HURRIYAT

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***A*bstract:** *Hurriyat means freedom but its meaning is beyond an only word. It refers to a special spirit. A person can even be in prison but at at the same time can be Hurr (free). This quality of soul is one of the characteristics can be found in great people and in its perfect form in holy people. The Qur'an describes this characteristic of holy Prophet of Islam. The present article deals with this feature and its manifestations and barriers.*

Key words: *Hurr (free), Hurriyat (freedom), Education, Islam, Prophet, barriers of being Hurr*

The principle of *Hurriyat*

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

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وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

and to those who shall follow the Messenger the Unlettered Prophet (Muhammad) whom they shall find written with them in the Torah and the Gospel. He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honor him, those who aid him and follow the light sent forth with him, shall surely prosper. (7:157)

The importance of *Hurriyat*

Hurriyat means spiritual freedom and having loyal behaviour. It means spiritual freedom: freedom from the bondage of anything and all except God, liberation from the being slave of creatures and leaving attachments behind,[1] and do not rely in others except God.[2]

Hurriyat means to alienate others but God and join Him[3]; Unraveling the collar of servitude to a non-god and attaching to the rope of true love, being captured by the love of that Beauty One and being liberated from both worlds.

When man is freed from the world and attains salvation, gets rid of himself and becomes a slave, it is a very time he finds *Hurriyat*; And the higher he goes in the course of servitude, the higher the level of *Hurriyat* he reaches. The one who worships God neither for the sake of reward nor for fear of Fire is *Hurr*. Amir al-Mu'minin ‘Ali (AS) said:

إِنَّ قَوْماً عَبَدُواالله رَغْبَةً فَتِلْكَ بِضَاعَةُ التُّجَّارِ، وَإِنَّ قَوْماً عَبَدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْماً عَبَدُوا اللَّهَ شُكْراً فَتِلْكَ عِبَادَةُ الأَحْرَارِ

[a group of] People worship God in the hope of forgiveness, this is the worship of merchants, and some

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worship Him out of fear, and this is the worship of slaves, and some worshiped Him for thanking Him, and this is the worship of the free Ones.[4]

Educated in the school of the Prophet, Ali (AS), a perfect example of *Hurriyat*, has said about himself:

ما عبدتک خوفا من نارک و لا طمعا فی جنتک، بل وجدتک اهلا للعبادة فعبدتک

I did not worship you out of fear of punishment or interest in your paradise, but I worship you because I found you worthy of worship.[5]

The invitation to *Hurriyat* is an invitation to true freedom, that is, to break all shackles and to submit to the servitude of God.

He who reaches this stage will not be attached to anything or being except his true beloved.

Educated man is not free in a sense that he can do whatever he desires. In fact man is not free, because he is in the control of reason and reason ties his feet.[6] Reason is a rope around man's feet. "Ragheb Esfahani" writes: "'Aql (reason) means to restrain. The Arab says: عقل لسانه (he kept his tongue that is, he kept quite.), and hence the fortress, castle, and prison were called "معقل."[7]

According to this, *Hurriyat* is a spiritual queen who is the guardian of the *nafs* in the form of substantial protection, and the one whose is stronger in terms of reason his *Hurriyat* is more, and on the contrary, the one whose is weaker in terms of reason his *Hurriyat* is less and becomes slave of lust and sensual desires.[8] Accordingly, freedom in the true sense of the word is realized when a person removes the chain of servitude of a non-god from his neck and becomes lover of God of all.

The invitation of the divine messengers to *Hurriyat* is the invitation to be free from the scattered gods and be the slave of the one God.

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يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

My fellowprisoners, say which is better, many gods at variance, or Allah the One, the Conqueror? (12:39)

The life of the Holy Prophet (PBUH) is the picture of *Hurriyat* and his mission is to free man from all shackles and chains.

The mission of him and his educational orientation was to bring man to the level of *Hurriyat*.

The mission of the prophets

The mission of all divine messengers has been to bring man to true freedom (*Hurriyat*) and to free people from the slavery of non-gods and to bring them to the slavery of God, that there is a close connection between "worship" and "*Hurriyat*". The more human being becomes a "slave", the more he becomes "*Hurr*". That is why the invitation of all “the prophets to the worship of God” and the denial of servitude to other than God,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

We sent a Messenger to every nation, saying: 'Worship Allah and avoid the taghoot (any one else rather than God). (16:36)

This verse, which speaks of the Be’that of the prophets in general, summarizes their mission in the worship of God and the avoidance of idolatry, because the prophets are raised in societies where human beings are under the control of misguidance, captivity, ignorance, oppression, exploitation and idolatry, and if these shackles are not broken and human beings are not freed, joining the right will not be realized and there will be no reform. The basis of the work of the prophets is to invite to the worship of God and avoidance of idolatry because there are no more than two ways in front of man: either the

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worship of idols or the worship of God; And as long as man does not turn his back on idols, there will be no reform. The educational system of the prophets and their educating method is based on this. The root of all corruption is that man considers himself independent, considers himself free, considers himself his god, or becomes obedient and captive to other powers, and as long as such rulers exist, he is also a captive, and each hole is filled, another one will be opened.

All the prophets have tried to teach people deny the worship of non-gods and prove the worship of God, as the verses of the Qur'an show this fact.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

We never sent a Messenger before you except that We revealed to him saying: 'There is no god except Me, therefore, worship Me. (21:25)

In the Holy Qur'an, God describes how prophets invited people in order to clarify their mission.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

We sent forth Noah to his nation. He said: 'Worship Allah, my people for you have no god except He. I fear for you the punishment of a great Day. (7:59)

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

And to (the people of) Aad We sent their brother, Hood. He said: 'Worship Allah, my nation, for you have no god except He. Will you not then be cautious? (7:65)

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...

And to Thamood We sent their brother Salih. He said: 'Worship Allah, my nation, for you have no god except He. (7:73)

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وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And (remember) Abraham. When he said to his people 'Worship Allah and fear Him. That would be best for you, if you but knew.(29:16)

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ...

And to Midian, their brother Shu'aib. He said: 'Worship Allah, my nation, for you have no god except He. (7:85)

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

But the Messiah said: 'Children of Israel, worship Allah, my Lord and your Lord. 'He who associates anything with Allah, Allah has indeed forbidden Paradise to him, and his abode shall be in the Fire. The harmdoers shall have no helpers. (4:72)

This is the mission of the prophets and the path of their invitation and the way of their training. They were selected by God, stood up against tyranny one by one and their call echoed through the history to reach all. And the last of them, Prophet Muhammad had this mission in every sense: The mission to free the people from all captivities and bring them to the goal of serving God.

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honor him, those who aid him and follow the light sent forth with him, shall surely prosper.(7:157)

In Islam "*Hurriyat*" will be realized by "worshipping God" which means denying any deity and not bowing down and submitting to other than God. This is true freedom, and God rebukes those who submit to

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other gods and expect them to do what they want.[9]

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Those whom you invoke, other than Allah, are worshipers like yourselves. Call them, and let them answer you, if what you say is true! (7:194)

God commands the Holy Prophet of Islam to call people to freedom from virtual idols and to remind them that God Almighty is sufficient.[10]

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

If you ask them who created the heavens and the earth, they will reply: 'Allah. ' Say: 'Do you think that, if Allah wills to afflict me those you call upon, other than Him, could remove His affliction, or, that if He wills to let me have mercy, they could withhold His Mercy? ' Say: 'Allah suffices me. Those who put their trust, put their trust in Him. (39: 38)

The holy Prophet saved people from the edge of the abyss of Fire:

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And how He saved you from the Pit of Fire when you were on the brink of it. And so Allah makes plain to you His verses, in order that you will be guided. (3:103)

The mission of the Holy Prophet (PBUH) was to call the people to *Hurriyat*, as the Commander of the Faithful ‘Ali (PBUH) said about the purpose of Prophet’s mission:

فَبَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَى طَاعَتِهِ بِقُرْآنٍ قَدْ بَيَّنَهُ وَأَحْكَمَهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ وَلِيُقِرُّوا بِهِ بَعْدَ إِذْ جَحَدُوهُ وَلِيُثْبِتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ

So God raised Muhammad (PBUH) to lead his servants out of

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idolatry, to make them worship Him, to free them from following Satan, and to lead them to obedience of God by the Qur'an, which revealed its meaning and established its basis, so that the servants may know their Lord while they were ignorant, and begin to confess after they deny Him, and prove His existenc after they did not believe.

The Messenger of God (PBUH) and his successors have invited the people to complete *Hurriyat*. Their mission is to free man from worshipping other than God, illusions and superstitions, wrong habits and customs, false thoughts and bowing down to non-God. On this basis and based on the same attitude, Amir Mo'menan Ali (AS), in a letter after his returning from Nahrawan wrote what comes in the following and ordered it be read for the people every Friday[11]:

The Prophet of God (PBUH) said: "Wilayah (guardianship) belongs to the one who has set free." The Messenger of God (PBUH) came to free the necks from the fire and free human beings from the slavery [of non-god]; Therefore, the guardianship of this nation belongs to the Prophet, and every right he had belongs to me after him.

This is the same truth that was uttered in Ghadir Khumm on the blessed tongue of the holy Prophet:

من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه

Whoever I am the master of, Ali is his master, O God, love his friend and regard his enemy your enemy[12].

They are the masters, that is, the liberators of human beings from all shackles and chains, and this is the mission of *Hurriyat*.

The way that the Holy Prophet (PBUH) and his guardians showed for the salvation and happiness of human beings is the way of freeing human beings from the slavery of non-god (*Hurriyat*). Islam means freedom with

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the worship of God, and in fact it is the acceptance of being the slave of God that brings man freedom from the slavery of others, causes the dignity of his character, makes him worthy and a righteous person in society.[13]

Messenger of Freedom

The holy Prophet (PBUH) is a perfect example of *Hurriyat*, because while serving God, he was the master of all creatures. Ali (AS) says in this regard:

و أشهد أن محمدا عبده و رسوله و سيد عباده.

I testify that Muhammad is His slave and His messenger and master of His servants.[14]

Prophet's *Hurriyat* was out of his obedience to God and he had free spirit in all situations. Imam Sadiq said,

إن الحر حر على جميع احواله.

A free spirit one is free spirit in all situation of his life.[15]

The holy Prophet was like this in all his period of life, in ups and downs, in his prophethood, in Mecca and in Medina, while in power and while a usual person.

In the words of Ali we read,

A free spirit person is free though he comes up with difficulty and hardship.[16]

Prophet's free soul was in highest level and this is a sign of his perfection in obedience of God.[17] His holiness preferred being servant of God to anything else[18] and said,

I eat as a servant of God eats food and sit as a servant sits, because I am only the servant of God.[19]

Educational orientation of the holy prophet (PBUH)

Educational orientation of the holy prophet (PBUH) is to educate people so that they possess all attributes of perfection and as long as human being is not *Hurr*, divine perfection will not manifest in him. In

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his training, the goal is to release humans from the non-divine bonds and by removing the color of all belongings from him, the color of his divine nature will appear.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

The color of Allah. And who is better than Allah in color! And for Him we are worshipers.(2:138)

Educated in the Prophet's thought school is "*Hurr*" and has the color of God.

The best educated man in the school of the Prophet – ‘Ali (AS) – invited to this freedom:

أَلَا حُرٌّ يَدَعُ هَذِهِ اللُّمَاظَةَ لِأَهْلِهَا إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةَ فَلَا تَبِيعُوهَا إِلَّا بِهَا

Is there not a free person who throws away this crumb left in the mouth (of the world) and leave it to those who deserve it? Your souls deserve nothing but eternal paradise, so do not sell it except for paradise.[20]

The successors of the Prophet tried to free all the people from captivity and bring them to the level of "*Hurriyat* ".

Characteristics of human beings who is *Hurr*

Hurriyat opens the springs of perfection in man and manifests good morals and human dignity, some of which are mentioned here.

Being good-tempered

Being good-tempered is the characteristic of a free man, as stated in the words of imam ‘Ali (AS):

Being good-tempered is the attribute and way of every free man.[21]

The Holy Prophet (PBUH), a comprehensive example of *Hurriyat*, was as follows:

He had a good temper and was kind and gentle.[22]

He was the most smiling people and the most generous and cheerful of them.[23]

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Hazrat Hussein (AS) says: I asked my father, Amir al-Mu'minin (AS), about the Prophet's manner with his companions, he said:

كانَ رَسولُ اللّهِ صلي الله عليه و آله دائِمَ البِشرِ ، سَهلَ الخُلُقِ ، لَيِّنَ الجانِبِ ، لَيسَ بِفَظٍّ ولا غَليظٍ ، ولا سَخّابٍ ولا فَحّاشٍ ولا عَيّابٍ ولا مَدّاحٍ

The Messenger of God (PBUH) was always good-natured, cheerful, kind-hearted, and gentle. He was not harsh, angry, playful, obscene, blamer or flattering.[24]

Daylami has said,

The Messenger of God (PBUH) was sociable and good-natured, he always had a smile on his face without laughing, and he looked sad without his face frowning, he was always humble without showing any selfishness, He was generous without being waster; He had a tender heart and was kind to all Muslims.[25]

It is narrated from Abu Darda 'that he said:

The Messenger of God (PBUH) smiled when he spoke.[26]

The Holy Prophet (PBUH) with all his prestige[27] was so cordial that he joked with his people. Ibn Qutaybah Dinvari writes:

The Messenger of God (PBUH) - whose characteristics and method are an example and a good example for us - joked and said nothing but the truth[28].

His holiness said:

إني لأمزح ولا أقول إلا حقا

I am joking and I am not saying anything but the truth.[29]

Haya and chastity

Haya and chastity are prominent features of believers and free people, which is the best criterion for distinguishing faith and *Hurriyat* of a person. It has been narrated from Amir Mo'menan ʻAli (AS):

Indeed, Haya and chastity are the characteristics of the faith and temperament of the free people.[30]

The Holy Prophet (PBUH) who had faith and freedom at the highest level, also had modesty and chastity at the highest level. Imam Sadiq (AS) in

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a sermon that has stated the characteristics and attributes of the Prophet and the Imams, says about the Messenger of God, Prophet Muhammad (PBUH):

شيمته الحياء

Haya was the attribute of the Prophet.[31]

Abu Sa'id Khudri has said about the *Haya* of the Prophet:

كان رسول الله (ص) أشد حياء من العذراء في خدرها

The Messenger of God (PBUH) had more chastity than the [virgin] girls behind the scenes.[32]

Haya and modesty is of faith, and he who does not have *Haya and* modesty does not benefit from faith and there is no good in him.

It has been narrated from Imam Sadiq (AS) that he said:

Modesty and chastity and slowness of language - not slowness of heart - are of faith.[33]

Religion and faith have no meaning without modesty (*Haya)*, and the degree of religious commitment and faith is equal to the degree of conscious modesty, that if modesty goes away, nothing remains for man. The Holy Prophet (PBUH) has said:

Islam is naked and its covering is modesty.[34]

Lack of modesty is a sign of blasphemy.[35]

When there is no *Haya*, everything is permissible, because man, free from God and ignorant of religion, sees no restraint on himself except that which preserves his worldly interests and carnal belongings. Ibn Mas'ud says: The last word that has been preserved from the words of the Prophet (PBUH) is the word that he said:

Do whatever you want, if you do not Haya [36].

He who is not modest does everything he wishes, and this is the

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liberation from the divine restraints and captivity in the siege of carnal desires; And this is the worst pain for the individual and society, which is an incurable pain.

Man's dignity and faith depends on his modesty, and with the departure of modesty, neither dignity nor faith remains, and man submits to everything and does everything.

Do not have grudges and do not cheat

He who attains Hurriyat (freedom) escapes from inner negative feelings such as hatred and deception, and attains purity and truth. It is narrated from Imam ‘Ali that:

Freedom is far away from malice and deception.[37]

The Prophet of God (PBUH), who enjoyed complete freedom [from malice], was free from any trickery and deception. It is narrated from ‘Aisha that she said in the description of the Prophet:

The Messenger of God (PBUH) never cursed a Muslim, and never took revenge on anyone in personal matters except in those matters in which the divine sanctities were torn, and never beat anyone except for the sake of God [and jihad in His way], and did what he was asked to fulfill if it was not haram, but he avoided haram deeds more than all.[38]

The Holy Prophet of Islam had no grudge against anyone in his personal affairs and ignored all those sufferings, slanders and evils. That Imam was perfect mercy and there was no bitterness in him; it was only to preserve the divine sanctity that he became angry. His generosity and kindness was to the extent that he donated and forgave anything except what God forbids.[39] His majesty in good deeds was more generous and forgiving than the breeze,[40] and surronded all beings with his mercy. Ibn ‘Abbas has been quoted as saying:

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كان رسول الله صلى الله عليه وسلم أجود الناس بالخير، وكان أجود ما يكون في رمضان حين يلقاه جبريل عليه السلام، وكان يلقاه جبريل كل ليلة في رمضان حتى ينسلخ،فيعرض عليه النبي صلى الله عليه وسلم القرآن، فإذا لقيه جبريل كان رسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة

The Messenger of God (PBUH) was the most generous people in good deeds and he became even more generous in the month of Ramadan when he met Gabriel… and when Gabriel came to visit the Messenger of God (PBUH), he became more generous in good deeds than breeze.[41]

The Prophet had no selfishness to hold a grudge; and it was because of this freedom that he endured all those bitterness and harshness of people kindly and did not spare any effort in guiding the people and never took revenge.[42] His holiness was "Godly", not "selfish" so he did not get angery and resent for the sake of himself. The school of Prophet invited all to notice God and anyone who joins this school could become free from "selfishness."

The Messenger of God (PBUH) was so free that he only took the steps of truth and was free from any deceit[43] and said:

مَنْ كَانَ مُسْلِماً فَلاَ يَمْكُرُ وَ لاَ يَخْدَعُ فَإِنِّي سَمِعْتُ جَبْرَئِيلَ عَلَيْهِ السَّلاَمُ يَقُولُ إِنَّ اَلْمَكْرَ وَ اَلْخَدِيعَةَ فِي اَلنَّارِ

He who is a Muslim does not trick or deceive, and I heard from Gabriel (AS) who said: Deception and deceit are in the Fire.[44]

The leader of the freedmen, 'Ali ibn Abi Talib (AS) also said:

أنّ المَكرَ و الخَديعَةَ في النّارِ لَكُنتُ أمكَرَ العَرَبِ

If I had not heard from the Messenger of God (PBUH) that there is deceit and betrayal in the Fire, I would have been the most cunning Arab person.[45]

These attributes, which have been enumerated, and all the perfections which are provided to man in the light of freedom, are rooted in the servitude from which freedom is born; And the invitation of all the

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prophets has been to worship so that the nature of anyone who is free and loyal will appear. Indeed, worship is the originator of freedom.

Barriers to freedom

There are many obstacles in this path: the world and its beauties, human desires, human ignorance, social chains, attachments and financial dependencies and carnal traits and characteristics, and superficiality and being shallow-minded. God Almighty has created all people free, and human beings put the chain of irrevocable servitude around their necks themselves, and trample on their dignity, and submit to humiliation in front of other creatures like themselves.

Ali (AS) has said in this regard:

ولا تكن عبد غيرك و قد جعلك الله حرا

Do not be another person's slave while God has created you free.[46]

Amir al-Mu'minin ʻAli (AS) said in a sermon at the beginning of his caliphate:

أيها الناس إن آدم لم يلد عبدا و لا أمة و إن الناس كلهم أحرار

People, Adam (Abul-Bashar) has not left a slave, and people are all free (created free).[47]

Man deprives himself of freedom by all kinds of attachments and belongings, and the more dependence and belonging he has, the stronger the bonds of his captivity. The root of all slavery and captivity and humiliation is the slavery of the nafs and lusts and the world.

Thus, the best way of salvation is to follow the way of the Prophet who gave meaning to freedom, and holding to his manner guarantees freedom in this world and salvation in the other world.

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End Notes:

[1] Al-Risalah al-Ghusheyriyah, p.100; al-Futuhat al-Makkiyah, vol.2, p.227.
[2] Kishshaf Istilahat al-Funun, vol.1, p.291.
[3] See: Adab al-Salat, pp.160-163.
[4] Nahj al-Balagheh, h.237.
[5] 'Arba'in al-Baha'ei, p.225.
[6] Farhang Lughat va Istilahat va Ta'birat 'Irfani, p.171.
[7] Al-Mufradar, p.342.
[8] Asfar 'Arba'eh, vol.9, p.88.
[9] See. Al-Nidham al-Siyasi fil Islam, p.185.
[10] See. Mafahim al-Quran fi Ma'alim al-Tawhid, p.510.
[11] Nahj al-Balagheh, sermon 147
[12] Al-Ghadir, vol.1, pp.151-9.
[13] See. Al-Nidham al-Siyasi fil Islam, p.186
[14] Nahaj al-Balagheh, sermon 214
[15] Al-Kafi, vol.2, p.89
[16] Ghurarul Hikam, vol.1, p.55
[17] Feudul Ghadir, vol.1, p.55
[18] See. Al-Futuhat al-Makkiyah, vol.2, p.212
[19] Al-Tabaqat al-Kubra, vol.1, p.371
[20] Nahj al-Balagheh, sermon 456
[21] Ghurarul Hikam, vol.1, p.340
[22] ibid
[23] Manaqib ibn Shar Ashub, vol.1, p.157
[24] Al-Tabaqat al-Kubra, vol.1, p.424; al-Shama'il al-Nabaviyah, p.171
[25] Irshad al-Qulub, vol.1, p.115
[26] Makarim al-Akhlaq, p.21
[27] Mukhtar nameh, p.19
[28] Adabul Kuttab, p.11
[29] Akhlaqu Nnabi va Adabeh, p.78
[30] Ghurarul Hikam, vol.1, p.233
[31] Al-Kafi, vol.1, p.442
[32] Al-Tabaqat al-Kubra, vol.1, p.368; Sunan ibn Majeh, vol.2, p.1399; Musnad Abi Ya'li al-Musavi, vol.2, pp.277-386, vol.5, p.432
[33] Al-Kafi, vol.2, p.106
[34] ibid, p.46
[35] 'Uyun al-Akhbar, vol.1, p.278
[36] Ibid, p.279
[37] Ghurarul hikam, vol.1, p.73
[38] Al-Tabaqat al-Kubra, vol.1, p.367
[39] Ibid, 368
[40] Ibid, 367
[41] Ibid, pp.368-369
[42] See: Akhlaq al-Nabi va Adabeh, pp.41-45; Al-Shafa be Ta'rif Huquq al-Mustafa, vol.1, pp.136-143
[43] The holy Quran, Surah Fatir, verse 10.
[44] Amali al-Saduq, p.223.
[45] Thavab al-'Amal va 'Iqab al-'Amal, p.320
[46] Nahj al-Balagheh, letter 31
[47] Al-Kafi, vol.8.p.69

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