

## **Freedom in Allameh Tabataae's Point of View; Emphasizing on Two Concepts of Freedom of Thinking and Freedom of Idea**

**Document Type:** Conceptual paper

**Mohammad Sadegh Nosratpanah\***

Received: 2016/05/11

**Mohammad Mehdi Seifi\*\***

Accepted: 2016/08/20

### **Abstract**

This paper intends to define and delimit the freedom of thinking and freedom of idea in Islam, emphasizing on Allameh Tabatabaee's viewpoint and employing the technique of text-based, methodical interpretation data analysis through library referral to his works and pointing to freedom, its types and limits in Islam, its legitimacy and illegitimacy, and also the requirements of thinking freedom. To do so, after enumerating anthropological and ontological bases and defining the limits of freedom, the central topic of the paper, "the freedom of thinking" and "freedom of idea", and their relationships and differences will be discussed, and finally this conclusion will be obtained that according to Allameh Tabatabaee, in Islam, the freedom of idea without pondering, is forbidden because it is opposed to freedom of thinking and is the origin of blind and causeless dogmatism, in spite of some recommendations represented in favor of it.

### **Keywords:**

Freedom in Allameh Tabataae's Point of View.

---

\* Assistant professor of political sciences faculty at Imam Sadiq University (Corresponding Author)

Nosratpanah@isu.ac.ir

\*\* M. A. in Public law, Imam Sadiq University, Iran

m.seyfi313@gmail.com

## **Introduction**

For a long time, freedom, as an important topic of discussion, has formed the oldest spiritual and inherent demand of humans. Specifically its social dimension has a close relationship with the element of society and the quality of its formation. Freedom is correlated with such concepts as autonomy, willpower, independence, human community, justice, law, and government, and associated with them forms an assembly encompassing the entire dimensions of human social life. Accordingly, there are several classifications for freedom. One of them is the classification of freedom to individual and social, spiritual, and social, formative and legislative thinking and speech, and .... One of important types of freedom is its classification to “freedom of thinking” and “freedom of idea”. Regarding the importance of this classification in social life, it has always been the topic of disputation among the thinkers of social sciences. Also discussion on freedom of thinking and freedom of idea is one of important debates of human rights emerging in the 18<sup>th</sup> and 19<sup>th</sup> articles of the world declaration of human rights, (The world declaration of human rights, Movahhed, 1392: 610-611). Thus, this topic is considered as one of basic themes of law philosophy and politics philosophy.

Allameh Tabatabaee as the most famous contemporary philosopher in Islamic philosophy created several works on the Islamic social subject and different social topics emphasizing on Islamic bases. He also debated freedom, its types and its limits as well as its relationship with other dimensions of social life, all of which indicate the importance of that concept in his thought. As mentioned before, the freedom of thinking and freedom of idea are among remarkable topics relative to freedom, and their relationships and differences. But no exact inventory and organization has been conducted on Allameh Tabatabaee’s works. For this reason, this paper is intended to gather the matters related to above-mentioned topics in his works through library referral, and then, to conduct a written, exact organization on his works

related to freedom using the technique of analysis of text-based methodical interpretation, in order to represent their relationship according to Allameh Tabatabaee's ideological bases. To do so, after pointing to the bases of freedom in two anthropological formative and legislative freedom), and ontological (society formation from ontological bases point of view) dimensions in Islam, emphasizing on Allameh Tabatabaee's thought, the topic of freedom itself will be studied, and its meaning and limits will be discussed. In the next step, the main topic of the research, that is, freedom of thinking and freedom of idea, will be discussed and it will be concluded that in Allameh Tabatabaee's opinion, in spite its praiseworthiness, the freedom of think is allowed only in the case of profiting by intellectual and thoughtful requirements. Finally, the prerequisites of freedom of thinking from Allameh Tabatabaee's point of view in Islam will be represented.

### **1. Principles of Freedom**

What contribute to the meaning, limits, and types of freedom, and the difference between freedom in Islam, and other human schools, are freedom bases, and for this reason, freedom has got different meanings in different cultures. Therefore in order to know the meaning of freedom in Islam according to Allameh Tabatabaee and also identification of freedom of thinking. First of all the bases of freedom in his thoughts will be discussed.

#### **1-1. Anthropological principles of freedom**

Allameh Tabatabaee believes that the ration of a person before starting a task, to the accomplishment and non-accomplishment of that task is equal to zero. Human is inherently a sensible and determined creature, and only he can choose every job for himself. In other words, when a person encounters an action and becomes informed of its quality, he can decide to do it or leave it. That is why actions are attributed to individuals. In fact, humans are empowered to do or not to do an action, and no factor is effective in this regard other than the individuals'

willpower. For this reason, it is said that humans are inherently free creatures. Man's free will is attributed to an action only when that action is done by man's willpower and consequently, willpower means the selection of the best from among all options (Allameh Tabatabaee, 1374, vol. 14: 579).

Of course this freedom necessitates another freedom, that is legislative freedom which is used in social life of individuals. A man chooses his favorite style for social life from among different ways and nobody is allowed to dominate, or subjugate him or impose their will on him. Thus Allameh Tabatabaee explains the anthropological bases of freedom on the base of two types of formative and legislative freedom.

#### **1-1-1. Formative freedom**

Formative freedom means that in the Creation system there is no force in the selection of thinking way and idea because man is a creature having common sense and willpower. As a results, he can decide to do or not to do something. Allameh Tabatabaee gives explanation about the 256<sup>th</sup> sura of Baghareh: "...".

This shows that forced religion is rejected, because religion consists of a set of scientific cultures that together constitute "beliefs". Beliefs and faith are among heartfelt issues that force and reluctance have no relationship with them, because reluctance has usage only in superficial affairs such as physical gestures, while heartfelt belief requires other stimulus of the same quality as comprehension and trust, and it is impossible for ignorance to lead to knowledge.

In this verse, there are two probabilities: (1) the sentence may be predicative, and (2) it may be compositional. If it is predicative, it wants to represent the state of formative and explains that God has placed no force and reluctance in religion, and consequently from the religious injunction point of view, it is said that force and reluctance in religion are rejected. If the sentence is compositional, then it says that

individuals should not be forced to select a specific belief or faith. In this case also, this prohibition refers to a formative reality, meaning that in the case of exertion of any force, it can lead only to physical, foreign gestures not heartfelt, internal trust (Allameh Tabatabaee, 1374: Vol. 13: 420, and Vol. 20: 196-198).

### **1-1-2. Legislative freedom**

This kind of freedom means that no one has right to dominate others or to employ others as slaves, or to take the belongings of other people, or to impose his wishes on others, because in this system all people enjoy equal rights and nobody has superiority upon others. Of course, man has no freedom on causes and instruments consisting his specific characteristics,, because those factors bring him into being with their power and encompass his existence, and equip him with the equipment necessary to state his requirements and weaknesses, and help him to do actions that contribute to his prosperity. Therefore, man is not able to have any intervention in the function of those causes and instruments. Man is empowered only toward his own affairs. This means that he can accept whatever he likes and reject whatever he doesn't like to do. To say more exactly, he accepts and likes what he is supposed to accept and like. In fact he is not completely free even within the realm of his optional actions that are the stage of his freedom. His freedom is Limited in the framework of the above-mentioned causes and instruments Therefore, he is not so empowered to do whatever he wants (Allameh Tabatabaee, 1374, Vol. 10: 73-75).

Those cases make some things obligatory to all humans according to a legislative command, representing some real interests. Nobody can either reject those interests, or disobey the legislative command. For example no one can say: "I don't want to eat or drink", (Allameh Tabatabaee, 1374, Vol. 10: 555). The commands related to equipment of man with different organisms that guide him to remove his flaws and fulfill his requirements and continue his permission. Therefore, God is

the owner of everything and man has nothing other than absolute submission to him. In fact, man has nothing and God's ownership to everything divests any kind of freedom that man imagines for himself. In fact, it was this absolute ownership of Allah that freed humans from slavery of others and prohibited the domination of any individual upon others (Allameh Tabatabaee, 1374, vol. 10=557). In figure (1) the anthropological base of freedom is represented emphasizing on the relationship between formative freedom and legislative freedom.

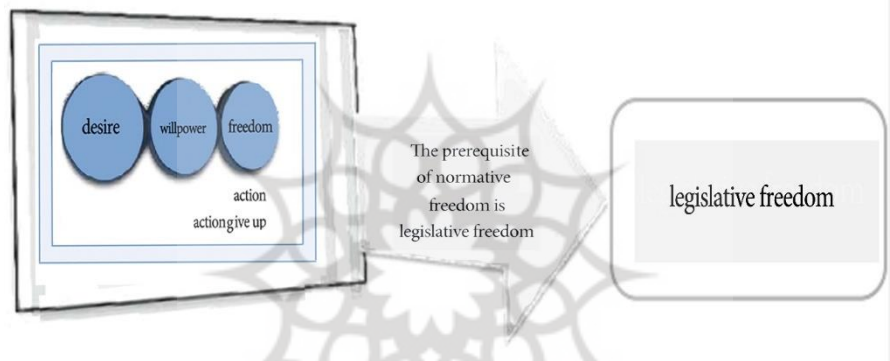


Figure (1) the anthropological base of freedom emphasizing on the relationship between formative freedom and legislative freedom.

### 1-2. Ontological principles of freedom

Causes and instruments mentioned in legislative freedom contribute to another factor in the nature of human in addition to formative guidance and issue of legislative commands, somehow pointing to ontology of the society in Allameh Tabatabaee's thought.

He believes that man cannot continue living by himself and has to live in the society together with other people. In his opinion:

“Among all other animals, man has to live socially and this, doesn't need much discussion, because the nature of all human beings is like this. In fact all humans naturally understand this concept, and as long as the history shows, man has always been living in communities.

Ancient relics (obtained from the oldest times of human life) also confirm it", (Allameh Tabatabaee, 1374, Vol. 4: 144).

Therefore the quality of being sociable is a characteristic that ontologically forms the basis of man's social life and has never been separate from him, but man usually doesn't realize this fact, because he selects the social life under the influence of genetic and environmental factors, without paying attention to the manner of formation of society, (Allameh Tabatabaee, 1391: 51).

According to Allameh Tabatabaee, the answer to the question about the existence of society comes from "the desire to exploit everything". Man, inherently likes to employ everything in the nature, (Allameh Tabatabaee, 1374, vol. 2: 175). This is the original quality of man, and is so strong that encourages him to dominate other individuals. For Allameh Tabatabaee, the principle of exploitation is the most important principle of formation of societies. Man is inherently inclined to exploit and this inclination can be seen in all aspects, because the idealist man wishes to reach perfection very soon. That is why he looks at the world around himself and the individuals as instruments for reaching perfection, (Allameh Tabatabaee, 1387: 203-204). As a result, the conflict of interests emerges, and people have to treat each other peacefully and observe the rights of others in order to eliminate the conflict of interests, (Allameh Tabatabaee, 1374, vol. 2: 175-176). Thus, it can be said that the formation of society is in fact some kind of agreement on exploiting each other, because each individual employs others to fulfill his demands and in return, is employed by them to fulfill their needs, (Allameh Tabatabaee, 1387: 206). In fact, it is due to the influence of "desire to exploit others" that man, based on his needs, attempts to form societies, or else, no one is willing to limit the realm of his freedom. Thus, it is based on his secondary nature and not his first nature that man is freedom-loving and profiteer, (Allameh Tabatabaee, 1374, Vol. 10: 388).

Consequently it is clear that the formation of society is the result of urgency and requirement, while man is naturally interested in rupturing all chains that have limited his discretion in the society. Thus, the formation of society limits individual freedom and this limitation is the inevitable product of society formation. It can be concluded from the above-mentioned that even though man has been created free, in the context of the society, he loses some of his freedom toward many social problems and benefits of individuals living with him. Therefore, if the society makes obligations for social life, it should not be considered as the elimination of freedom, and man should observe those limitations to maintain his social freedom.

In figure (2) the anthropological bases of freedom from Allameh Tabatabaee's point of view is represented emphasizing on the ontological expression of the society.

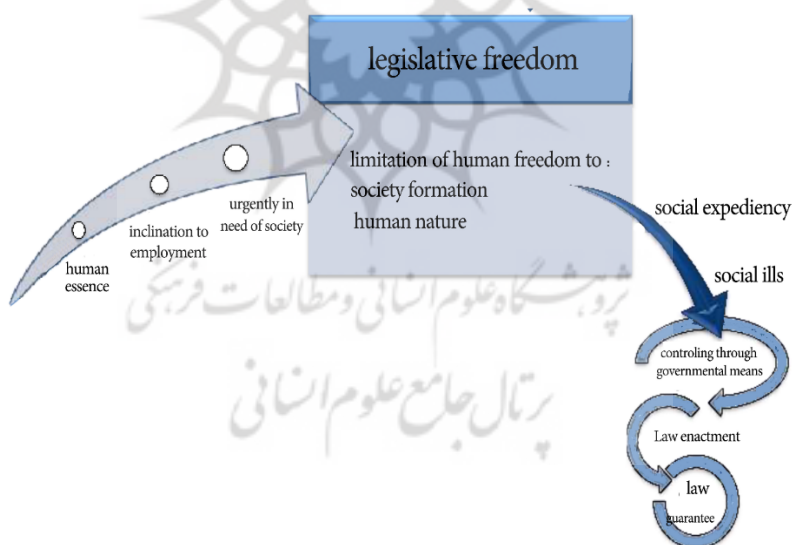


Figure (2): Ontological bases of freedom, ontology of society from Allameh Tabatabaee's viewpoint



## **2. Freedom**

After discussing freedom bases from Allameh Tabatabaee's viewpoint, now we can draw his freedom system with the centrality of "freedom of thinking" and "freedom of idea". To do so, we will explain briefly the meaning and limits of freedom, and then discuss the two types of freedom, their relationship and differences, as well as their requirements in Allameh Tabatabaee's thought.

### **2-1. The meaning of freedom**

For Allameh Tabatabaee, freedom is such a self-evident concept that everyone realizes its meaning inherently. Therefore, he considers it not in need of explanation, and starts discussion on this topic with the state of formation of voluntary actions within individuals. He highlights the role of human willpower in this regard and considers it as a formative principle in human essence from which, freedom originates, (Allameh Tabatabaee, 1374, Vol. 4: 183). He introduces will power as an internal and physical condition emerging under the influence of inward senses, so that in their absence, human common sense disappears. Therefore, determination to do an action, which always results from some kind of desire and enthusiasm, forms in individuals, when they consider it as the supporter of their perfection, having more benefits than its harms, (Allameh Tabatabaee, 1342, Vol. 2: 263).

Regarding the above-mentioned points and clearness of freedom concept in Allameh Tabatabaee's thought, the relationship among willpower, freedom, and desire can be represented as in figure (3)

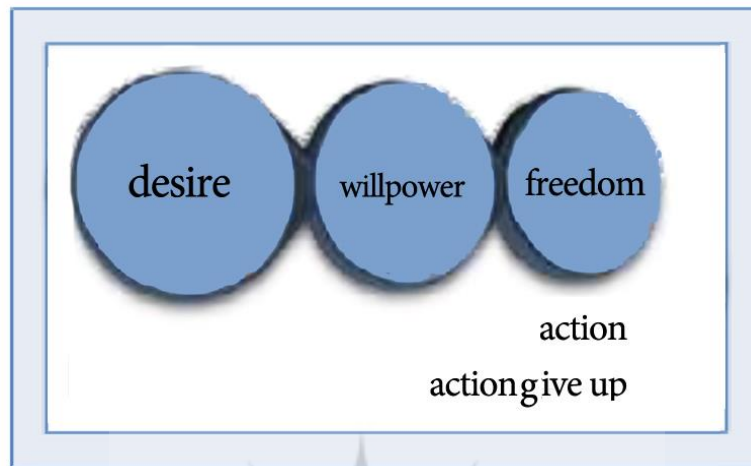


Figure (3): The relationship among willpower, desire, and freedom

## 2-2. Limits of Freedom

So far it was known that in Allameh Tabatabaee's viewpoint, man is formatively and legislatively free. He believes that the scope of freedom is to the extent that one's worldly and otherworldly real prosperity depends on the performance of a voluntary action. Of course in his opinion, man is not absolutely free from the formative dimension, rather, his freedom is a component of the major factor of action performance, (Allameh Tabatabaee, 1432, Vol. 2: 256). Accordingly, he suggests that Islam pays homage to formative freedom, because it is a religion, based on human instinct, and supports it. But as mentioned before, formative freedom necessitates legislative (legal) freedom, in which, willy-nilly, there are some limits. Therefore, the freedom given to man means freedom from the chain of domination of other individuals, and it shouldn't be considered as opposed to the sovereignty of God, rather, it means that only those individuals are absolutely free who fully accept the submission to Allah, (Allameh Tabatabaee, 1374, Vol. 16: 98). This submission eliminates all other constraints, so that individuals become free from the domination of others and can have an independent life. In fact, man's real freedom

happens when he can free himself from his internal limits too, and all of these, originate only from submission to God.

Meanwhile, as mentioned before, social life causes man to coordinate his willpower with others and consequently, accept some limits in his discretion, (Allameh Tabatabaee, 1374, Vol. 4: 183). That is why Allameh Tabatabaee believes that there is not "absolute freedom" in any society, and the existing freedom in all societies is of relative type, because the existence of society and the absolute freedom may not come together. Of course it does not mean that people are not independent in the society, but their independence is to the extent that it doesn't disturb the freedom of others. Meanwhile, if a law is enacted for the management of the society, it mentions many cases in which, people are not free, and this, again indicates that social life brings some limitations for human, (Allameh Tabatabaee, 1374, Vol. 10: 554-555). In fact this limitation is a path to obtain other freedoms.

Therefore, in order to establish human societies, individuals should accept and observe the urban life principles and obey regulations. Allameh Tabatabaee believes that Islam pays special attention to every aspect of society such that it represents its recommendations based on society, (Allameh Tabatabaee, 1391: 24), and forms human society and gives its regulations regarding its own principles and according to its goals for humans and the Islamic society, (Allameh Tabatabaee, 1391: 25).

In a society like this, the final goal is the prosperity of individuals and following the path of reality. On the other hand, human prosperity also depends on coordinate growth of his different dimensions through employment of material demands to achieve spiritual goals. According to Allameh, in order to achieve these goals, the base of the Islamic society should be on benevolence, and adherence to Allah and Divine commands, while its rules should be based on monotheism, belief in the Judgment Day, morals, and wisdom, (Allameh Tabatabaee, 1374, Vol. 4: 171-172).

He suggests that such regulations give the color of faith to the life and considers the satisfaction of Allah as the final goal of society members. In fact, Islam has primarily started its work with convoking people toward monotheism in order to achieve a secure social life based on submission to Allah and social justice in order to obtain worldly and otherworldly prosperity. Then it has completed its regulations based on legislature, employing devotional rules, and adding moralities to them, (Allameh Tabatabaee, 1391: 32).

In such a society, there is a strong relationship among its all components:

“The soul of monotheism is circulating in the moralities that Islam represents to individuals, and the moralities are present in the actions of individuals”, (Allameh Tabatabaee, 1374: vol. 4: 172).

For this reason, the borders of freedom are determined in such a society according to its goals and regulations, such that no individual disturbs others' prosperity in order to achieve happiness in his own life. Of course, this is possible only when all members of the society follow the rules in order to observe the freedom of others. But it is clear that this may not be agreeable to all members of the society, since carnal desires prevent many people from employing their wisdom and encourage them to disobey the rules. That is why Allameh Tabatabaee believes that Islam firstly entrusts the Islamic government and members of the society to enact the rules, and secondly helps people to obey the rules through two ways: publicly (representing reward for good deeds and punishment for evil deeds), and secretly (stimulating moral motivations in people), Allameh Tabatabaee, 1391: 85-86).

Allameh Tabatabaee believes that the regulations of a society can be effective only when there is enough punishment in order to guarantee their observance, so that offenders avoid violating others' privacy for the fear of being punished. Another factor to create this guarantee is the government, ruling the society which should act based on equity and justice, and having enough strength to continue its way, (Allameh

Tabatabaee, 1393, Vol. 2: 225-226). Of course the constraint implemented to the society by the government is necessary to maintain the society and the Islamic society is not an exception to this rule, (Allameh Tabatabaee, 1374, Vol. 6: 507).

Clearly, this doesn't mean that the members of the society originally have a freedom which was eliminated by the government; it conveys that man is free in his personal affairs, but social issues always have priority to individual cases:

“Man, in comparison with other humans, is free in the cases directly related to himself, but in the cases related to the society and the general public, he is not free at all, Allameh Tabatabaee, 1374, Vol. 10: 557).

Therefore, in such a society, the rule has the authority to limit the freedom of offenders to the extent that they break the law. In fact in the Islamic society people have freedom, but the extent of their freedom differs based on their usefulness or harmfulness in the society. Also, if an individual considers an action as harmful to the society, or doesn't see any benefit in it, and consequently avoids it and warns other people about its harmfulness, not only he doesn't restrict others' freedom, but also he helps them to make a safe and secure society. On the other hand, if a person encourages others to obey the law and offers good reason for it, he shouldn't be accused to oppression, or restriction of others' freedom. It is because individuals are not free in relation to cases related to the general public and vital interests of the society, (Allameh Tabatabaee, 1374, Vol. 10: 556-557).

### **2-3. The Freedoms of Thinking and Idea**

#### **2-3-1. The Freedom of Thinking**

As it was mentioned, Allameh Tabatabaee believed that man is not free to the extent that he can act in any manner that he wishes. In fact he is surrounded by some restrictions that contribute to his prosperity. Therefore, one of the problems that can be discussed, is the starting point of paying attention to human freedom within the scope of

thinking. In this way we want to answer the question whether man is completely free in relation to thinking, or he is restricted to some limits in this regard. The ability to think is specified to human that shows his essence. This formative superiority is the origin of a “natural right” and offers the right of thinking to all humans. For Allameh, thinking is a potentiality originating from wisdom because human is an intellectual being who can find out realities by thinking about problems. In other words,, thinking is an instrument to explorer unknowns, (Allameh Tabatabaee, 1374, Vol. 4: 191).

In Islamic society also, the natural right of thinking has been offered to individuals and it has even been considered as one of required actions, in life, and some kind of prayer. Thinking freedom is so important in Islam that Islam doesn't accept ideological principles without thinking and assiduity, (Allameh Tabatabaee, 1393 b: 52).

The Holy Quran says in Zomar sura 17-18: “Give the good news to my servants (and advise them) to listen to utterances and to choose the best of them...”. And Allameh Tabatabaee in his interpretation of this sure reminds that if anyone wants to understand the truth, he should not reject any utterance merely because of its disagreement with his own inclinations; he should think about it, maybe he can find some rightful words in it, (Allameh Tabatabaee, 1374, Vol. 17: 380).

According to Allameh Tabatabaee, it is reasonable that in Islam, great importance is given to thinking freedom and the growth and perfection of man is dependent on it and the proselytization and training is based on it because thinking freedom originates from human ability to ponder over problems, (Allameh Tabatabaee, 1393, Vol. 1: 92).

Of course, he believes that in spite of high importance given to the freedom of thinking, there are some restrictions to it as follows:

a) ignorance and lack of knowledge that prevent individuals from finding out the whole dimensions of problems and realizing the reality and coming to correct conclusion, and

b) worldly attachments and following carnal desires that stop individuals from understanding the correct precludes and reasons, and consequently non-acceptance of the truth, (Allameh Tabatabaee, 1393, vol. 1: 116).

### **2-3-2. The Freedom of Idea**

Regarding the importance and the centrality of the freedom of thinking, discussed above, and the barriers to it, (specially the second barrier), one can easily find out the reason why according to Allameh Tabatabaee, only thinking freedom based on pondering is the natural right of every individual, while it is not allowable without pondering. Since idea means “whatever an individual believes in and trusts in” and also “something that individuals join it”, (Dehkhoda, 1377: 380). Thus, the concept obtained from “somebody’s opinion” is the religion to which he has converted. Ideas also refer to “what we believe in, regardless of enactment”, (Anis, 1372: 614). Therefore, everybody has some kind of attachment to his opinions that ties them to his human attitudes.

Therefore, Islam primarily allows individuals to choose their religion by pondering and studying on it. In fact, according to the Quranic sura of Baghareh (256) that says: “No idea will be imposed on anybody without pondering”, people should think about problems and blind imitation is not allowable even in ideological bases of religion.

Allameh Tabatabaee suggests in the interpretation of the above-mentioned sura that it explains a formative reality indicating that faith and trust are among internal and heartfelt issues that can never be obtained by force or reluctance, because force and reluctance can contribute to apparent actions and physical behavior. Thus we cannot force anybody to accept an idea or religion, (Allameh Tabatabaee, 1374, Vol. 2: 523-524). In fact, it can be said that the opinions of individuals about something, originate from the reason they represent for it. Therefore, they will continue while that reason exists, but if that reason

vanishes, the opinions won't continue and new ones will take their place. For this reason, neither Islam nor other systems can have a specific law on opinions, because behavior and social relationship define the scope of legal laws, while an opinion is a heartfelt, personal case, but if it changes to speech to attract others, it enters the scope of social behavior and the enactment of legal laws on it becomes possible, (Mesbah Yazdi, 1381: 53).

Regarding this point, and the importance of the freedom of thinking, it can be seen that for Allameh Tabatabaee, Islam considers thinking-based belief as different from baseless belief and treats them differently. Some opinions have no correct, reasonable origin, and most of them come from a set of habits, imitations, and dogmatism. This kind of opinion is not only harmful, but also leads to restriction of thinking because it originates from emotions and such factors as imitation of parents, impressiveness of the surroundings, personal interests, and individual likes and dislikes may influence it. Such beliefs penetrate one's soul without having any relationship with his thinking. They create dogmatism and stagnancy in individuals and stop them from the activity of reflection and freedom of thinking and employment of wisdom. In such a state the freedom of thinking not only is not helpful but also it may lead to the most harmful impacts to individuals and the society, (Allameh Tabatabaee, 1393, vol. 1: 118).

The Holy Quran tells the story of Ibrahim's (p.b.u.h) argumentation with his tribe after breaking idols by Ibrahim (p.b.u.h) and says "They became alert", (Anbia: 64). This, conveys that the argumentation caused them to become alert.

For the Holy Quran, the real self of an individual is his pure wisdom and thought and his correct reasoning which pagans had forgotten them. That argumentation caused them to return to themselves and employ their ability of thinking, (Allameh Tabatabaee, 1374, Vol. 14: 425), while the action of Ibrahim (p.b.u.h) was against the freedom of idea, in its common use that says, "Everybody should be free in his idea".



There is difference between the freedom of idea, based on thinking and freedom of idea without speculation, because without thinking, the freedom of idea is the futility of wisdom and thought, and it is clear that the freedom of thinking does not apply to this type of freedom. Accordingly, any ideology that has faith in its manner, should be a proponent of the freedom of thinking, while any ideology that doesn't have confidence in its teachings will reject the freedom of thinking. That is why Allameh Tabatabaee believes that man is not allowed to choose any doctrine that he wishes. Of course, this lack of freedom shouldn't be mistaken for preventing him from getting familiar with other schools of thought. Allameh Tabatabaee suggest in this regard:

“Belief is not an optional action such that it can be discouraged or allowed. No one should dominate others. What is discouragible or allowable, is the attempt to accomplish a series of actions originating from a belief, such as inviting others toward an ideology, publication of an ideology through writing about it, or foiling people's attitudes by resorting to tasks that opponents of public ideas do. These are cases that can be prevented or allowed”, (Allameh Tabatabaee, 1391: 105)

Allameh Tabatabaee specifies that:

“God is so compassionate that he doesn't consider it justifiable that some people impose their ideas on others of suppress their instincts through resorting to force, or by using arms, or excommunication and disaffiliation”, (Allameh Tabatabaee, 1391: 137).

In Allameh Tabatabaee's opinion, this is the manner of non-genuine Christianity. He points to several domineering behaviors existing in the history of churches, never seen even in the government of the most cruel rulers, and introduces the school of Islam as opponent to such cruel actions toward humans. At the same time, he regrets that some Muslims are interested in the methods and conventions of the church, (Allameh Tabatabaee, 1374, Vol. 4: 207-208).

Generally it can be concluded that in Allameh Tabatabaee's opinion in Islam the freedom of thinking has been absolutely emphasized, but

the freedom of idea is accepted only when it is based on speculation and pondering, because baseless freedom of idea encourages the idleness of thought which ends to some kind of slavery. In figure (4) this has been represented according to Allameh Tabatabaee.

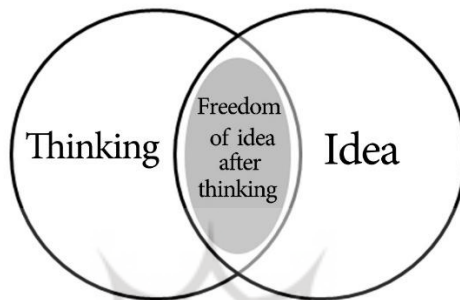


Figure (4): The relationship between thinking and the freedom of idea

#### **2-4. Prerequisites of the Freedom of Thinking**

The freedom of thinking has some prerequisites without which it becomes a meaningless slogan in the direction of obliteration of intellection. Any ideological system paying homage to reflection, should prepare its background and support it in the cultural and social atmosphere of the society. According to Allameh Tabatabaee, these prerequisites are as follows:

##### **2-4-1. The Opportunity of Inquiry**

Inquiry is the starting point and the origin of intellectual progress. In fact, thinking contributes to asking questions, and without asking questions, thinking would not happen. Asking questions needs courage, and courage needs a suitable foreign atmosphere in addition to internal bravery. When the cost of asking questions goes up, the level of thinking comes down and this, causes many people not to ask their questions in order to avoid its probable risk.

On the other hand, it should be accepted that there is no forbidden question, and human common sense does not confirm any delimitation

in this regard. There are a lot of diverse questions in our religious literature to which, our religious leaders have given clear answers patiently, and without considering a red line in this regard, unless the inquirer didn't have enough capacity to understand the complete answer, (Allameh Tabatabaee, 1374, Vol. 4: 185).

Meanwhile, a school nurturing the thought of absolute rightfulness, should not leave the competition field and repeat its superiority claim in an atmosphere where it is peerless, having taken the power of maneuvering from other competitors.

“Any school, having faith in its ideology, inevitably should be component of the freedom of thinking. On the contrary, the school having no faith in its ideology, would reject that freedom. Such schools keep people in a specific thinking confine to prevent their thoughts from expanding. This is exactly what today can be seen in communist countries. In such countries, due to their fear of vulnerability of their ideology, even the radio receivers are made in such a way that their people cannot hear the voice of other countries, and consequently remain one-dimensional and stereotyped, just as their rulers wish, (Allameh Tabatabaee, 1374, Vol. 1: 25).

Within the above-mentioned analysis, it is clearly seen that any rationality-based school should remain in the competition stage and if they accept the freedom of thinking, they should prepare its prerequisites in the society. Among Muslem thinkers, usually no one is opponent to the necessity of those prerequisites, and occasionally confirm it seriously, specifically, since they are sometimes accused of irreligiousness.

“But unfortunately we, Muslems, have lost the blessing of the freedom of thinking just like other blessings and the church conventions are ruling upon our societies” (Allameh Tabatabaee, 1374, vol. 4: 131).

### **Conclusion**

This paper indicated that from Allameh Tabatabaee's viewpoint the freedom of thinking is the natural right of every human, so that everybody can freely attempt to think about different problems. In Islam also, people are allowed to think and even choose ideas based on pondering and speculation. This principle is applied even in the selection of religion. Therefore, in Allameh Tabatabaee's opinion, there is no limit to thinking, and its scope can extend to different ideological, social, political realms and so on. Meanwhile, in Islam no ideology is imposed on anyone and people are encouraged to think about different topics and avoid blind imitation even in religious principles. For Allameh Tabatabaee, this is a formative principle that thinking, and the thinking-based faith is considered to be among heartfelt, internal cases that is never obtained through exertion of force and reluctance, because force and reluctance can only contribute to apparent actions and no one can be forced to accept an idea without pondering on it. Therefore it can be concluded that an individual's opinion is the product of the reason that he has for it, and if that reason forms based on correct and rational thinking, it may not be criticized. Also for Allameh Tabatabaee, in Islam, the freedom of thinking is not only the certain right of everybody, but also it has been emphasized seriously as a requirement of every Muslim. The reason for this claim is the numerous teachings existing on this theme in Islam, emphasizing on the necessity of the freedom of thinking as a religious requirement.

Therefore, the course of debate on the freedom of thinking from Allameh Tabatabaee's viewpoint can be represented as shown in figure 5:

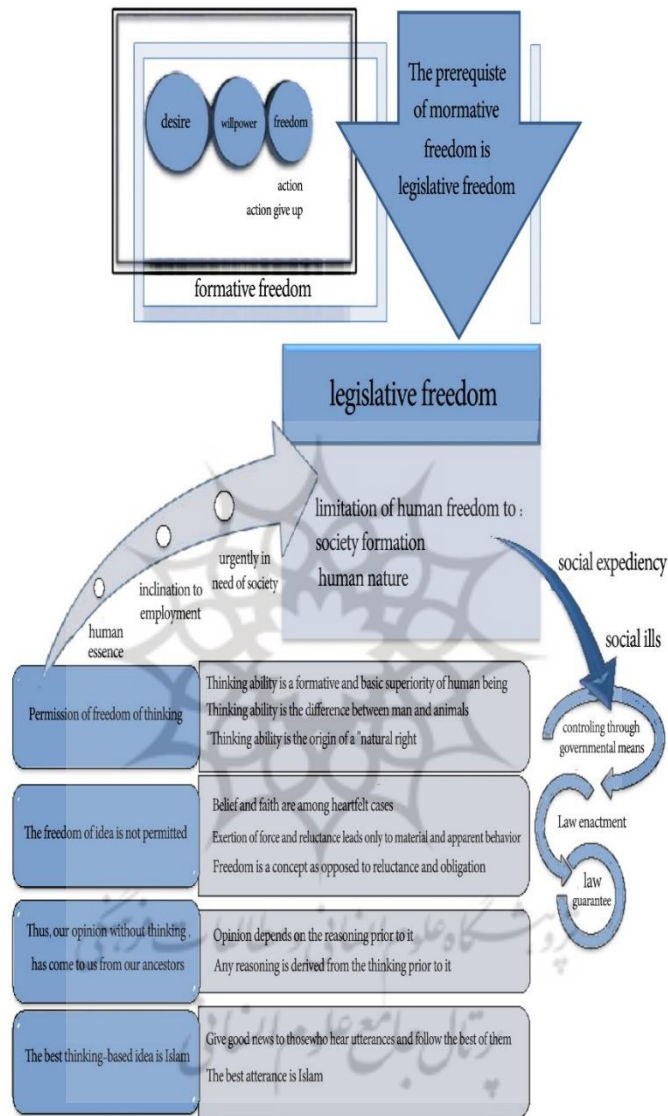


Figure (5): The thinking system of Allameh Tabatabaee about freedom, emphasizing on the freedoms of thinking and idea

Of course from Allameh Tabatabaee's viewpoint it is based on this high respect toward the freedom of thinking that Islam doesn't allow

man to follow any idea without thinking. In Islam, adherence to any idea should be based on correct thinking, and everybody should try to achieve it. Correction and change of an incorrect idea and adherence to a correct belief is possible through investigation and analysis of their prologue and reasoning and argumentation. That is why in Islam, more than every other thing, the emphasis is on the freedom of thinking, pointing its barriers and restrictions. For this reason, the freedom of idea, in the form of admission of all ideas is not accepted, contrary to the freedom of thinking.

Allameh Tabatabaee's reminder is completely timely that the freedom of thinking has some prerequisites, ignorance of which, can contribute to the failure of free thought and emergence of perversity. For this reason, in different opportunities-and not continuously-points to the requirements of the freedom of thinking, most important of which, are "the opportunity to inquiry" and "the opportunity to represent opinions and thoughts". Paying attention to these components as appropriate model for preparing necessary backgrounds to promote free thought, and at the same time, to facilitate problem solving in the Islamic society is of great importance.

## References

Holy Quran.

Anis, Ibrahim (1372). *Almo'jamolvassit*. Tehran: Islamic culture publications office, edition 2.

Dehkhoda, Aliakbar (1377) *Loghatnameh*, Vol. 34. Tehran: The institution of Tehran university publications, edition 2.

Sobhani, Ja'far (1385). *Hermeneutic*. Ghom: Towhid publications, edition 2.

Tabatabaee, Seyyed Mohammad Hossein (1374). *The translation of Almizan interpretation*, editions 1, 2, 4, 6, 10, 13, 14, 16, 17, and 20. Ghom: the office of Islamic publications, edition 5.

Tabatabaee, Seyyed Mohammad Hossein (1381). "The Frontier Guard of Divine Message and Wisdom", Ghom, Boustane Ketab, edition 1.

Tabatabaee, Seyyed Mohammad Hossein (1387). "The Principles of Philosophy and Realism Manner", edition 2. Tehran: Sadra, edition 16.

Tabatabaee, Seyyed Mohammad Hossein (1432). *Nehayatolhekma*, two volumes. Ghom: the institution of Islamic publications, edition 6.

Tabatabaee, Seyyed Mohammad Hossein (1391). "Social Relationship in Islam. "Ghom: Boustane Ketab, edition 3.

Tabatabaee, Seyyed Mohammad Hossein (1393 a). *Islamic Investigations*, two volumes. Ghom: Bostane Ketab, edition 4.

Tabatabaee, Seyyed Mohammad Hossein (1393 b) "The Vocation of Shiism in Today's World". Ghom: Bostane Ketab, edition 4.

Tabatabaee, Seyyed Mohammad Hossein (1394), "Islamic Teachings". Ghom: Boustane Ketab. Edition 8.

Tabatabaee, Seyyed Mohammad Hossein (1394 b), "An Ontology from the Shiism Knowledge". Ghom: Boustane Ketab, edition 4.

Alikhani, Aliakbar et. Al. (1386), "Methodology in Islamic Political Studies". Tehran: Imam Sadegh (p.b.u.h) university, edition 1.

Majlesi, Mohammad Bagher Ibne Mohammad Taghi (1421). "Beharolanvar Aljameatoldorar Alaematol'athar", edition 57. Beirut: Institution of Alvafa' edition 6.

Mesbah Yazdi, Mohammad Taghi (1381). "Freedom, the Unsaid, and Subtleties".

Ghom: The office of publicationS of Isamic Culture, edition 1.

Motahhari Mortaza (1384). "The Compliation of Works", edition 4. Tehran.



شپوه شگاه علوم انسانی ومطالعات فریبندی  
پرتال جامع علوم انسانی