

Expressing opinions and  
their intellectual impact on  
the individual and society:  
“A study of motives and  
Obstacles.”

إعداد

Assis Prof Dr. Ahmed Hassan Qasim

University of Shatra

College of Education for Women

Mobil: 009647801593340

Email: ahmadhassan1981@shu.edu.iq





## Abstract:

Allah Almighty has honored man above all His other creatures, with psychological predispositions and spiritual perfections that their Creator has placed in a material vessel, which is the body. Thus, man rises with them and emerges from the decline of the swamp of animalistic desires that man aspires to as a material being, to the ladder of perfection and advancement according to those innate predispositions with which he was created at the beginning of his creation and formation.

Among the psychological predispositions and innate qualities inherent in the human body is the freedom to express one's opinion and what they want to achieve their desires. Freedom can permeate all aspects of human life. A person needs to express their opinion on religion, philosophy, politics, economics, society, and other domains. Without freedom of expression, a person is not a human being as God Almighty created him and intended him to be a successor on His earth. Expression is equivalent to his existence in this world, and according to it, a person determines his destiny in the Hereafter. This is the meaning of the divine honor bestowed upon man by making him a choice in expressing his opinion and a choice in determining his destiny. Therefore, God Almighty said: {And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?} [Yunus: 99].

From this, I can say that expressing one's opinion is an inherent human characteristic that cannot be taken away or stripped from one, because doing so would deprive one of the status

that God Almighty granted them as His vicegerent on earth, as Allah said: {And when thy Lord said to the angels: ‹I am about to place a vicegerent in the earth,›} [Al-Baqarah: 30]. However, reality is quite different from what God Almighty desires. Many seek to suppress this characteristic, silence voices, and render people deaf, dumb, and incapable of understanding. Therefore, I personally explored the subject to identify the most important reasons that prevent a person from expressing their desires and the Obstacles that prevent them from exercising their freedom of expression, as well as to explain the motives that drive them to express themselves, and the positive or negative repercussions of these two matters on the life of the individual or the society in which they live.

**Keywords: psychological tendencies, motivations, freedom of expression.**

◆ **Importance of the topic:** The importance of this topic lies in two things:

1. Demonstrating the value of social interaction arising from an individual's expression of opinion.
2. Highlighting the seriousness of the factors that strip a person of their inherent qualities.

◆ **Research Objectives:** This research aims to address two main points:

1. The motives that drive individuals to express their opinions.
2. The Obstacles that prevent individuals from expressing their opinions.

◆ **Research Problem:** This research attempts to answer the



following questions:

1. What Obstacles prevent individuals from expressing their opinions?
2. How do we understand the relationship between individual and social values and the expression of opinions?
3. If the connection between individuals and the expression of their opinions is severed, what are the consequences?
4. What has the power to deprive individuals of their autonomy, and what power strips them of their inherent characteristics?
5. Is there a remedy that can overcome the Obstacles preventing individuals from expressing their opinions?

◆ **Research Structure:** The research includes an introduction, a preface, four sections, a conclusion, and a list of sources, as follows:

- **Introduction:** Contains the reason for choosing this research topic, its importance, objective, and structure.
- **Preface:** Explains the motivations and Obstacles addressed in the sections.
- **Section One:** The Psychological Aspect.
- **Section Two:** The Religious Aspect.
- **Section Three:** The Political Aspect.
- **Section Four:** The Social Aspect.
- **Conclusion:** The most important findings of the research.

In conclusion, I ask God Almighty to grant me His assistance in completing this research in the best and most complete manner, for He is the best of helpers and supporters. Praise be to God, first and last.

## الملخص:

لقد كرم الله تعالى الإنسان على سائر مخلوقاته، بميول نفسية وروحية وضعها خالقها في وعاء مادي هو الجسد. وهكذا يرتقي الإنسان معهم ويخرج من اندثار مستنقع الرغبات الحيوانية التي يتطلع إليها الإنسان ككائن مادي، إلى سلم الكمال والارتقاء وفق تلك الميول الفطرية التي خلق عليها في بداية خلقه وتكوينه. ومن الميول النفسية والصفات الفطرية المتأصلة في جسم الإنسان حرية التعبير عن الرأي وما يريد لتحقيق رغباته. الحرية يمكن أن تتخلل جميع جوانب الحياة البشرية. يحتاج الإنسان إلى التعبير عن رأيه في الدين والفلسفة والسياسة والاقتصاد والمجتمع والمجالات الأخرى. فبدون حرية التعبير لا يكون الإنسان إنساناً كما خلقه الله تعالى وأراد له أن يكون خليفة في أرضه. فالتعبير يعادل وجوده في الدنيا، وبه يحدد الإنسان مصيره في الآخرة. وهذا هو معنى التكريم الإلهي للإنسان بأن جعله مخيراً في التعبير عن ذاته، رأيه واختياره في تحديد مصيره. ولذلك قال الله تعالى: {وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ} [يونس: ٩٩]. ومن هذا أستطيع أن أقول إن إبداء الرأي صفة إنسانية فطرية لا يمكن انتزاعها أو نزاعها منه، لأن ذلك يحرمه من المكانة التي جعلها الله تعالى لخليفته في الأرض، كما قال تعالى: {وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ}. البقرة: ٣٠، إلا أن الواقع يختلف تماماً عما يريد الله تعالى. ويسعى الكثيرون إلى قمع هذه الصفة، وإسكات الأصوات، وجعل الناس صمًا وبكمًا وغير قادرين على الفهم. لذلك قمت شخصياً بالبحث في الموضوع للتعرف على أهم الأسباب التي تمنع الإنسان من التعبير عن رغباته والعوائق التي تمنعه من ممارسة حرّيته في التعبير،



وكذلك لتوضيح الدوافع التي تدفعه للتعبير عن نفسه، والتداعيات الإيجابية أو السلبية لهذين الأمرين على حياة الفرد أو المجتمع الذي يعيش فيه.

**الكلمات المفتاحية : الميول النفسية ، الدوافع ، حرية التعبير.**

## Introduction

Freedom of expression is a right guaranteed by God Almighty to every individual. They can express their opinions and beliefs, and consequently, they bear the consequences of what they express. As the Commander of the Faithful (peace be upon him) said, «Speech is in your control until you speak it; once you finish it, you are in its control.»<sup>1</sup> No one has the right to infringe upon this legitimate right to expression. Therefore, we find that the Holy Quran frequently recounts stories of dialogues that have taken place and continue to take place between the Creator of the universe, the All-Sufficient, and His servants, and how He granted them the right to express their opinions. The first to express his opinion was Iblis (Satan), whom God Almighty mentions in many places in the Holy Quran, including: {And We did create you and then We gave you shape; then said We to the angels, «Submit to Adam;» and they all submitted but Iblis did not; he would not be of those who submit. Allah said, «What prevented thee from submitting when I commanded thee?» He said, «I am better than he. Thou hast created me of fire, while him hast Thou created of clay.» God said, «Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.» He said, «Grant me respite till the day when they will be raised.» God said, «Thou shalt be of those who are given respite.» He said: «Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path. «Then will I surely come upon them from before them and

1- Nahjul Balagha, Short Sayings, No. (371).



from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful.} [AL-AʿRAF -11 17].

Freedom of expression is a sacred concept, upheld by all human values, social norms, and international laws. It is a natural right stemming from the individual's freedom and will to determine their beliefs and desires. Due to its importance, it is enshrined as a fundamental principle in the Universal Declaration of Human Rights, considered its most precious right: «Freedom of thought and expression is the most precious of human rights. Every citizen has the right to speak, write, and publish freely, but is responsible for the misuse of this freedom in cases determined by law.»<sup>2</sup> Since it is a universally recognized natural right, what prevents individuals from exercising it? I will mention the most important reasons that prevent individuals from expressing their opinions:

- ◆ First: Psychological.
- ◆ Second: Religious.
- ◆ Third: Political.
- ◆ Fourth: Social.

2- Al-Sadr, Islamic Perspectives on the Declaration of Human Rights: p. 30.

## The first Section: The psychological aspect

Perhaps one of the most significant factors hindering human progress is the psychological factor, due to its direct impact on feelings and emotions. This has been pointed out by many philosophers who addressed the subject of the soul, particularly Ibn Sina, who divided the human soul into two parts: the active and the knowing. The first, called the practical intellect, is the driving force behind actions, determining what should be done or refrained from. It governs the body and guides the animalistic, imaginative, and inclinational faculties. Morality is attributed to this intellect.<sup>3</sup> . The second, called the theoretical intellect, is the aspect of the soul concerned with higher principles, in contrast to the other aspects, which are concerned with the body's needs.<sup>4</sup> . The soul and its various faculties are responsible for a person's fluctuations and circumstances in taking crucial stances and decisions when one stands at a crossroads. We often see individuals and groups who are unable to resolve such matters and who hesitate in their positions. Thus, a conflict arises within them between their opposing forces, and consequently, they have multiple approaches to dealing with a single event. This psychological image that the individual reflects is called hypocrisy in the literature of moralists. God Almighty alluded to this fact, saying: {The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily and to be seen of men, and they remember Allah

3 - See: Ibn Sina, Al-Najat, p. 267.

4 - Hello, From Greek Philosophy to Islamic Philosophy, Vol. 2, p. 526.



but little, wavering between this and that, belonging neither to these nor to those. And he whom Allah causes to perish, for him thou shalt not find a way.} [An-Nisa: 144-143]

Psychological factors have numerous effects on individuals and their various spheres of life. There is scarcely an aspect of human existence that is not influenced by psychological factors, both positively and negatively. The focus of this study is on the expression of opinion and the psychological influences that accompany an individual in expressing their desires or refraining from expressing them. «Personality» is the concept that this section discusses in detail, for it is described as the essential and fundamental factor in an individual's ability to express their opinions and intentions. The study explains its nature and how it develops within the individual.

### ● Personality:

The word «personality» derives from the Latin «persona,» meaning the mask or borrowed face worn by an actor on stage to portray the character. Later, the word evolved to refer to an individual's distinctive personality.<sup>5</sup> . This usage may stem from the idea that the world is a grand stage, and all people are merely actors on that stage.

In Arabic, it means: qualities that distinguish a person from others. It is said: So-and-so has a strong personality, meaning he possesses distinctive qualities, willpower, and an independent character.

The Stipulative definition of personality varies depending on the discipline studying it. The definition of personality in religion

---

5 - Awida, Psychology Between Personality and Thought, p. 85

differs entirely from that in sociology, and so on. This is why there are so many definitions. Dr. Ghoneim says, «Defining personality is a purely hypothetical matter. There is no single correct definition, and the rest are incorrect. Settling on an acceptable definition, one that the researcher finds agreeable, leads to a study of the various definitions that have been proposed to examine personality. Naturally, a term as widely used as personality would have many different and varied definitions. Gordon Allport, in his book Personality, presented nearly fifty different definitions or meanings of personality.»<sup>6</sup> Therefore, I will mention some definitions that pertain to personality within the field of psychology:

- ▶ **Floyd Alpot:** «It is the dynamic organization of the individual of those bodily and psychological systems that produce his unique character in conformity with his environment.»<sup>7</sup>
- ▶ **Morton Prince:** «It is the sum of an individual's innate and biological predispositions, motives, tendencies, desires, and instincts, as well as his acquired tendencies and predispositions.»<sup>8</sup>
- ▶ **Raymond Cattell:** «It is what enables us to predict what a person will do when placed in a particular situation. He adds that personality is characterized by every behavior that comes from the individual, whether it is apparent or hidden.»<sup>9</sup>

Asaad Razouk said, «Personality is the sum of a person's physical, emotional, inclinational, and mental characteristics, which

---

6 - Ghoneim, Psychology of Personality: pp. 45-44.

7 - Saleh, the personality: p. 9.

8 - Ghoneim, Psychology of Personality: p. 47.

9 - Ibrahim, The Human Personality, p. 16.



represent the life of its owner and reflect his behavioral pattern adapted to the environment. It is a term that is used in several popular and psychological senses. Its most comprehensive meaning is the consistent dynamic organization of an individual's physical, mental, moral, and social qualities according to their manifestation to others in the field of giving and receiving within social life.”<sup>10</sup>

In conclusion, all definitions of personality from a psychological perspective agree that personality reflects an individual's moral, intellectual, and social behavior. It is also a unique concept that distinguishes one person from another. Through personality, an individual can express what they want and what they do not want. The more balanced a personality, the more balanced and sophisticated the individual, and conversely, the weaker the personality, the more this weakness is reflected in the individual. Provide a historical example of an individual's strong personality and how it helped them express their opinion.

Tawus ibn Kaysan narrated: The tyrant went to perform Umrah, taking with him a heavy guard, for he knew he was an oppressor. When he reached the Station of Abraham, he stood to pray two rak'ahs, and his guards and soldiers laid down their weapons, swords, spears, and daggers on the ground. Tawus said: "I was sitting near the Station when I heard the commotion, meaning the noise and uproar. I turned around and saw al-Hajjaj and his guards." So, I said: "O Allah, do not grant him health or youth". When al-Hajjaj sat down after performing the two rak'ahs, a poor man from Yemen came and began circumambulating the Kaaba, unaware that al-Hajjaj ibn Yusuf was at the Station of

10 - Zarrouk, Encyclopedia of Psychology, p. 147.

Abraham. While this poor man was circumambulating, a spear became lodged in his garment and struck al-Hajjaj. Al-Hajjaj was startled and said, «Take him!» The soldiers seized him, and he said, «Bring him closer to me.» They brought him near, and al-Hajjaj asked the poor man, «Do you recognize me?»

He said, «I didn't recognize you.» Al-Hajjaj asked, «Who is your governor in Yemen?»

The poor man replied, «Muhammad ibn Yusuf, Al-Hajjaj's brother, an oppressor like him! Or even worse!» Al-Hajjaj said, «Didn't you know that I am his brother?»

The poor man asked, «Are you Al-Hajjaj?» Al-Hajjaj replied, «Yes.»

The poor man exclaimed, «Woe to you, and woe to your brother!»

Al-Hajjaj asked, «How has my brother contributed to Yemen?»

The poor man replied, «He is fat and bloated.» Al-Hajjaj said, «I didn't ask you about that, but rather about his justice.»

The poor man said, «That's why he is oppressive and unjust.» Al-Hajjaj said, «Didn't you know that he is my brother? Aren't you afraid of me?»

The poor man said, «Do you think, Al-Hajjaj, that your brother takes more pride in you than I take pride in the One and Only God?»

Tawus, the narrator, said, «I swear to Allah, my hair stood on end!»

Then Al-Hajjaj released the man, and he began circumambulating the Kaaba.<sup>11</sup>

This historical event demonstrates the greatness of the individual who was able to express his opinion and articulate his desires. Had he been weak, he would not have been able to express what was on his mind. One might ask, what are the qualities of

<sup>11</sup> - Al-Qarni, Personalities from the Holy Quran, p. 7.



a person that enable him to express his opinion and intentions?

The answer is that several factors contribute to an individual's personality development. I will summarize them into two main factors:

**The first factor: (The family).** There is no doubt about the fundamental role of the family in raising children. It is the first nucleus in which a child acquires their intellectual skills and moral character. The family is not merely a place to provide for and nourish children; this concept is even found in animals, which care for their offspring, feed them, and protect them from harm. This is an innate instinct present in humankind and other animals. The family's function is far more profound; it is a school that develops a child's abilities and prepares them to face a larger society. It is the primary guardian of this great and critical responsibility.

Unfortunately, many families fail to provide proper upbringing or adopt sound frameworks for their children's development and the cultivation of their appropriate personalities. The approach many families follow in raising their children is simply the one the head of the household himself adopted, applying it to his children under the mistaken belief that he succeeded with it as a child or adolescent. He forgets that every era has its own characteristics and challenges. What was successful in the past will not necessarily be successful in the future. Parents must consider the differences in time and the demands of the present. As Imam Ali (peace be upon him) said, «Do not force your children to adopt your customs, for they were created for a

time other than yours.»<sup>12</sup> Families should also instill confidence in their children, as this is of paramount importance. They should teach them not to focus more on what is considered shameful than what is forbidden, for the absence of social norms often leads to actions that are feared due to societal norms. As the saying goes, «A condition is nonexistent when its condition is not met.»

Families may differ in their upbringing from one country to another. For example, I saw that the way Lebanese families treat their children is completely different from that in Iraq. The child has a great personality and speaks about everything he wants in front of guests, and is not afraid of anyone. Rather, the father or mother helps and encourages him if he fails to express himself. Whereas, we do not find this in Iraqi families except in very few cases. It is a treatment similar to police treatment. The child is afraid to speak, and if he speaks, he sounds hesitant.

**The second factor: (The school).** The school is no less important than the family. The child moves from their immediate community and what they received from their parents to a much larger society. The school's duty here is to develop the child's intellectual and mental faculties, instill self-confidence, and encourage them to discover their talents and abilities. The school, with its teachers, bears primary responsibility for the success or failure of the student's personality.

We sometimes find, unfortunately, that the teacher or professor uses an arbitrary method towards the student, using violence in his teaching, and if he does not hit him, then hurtful words kill every ability that exists in the student, or he bullies him and

12 - Ibn Abi al-Hadid, Explanation of Nahj al-Balaghah: Number: (102).



belittles him in terms of his appearance or his clothing, or he makes others laugh when he makes a mistake, or he alerts students if he sleeps or is absent-minded, making him a laughingstock to others whenever he wants. In fact, this behavior is like a fatal crime for that student, and it happened a lot in front of me in elementary school, which led some students to leave their schools or move to other schools because of the bullying of students caused by the teacher who attached hurtful names to them, by which they became known.

These two factors, along with others, are directly responsible for shaping personality and developing an individual's skills, enabling them to express their opinions in the psychological sphere. If each individual neglects their duty and the sound principles of performing their tasks, their personality becomes weak and hesitant in situations where they should express themselves. This hesitation persists even into old age. Therefore, the psychological aspect is both a motivator and a deterrent in expressing one's opinion.

## The second Section: The religious aspect.

Religion, in its simplest definition, is a set of words uttered by the tongue, believed in by the heart, and reflected in behavior and actions. This is what the Prophet Muhammad (P.B.U.H) affirmed when he said: «Belief in the heart, affirmation by the tongue, and action by the limbs.»<sup>13</sup> The Islamic religion gave great importance to the word, making it a safeguard against bloodshed, even if uttered with one's tongue. Al-Miqdad ibn Amr al-Kindi narrated that he said: I said to the Prophet of Allah (P.B.U.H): "What if I meet a man from the disbelievers and we fight, and he strikes one of my hands with his sword and cuts it off, then he takes refuge from me behind a tree and says, 'I submit to Allah? Should I kill him after he has said that?" Prophet of Allah (P.B.U.H) said, "Do not kill him." "O Prophet of Allah, but he cut off one of my hands, and then he said that" Prophet of Allah (P.B.U.H): said, "Do not kill him, for if you kill him, he will be in the same position as you were before you killed him, and you will be in the same position as him before he said the words he said." <sup>14</sup>

Just as Islam places great importance on speech, it does not disregard it or give free rein to its speaker, but rather regulates it, establishing guidelines for when an individual should speak and when they should remain silent. In other words, it defines when there is a valid reason to speak and when there is a reason to refrain from speaking. Here, I will address both of these points together.

13 - Al-Tusi, Al-Amali, Vol. 1, p. 290.

14 - Sahih al-Bukhari, Book of Military Expeditions, Chapter: Khalifa told me, Hadith No. (4019).



## The first point: Obstacles.

Islam begins with a set of priorities that it presents when rulings conflict. For example, preserving life is the foremost of these priorities, taking precedence over all other rulings. Some jurists have referred to this as the general objectives of Islamic law. From this, the Holy Quran established a concept for people called «taqiyya,» through which an individual can conceal their religious beliefs and not reveal them to protect themselves from danger. This is a rational principle. God Almighty has mentioned examples of this in the Holy Quran, where He says: {And a believing man from among the people of Pharaoh, who concealed his faith, said, «Will you slay a man because he says, «My Lord is Allah» [Ghafir: 28]. The man was an Egyptian from Pharaoh's inner circle, and they were unaware of his faith because he concealed it from them through taqiyya.<sup>15</sup>

There are many authentic hadiths indicating the obligation of taqiyya. It has been narrated from Imam Abu Abdullah (P.B.U.H) regarding the saying of Allah Almighty: “Good and evil are not equal,” that he said: “Good is taqiyya, and evil is divulging [your secrets].” And regarding the words of Allah Almighty: “Repel evil with that which is better,” he said: “That which is better is taqiyya.” And: “Then the one between whom and you there is enmity will become as though he was a devoted friend.”<sup>16</sup> And he also said: “You must fear Allah, refrain from dissimulation, practice taqiyya, and conceal.<sup>17</sup> He also said: “Taqiyya is my religion and the religion of my forefathers, and there is no religion for one who does not

15 - Al-Tabatabai, Al-Mizan, Vol. 17, p. 328.

16 - Usul al-Kafi, Book: Faith and Disbelief, Chapter: Taqiyya, Hadith No. (6).

17 - Al-Tabarsi, Mishkat al-Anwar: p. 339.

practice taqiyya.”<sup>18</sup> The Imams frequently employed it, and the Shia became known for it due to the oppressive circumstances they faced as a result of the tyranny of the authorities and their war against the followers of the Imams (P.B.U.T). Every Shia who openly professed their beliefs was subjected to death, torture, imprisonment, and confiscation of their property. Therefore, they became known for it to protect themselves.

Sheikh Al-Muzaffar (may God have mercy on him) said: “It was a motto of the Ahl al-Bayt (P.B.U.T), to ward off harm from them and their followers, to protect their blood, to improve the condition of the Muslims, to unite their word, and to mend their disunity. It is still a characteristic by which the Imamiyyah are known, unlike other sects and nations. Every person who feels danger to himself or his property because of spreading his belief or openly professing it must conceal and practice taqiyyah in places of danger. This is something dictated by the nature of reason. It is known that the Imamiyyah and their Imams faced various kinds of trials and restrictions on their freedoms in all eras, more than any other sect or nation. Thus, in most of their eras, they were forced to use taqiyyah by concealing their beliefs from their opponents, because of the harm that would result from that in religion and worldly matters.”<sup>19</sup>

Similarly, Islam permits silence and considers it a positive thing, even interpreting it as a statement of consent and acceptance. This applies to a young woman’s silence regarding marriage, as it is considered sufficient out of respect for her modesty and

18 - Al-Amili, Wasa’il al-Shi’a, Sifat al-Shi’a, Hadith No. (24).

19 - Al-Muzaffar, The Beliefs of the Imamiyyah, p. 84.



to protect her feelings. This is what the Prophet Muhammad (P.B.U.H) said. Aisha reported: «I said, «O Prophet of Allah, are women consulted regarding their marriage?» He said, «Yes.» I said, «But a virgin is consulted, and she is shy and remains silent.» He said, «Her silence is her consent.»» This is a matter agreed upon by scholars of Islamic jurisprudence.<sup>20</sup>

Silence and the failure to express an opinion are not always considered negative in Islam. Some justifications and explanations make it an act indicating consent and acceptance. Even scholars of Islamic jurisprudence have established that the silence of an infallible person regarding a specific action constitutes approval, provided that the silence is free from external influences such as taqiyya or other factors.

### The second point: Motivation.

The Islamic faith emphasizes the proper use of words. This includes acknowledging the ultimate goal of the speaker's actions, as well as the actions of those deposed throughout history. Many poets from bygone eras have endured, their words remaining relevant to our lives. Similarly, many immortal eras were defined by words that expressed the pressures and bravery of their people. They didn't wield swords or fight on the battlefield; they expressed themselves through their faith and its impact on shaping events and situations. Had they been merely people of faith, they wouldn't have been able to confront tyrants with their opinions and speak their beliefs with unwavering resolve, fearing none but Allah. One such example is Sa'id ibn Jubayr

20 - Sahih al-Bukhari, Book: Coercion, Chapter: Marriage under coercion is not permissible, Hadith No. (6946).

(may God have mercy on him), who was brought before al-Hajjaj ibn Yusuf al-Thaqafi. Al-Hajjaj asked him, «What is your name?» Sa'id said, "Sa'id ibn Jubayr."

al-Hajjaj said, "You are Shaqi ibn Kasir."

He said, "Rather, my mother knew my name better than you."

He said, "You and your mother are both wretched."

He said, "The unseen is known only to those other than you."

He said, "I will replace this world for you with a blazing fire."

He said, "If I knew that was in your power, I would have taken you as a god."

He said, "What do you say about Muhammad?"

He said, "The Prophet of Mercy, the Imam of Guidance."

He said, "And what do you say about Ali? Is he in Paradise or in Hell?"

He said, "If I entered it and saw its inhabitants, I would know."

He said, "What do you say about the Caliphs?"

He said, "I am not their guardian."

He said, "Which of them do you prefer?"

He said, "The one most pleasing to my Creator."

He said, "Which of them is most pleasing to the Creator?"

He said, "That knowledge is with Him."

He said, "You refuse to tell me the truth."

He said, "I did not wish to lie to you."

He said, "Then why didn't you laugh?"

He said, «Hearts are not alike.» Then he asked al-Hajjaj for a lute and a flute. When he played the lute and blew into the flute, he wept. Al-Hajjaj said, «Why do you weep? Is it amusement?»

He said, «Rather, it is sorrow. As for the blowing, it reminds me of the Day the Trumpet will be blown. As for the lute, it is a tree



that was cut down unjustly. And as for the strings, they are the intestines of a sheep that will be brought with you on the Day of Resurrection.» Al-Hajjaj said, «Woe to you, Sa'id!»

He said, «Woe to him who is kept from Paradise and cast into Hell.» Al-Hajjaj said, «Choose whichever death you wish me to inflict upon you.»

He said, «Choose for yourself, al-Hajjaj, for by God, you will not kill me in any way without me killing you in the Hereafter.» Al-Hajjaj said, «So you wish me to pardon you?»

He said, "If there is forgiveness, it is from God, but as for you, you have no innocence nor excuse." Al-Hajjaj said, "Take him away and kill him." When Sa'id left through the door, he laughed. Al-Hajjaj was informed of this, so he ordered him brought back and asked, "What made you laugh?"

He replied, "I was amazed at your audacity towards God and His forbearance towards you!" So he ordered the execution mat to be spread out and said, "Kill him."

Sa'id recited, "Indeed, I have turned my face toward He who created the heavens and the earth." Al-Hajjaj said, "Pull him away from the qiblah."

He said, "Wherever you turn, there is the Face of Allah." Al-Hajjaj said, "Throw him down on his face."

He said, "From it We created you, and into it We will return you." Al-Hajjaj said, "Slaughter him."

He said, "I bear witness and testify that there is no god but Allah alone, without partner, and that Muhammad is His prophet and messenger. Take this from me until You meet me on the Day of Resurrection."

Then Sa'id prayed to Allah and said, "O Allah, do not give him



power over anyone to kill after me.” So, he was slaughtered on the executioner’s mat. And we have been told that Al-Hajjaj lived for fifteen nights after killing Sa’id.<sup>21</sup>

This is the immortal stance of the follower of Sa’id bin Jubeir (may God have mercy on him), which he immortalized with his words and his steadfastness. He did not go down to the field and did not fight, but he expressed what he believed in in the face of the tyrants and criminals, so he prompted them to describe him physically because they could not tolerate the words of truth. The motive was religious, so he did not compromise on his belief, and he openly expressed his opinion.

21 - See: Al-Dhahabi, A’lam Al-Nubala’: Vol. 4, p. 108.



## The third Section: The political aspect.

Researchers in natural history may agree that political tyranny is a product of and stems from religious tyranny. Since religious figures employ their own religion for political purposes, and politicians derive the legitimacy of their despotism or tyranny from religious figures, religion and politics are two powers bound by the need to cooperate in overcoming the challenges facing humanity. Each is a ruler: the former governs the human body, and the latter governs the soul. Therefore, al-Kawakibi (may God have mercy on him) said, «All astute political analysts see that politics and religion go hand in hand, and they consider reforming religion to be the easiest, strongest, and most direct path to political reform.»<sup>22</sup>

Therefore, I will mention the reasons, motivations, and obstacles that enable a person to express their opinion or refrain from doing so. I cannot overlook the religious aspect, which is fundamental to political tyranny and leads to the silencing of personal expression.

**The first point: Obstacles.** The obstacles that prevent an individual from expressing their opinion, rendering them silent and powerless, fall into two categories:

**First: Political tyranny itself:**

The ruler becomes a tyrannical, oppressive despot who understands only the logic of force. Anyone who opposes him is killed. In this situation, individuals are forced to suppress

22 - Al-Kawakibi, The Nature of Despotism, p. 118.

their opinions for fear of the consequences, such as murder, displacement, imprisonment, rape, confiscation of property, and other repercussions. Ancient and modern history are replete with examples of this political tyranny and oppression. I will mention a historical example of this political deterrent.

Ibn Asakir recounts in his history that after the Umayyad state's rival, Abdullah ibn al-Zubayr, was killed (73 AH), Abd al-Malik ibn Marwan performed the Hajj pilgrimage to Mecca. He addressed the people, saying: «As for what follows, the caliphs before me consumed wealth and were consumed themselves. By God, I will not cure the ills of this nation except with the sword. I am not a weak caliph<sup>23</sup>, nor a sycophantic one,<sup>24</sup> nor a cowardly one.<sup>25</sup>

O people, you can tolerate all manner of hardship as long as it does not involve raising a banner or seizing a pulpit. This is Amr ibn Sa'id, his right and his right, and his kinship is his kinship.» He said, «With his head like this,» so we said, «With our swords like this.» And the chain<sup>26</sup> he removed from his neck is with me, and I have made a covenant with Allah that I will not place it on anyone's neck without him pulling it out with a sigh. Let those present inform those absent.<sup>27</sup> The logic of force from which Abd al-Malik ibn Marwan proceeded prevents the individual from expressing his opinion, his desires, and his aversions.

Al-Raghib al-Isfahani recounts that Abd al-Malik, having become separated from his companions, came upon a Bedouin and asked,

---

23 - Meaning Uthman ibn Affan.

24 - Meaning Muawiyah ibn Abi Sufyan.

25 - Meaning Yazid ibn Muawiyah.

26 - The restraint that binds the hands.

27 - Ibn Asakir, History of Damascus: Vol. 37, p. 135.



«Do you know Abd al-Malik?» The Bedouin replied, «Yes, a tyrant and a wretch!» Abd al-Malik exclaimed, «Woe to you! I am Abd al-Malik!» The Bedouin retorted, «May God not grant your life, nor bless you, nor keep you near! You have consumed God's wealth and violated its sanctity!» Abd al-Malik said, «Woe to you! I am more harmful and more beneficial.» The Bedouin replied, «May God not grant me your benefit, nor avert your harm from me!» When Abd al-Malik's cavalry arrived, the Bedouin realized the truth of the exchange and said, «O Commander of the Faithful, keep what has transpired secret, for meetings are conducted in trust!»<sup>28</sup> What had prevented the Bedouin from expressing his opinion was his confidence in Abd al-Malik's wrath. However, upon learning that he was indeed Abd al-Malik, he concealed his words and reminded him of the Prophet's (P.B.U.H) saying: «Meetings are conducted in trust.»<sup>29</sup>

### **Second: The exploitation of religion by the ruler.**

The most dangerous task a religious figure can undertake is to exploit God's law to serve the ruler and achieve cheap worldly gains. This exploitation has fostered apathy towards confronting the ruler, forbidding people from expressing their opinions about him. They have even elevated him to the status of a legitimate leader whom they are not permitted to oppose in any way, even if he violates God's prohibitions. They have falsely attributed hadiths to the Prophet (P.B.U.H), claiming that they are his successors and they should not be opposed. Among these is what Muslim narrated in his Sahih, on the authority of Hudhayfah ibn al-Yaman, who said, «I said, «O Messenger of

28 - Al-Raghib Al-Isfahani, Lectures, Vol. 1, p. 231

29 - Sunan Abi Dawood, Book: Manners, Chapter: On Transmitting Hadith, Hadith Number: (4869).

Allah, we were in a state of evil, then Allah brought us good, and we are now in it. Is there evil after this good?› He said, ‹Yes.› I said, ‹Is there good after that evil?› He said, ‹Yes.› I said, ‹Is there evil after that good?› He said, ‹Yes.› I said, ‹How?› He said, ‹There will be leaders after me who will not follow my guidance nor adhere to my Sunnah, and there will arise among them men whose hearts are the hearts of devils in the bodies of men.› I said, ‹What should I do?›» O Messenger of Allah, if I live to see that time? He said, “Listen and obey the ruler, even if he strikes your back and takes your money, listen and obey.”<sup>30</sup>

In the same context, what Ahmad ibn Hanbal said, “Whoever overpowers them by the sword until he becomes Caliph and is called Commander of the Faithful, it is not permissible for anyone who believes in Allah to spend the night without seeing him as a just or wicked imam, for he is the Commander of the Faithful.”<sup>31</sup> Similarly, al-Sabuni stated, “The scholars of Hadith believe that Friday prayers, Eid prayers, and other prayers should be performed behind any Muslim imam, whether righteous or wicked. They believe in praying for their success and righteousness, and they do not believe in rebelling against them, even if they see them deviating from justice to injustice and oppression.”<sup>32</sup> This is a matter of consensus in many schools of Islamic jurisprudence, and this foundation is the primary factor in silencing dissent and suppressing freedom of expression.

**The second point: the motive.** From what has been mentioned,

30 - Sahih Muslim, Book: Leadership, Chapter: The Obligation to Adhere to the Muslim Community When Tribulations Appear, Hadith Number: (1847).

31 - Al-Hanbali, Al-Ahkam Al-Sultaniyya: p. 20.

32 - Al-Sabuni, The Creed of the Salaf, the People of Hadith: p. 294.



it is clear that religion and politics are two forces that are compatible. We find that religion has established the principle of freedom of expression and the right to express opinions towards the political ruler, contrary to what some religious figures have portrayed, those who have exploited religion and made it a commodity to promote their outdated goods. Dr. Ali al-Wardi described them in his book «The Preachers of the Sultans,» in which he exposed their ugliness and the extent of the deception practiced by some religious figures to revive the ruler and perpetuate his tyranny and despotism.

Indeed, Islam has taken a firm stance against political tyranny, mandating that opposition be expressed whenever possible and that submission to it be refused. Allah Almighty says, {And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allah, nor shall you be helped.} [Hud: 113]. This inclination encompasses all its forms and manifestations, whether in word, deed, or behavior. Furthermore, the Prophet Muhammad (P.B.U.H) emphasized confronting unjust rulers with a resounding voice, considering it the best form of jihad, as he said, “Indeed, the best jihad is a word of truth spoken before a tyrannical ruler.”<sup>33</sup>

Imam Hussein (P.B.U.H) narrated: “Whoever sees a tyrannical ruler who violates God’s prohibitions, breaks God’s covenant, opposes the Sunnah of the Messenger of God (P.B.U.H), and acts unjustly and aggressively towards God’s servants, and does not oppose him with action or word, then it is incumbent upon Allah to make him enter the same place as him.”<sup>34</sup>

33 - Musnad Ahmad, Musnad of Abu Saeed Al-Khudri, Hadith No. (11143).

34 - Al-Harrani, Tuhaf al-Uqul: p. 541.

It was from this perspective that the Master of Martyrs, Imam Hussein (P.B.U.H), dedicated himself to reforming his reality and his society, using all his words and deeds to stand against political tyranny.

And I recall a shining example from Islamic history of someone who spoke out against the criminal rulers of political terror: Abdullah ibn Afif al-Azdi (may God have mercy on him).

Ibn Ziyad ascended the pulpit, praised God, and said, among other things: "Praise be to God who has made the truth and its people manifest, and granted victory to the Commander of the Faithful and his followers, and killed the liar, son of a liar!"

He added nothing more to this until Abdullah ibn Afif al-Azdi, one of the most virtuous and ascetic of the Shia, stood up. He had lost his left eye at the Battle of the Camel and his other at the Battle of Siffin, and he frequented the Great Mosque, praying there until nightfall.

He said, "O son of Marjana, you and your father are liars, and so are those who appointed you and their fathers. O enemy of God, do you kill the descendants of the Prophets and then speak such words from the pulpits of the Muslims?" Ibn Ziyad became angry and said, "Who is speaking?"

He replied, "I am the one speaking, O enemy of God. Do you kill the pure progeny from whom God has removed all impurity, and then claim to be following the religion of Islam? Woe is me! Where are the descendants of the Muhajireen and Ansar to avenge themselves upon you and your accursed tyrant, the son of the accursed, as spoken by Muhammad, the Messenger of the Lord of the Worlds?"

Ibn Ziyad's anger, may God curse him, intensified until his veins



bulged. He shouted, «Bring him to me!» His henchmen rushed from all sides to seize him, but the noblemen of the Azd tribe, his own kinsmen, rose and rescued him from their grasp, leading him out of the mosque and back to his home.

Ibn Ziyad then said, «Go to this blind man, the blind man of the Azd, may God blind his heart as He has blinded his eyes, and bring him to me.» (The story continues.)<sup>35</sup>

Despite the political oppression and authoritarian brutality, neither prevented Abdullah ibn Afif from expressing his opinion and desires. Politics can be an obstacle to expressing one's opinion, or it can be a driving force and catalyst for it.

35 - Ibn Tawus, Al-Malhuf, on the martyrs of Al-Tufuf: p. 203.

## The fourth Section: The social aspect.

Every society is governed by its own customs and laws. Societies vary in their nature in terms of customs, traditions, and laws. Undoubtedly, the individual is the target of these practices, as they are the nucleus of the society they comprise. Therefore, we find that a custom practiced in one society may have no trace in another. There is no fixed, independent law that governs all societies; they differ according to their cultural heritage, historical age, and depth of civilization.

The social «obstacles and motivations» I mention here that influence the expression of opinion vary from society to society. What is an obstacle in one society may be a motivation in another, and vice versa. As I mentioned earlier, customs and laws prevail in societies, and I will focus on three social groups and the extent of their freedom of expression within the framework of these customs and laws. They are:

### The first group: Women.

Women, in general, live in a great vortex between East and West. The former has killed their bodies, and the latter has killed their spirits. The East has treated women as something shameful and a source of disgrace, while the West has treated them as a popular advertising commodity, stripped of all their human values. But Islam, in its greatness, intended something different for them, informing them that women, like men, share humanity and have rights and responsibilities just as men do. God Almighty said: {And for women are rights over men similar to those of men over



women} [Al-Baqarah: 228].

In Eastern societies, we often see women oppressed and unable to exercise their natural rights as prescribed by Islam, especially in closed societies governed by tribal customs or arbitrary traditions. Their freedom to choose their life partner is confiscated, they are denied the right to choose the work they deem suitable, and they are not allowed to express their innermost feelings. All of this occurs under the guise of «shame.» Consequently, this oppression has a negative impact, producing psychological pressures that can lead to suicide or result in a fragile, weak personality unable to comprehend the world around them. During my studies in Baghdad, I personally witnessed that some female students who came from societies with strict customs were more open-minded than other female students living in Baghdad. The secret to this openness was their liberation from tradition; they feared it with an unparalleled dread and awe. Teachers who observe fourth-year students in schools may notice that girls are more flustered and hesitant than boys, even though their academic level may far exceed that of boys. However, standing before the teacher causes them to lose composure and self-control. I once experienced a situation where I was lecturing a third-year class of girls. I asked one of them to speak, but they refused. I then persuaded one student to come forward. When she reached the podium, she didn't say anything, and her face began to change color. I told her to return to her seat, but before she reached it, she collapsed and lost consciousness. After much effort, she regained consciousness. All of this stems from the fact that women are not given their rightful place in social life.

## The second group: Color.

One of the most entrenched social phenomena is societal discrimination based on skin color. Black people are denied their natural human rights, unlike their white counterparts. A Black person is sometimes enslaved, and sometimes free, but both scenarios are socially unacceptable in many societies. They are treated as inferior to white or red people, and therefore denied the right to free expression or any other natural right.

Slaves are inferior to their masters; they have no control over their own lives. The master buys and sells them, gives them gifts, and separates them from their wives. Ultimately, they are stripped of everything, and the mercy they hope for is that of their master. They are deprived of their will and powerless, and are viewed with contempt. Moreover, they are abused by their masters and subjected to severe beatings without justification. As Al-Mutanabbi said,

«Do not buy a slave unless the whip is with him, for slaves are vile and wretched!»<sup>36</sup>

As for free Black people, they, too, are oppressed. Many developed countries have treated them and confiscated their natural human rights, their only crime being the color of their skin. This has happened in some Western countries, especially in America, «which is too well-known to mention. It suffices to point out that in American society, a person's character is often judged according to the color of their skin. If the skin is white, the person is deemed superior and privileged, while if it is Black,

36 - Al-Wahidi, Explanation of Al-Mutanabbi's Diwan: p. 344.



they are judged as mentally and morally deficient and punished with various forms of social humiliation. For example, they and their children are denied certain jobs, restaurants, and schools reserved for whites, all because of their skin color.»<sup>37</sup> If this is the case, how can the poor Black person express their opinion and voice their desires?

### The third group: Genealogy.

The phenomenon of genealogy is prevalent in tribal societies, where a person's worth is based on their lineage, even if a child abandons the values of their ancestors or they are morally corrupted. They still retain a prominent position within their tribe. Furthermore, an individual who joins a tribe but is not originally from it has no right to express their opinion because they are considered an outsider, not a true member. This is not a new phenomenon; all tribal societies were founded on this principle, boasting of their lineage publicly and presenting it as a source of protection. Imam al-Sadiq (P.B.U.H) narrated that a man came to the Prophet Muhammad (P.B.U.H) and said, «O Messenger of God, I am so-and-so, son of so-and-so,» and so on, listing nine names. The Prophet (P.B.U.H) replied, «You will be the tenth of them in Hellfire.»<sup>38</sup>

The phenomenon of lineage is a significant factor influencing both the motivation and inhibition of expressing opinions in tribal societies. I recall a historical event that embodies the meaning of expressing one's opinion within the framework of

37 - Ghurab, The Human Character in the Holy Qur'an: p. 6.

38 - Usul al-Kafi, Book: Faith and Disbelief, Chapter: Pride and Arrogance, Hadith No. (5).

lineage, which compels a person to speak eloquently. It is this: Sharik ibn al-Aḡwar entered upon Muḡawiya, and he was ugly.

Muḡawiya said to him, «You are ugly, and beauty is better than ugliness. You are Sharik, and God has no partner. Your father was one-eyed, and soundness is better than blindness. So how did you become the leader of your people?»

Sharik replied, «You are Muḡawiya, and Muḡawiya is nothing but a dog that howled, and all the dogs howled. You are the son of Sakhr, and ease is better than hardship. You are the son of Harb, and peace is better than war. You are the son of Umayya, and ‘Ummiyyah’ is but a nation diminished. So how did you become the Commander of the Faithful?»

Then he went out saying,

“Does Muḡawiyah ibn Harb insult me, while my sword is sharp and my tongue is at my side?

And around me are fierce lions from the tribe of Yazan, eager for battle?

He taunts me with ugliness out of foolishness, and the women of the bridal chambers are fair maidens.”<sup>39</sup>

And with this collection of genealogies from a social perspective, we conclude the research in which I mentioned the motives and obstacles that influence the expression of opinion. I ask God Almighty that the presentation be comprehensive of all the points I addressed, and praise be to Allah, first and last.

39 – Al-Abshihī, Al-Mustatraf fi Kull Fann Mustazraf: Vol. 1, p. 132.

## Research Findings

Based on the foregoing and a deep dive into the nature of expression, its motivations, obstacles, and its impact on the individual and society, the following conclusions can be drawn:

-1 Expressing one's opinion is an inherent human characteristic, equivalent to one's existence and intellectual value. Suppressing this right and refraining from expressing one's thoughts is tantamount to negating one's moral existence. Therefore, Islam has been keen to preserve this natural right for all people, regardless of the nature of the expression, even if it contradicts the state or openly opposes the ruler. Expressing an opinion is not a crime punishable under dictatorial regimes.

-2 The individual should invest this right that God Almighty has granted him and the blessing that He has bestowed upon him in expressing what he truly wants, and not be a hired pen or a voice for what the unjust rulers want, because the voice is a trust for which a person will be questioned on the Day of Resurrection, for the voice can cause killing and injustice and other things.

-3 What the individual and society suffer from is the exploitation of religion for political purposes, which has created tyrannical and oppressive people who believe themselves to be God's representatives and guardians of His creation, due to their deification and glorification. Anyone who opposes these tyrannical rulers is deemed an apostate, as is frequently seen throughout history, such as what happened to the companion Malik ibn Nuwayrah, who, upon expressing an opinion that differed from that of the ruler, was quickly accused of apostasy from Islam.

-4 Freedom of expression is a crucial factor in society, both for the individual and the community. Firstly, it fosters a sense of human worth, affirming the individual's freedom of action and behavior, free from external influences or those who think for them. Secondly, it cultivates a spirit of respect among members of society. Furthermore, it facilitates the understanding of diverse opinions, as expression reflects the speaker's perspective, and people naturally differ in their thinking. This inevitably leads to the emergence of diverse opinions and ideas, which is a significant benefit to society. Moreover, expressing opinions alerts those in power or the public to shortcomings that must be addressed. If people remain silent, those who err will persist in their wrongdoing, believing their actions to be justified.



## References:

- The best way to begin is with the Holy Quran.
- Ibrahim, Sulaiman Abdul Wahid, The Human Personality and its Psychological Disorders: (Al-Warraq Publishing and Distribution - Jordan), 1st edition, 2014.
- Al-Abshihi, Abu Al-Fath Shihab Al-Din Muhammad ibn Ahmad, Al-Mustatraf fi Kull Fann Mustazraf: (Dar Al-Kutub Al-Ilmiyah - Beirut), 2nd edition, 1986.
- Ibn Hanbal, Abu Abdullah Ahmad ibn Muhammad, Musnad Al-Imam Ahmad: (Al-Risalah Foundation - Beirut), 1st edition, 2001.
- Ibn Sina, Abu Ali Al-Husayn, Al-Najat fi Al-Hikmah Al-Ilahiyyah: (Al-Maktabah Al-Murtadawiyah - Cairo), 2nd edition, 1938.
- Ibn Tawus, Ali ibn Musa, Al-Malhouf ‹ala Qatla Al-Tufuf: (Dar Al-Uswah for Printing and Publishing - Tehran), 4th edition, 2001.
- Ibn Asakir, Abu al-Qasim Ali ibn al-Hasan ibn Hibat Allah al-Shafi'i, Tarikh Dimashq (History of Damascus): (Dar al-Fikr - Beirut), 1st ed., 1998.
- Abu Dawud, Sulayman ibn al-Ash'ath, Sunan Abi Dawud: (Al-Maktabah al-Asriyyah - Sidon), n.d.
- Al-Bukhari, Abu Abdullah Muhammad ibn Isma'il, Sahih al-Bukhari: (Dar al-Kutub al-Ilmiyyah - Beirut), 6th ed., 2009.
- Al-Hurr al-Amili, Muhammad ibn al-Hasan, Wasa'il al-Shi'ah: (Al al-Bayt Foundation for the Revival of Heritage - Beirut), 3rd ed., 2008.
- Al-Harrani, Abu Muhammad al-Hasan ibn Ali ibn Shu'bah, Tuhaf al-Uqul ‹an Aal Rasul: (Dar al-Qari' - Beirut), 2nd ed.,

2009.

- Al-Dhahabi, Shams al-Din Muhammad ibn Ahmad, Siyar A>lam al-Nubala> (Biographies of Noble Figures): (Dar Ihya> al-Turath al->Arabi - Beirut), 1st ed., 2006.
- Al-Raghib al-Isfahani, al-Husayn ibn Muhammad, Muhadarat al-Udaba> (Lectures of the Learned): (Maktabat al-Hilal - Cairo), 1st ed., 1902.
- Zarruq, As>ad, Mawsu>at  $\langle$ Ilm al-Nafs (Encyclopedia of Psychology): (Al-Mu>assasa al->Arabiyya lil-Dirasat wa al-Nashr - Beirut), 3rd ed., 1987.
- Al-Sharif al-Radi, Abu al-Hasan Muhammad ibn al-Husayn, Nahj al-Balaghah (Peak of Eloquence): (Dar al-Hijra li al-Tiba>a - Qom), 3rd ed., 1425 AH.
- Al-Sabuni, Isma>il ibn  $\langle$ Abd al-Rahman,  $\langle$ Aqidat al-Salaf Ashab al-Hadith (The Creed of the Predecessors of Hadith): (Dar al- $\rangle$ Asimah lil-Nashr wa al-Tawzi> - Saudi Arabia), 2nd ed., 1998.
- Salih, Ma>mun, Al-Shakhsiyya (The Personality): (Dar Usama lil-Nashr wa al-Tawzi> - Jordan), 1st ed., -17 .2008 Al-Sadr, Muhammad, Islamic Perspectives on the Universal Declaration of Human Rights: (Al-Sadr Religious University - Najaf), n.d.
- Al-Tabataba>i, Muhammad Husayn, Al-Mizan fi Tafsir al-Qur>an: (Al-A>lami Foundation for Publications - Beirut), 1st ed., 1997.
- Al-Tabarsi, Abu al-Fadl Ali, Mishkat al-Anwar fi Ghurar al-Akhbar: (Dar al-Hadith - Qom), 1st ed., 1418 AH.
- Al-Tusi, Abu Muhammad Muhammad ibn al-Hasan, Al-Amali: (Dar al-Kutub al-Islamiyya - Tehran), 1st ed., 2000.
- Awida, Kamil Muhammad Muhammad, Psychology Between Personality and Thought: (Dar al-Kutub al-Ilmiyya - Beirut),



1st ed., 1996.

- Gharab, Ahmad Abd al-Hamid, The Human Personality in Light of the Holy Qur'an: (The Egyptian General Book Organization - Cairo), 1st ed., 1985.
- Ghunaim, Sayyid Muhammad, The Psychology of Personality: (Dar al-Nahda al-Arabiyya - Cairo), 1st ed., 1972.
- Al-Farra, Abu Ya'la Muhammad ibn al-Husayn al-Hanbali, Al-Ahkam al-Sultaniyya: (Dar al-Kutub al-Ilmiyya - Beirut), 1st ed., 2000.
- Al-Qarni, Ayed, Personalities from the Holy Qur'an: (Publisher unknown).
- Al-Kulayni, Muhammad ibn Ya'qub, Usul al-Kafi: (The Foundation for Arab History - Beirut), 1st ed., 27 .2005.
- Al-Kawakibi, Abd al-Rahman, The Nature of Despotism and the Downfall of Enslavement: (Dar al-Kitab al-Arabi - Cairo), 1st ed., 2012.
- The Arabic Language Academy.
- Marhaba, Muhammad Abd al-Rahman, From Greek Philosophy to Islamic Philosophy: (Dar al-Ra'id al-Arabi - Beirut), 1st ed., 1999.
- Al-Muzaffar, Muhammad Rida, The Beliefs of the Imamiyyah: (Published by Maktabat al-Amin - Najaf), 1st ed., 1968.
- Al-Nisaburi, Abu al-Husayn Muslim ibn al-Hajjaj, Sahih Muslim: (Dar al-Kutub al-Ilmiyyah - Beirut), 2nd ed., 2008.
- Al-Wahidi, Abu al-Hasan Ali ibn Ahmad al-Nisaburi, Commentary on the Diwan of al-Mutanabbi: (Maktabat al-Nahda - Baghdad), 2nd ed., 1982.
- Metwali, Khalaf ,(2023) "Renewing the advocacy discourse and confronting intellectual deviation is a critical study,"

INTERNATIONAL MINNESOTA JOURNAL OF ACADEMIC STUDIES, , (VOL,1),(ISSUE,3), PP:360-301.

- owadah Doae(2023),, Chinese steadfastness in Africa and its impact on the future of the international system, INTERNATIONAL MINNESOTA JOURNAL OF ACADEMIC STUDIES, , (VOL,1),(ISSUE,3), PP:152-112.



الجامعة الإسلامية بنيسوتا  
Islamic University of Minnesota  
المركز الرئيسي IUM