

## Surveillance of Freedom in Shia political philosophy

Fatemeh Ferdowsi<sup>1</sup>, Jahangir Masoudi<sup>2</sup>

<sup>1</sup>: Teacher of Farhangian University

<sup>2</sup>: Assistant Professor of Islamic philosophy, Ferdowsi University of Mashhad, Faculty of Theology, Islamic Philosophy Group

**Abstract:** One of the main issues in political philosophy is freedom. The concept of freedom has always been the most challenging social-political issues. What is the position of Islam in relation to freedom? What is the scope of government intervention in relation to the freedom of individuals? Where is the place of political philosophy of Islamic-Shia? According to Islamic texts, including topics that are discussed in this article are Shia.

[Fatemeh Ferdowsi, Jahangir Masoudi. **Surveillance of Freedom in Shia political philosophy.** *Life Sci J* 2015;12(5s):12-18]. (ISSN:1097-8135). <http://www.lifesciencesite.com>. 2

**Keywords:** Freedom, surveillance, relationship, adaptability, prophetic rule, Imam Ali rule

### 1. Introduction

In political philosophy, there are issues related to the politics and the political system of a society. One of the issues raised in political philosophy is freedom and its limits. The word freedom is the most sacred, the most common and yet most obscure words in all cultures. The most sacred in the sense that throughout history, many people's most precious commodity, which means that they sacrificed their lives. The most familiar of the view that perhaps no words to draw attention to its size and is not involved and the most ambiguous because multiple and diverse definitions have been provided for it.

The topic is famous as an observer to the individual regulatory, public, popular government is the issues of Islam and Shia. As well as regulatory and government position that at first glance, are incompatible with freedom of discussion in this context is appropriate to the relationship between the two basic theories.

#### Questions:

1. What is the meaning of freedom in the Shia Islamic culture?
2. Is there a relationship between freedom and surveillance how is this relationship?
3. How is the scope of government intervention in the field of freedom and surveillance of Islamic-Shia?

#### Relations between freedom and surveillance

In the realm of freedom and surveillance, the general assumption is conceivable. The first assumption is inconsistent relationship between freedom and surveillance of means conflict is essential. The second assumption is based on consistent interaction between freedom and supervision. In this case, the possibility of surveillance, at least on some free alternatives exists and the surveillance of Incoherence freedom and identity conflicts is essential.

To investigate this relationship must be the realm of freedom and monitoring according to common concepts and Shia Islamic-based culture is examined and scrutinized. Since it seems that freedom, in the Shia Islamic culture and Western culture have fundamental differences with each other in some aspects. Should these differences be explained according to the definitions and principles to allow accurate assessment provided relationship. So discussion about key words like freedom and surveillance is inevitable.

#### Literal definition of the term freedom

The word Azadi is equivalent to "Hurriya", "freedom" and "liberty". Freedom in the broadest sense of the word condition in which it is not something limited and dependent on other things and can be replaced in space; and about human, a condition in which a person will not encounter obstacles to achieve his goal. But this definition is very general and absolute, while freedom in an absolute sense, there is nothing in the world, and so, in any discussion of freedom, it should be noted relativity. About Human, always the cause of liberty (ie, free from what) and direction (ie, free for what) is important (Ashuri, 20: 1386).

Several definitions have been proposed for release. Isaiah Berlin claims about 200 definitions for it is expressed. Seems kind of look a man in the universe (world view) and anthropology, the definition of freedom is highly effective. Because, of course, those that are based on the worldview and anthropology, spirituality or freedom to define material that they comply with the principles; However, "the most original and most basic freedom, empowerment and the algebra (to the region)." (Attaei Isfahani, 1378: 15)

The concept of freedom in Eastern and Western cultures is different with religious and secular. But the lack of barriers and the possibility of a will, according

to the definitions of the indicators of basic political encyclopedia are free.

However, "freedom refers twice to cause both positive and negative, meaningless and only when specifically asked that there be an additional compound. Such as freedom of expression, freedom, freedom of thought ..." (Norouzi, 1380: 57-58)

#### **Types of freedom**

As the definition of freedom, numerous definitions have been provided in this regard there are several divisions. Some animal and human freedom, freedom, freedom of conviction, nature, freedom from the condemnation of other people, freedom of conviction, inner motivation, spiritual freedom and social freedom have split.

As well as freedom in various fields such as the field of philosophy and metaphysics, psychology, ethics, civil rights, international law and private law are divided.

If freedom of the divided cases and accessories. Such as freedom of thought, freedom of religion and belief, freedom of speech and the press, personal freedom, political freedom, sexual freedom, liberty and economic freedom in the exercise of power, of course, any of the religious core subset that contains more detailed segmentation create.

#### **Fundamental freedom difference in material and monotheistic culture**

Before Islam's position on freedom of move, we need to know from the beginning of the history of human thought, all schools can be placed in two broad categories of divine religions and material. As mentioned earlier view of divine religions and the freedom to differ materially because basic principles underlying these schools is different. Divine world view, the world knows the origin and resurrection and human dignity in addition to the normal, natural and acquired prestige in the world behind the worlds and new worlds after death in the sweeps. While the material worlds view, the universe sees only the tangible material world that is without beginning and after death, without any accountability and reward and punishment.

Anthropology of the important principles of freedom, as defined in the definition of freedom and related human being, and this is the man who is supposed to be free. However, "those people in the world and a summary of the basis for freedom, the desire, the will of the individual to know and believe whatever one wants without any impediment and hindrance to natural law does not allow the government to the extent that law, a law that has been developed on the basis of the human. They believe that human freedom means his full power to choose anything including servitude to other men. In their views, that man is free to accept or reject religion and

if he does not accept the blame, because of no truth is lost. The revelation school, the absolute freedom means slavery, because such absolute freedom for man, his captivity in the hands of wishes and desires, and he actually obeys its internal air. As in verse 23 of Sura Jasiyeh indication says: Have you seen him that his ego was their God? (Javadi Amoli, 1379: 30)."

Despite the above comments, according to the Qur'an, hadith, Islamic tradition (the tradition in the sense that the rule of is made up of more emphasis.)

What is the sum of the resources obtained free treatment of Islam, with a choice of conscience and religion. Because never in the history of both rule of and Imam Ali there prophetic human being to coercion, forced to accept Islam lodge and basically thought and religion categories that force vector is not possible. There minorities and non-Muslim and Alavi rule of prophetic, represents a belief in freedom in religion from the Islamic-Shia rule is authentic.

However, in Islam, is the issue of advertising in full color, but the propagation of Islam never forced or compulsory means not accepting it. When your man wants his weather on their goddess and Islamic rule of forced him not to accept the truth.

#### **Concept and nature of freedom in the Islamic-Shia**

Understanding the nature of freedom and of dealing with the lay of the Quran, the hadith is achieved. First, it must be clarified whether in Islamic literature; freedom means today there or as common opinion is that the release of a new concept that emerged in Europe after the French Revolution and the political developments in the western countries come from? Asked if, release of the same concept must be acknowledged that the political plan be considered in today's schools and also in Muslim-Shia texts. Transcendental concept of freedom, which in recent centuries have been so common in the world of common sense in the Qur'an, and even before it was introduced in the monotheistic religions (Araf/157). Prophet Moses to Pharaoh said that the Israelites took their time and did away their freedom? (Shoara/22). The word freedom, which wills Imam Ali (AS) to his son, Imam Hassan (AS) listed: I do not own the non-free that Allah has created, refer to the same concept is used today (Nahjolbalagheh, Letter 31). I do not own the non-free that God has created, refer to the same concept is used today. After the culture of Islam is that human beings are born free, has the right to freedom and who has no right to deny them this freedom natural. Therefore, the "principle of human life is to be free and his freedom is not limited, unless restrictions that do not adhere to his freedom or the freedom of others harm" (Beheshti, 1382: pp. 17-18).

So "Islam the field for the material and spiritual growth, both as a human rights knows, unlike the West, where the social system of human rights solely

in the pursuit of material growth he knows and emphasize and promote physical growth and sensory pleasures, his pursuit of perfection of human premiere opens (Beheshti, 1376: 68).

Another distinguishing the freedom, in Western culture and Islamic-Shia, that is why in Islamic culture, the freedom to suppliers and the underlying material and spiritual development of human beings. As a result, the task of government, providing the same freedoms that the material-spiritual elite is in life. After it became clear and definite concept of freedom is one of the basic concepts in Islamic-Shia culture that course of libertinism and anarchy, is incompatible.

Another fundamental difference, on the Islamic concept of monotheism, worship of God that this point of view, worship Allah, freedom from all forms of slavery and bondage, the Islamic-Shia slavery he was the one who actually captured from the individual all and social, customs, power and domination, and inner desires and released.

For example, in verse 64 of Surah Al-Imran and 135 Surah Nisa come: People of the Book Let's say the right word between us and you (and all the right to know.) We follow (that word is) not to worship anyone except Allah and do not associate anything with him and some do not bow to the divinity of Allah.

In verse 135 of surah Nisa follow the whims of the inner man of Allah warned and said: Haute of Islam is the one who is free from the bondage inner desires to grow and dignity (justice) is achieved.

As well as the desirability of freedom in Shi'ite Islam, should be considered goals. Some say Islam is desirable that human freedom can be achieved in the shade of their natural rights. So scientists and scholars have written and express themselves, people they know and introduce him to his moral and material interests resulting in the justice and beneficence, Cooperatives of goodness and virtue, on the relationship between the ruler and parallel to tyranny and tyranny is gone (Ghoravi, 1377: 324).

Another difference of Western freedom and freedom is the Shiite Muslim-Western look; the freedom of every person goes so far as to not damage the freedom of others. But look at the Islamic-Shiite addition to the actions and movements and behavior that man has no right to restrict the freedom of other people and bring them harm; Also on this point should be emphasized that the purpose of damage, not just physical harm but also psychological and moral damage, is that true freedom comes the problem of freedom and liberalism in accordance with the teachings of the divine and Islamic political philosophy Shiite worship of God and the ethics and good things will manifest. Imam Ali "PBUH" says:

Everyone has the servants of God with everyone deserves freedom and freedom of action in short terms to serve other than God (Mohammadi Reyshahri, 1362: 353). So in fact the one who is free to worship Allah in their moral reveals.

In this regard Imam Ali "PBUH" of piety characterized by freedom and says, "Fear of Allah, and reserves the right key for purity and freedom from all bondage and liberation of the Resurrection, causing destruction (Nahjolbalagheh, Khotbeh 230). It is natural human virtue of any moral and psychological damage on other people not in accordance with the teachings of the divine, permit and no right to do this. But it is not entitled to their own interests, in the name of freedom and self-harm risk estimates that can legal rules governing the freedom to be yourself and other people. Because in Islam, in addition to the harm to others, acts such as stagnant personal talents, self-harm, suicide and self-harm, which is only found to be unlawful and no one can excuse the fact that I own discretion hurt.

#### **Surveillance**

The issues raised in the faith and Islamic law, the issue of enjoining good and forbidding wrong is the deliberate supervisory regulatory aspects of Islam. The operational aspects of supervision, the responsibility of the Islamic state and for the Islamic world, free and autonomous beings, and this discretion will be associated with knowledge and power, brings responsibility. According to Islam, man against God, self, other people and nature is responsible. It is the responsibility of the hand causes the man's fate, perfection and happiness is their sense of duty and on the other hand, because the interaction with the community is aware of their impact of the community knows responsible. Enjoining good and forbidding wrong is that the main branches of Islam reflects this responsibility and public supervision and control levers at different levels and areas of political, cultural, social and economic .. is that the verses 110 Aleemran and Sooreh 71 repentance is: You (true Muslims) are the best of a nation that rose up against it (for human modification) forced people to righteousness and wickedness have returned. In verse 71 of Surah Repentance is as follows: Men and women, faithful, loving companion are all forcing people to do good and prohibit evil.

Thus, in Islam, piety as a means of control and internal monitoring and enjoining good and forbidding wrong as a tool to control and monitor the outer acts and the way the deviations and defects closes and the effectiveness of the system. In some traditions (Kleene, 1381: p. 322), the public oversight of the authorities mentioned. Although Nash means benevolence and compassion, but the compassion and

good will associated with monitoring. (Fath'ali, 1387: 196)

### **The relationship between freedom and supervision of government**

Some are so far dealing with issues of freedom that calls for cutting off the hands of any involvement and oversight of their governments. It seems the only thing that governments are involved in the example of freedom of the thinking is that only by acquiring some of the rights that people can live happy, passionate, and dynamic and have a rational and humane. Therefore, to obtain such rights and benefits [man] is right that way but there is freedom, especially political freedom. The best definition of political freedom as non-interference in the private and public power and its institutions and citizens, the idea is, if we accept that man has the right to choose and change and become full freedom and absence of coercion or force, and Non-interference by the government, essential, necessary and urgent. "( Farahani Horabadi, 1382: 373)

While this kind of thinking and dealing with government intervention, it is extreme and unfair characterization, but this one is sensual sexy insouciance and freedom is absolute. John Stuart Mill says: "Man always wants to be in the voluntary, unconditional and unrestrained action and no law to control the situation is not in his possession, and if the situation is not a punishment for him." (Mill, 1391 : 25)

However, for absolute freedom, human societies will have very negative consequences for. Montesquieu's "Spirit of the Laws" stipulates that: "The more people more freedom of use, as well as the expected loss is closer to true freedom. Then the little tyrants has all the disadvantages of a great tyrant can be found and what remains of freedom as corruption is intolerable that in such cases, Jabre rise, and people everything even the interests of corruption, the former lost his life in the same devotion will "(Montesquieu, 1370: 337).

Islamic-Shiite political culture, the concept of a free transcendent of man, his soul freedom from all contamination, air and passions and vices, and the subtle sense of freedom still has a monopoly on divine religions, especially Islam, but also the freedom to common sense , centuries before the Muslim rule in the West, there have been prophetic-Alawi and the government (prophetic-Alawi) is always at the service of security and paving the way for growth and development are human beings. So you can not look to any legal restrictions by any government negatively. " In practice, social and political freedom, both at the individual and collective level as well as the link with the nation-state relationship. The state that holds the lever that such use of the law Finance

and tools domination or coercion, restrictions imposed in order to establish order. Legal restrictions can be used to protect the freedom of others or the care of other values such as social order, justice and public welfare, and so it is.

However, legal restrictions in order to protect the freedom of others or restore order and justice, the limits of any society is desirable and necessary, but always these limitations, be unanimous, and a lot of controversy about the boundary between personal and social freedom and territory government. At least, the four realms of government authority, limited freedom is meaningful. [The domains include 1-mass 2-conflict and civil strife 3. economic control 4-welfare "(Afrough, 1380: 15-16).

It is clear from the positive role of defense and state law to protect the public interest, as a defense of despotism and repression never puppet tyrants and authoritarian regimes is not, as has already been mentioned as evidence of the government in writing, the governments of the Prophet and alavi and his followers.

Obviously, in all communities, both small and great, what can stop the spread of chaos and corruption to block the law is effective. The laws of Islam, including solvent, prohibited, recommended, permitted, and the abominable, and in the meantime only and should not permit incontestable is prohibited. All rules and regulations for the realization of transcendent values and promoting human development have been established and this has nothing to do with the concept of freedom. of the Islamic government does not emerge in society, the government is obliged to maintain the dignity and interests of the community, to take the necessary measures and the government is required to implement many of the laws of religion, has determined the extent to which Islam intervention. Also on their good performance, monitoring is necessary and sufficient that defy the laws of social freedom, political ... a community irreparable damage not only Islam but "no government, absolute freedom to let there, because of government regulations and the establishment of human society based on absolute freedom to imagine that anyone, whatever he wanted to do, so it is clear that the absolute Anani, with the general rule is that does not make binding obligation "(Locke, 1349: 297).

### **The relationship between freedom and supervision**

To comment on the relationship between freedom and supervision of the Shiite Islamic culture for all kinds of freedom, and definitely can not be issued the same sentence, so according to many forms of freedom, the most important will be discussed include: a) freedom of opinion, b) freedom of expression, c) political freedom.

## 1-conflict freedom and supervision

The relationship between freedom and supervision to appear only in one case, the conflictual relationship between the arriving of absolute freedom is recognized. Some religious scholars say: "the religion (if we accept religion) that limit freedoms. Freedom of religion, but the rule is unbridled and incalculable. Keep your religion says this belief, right faith and right, then I am not free to have any faith. Religious morality tells me that you are not free to have any idea, if you believed in heaven and if monotheism to polytheism were allowed to hell on. (Nesa: 48/116)

The religious beliefs of the free man and he does not give orders to anything you will believe that if you have this belief may burn forever in hell. But the government does not prosecute. Nobody's going to believe that he will not be reprimanded. The apostasy is forbidden because it is said, it is time to have an impact on society and mislead others could have otherwise spent heartfelt belief, Islamic state with nothing but religious scruple, awarded to him. Apostasy is when the expression to be so influential in society.

So religion, nothing to man, absolute free will not even thinking, man has no right to his faithful brother wants to have a bad thought that some thought is a sin. (Alhojarat-12) To think good, good, and the reward is freedom of religion, then accept the restriction of freedom, moral freedom and the freedom to be legal because it contains both. (Mesbah Yazdi, 1381: issue of religious freedom with little modification.)

Perhaps this rejection is absolute freedom of religion that some thinkers, believes the challenge is between faith and freedom. This challenge is considered traditional and new words. Verse 29 of Surah Kahf explicitly on the liberty of man in faith implies, accordingly, Shiite and Mu'tazila, faith and knowledge of human nature, but it Ash'arites creature of God, and we trade, it is a creation of God and qualities it is the result of human judgment are considered. "(Khosropanah, 1379: 284)

However, not only religion is incompatible with freedom and conflict, but Western thinkers and theorists have also explicitly oppose it. For example, Montesquieu also unqualified freedom in society as unrealistic and unreasonable knows the absolute freedom and unbridled He rejected any attempt to strengthen freedom as carte blanche to do as we wished handling criticized Gives. He Based on this idea, consider the distinction between the self-government and freedom. According to what was said between freedom and supervision of the Islamic-Shiite relationship is maladaptive and absolute freedom is not accepted.

## 2-a-relationship between freedom and supervision

Belief, is not subject to coercion and force and bribery and coercion can not be denied to the belief that he or belief Sura Baqarah verse 257 which says: "The religion has no reluctance". Setting the detour marked and anyone evil, disbelief and believe in Allah loves the strongest hand pendant earned, that is unbreakable, refers to this point, so only a discussion, argument, persuasion, and so these things can create an idea or denied. Historical examples that arose in the Middle Ages in Europe proved the idea of any kind, religious, scientific, political and social, even with the most intense pressure drop, such as killed and thrown in the fire, it is not obsolete.

In the history of Islam and the noble Prophet and Imam Ali's government, has never been one to spend an opinion under pressure. Despite the false beliefs is not acceptable in Islam and try to be the right ideas and the right to inform the people have the false belief or wrong, but if someone chose Islamic government deprived him of citizenship and community yet. Thus, in Islam any punishment, social or financial penalties for owners of vicious opinion, is not considered and as long as the person on the beliefs associated with the works and practices that do not conflict with the Islamic Republic, not only are not under any pressure, but like other citizens are supporting the Islamic system of life. Of course this is not an endorsement of the faith, but of Islam and Islamic government tries to root rot ideas such as ignorance, intolerance, selfishness, stubbornness and ego that these ideas are properties of their educational system deal because freedom of belief, in absolutely not desirable; The idea is always the freedom of thought and research and policy; it may be the source of those feelings, emotions, prejudices, blind imitation, personal interests, prejudices and so on! For example, is it possible for humans based on freedom of thought and logical reasoning to reach the conclusion that in principle there is no Allah? Or the idea that you should worship the cow or give to Allah considered. (Motahari, 1381: 97-98)

But despite the Islamic-Shiite thinking all beliefs are not respected, but "it's something that basis and the need to respect the right to freedom, the desire and the will of the individual is not heavy, but talent is the creation of qualifications for the course he's progress and development. Human will is respected as a great talent and sacred human institutions, coordinated and lead him to the path of progress and excellence and not lead, but as human to the annihilation, and talent, waste underhand that respect can not be (Motahari, 1384: 31). But as noted in the Islamic-Shiite political philosophy is never to force anyone to accept or leave do not believe in freedom of opinion, therefore,

monitoring is not allowed and can be said about the release of such monitoring is preferable.

2-b-relation between freedom of expression and supervision

Several verses in the Quran refers to freedom of expression, including verses 17 and 18 of Surah Zumar says: His servants the glad tidings of mercy I R, it was good to hear talk servants who act like they own the grace that God guided them and they are the men of understanding. Also verse 125 of Surah Nahl verse that says: (O Messenger) the people with wisdom and beautiful preaching to the way of Allah and the argument and polemic debate the best way now (your task is not over). What is this verse bring up ideas, listen to each other and argue with reasoning and logic is certainly such a procedure only with freedom of expression, are applicable.

Of course, freedom of speech and expression in Islam, based on fuzzy logic is justified because it can not be a general rule that the expression of opinion and expression, absolutely free, or limited? For any comment on the part of anyone in any field and in any way, given the circumstances and social conditions, very different effects on the society is considered. For example, the character of the influence of socio-political, artistic expression, threats of war and the border, including the sensitivity of commenting on things that are, are very different. In the history of Islam, the Prophet against insults his opponents have shown different reactions. In many cases, they do not take revenge against an insult not only to themselves but also to their benefit, but for example, during the conquest of Mecca, thousands of heathen enemies, including influential figures such as Abu Sufyan their pardon, but poetry the artistic expression and poetic poem against the prophet said, sentenced to death in absentia. Another example is the issue of misguidance. In Islam, the expression of free opinion other than misguidance is vital. Books misguided scientific expertise will be brought to you in the community that people recognize and respond to the provisions of misguidance and are not banned. But the public in a manner that is deceptive and misleading is prohibited. Philosophy and because of this attitude of Islam is evident because the freedom to grow and lead the public opinion. Where freedom of expression to help the growth of desired and acceptable and otherwise discouraged was important. Another freedom and lack of freedom of expression borders, distorted and misrepresented the facts in the case if there rumors or rumors spread that peace and dignity of the Muslim community at risk the Islamic system must deal, historical sample theorem "Afak "which one of his wives were suspicious about the origin of

the rumors spread of Islam in society that later verses Ahzab blame Recent rumor has it.

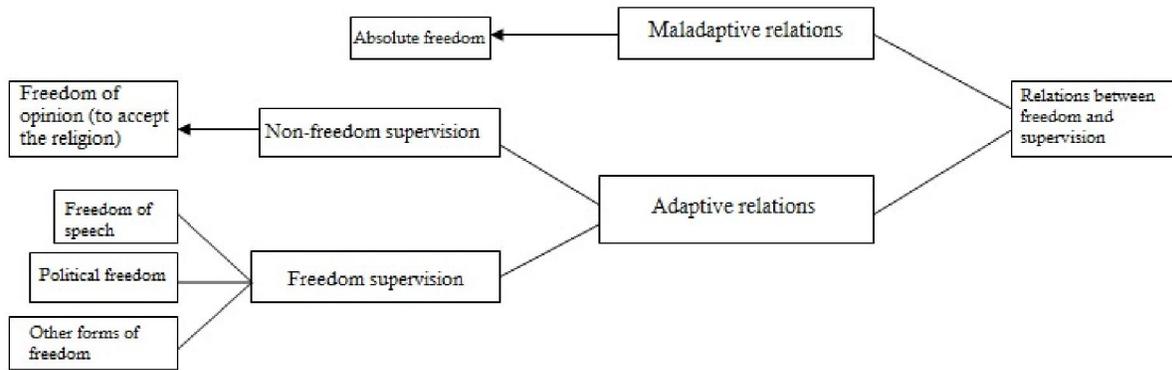
According to the mentioned above, we can conclude that the freedom of expression, the Shiite Islamic the upper-prophetic, release monitoring is possible because, as verse 26 of Surah Isra: Ie never Ralm and ensure you do not follow what not! The eyes and ears and hearts of all responsibility.

3-c-relation between political freedom and supervision

Political freedom means having people's participation and role in guiding the political environment and governance of the country. Islamic history and biography shows that in Islam the right to vote and elect and political activities and efforts has always been existed. There are verses in the Quran refers to political freedom, including verse 10 of Surah Fatah that raises the question of allegiance. O Messenger of believers who pledged allegiance to the truth you pledged allegiance to God. The principle of allegiance to the government and the ruling Alawite prophetic implemented related to this issue. Imam Ali (as) in Nahj al-balagheh 92 sermon, addressed to the people who came to them for accepting the post of Osman, said: "Leave me and get another favor. As well as a 6-Nahj to Mu'awiya said: "The same people who swear allegiance to AbuBakr and Omar, and the government accepted them with you because I have allegiance." The principle of allegiance to the rule of Islam runs and even women have allegiance to a particular style.

The 158-Imran verse that the Prophet would have to consult with his colleagues is vital. This holy verse, the necessity of the people to self-determination and recognizes their political freedom. Another problem, which is political freedom at the time of the Prophet and Imam Ali have been considered in the government. "Imam Ali and the Khawarij pinnacle of freedom and democracy in his behavior. He allowed them to exert any political but he did whip his detention and even their quota of public funds as well as other people saw them cut (Motahari, 1349: 14).

Imam Ali (AS) not only with the Khawarij, but with no opponents to a mere disagreement or opposition, harsh treatment, arrest and imprisonment, do when protesters took to the sword to defend Jesus confronted them. So it can be concluded on political freedom, respect and freedom monitoring program and adaptive, and only in time of armed opposition against the Islamic system, strategy interactions to protect the Islamic system. It must be acknowledged in all cases, free monitoring is possible. It can be expressed relations following:



### References:

1. Quran, translated by Elahi Ghomshei.
2. Nahjolbalagheh.
3. Ashouri, D. political dictionary (glossary and political schools), The Pearl, Tehran, 2007.
4. Afrough, Emad, a political-religious attitude and critical to the major concepts of culture and knowledge, Second Edition, Tehran, 2001.
5. Beheshti, Mohammad, freedom, anarchy, Tehran, monument, 2003.
6. Beheshti, Mohammad, the Islamic government in Tehran, Soroush, 1997, second edition.
7. Javadi Amoli, Abdullah Faqih jurisprudence and justice province, the center of the prisoner release, the second time, 2000, Qom.
8. Khosropanah, Abdulhossein, new words, the Cultural Research Center of Qom Seminary, 2000 (first edition, Qom).
9. Attaei Isfahani, M., freedom of Islam, Qom, Imam Mahdi Publishing, 1999.
10. Ghoravi, M.J., rights in Islam, Tehran, Soroush, 1998, second edition.
11. FathAli, Mahmoud (compilation and research group of authors under the supervision of Mahmoud Ali) Principles of Islamic Thought (4) - Introduction to the political value system of Islam, Imam Khomeini Education and Research Institute - Qom, 2008.
12. Alkelini, Mohammad Yaqub, al-Kafi, correction Ali Akbar Ghaffari, Tehran, Maktabeh Alsadr, 2002.
13. Horabadi Farahani, A., freedom meaning of humanity, publishing Pashtoon, 2003.
14. Locke, John, research in human understanding, Zadeh Shafaq, bookstore Dehkhoda, Tehran, 1970.
15. Mohammadi Reyshahri, Mohammed, Mizan Al-hekmah, Qom, Alalam Islamiyeh, 1983.
16. Mesbah Yazdi, Mohammad Taqi, religion and freedom, research and cultural center of Qom Seminary, 2002.
17. Motahari, M, attraction and repulsion Ali, publisher Hosseinieh Guidance, Tehran, 1970.
18. Motahari, M, the Islamic Republic of Iran, Tehran, Sadra, fourteenth edition, 2002.
19. Motahari, M., sexual morality in Islam and the West, Tehran, Sadra, the nineteenth edition, 2005.
20. Montesquieu, Spirit of the Laws (C-9), translated by Ali Akbar Mohandes, Technology, Tehran, 1991.
21. Mill, John Stuart, a thesis on freedom, Tehran, Scientific and Cultural Publishing Centre, 2012.
22. Norouzi, J, political system of Islam, Second Edition, Qom, Khomeini's educational and research Institute, 2001.

10/20/2015