *(Rosenthal, 1960: 17-18)*

This meaning is the first definition presented in Islamic jurisprudence and has been employed since the beginning of Islam until modern times. It is considered in jurisprudential and Islamic sources from the beginning of the formation of jurisprudence until now. All topics related to slaves in jurisprudence have the same meaning.

Therefore, the definition of freedom was easy in the beginning; But with the opening of new angles, and the presentation of different definitions to respond to those different dimensions, it became difficult to understand freedom.

- Absence of Obstacles in the Path of Growth

Shahid Motahari says in the definition of freedom:

Freedom means the absence of obstacles. Free people are people who fight against the obstacles that are in front of their growth and development. (Motahari, 1982: 10)

- Facilitating the Conditions for the Flourishing of Talents

Ayatollah Sobhani writes in the definition of freedom:

Freedom is providing the conditions for the flourishing of talents; Every person is created with a special talent and ability. Talents do not flourish in every situation but show themselves in special circumstances. (Sobhani, 2005: 42-43)

- Submission of the Individual to the Higher Law

Some others have introduced freedom as the meaning of harmony with the higher law and acceptance of the divine law.

In this regard, Rosenthal writes:

The next concept of freedom means the submission of individuals to a divine law. (Rosenthal, 1960: 20-22)

The first definition, because it has specific historical contexts and today those contexts do not exist in human societies, at least in appearance, gets off the definitions of freedom.

In order to define freedom, one must pay attention to both the necessary existence and the absence of obstacles. This is what is known as negative freedom today and it is said to be more compatible with liberalism. *(Sharifani and Marafet, 2022: 138)*

It seems that the third definition has nothing to do with freedom; Because it is about providing, not being provided. Apparently, this definition is trying to express the duty of others to ensure freedom, that's why he spoke about facilitating and providing. Providing conditions has nothing to do with freedom. Rather, it is in the next rank and is outside of its essence.

The fourth definition is more suitable for expressing the circle and scope of freedom than it is a definition for freedom.

Therefore, it can be said: Freedom: It means the availability of factors and conditions for growth and the absence of obstacles in the path of human perfection.

The factors and conditions of growth and perfection are placed in the human institution God says:

"We have honored mankind... and We have given them superiority over

many of the creatures We have created". (Quran, 17: 70) "We have shown him the way, whether he is grateful or ungrateful". (Quran, 76: 3)

Divine laws have been legislated to protect and actualize and perfect these powers in order to prevent evil manifestations and decorations that are an obstacle on the way to human happiness. This is what is known as positive freedom today.

Almighty God created man in such a way that he should accept responsibility for his thoughts, speech and behavior, the requirement of this responsibility is that man has the right to choose and freedom of action so that he can take responsibility for the chosen options and be able to defend himself and protect his rights.

In this regard, God addressed the human kind in the Quran, explained the inherent dignity and superiority of human beings over other creatures, and God considered human beings equal in the advantage of dignity. *(Ref: Quran, 17: 70)*

With this equality, it guarantees the freedom of people and rejects any kind of individual superiority over other people.

A tradition in this regard says:

"No one has an advantage or superiority over another except through piety". (Kulayni, 2008)

Imam Sadiq answered a person who asked about the quality of using Baitul-Mal, saying:

"Muslims are the children of Islam, we make their rights and benefits equal". *(Tusi, 1987: Vol. 6: 146)*

Based on these verses and traditions, it can be said that material advantages, including the right to freedom, are equal for all human beings, and humans are free within the circle of laws. There is no right to freedom.

In other words, in the jurisprudence of Infallible imams, responsibilities are stated for man, these responsibilities can be reasonable if a person has freedom and can do his behavior according to his own will, rather than someone else hindering his wishes and exercising guardianship over him.

Therefore, in the jurisprudence, freedom of obligation has been placed under the general conditions.

Although the principle of human freedom is certain, there is no doubt that man does not have absolute freedom; But he does not even have the absolute context, everyone has mentioned the principle of this limitation.

As the leader says:

Freedom from the framework of matter is the most important part of the theory of freedom in Islam. *(Imam Khamenei, 2023/04/18)*

In relation to the lack of absolute freedom in the human institution, it has been said:

Freedom can never be absolute and unlimited; Because the attributes of every creature are subordinate to the creature itself. *(Javadi Amoli, 2004: 26)*

In addition to that, man does not have the capacity and aspect of absolute freedom; Because the man who with this limited freedom has started a storm of rebellion and the slogan *"I am your supreme Lord!"* *(Quran, 79: 24)*

What would he not do if his freedom was absolute on the assumption that it was impossible! This lack of capacity is rooted in human nature, which is a mixture of opposites. Maintaining the level of moderation and control, each of these opposites, will be a smooth compound for human growth and reaching the ultimate goal and divine satisfaction:

> *"And God's pleasure is superior (to all these); And this is the great victory".* *(Quran, 9: 72)*

But disturbing the balance and not maintaining this harmony will lead a person to a deviant path and lead him to the abyss of destruction:

> *"And the one who has defiled his soul with sin and sin has become hopeless and deprived".* *(Quran, 91: 10)*

By accepting the principle of limitation for human freedom, it can be said that the limits of freedom from the viewpoint of every thinker are derived from the definition that has been expressed for freedom, so it is not possible to present limits that are not compatible with the given definition.

Based on this, the course along the definition is In expressing the realm of freedom, we face different and contradictory explanations;

Because absolute freedom is neither possible for humans nor desirable for humans; Therefore, all divine and human schools have accepted the limitation of freedom; But where is the limit of this freedom, the differences and distinctions are clearly visible.

In the divine view and the school of Infallible imams, it is seen as the circle of human life and happiness beyond the present world; Therefore, while accepting and properly using sensual and carnal instincts in the frameworks proposed in religion, he considers the unconditional following of instincts as one of the obstacles for mankind to reach eternal happiness.

Shahid Beheshti says in this regard:

It has two roots:

A: That the freedom of an individual is exercised to the extent that it does not affect the freedom of others.

B: The freedoms that corrupt the environment and prepare the ground for the growth of corruption in society, these freedoms are also taken in the Islamic system. (Foundation for Publishing Works and Thoughts of Martyr Beheshti, 2007: 18)

Another point is that the limits of freedom are closely related to responsibility, because it is based on this freedom and choice that a person is called to account and takes responsibility.

Therefore, since man is a thoughtful and wise being and has been given the power to know good and bad things, *(Ref: Quran, 91: 8)* and since man has freedom, he is

responsible for his own destiny. *(Ref: Quran, 52: 21; Ibid, 74: 38)*

So the right is always associated with the limit, wherever there is talk of a right, there should also be a talk of a limit. The owner of the right must also bear responsibility; Because if this is not the case, the fruit of human freedom will be nothing but the destruction of the oppressed classes. *(Sobhani, 2005: 91)*

According to what has been said: From the viewpoint of the Infallible imams school, whatever is against the eternal happiness of man is against the freedom of man, and that is the limit of freedom. And whatever is contrary to the eternal happiness of man will also be contrary to his worldly happiness.

In other words, anything that destroys the conditions of freedom (the necessary existence for freedom) or anything that creates an obstacle in the path of human growth and perfection and reaching happiness, is the limit of human freedom, and man has no right to go beyond it. and prevent himself or others from reaching happiness or destroy his own or others' happiness.

Based on this, man has a duty to protect his freedom and that of others, so that the way of violation of freedom is blocked.

Shia thinkers and jurists have raised a debate under the title of freedom and its related issues in the contemporary era and have considered it as one of the established jurisprudential issues. *(Hashemi Shahroudi, 2005, Vol. 1: 116-117)*

Writings related to freedom from an Islamic viewpoint, such as "*Freedom in Islamic Political Philosophy*" by Mansour Mir Ahmadi, "*Freedom and Democracy from the Perspective of Islam and Liberalism*" by Ali Rabbani Golpayegani, "*Unsaid Freedom and Points*" by Ayatollah Misbah Yazdi, "*Freedom and Theocracy*" by Ayatollah Sobhani and wtc., more with legal views and attitudes, political sciences, social and philosophical have discussed.

Therefore, the problem has been looked at less from the viewpoint of jurisprudence and the school of Infallible imams, and we will deal with this issue by referring to the verses and narrations and the opinions and opinions of the jurists and thinkers of the Infallible imams school.

Branches and Dimensions of Freedom

Various dimensions have been stated for freedom, such as freedom of opinion, freedom of expression, civil freedom, political freedom, national freedom, freedom of the right to housing, etc., to avoid delaying words, only the most important types of freedom will be examined.

1. Freedom of Opinion and Thought

Almost all Muslim and Shia thinkers who have spoken about freedom, citing the noble verse, *"There is no reluctance in accepting religion…". (Quran, 2: 256)*

They have accepted the principle of freedom of thought, in the following, they have tried to justify and eliminate the contradiction of freedom of belief and thought

with some Sharia rulings such as elementary jihad and apostasy.

In the meantime, Ayatollah Misbah Yazdi has a statement that introduces the whole issue of freedom of thought and opinion as baseless and fallacious, based on this viewpoint, there will never be a conflict between freedom of opinion and rulings such as elementary jihad and apostasy, so that we can try to resolve the conflict.

In order to clarify his viewpoint, which is a new word in this regard, it is necessary to state this introduction. Until the thought and opinion is expressed, others will not know about it and it will remain buried in the human mind. Although the existence of these thoughts and beliefs is not out of the scope of God's knowledge and some divine saints; But it is a religious certainty, God will not punish or punish a person until he does not implement sinful thoughts and commits corruption.

Ayatollah Misbah Yazdi, writes in this regard:

Does opinion, because it is an opinion and an internal matter of the heart, in principle, find a connection with the issue of rights or not? (Misbah Yazdi, 2013: 52-53)

In the following, about the connection of the noble verse *"There is no reluctance in religion...", (Quran, 2: 256)* with the freedom of opinion and thought, which others consider as a document of the legitimacy of freedom of thought and opinion.

He writes:

La' Ikrahah fi al-Din. (Misbah Yazdi, 2013: 53-54)

Therefore, there is no place for reluctance and punishment where there is a limit of belief and thought. Where laws and punishments influence, it is not opinion and thought; But the expression of thought is behavior derived from thought; Therefore, it will be about freedom of speech and correct and logical action, not about freedom of thought and opinion.

In other words, man has absolute freedom in the circle of his thoughts and beliefs, nothing that can limit his freedom is his own knowledge and mentality; But here we are not talking about rights, while in the discussion of freedom, we are actually talking about human rights Is.

2. Freedom of Expression

Since expression is the expression of opinion and thought, therefore freedom of expression is placed after freedom of thought. *(Sobhani, 2005: 94)*

Freedom of expression is a tool to show divine and human thoughts and beliefs, and it is a way to propagate truth and falsehood, just as it can guide mankind towards happiness, it can lead humans to deviation and degradation; Therefore, in divine religions, especially in the school of Infallible imams, the truth of what is offered to people in the name of freedom of speech is very important.

If we do not say that the expression of false thoughts and beliefs is outside the scope of freedom of speech from the viewpoint of the Infallible imams school,

promoting false thoughts and beliefs is definitely outside the scope of freedom of speech. *(Foundation for Publishing Works and Thoughts of Martyr Beheshti, 2007: 18)*

Therefore, from the viewpoint of the school of Infallible imams, the truth of what is promoted in the center of freedom of expression is the most important indicator and limiter of freedom of expression.

Accordingly, the school of Infallible imams has ordered its believers to protect their freedom and fight for it wherever their freedom is unjustly taken away; Just as he considered the publication of false books as illegal, he made the Islamic ruler and Muslims obliged to fight against the propagation of falsehood.

Wherever falsehood is falsely propagated and established, it should be stopped, such as the issue of not wearing a hijab, which is raised under the title of women's rights and is promoted in Islamic societies.

3. Civil Liberties

Man must have freedom in the stage of performance and implementation of the expressed thought so that he can show the fruits and results of the thought and belief that he preached to others. *(Motahari, 1982: 11)*

The conflict between interests, desires and values in civil freedom is far more than when it comes to freedom of speech, because freedom of speech usually does not cause conflict until it becomes a behavior. The conflict is usually within the scope of social freedom and at the stage of behavior.

So, the role of the limits of freedom will be very valuable and useful in social freedom, of course, it is natural, due to the difference in the definition and limits of freedom, it is not possible to state an objective example that is common to all societies and thinkers in relation to civil freedom. Therefore, the examples and scope of civil freedom are completely different in different societies.

The Infallible imams school, which considers Shari'a rulings subject to interests and corruption, therefore the Shah Bayt considers the restriction of social and civil liberties to be corrupting and corrupting, on this basis, behaviors such as gambling, usury, drinking, not wearing hijab, etc., condemned and obliges Muslims to fight against such phenomena according to the Shariah order of "enjoining what is good and forbidding what is evil" and obligates the Islamic government to prevent the appearance of such corruptions in the Islamic society.

4. Political Freedom

By referring to the sources written in relation to human freedom, such an understanding will be reached, the main goal of the freedom fighters in their struggles in different human societies was to achieve political freedom; Because it is through the channel of political freedom that the environment for freedom is provided and will last.

In the definition of political freedom, it is seen as the definition of disagreement.

Ayatollah Misbah Yazdi says:
A common meaning of freedom that is mentioned

in law and politics is freedom in the sense of sovereignty over one's own destiny. (Misbah Yazdi, 2013: 17)

Alipour Gorji writes:
It is an expression of the relationship that a citizen can have with the government and political power. (Alipour Gorji, 2013: 19-20)

In the book *"Revenue on Islamic Law"* the authors wrote:
Political freedom is the freedom of individuals in legislation and elections; This means that the legislation must be subject to the will of the people of the society. (Ebrahimi, 2002: 265)

From these definitions and other definitions that exist in relation to political freedom, we can conclude that the meaning of political freedom is that society members can create and change the type of governance, determine policies and direct policies, raise and lower politicians.

Since power has a direct role, therefore, in political freedom, both the way people relate to the government and the government to the people and the role of the people in determining the government will be influential and discussed.

Based on what is stated in the definition of political freedom, at the beginning it seemed that political freedom was not compatible with the values and beliefs of the Infallible imams school; Because according to the Shiite beliefs and the system accepted by the Infallible imams school in relation to the political system of Islam, i.e. the provincial

system, it is authoritative and gives legitimacy to the ruler and the government of God, so the people have no role in it; But based on political freedom, it is the people who define the ruler and determine the type of government.

At the same time, based on the theory of religious democracy, we will see that there is no conflict between political freedom and the school of Infallible imams, as the Islamic Revolution of Iran and the system of the Islamic Republic, which is the most obvious concrete example of the political system, arose from the beliefs and beliefs of the school of Infallible imams and by Hundreds of mujtahids of Jame al-Sharai'at were established under the guidance of Imam Khomeini and even today, it is steered by a foresight expert who has

accepted political freedom and brought it to the fore, and the people's vote has played and will play an effective role in determining the top and bottom of government and sovereignty in the form of direct and indirect elections.

In general, three theories have been proposed regarding the legitimacy of the ruling province in Shia jurisprudence, the divine legitimacy of the ruling province. *(Ref: Javadi Amoli, 2004: 216; Qadrdan Qaramaleki, 2008: 265-270)*

The first viewpoint is documented in the traditions of Infallible imams and has been discussed in Shia jurisprudence for a long time; *(Ref: Muhaqqiq Helli, 1988: Vol. 4: 60; Shahid ath-Thani, 1993: Vol. 13: 359-360; Bahrululoum, 1983: Vol. 3: 231; Najafi, 1984: Vol. 22: 333; Ibid, Vol. 40: 64-65)* But two

other theories in the period Contemporary has been raised. *(Ref: Rostamian, 2002: 41-42)*

The second theory claims that we have no reason to install a jurist as the ruler and successor of imams, so this matter has been left to the people; *(Ref: Montazeri, 1989: Vol. 1: 493-531; Ibid, 2008: 12-23)* of course, it has been proven in its place, the evidence of the authority of the Faqih is complete.

The third theory does not contradict the first theory; But explains it and narrates and clarifies its neglected angles. This theory, which is also referred to as religious democracy, claims that the legitimacy of the ruler's governorship in the age of occultation was chosen by the infallible Imam; But the choice of the people is also influential in the ruler's governorship.

According to this theory, the ruler was introduced by the same divine channel and by the infallible imam for the time of absence; But the ruler and the sovereign need to be elected by the people in order to advance the policies set in the Islamic government, or to realize their externality or to complete their legitimacy.

Based on this, there are at least three perspectives on how people influence the legitimacy of the ruling province: Giving advice to the ruler, Partially realizing the ruling province, and Partially identifying the ruling province.

Those who, to explain the role of the people, talk about the duality of legitimacy and consultation or the duality of legitimacy and acceptability, they do not assign a role to the people in determining the ruler. Therefore, it has been

said that choosing or discovering the guardian of a jurist, discovering- not choosing- is basically a matter with divine legitimacy that cannot be achieved by the direct choice of the people. *(Badra, 2017: 157)*

Some others, in order to explain the divine and popular legitimacy of the rulership, have made a difference between the legitimacy of the office and the legitimacy of the appointed person and the ruler, the first one is divine and the second one is popular. *(Hosseini Ha'iri, 2012: 171)*

Absence is introduced as the imam's deputy, it does not specify a specific person; But it expresses the same characteristics for the title of scholar and jurist, so any jurist who has these qualities crystallized in his existence, he will be the imam's deputy and the ruler of Sharia.

Since the multiplicity of government and sovereignty is impossible and causes chaos; Therefore, one of the jurisprudents of Jami al-Sharai't or several jurists should be in charge of the affairs of the province from among the existing jurisprudents of Jami al-Sharai't; But which jurist or jurists should take over this important matter, here it is the turn of the people to bring the guardianship of the jurist to the actual guardianship.

By their own choice, the people have determined the ruling authority in the person of the chosen jurist and they make it fall from other jurisprudents, For this reason, a distinction should be made between the legitimacy of the legal personality of the ruler and the legitimacy of the true personality of the ruler, and it is said that the legitimacy of

the legal personality of the divine ruler is the legitimacy of the true personality of the human ruler.

Therefore, in this view, the choice of the majority of the people is accepted within the scope of Islamic laws, so we said the complement of legitimacy, because divine legitimacy is central.

The theory of religious democracy with the perspective of complementing legitimacy is seen more than anywhere else in the statements of the supreme leader of the revolution, which to access the statements of the leader, you can refer to the text of his speeches in the two books *"Velayat Pajhwok"* and *"Our Venerable Imam"*.

So, the will of the people is a license to establish an Islamic government, and if the people do not seek an Islamic government, the jurist has no duty to establish and realize the Islamic government. *(Javadi Amoli, 2004: 227)*

Therefore, in the theory of religious democracy, we are faced with two types of rights: The right of sovereignty, which has been delegated to the comprehensive jurisprudence through the channel of the Sharia, and the Right to choose from among the existing comprehensive jurisprudence, which has been delegated to the people through the channel of the Sharia. *(Ref: Jafarpishehfard, 2006: 58)*

The Realm of Freedom and its Influence on the Religious Lifestyle

As stated, the first choice of man (The choice of theism and materialism) has a fundamental

effect in drawing his future roadmap, because this choice:
- will form the criteria for the next choices of man.
- Acceptance and non-acceptance of stated limitations for freedom is based on this initial selection.

- The acceptance or non-acceptance of the stated tasks and requirements is also based on this choice.

Therefore, the rules of Sharia for the followers of religions and human laws, which in many cases limit human freedom, are acceptable for the followers of both groups and are not considered to be against freedom.

Based on what has been said, a person who believes in the Infallible imams school should adjust his life plan according to the Islamic teachings and values of the Infallible imams school.

Therefore, the school of Infallible imams will influence the principle of life and the quality of his life in all aspects of life, including the issue of freedom.

According to what has been said so far, in its explanation, we can say:

A: The basis and need for freedom is in the institution and human nature, as God says:

"We have shown him the way, whether he is grateful (and accepted) or ungrateful". (Quran, 76: 3)

"Then he inspired him with his good and evil". (Quran, 91: 8)

B: The school of Infallible imams seeks to ensure the eternal happiness of man. Rather, it has been said that it is the only Islamic way of life that brings the true happiness

of the family in this world and the hereafter in the form of twins. *(Razavi and Sazandegi, 2015: 120)*

C: Freedom is not the goal; But the means to reach the goal, which is the eternal happiness of mankind, so it is necessary to see what is given to humanity in the form of freedom and in the name of freedom.

D: Freedom is one of the human rights, on the one hand, the right is always associated with limits and boundaries, and on the other hand, it is always associated with duties and responsibilities, that is, in the same way that a person enjoys the fruits of his rights, he must also bear the burden of duties and responsibilities.

On the other hand, a believer and a follower of Infallible imams, according to the above points and citing the verses:

"O you who have believed, protect yourselves and your families from the fire whose fuel is men and stones". (Quran, 66: 6)

"and on Do not rely on the oppressors, which will cause the fire to engulf you". (Quran, 11: 113)

"You were the best nation that was created for the benefit of mankind; (That) you enjoin what is good and forbid what is evil". (Quran, 3: 110)

Also, numerous narrations, including the narrations that are mentioned in authentic hadith books. *(Ref: Kulayni, 2008; Saduq, 1993: Vol. 3: 442; Ibid, Vol. 4: 11; Tusi, 1987: Vol. 6: 179)*

First, he has the duty to protect his right to freedom.

Second: not to be an obstacle to the freedom of others.

Third: by enjoining the good and forbidding the evil, remove or at least reduce the obstacles to the freedom of oneself and others so that divine and Islamic values rule in the personal and social life of Muslims and human society, and the arena and to prepare the ground for eternal happiness for humanity and to ensure the causes of God's satisfaction.

Although this responsibility is the permanent duty of a true Muslim; But in the contemporary era, when geographical boundaries and spatial distances are becoming more and more ineffective and giving way to cultural mixing and intermingling, due to this mixing and intermingling of Muslims and Islamic society, with a wide invasion and All aspects of western materialistic ideas and culture have been faced And by the empire of visual and audio media in various formats and with false charms, it has penetrated even inside the houses and houses of believers to achieve their colonial goals, the duty of guarding freedom, to reach the eternal happiness (worldly and hereafter) of humanity, and The defense of divine values, which includes and includes this eternal happiness, is tangible and visible more than ever.

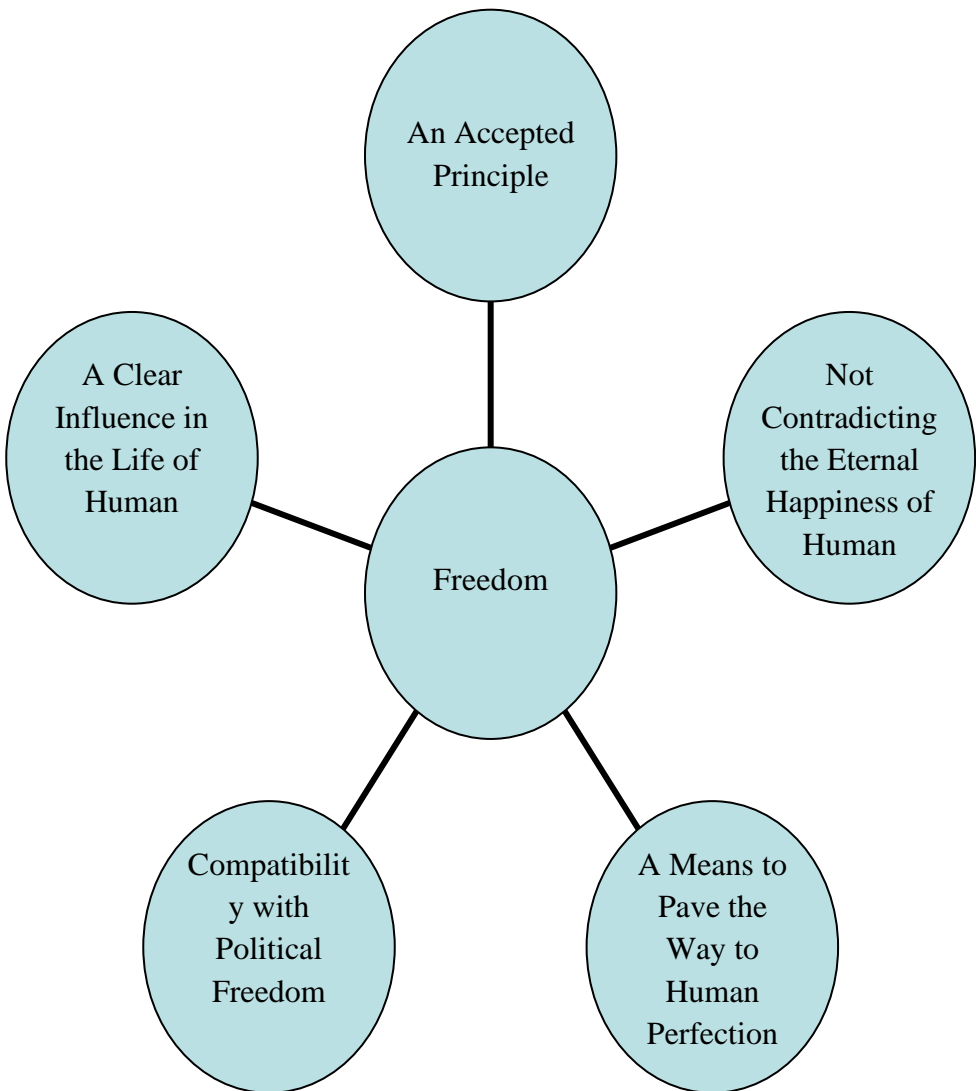The main findings of the research are expressed in the following table:

Diagram 1. The Realm of Freedom in the Infallible Imams School

Conclusion

In relation to the realm of freedom, from the perspective of the Infallible Imams, we can conclude:

1. In the Infallible Imams school, human freedom is accepted as a principle.

2. According to the school of Infallible Imams, freedom is accepted as long as it does not conflict with the eternal happiness of man. Wherever he is in conflict with the eternal happiness of himself or others, there is the limit and ultimate of his freedom.

3. According to the school of Infallible Imams, freedom is not the final goal of humanity; But a means of paving the way to reach the ultimate goal and perfection of mankind, which God has drawn for man. Therefore, in all dimensions and branches that are mentioned for freedom, the criterion of the limits of freedom is its conflict with the happiness of the two worlds of the person himself or others and the society.

4. Political freedom is compatible with the theory of religious democracy, which is a reading of the theory of divine appointment of Imam, and there is no conflict between them.

5. The realm of freedom, from the perspective of the Infallible Imams school, has an impact on the dimensions of a Muslim's life at any time; But in the contemporary era, which can be referred to as the era of the battle of values, in the form of culture and soft war, the effects The view of Infallible Imams school regarding the realm of

freedom in the life of a committed and believing Muslim appears more clearly.

The final result is that from a religious of viewpoint, the realm of freedom expands to the point where it does not harm the eternal happiness of the person or others and does not create the ground for slipping and falling.

Acknowledgment

List of References

1. **The Holy Quran**.

2. Alipour Gorji, Mahmoud. (2013). **Application of Vision Method in Political Freedom of the Islamic Republic of Iran**. Qom: Research Institute of Hawzah and University. [In Persian]

3. Amili (Shahid ath-Thani), Zayn al-Dain ibn 'Ali. (1993). **Masalek al-Afaham**. Qom: Institute of Encyclopaedia al-Islamiyya. [In Arabic]

4. Arabshahi Moghadam, Abdul-Mahdi. (2014). **Jurisprudent Bases of Islam and Socio-Political Freedoms**. *Transcendent Policy*, 2(7), 119-136. [In Persian]

5. Badra, Mohammad Sheta. (2017). **Explaining the Guardianship of the Islamic Jurist in Selecting the Approach Index in the Triple of Necessity, Expediency and Tyranny**. *International Multidisciplinary Journal of Pure Life*, 4(9), 153–70. [In Persian] *https://dorl.net/ 20.1001.1.26767619.2017.4.9.6.2*

6. Bahrululoum, Syed Mohammad. (1983). **Bulghat al-Faqih**. Tehran: Manshurat Maktabat al-Sadiq. [In Arabic]

7. Ebrahimi, Mohammad. (2002). **An Income on Islamic Rights**. Tehran: Samt Publications.

8. Foundation for Publication of Works and Thoughts of Martyr Beheshti (2007). **Freedom, Anarchy, Tyranny** (Roundtable between Ayatollah Beheshti, Habibollah Peyman, Mahdi Fatapour, Noureddin Kianouri). 2th Edition. Tehran: Monument Publications. [In Persian]

9. Hashemi Shahroudi, Syed Mahmoud. (2005). **Culture of Jurisprudence in Accordance with the Religion of Ahl al-Bayt**. Qom: Institute of Encyclopedia of Islamic Jurisprudence. [In Persian]

10. Hosseini Ha'iri, Syed Kazim. (2012). **Wilayat al-Amr fi 'Asr al-Ghayba**. Qom: Islamic Thought Assembly. [In Arabic]

11. Ibn Babawayh Qomi (Saduq), Mohammad ibn Ali. (1993). **Man la yahduruh al-faqih**. Qom: Islamic Publications Office. [In Arabic]

12. Imam Khamenei, Syed Ali. **Website of Imam Khamenei**: _www.khamenei.ir_

13. Jafarpishehfard, Mostafa. (2006). **Intellectual Challenges of Velayat-e Faqih Theory**. Qom: Boostan Ketab. [In Persian]

14. Javadi Amoli, Abdollah. (2004). **Velayat-e Faqih**. Qom: Israa Publications. [In Persian]

15. Kulayni, Mohammad ibn Ya'qub. (2008). **Al-Kafi**. Qom: Dar al-Hadith. [In Arabic]

16. Lakzaei, Sharif. (2003). **Political Freedom in the Thought of Ayatollah Motahhari and Ayatollah Beheshti**. Qom: Boostan Ketab. [In Persian]

17. Misbah Yazdi, Mohammad Taqi. (2013). **Freedom of the Unsaid and Facts**. Tehran: Farhang Islamic Publishing House. [In Persian]

18. Montazeri, Hossein-Ali. (2008). **Religious Government and Human Rights**. Qom: Arghavan Danesh Publications. [In Persian]

19. Montazeri, Hossein-Ali. (1989). **Velayat-e Faqih**. Translated by: Mahmoud Salavati and Abolfazl Shakouri. Qom: Kihan Institute. [In Persian]

20. Motahari, Morteza. (1982). **Spiritual Speeches**. Tehran: Sadra Publications. [In Persian]

21. Muhaqqiq Helli, Jafar ibn Hasan. (1988). **Shara'i' al-Islam**. Research by: Abd al-Hossein Mihammad Ali Beghal. Qom: Ismailian Publications. [In Arabic]

22. Najafi, Mohammad Hasan. (1984). **Jawahir al-Kalam**. Beirut: Dar 'Ihya' al-Turath al-'Arabi.

23. Qadrdan Qaramalki, Mohammad Hasan. (2008). **Freedom in Jurisprudence and its Limits**. Qom: Boostan Ketab. [In Persian]

24. Razavi, Syede Zahra. and Sazandegi, Mahdi. (2015). **Investigating and Explaining the Concept of Family Lifestyle from the Perspective of Islam**. *International Multidisciplinary Journal of Pure Life,* 2(3), 93–121. [In Persian] *https://dorl.net/ 20.1001.1.26767619.2015.2.3.4.4*

25. Rosenthal, Franz. (1960). **The Muslim Concept of Freedom, Prior to the Nineteenth Century**. Leiden: Brill Publishers.

26. Rostamian, Mohammad Ali. (2002). **Political Rule of the Infallibles**. Qom: Secretariat of the Assembly of Experts. [In Persian]

27. Sharifani, Mohammad. and Marfat, Mohammad. (2022). **Analytical and Comparative Research on Types of Freedom from the Perspective of Islam and the West**. *Ethical Research,* 13(50), 133-156. [In Persian] *https://dorl.net/ 20.1001.1.23833279.1401.13.50.6.7*

28. Sobhani, Jafar. (2005). **Freedom and Theocracy**. Qom: Imam Sadiq Institute. [In Persian]

29. Tusi, Mohammad ibn Hasan. (1987). **Tahdhib al-Ahkam**. Tehran: Dar al-Katb al-Islamiyya. [In Arabic]

AUTHOR BIOSKETCHES

Mirzaei, Abdul-Ahmad. *PhD Student in Department of Specialized Jurisprudence, Jurisprudence Higher Education Complex, Al-Mustafa International University, Qom, Iran.*

✓ **Email:** *aahmadmyrzayy@gmail.com*
✓ **ORCID:** *https://orcid.org/0009-0008-7521-7454*

Abedian, Syed Hasan. *Assistant Prof. in Department of Jurisprudence and the Fundaments of Islamic Law, Faculty of Humanities, Islamic Azad University, Qom, Iran, and Vice-Chancellor of Fiqh Higher Education Complex.*

✓ **Email:** *mhabed4@yahoo.com*
✓ **ORCID:** *https://orcid.org/0000-0002-6695-5147*