

Me And Myself

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This text is an in-depth reflection of what freedom truly is in Islam, by providing proofs and examples of the different ways this concept manifests in the individual and in the society, and freedom's many considerations prior to its careful and reasonable usage. The author cites the Holy Qur'an and supporting religious scholarship to provide freedom's meaning as a foundation as well as a framework.

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Publisher's Note

Once again with the grace and blessings of Allah the Almighty, Group of Islamic Scholars is presenting their newest publication.

This text "**Me And Myself**" is a pure product of intellect, logic and Islamic teachings.

An important topic of Freedom has been discussed briefly by one of our members, after considering and studying the same topic from its different aspects.

Youngsters, new readers and the person having problem with the conscience, were the main addressees of the writer.

To spread the light of knowledge and to show the path of truth, is what one of the most important duty and function of "G.I.S.", for this, it's members are trying level best day & night. This publication like others is a sample of its efforts.

Group Of Islamic Scholars praises Allah and say thanks to each and every one who assist us in one way or other and also hope for the same in future.

May Allah the Almighty reward and bless all of them and intense their efforts towards Himself.

Dear readers do let us know about your valuable opinions and advises. We also gladly welcome your creative criticism, please do not hesitate. For sure these will help us to do our duty more efficiently and

make our work better in future.

Secretary for Propagation & Publication

Group Of Islamic Scholars

Qom- Karachi.

About Ourselves

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُبَلِّغُونَ رَسُولَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

“Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah” (33:39).

We all know that man is a combination of Soul and Body. That's why he needs some basic laws, which can create the required balance between these two components. These basic laws are known as Islam because Allah says in his Holy Book, the Qur'an.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Surely the (true) religion with Allah is Islam” (3: 19).

In other words, Allah is telling us clearly that Islam is the only religion which fulfils the basic necessities of Man pertaining either the body or the soul.

Allah sent this religion to us through His last prophet Hazrat Muhammad (S) were as Allah says in Qur'an:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“He it is Who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom” (62:2).

After the departure of the Prophet (S) this great divine responsibility of propagating Islam was handed over by Allah to his representatives – Imams ('a) and they have performed their duties carefully and

perfectly in their own time.

And now, as the last Imam ('a) is in Ghaybah it is the responsibility of Islamic scholars and *ulema* to accomplish this divine task, because after Imams ('a) they are true representatives of the Prophet, as in Hadith:

العلماء ورثة الأنبياء

All of Theological Scholars are heirs of Prophets. [1](#)

Surely, it is a fact that they have fear of their God and they are humble and obedient to Allah. Because Allah says in Qur'an:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“Those of His servants only who are possessed of knowledge fear Allah” (35:28).

So therefore, theologians of Hawza Ilmiyah Qom felt it as their duty to follow the verses of Allah as in the holy Qur'an, which says that...

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong” (3: 110).

That is why we are trying to convey the knowledge of various parts of religious teachings to you as soon as possible by the help of latest technology. For this reason we are capable to answer your questions about:

1. Explanation of holy Qur'an (Tafsir).
2. Jurisprudential edicts (Fatawa).
3. Articles on Faith, Beliefs, and Ethics.
4. Islamic History.
5. And information on other Islamic teachings.

To accomplish this divine responsibility in an organised manner we have a religious center named "Group Of Islamic Scholars" in Qom, so that we can cooperate with other *Ulema* and Scholars of *Hawza*

Ilmiyah Qom in this respect.

We hope that by taking this divine step, we can convey the real and actual picture of Islam to the world especially to Muslims in this dark era by the Grace and the Blessings of Allah the Almighty.

1. Al-Firdaws: 3/75/4209 on the authority of Al-Baraa bin Azib. The full hadith reads:

عنه (صلى الله عليه وآله): العلماء ورثة الأنبياء، يحيهم أهل السماء، ويستغفر لهم الحيتان في البحر

Preface

Freedom and Liberty have always been hot topics amongst all age groups. In every field of life these topics have been discussed. Every person tries to claim these for himself.

Freedom and Liberty, these words have always been misused by different political, social, economic, etc. groups, in their own favour, to attract common people towards themselves. Everyone defined these words as they liked and used them as they wished.

In the name of freedom and liberation political and social leaders use to cramp and pressurised common people and make them like their own servants and slaves.

The innocent & oppressed people deceived by slogans of freedom and liberty, remained as servants and slaves as they were before and just their Masters have been changed.

In this article Freedom has been described, discussed and defined by giving logical evidence. proofs, and reasoning, living examples and Quranic verses (*A'yaat*) which will for sure, strike and guide ponder readers and enrich their intellect.

Young minds will find this article more useful like the one who is in search for the truth and Freedom.

Asghar Husain Shaheedi

13th Rajab 1418

14th Nov. 1997.

Qom.

Introduction

Man has been created free, free like a bird, free like air, free like any other thing which can move around as it wishes, and do as it likes, what so ever it be.

When the same free creation of Allah tried to do what he liked in the middle of n traffic jam, the police caught and fined him.

He argued that "I am a free man, I can do whatever I like. I can move as I wish, who are you to stop me?! I am a **Free Human Being**".

The police replied; you should have learned the traffic rules before coming on to the road.

He asked; why should I have learned them?!

The police said; to maintain law and order and to give harmony to the society. Not only are traffic laws important but also other social and ethical laws equally necessary for living a good and respectable life in a society.

Then he went to his house and he put his stereo at its peak volume. The next-door neighbour came and requested him to shut it down or at least slow down the volume.

He said; this is my house, it's my stereo, I will do as I like, I am a FREE man and can do whatever I like – who are you to give me orders?!

The next day his neighbour parked his car in front of their common garage and he was not able to take his car out of the garage. He asked his neighbour to move his car, so that he could take his car out of the garage.

The neighbour replied in the same way as he has, the day before, i.e. I am a FREE man, I will do as I like, God has created me a FREE human being, who are you! to order around telling what to do and what not to do?!

Then...

He realised, how stupid he had been. It is right that God has created man FREE but if he wants to live in a society, then he has to obey the social, political, ethical, humanitarian and all other laws and disciplines. Within these laws and disciplines a person can move around and do whatever he likes, so others can also be in peace and safety and every one's privacy can he maintained.

After considering the above example of a person who gives importance only to his own freedom and not to others, when we look around ourselves, with an open mind, we see that people have rules and

regulations to order their lives accordingly. And if someone disobeys those rules and regulations, people condemn him for upsetting the order and harmony of their society. Such people are liable to get punishments for disobedience.

Now when the word comes to the rules and regulations, laws and constitution, we see that every rational and reasonable person accepts those laws and constitutions and even a common man gives them respect.

The question, which arises now, is that, who is going to make the Rules & Regulations, Laws & Constitution??!

Which can provide every individual the freedom, besides order and harmony in the society, and privacy. which he desires.

Our logical mind says that we can accept two existences, Man or his Creator.

For this, now it should be clear that

Who Is Man And Who Is His Creator?

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

He created man from a small life-germ, and lo! he is open contender. (16:4).

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ

And Allah has created you, then he causes you to die... (16:70).

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا

And Allah created you from dust, then of the life-germ, then he made you pairs... (35:11).

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

Allah is He who created you, then gave you sustenance, then He causes you to die, then brings

you to life... (30:40).

هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلِعَلَّكُمْ تَعْقِلُونَ

He it is who created you from dust, then from a small life-germ, then from clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old and of you there are some who are caused to die before – and that you may reach an appointed term, and that you may understand. (40:67).

In the reference to these verses (Ayat), we come to know that Allah has created us. If man possesses intelligence and calls himself intellectual then Allah the Almighty is the maker and creator of man's intelligence and mind. He is the one who feeds the minds and bodies of His creation i.e., US. Allah himself says that:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ

And We carry them in the land and the sea, and We have given them of the good things. (17:70).

وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا

And He has given me a goodly sustenance from Himself... (11:88).

In the light of above verses, it is understood that Allah provides man with intellectual and material needs, He fulfils both the needs of His creation: spiritual and material.

Above all, He is not only the creator of man, but also the creator of the entire universe:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

All praise is due to Allah. Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord. (6:1).

Allah is the best creator or He is the only maker and creator. He has created:

- man and woman
- skies and the earth

- days and nights
- birds and animals
- the sun and the moon

and many many other countless things.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn. (6:3).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

And there does not come to them any communication of the communications of their Lord but they turn aside from it (6:4).

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

So they have indeed rejected the truth when it came to them; therefore, the truth of what they mocked at will shine upon them. (6:5).

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَا هُمْ بِدُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation. (6:6).

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment. (6:7).

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ

And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited. (6:8).

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ

And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused. (6:9).

وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And certainly, messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them. (6:10).

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Say: Travel in the land, then see what was the end of the rejecters. (6:11).

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَٰكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe. (6:12).

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing. (6:13).

قُلْ أَغْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists. (6:14).

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Say: Surely, I fear, if I disobey my Lord, the chastisement of a grievous day. (6: 15).

مَنْ يُصِرْفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement. (6: 16).

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things. (6: 17).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is the Supreme, above His servants; and He is the Wise, the Aware. (6: 18).

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَاكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him). (6: 19).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe. (6:20).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful. (6:21).

Allah gives life to dead bodies and plants, He showers the rain from the sky.

After all this, is there any comparison between Allah the Almighty and us?!?!

Is there any comparison between the creator and the creation?!?!

Is there still any argument about who can make better laws and the constitution?!?!

How can it be!!?

No. No. Never. There is no comparison.

Think. And **think more ...**

Now, first we have to see what **Allah** has said about **Freedom**. what is the actual meaning of **Freedom**, and after all these political, social, ethical.... laws, still am I a free human being or not??

Freedom In Islam

Every man and woman can choose either path, right or wrong. They can decide, to act or not to act, within the boundaries of the Islamic laws and constitution. Actually, accepting the responsibility, itself is a limitation from one side and freedom from the other side.

Because before accepting the responsibility, they (man and woman) are free to accept it or refuse the divine laws and constitution. Yes they are free human beings.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Surely, We have shown him the way: he may be thankful or unthankful. (76:3).

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

Nay! man is evidence against himself (75: 14).

وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ

Though he puts forth his excuses. (75: 15).

Don't forget that, if they want to live in a society in an orderly manner and systematically, they have to obey the laws and constitution. But still Allah has given them freedom for accepting or refusing it.

إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

...he may be thankful or unthankful. (76:3).

And when they accept the divine rules and regulations, laws and constitution, they will be asked about their obligation i.e., whether they have fulfilled these or not. That is, whether they have obeyed the divine laws of Allah or not.

وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ

And stop them, for they shall be questioned (37:24)

إِنْسَانَ الِّزْمَانَهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open (17: 13).

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Read your book; your own self is sufficient as a reckoner against you this day. (17: 14).

Our intelligence and common sense asks us to fulfil our obligation towards this society in accordance with the laid down norms and standards. This is necessary for imparting orders and system to our lives and to the society.

Our intellect tells us to accept the divine laws and constitution of Allah the almighty because He is the creator of primal intelligence.

And if we go deeper. we come to know that, being obedient to Allah; our creator and the creator of the entire universe, gives us freedom from all other things.

وہ ایک سجدہ کہ جسے تو گراں سمجھتا ہے

ہزار سجدوں سے دیتا ہے آدمی کو نجات

Dr. Iqbal has aptly put it in his poetry saying "That displaying sole allegiance to Allah, which we find difficult to adhere to, relieves us from bowing to thousands of bosses for the fulfilment of our desires."

If we logically accept the fact that Allah is perfect and free from mistakes, then His laws and laid down principles are also perfect and free from mistakes. Our intellect guides us to follow right path, which is the safe and perfect path.

Man is a social being and loves to live with others in a society. He works for others and needs others help. To have respect for himself, he has to respect others. It is obvious that a person living in a society has to work for it, and we also know that there are many many things that a person cannot do all alone and needs others' help. For example...

When a person is working on a project with others, he has to take into consideration the view-points of all his colleagues. He consults with them. Consensus forms the basis of his actions towards the achievement of his goals and completion of the project. So, the applied viewpoint is a combination of two or more different opinions. For doing perfect work in the society and for the betterment of society, a person is obliged and bound to work with the help of different view-points and opinions.

Whenever a person wants to do something for himself or for others, different viewpoints and opinions have to be taken into consideration. These viewpoints and opinions can be categorised as direct or indirect, i.e., an opinion given to a person directly. or the effect of political. social, ethical, laws, rules and regulations and consideration on the final outcome of a decision.

Thus, individual thinking and opinions are direct influences on decision making. However, may not be imposed and may take a compromised form before implementation.

The political, social, ethical, humanitarian, etc., considerations and laws determine individual freedom. Within the systematic structure of a society, a person is completely free, and with this **Complete Freedom** a person can express his views and whatever he wants.

The Islamic viewpoint about freedom can be discussed under two main sub headings, and other topics are discussed under these two. The two main sub headings are:

1: Freedom Of Thought

2: Freedom Of Action

Freedom Of Thought

Allah has created every person free, he can do whatever he wants to after thinking freely and willingly. A person can choose a religion of his own will and can walk on any path, according to his own inclination. For better understanding; suppose there is a city and we know that there can't be more than one law – maker and there is Mr. X, Mr. Y and Mr. Z.

Mr. X, carnal soul; Mr. Y: a genius person; Mr. Z: a person practising divine law of Allah.

A person has to choose one of them, as he can not reject all of them and also cannot accept all of them. He cannot reject all because there should be someone to make laws, rules and regulations to maintain order in the state.

Hazrat Ali ('a) said:

وإنه لابد للناس من أمير بر أو فاجر

It is essential that there should be a leader for the people – whether competent or incompetent. [1](#)

He cannot accept all because if there will be more than one, there will be differences and discord between them.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him). (21:22).

In the above–supposed situation we have to analyse each of the three choices and find out the most appropriate and logical choice whose laws have to be obeyed by us.

Mr. X i.e. carnal soul, has his own laws, rules and regulations and he expects people to obey only his laws and not of anyone else. His expectations are absolutely justified, because one cannot become disciplined without obeying rules and regulations in every aspect of life.

But a big problem with this carnal soul is that he does not make his own rules and regulations and laws. The only law he has is to make a positive approach into a negative thinking, and to make a constructive and good thinking, in to a destructive, and an evil one.

Mr. Y i.e. a genius person, let's suppose him as a politician or as a lawyer who make laws, rules and regulations and even constitution. But it is generally observed that how so ever clever and genius a person may be, the rules, regulations made by him are always subject to modifications and adjustments, depending upon the prevailing circumstances.

This is because, even if he is a super genius, in his own field or may be some other field or may be in ten more fields, but there is a limit, he can't have knowledge in each and every field and walk of life. So, the so-called super genius is himself incomplete and needy he needs knowledge of each and every thing but he doesn't have the sources, which may fulfil his needs.

So, how can a person who himself is incomplete and needy, fulfil the needs of others?!?!?

If someone says that he has a source/s which can fulfil his needs for gaining knowledge and make him a complete human being. Than – if we accept that he has a source or sources, then why should a person obey that needy and incomplete human being and why not that complete source which can fulfil his needs and even our needs?!

The source/s, which can fulfil his and our needs, can be either of the two.

First; the source/s is either a human like us or laws written by a human like us.

Second; the source/s is something other than a human like us and the laws of that source/s is perfect and never needs any amendments because there are no mistakes in it. These laws are absolutely complete.

If the source/s of Mr. Y. is a human like himself, then it is not possible, because in the supposition Mr. Y. is the most genius or rather a super genius personality. And due to our assumption, we cannot accept anyone else who can be more genius man him.

So, if the source/s is human like himself, then this cannot be acceptable or laws written other than him, because those laws are also incomplete and need amendments.

Thus, the conclusion is that, he is a needy and an incomplete person and also the source other than him is not acceptable.

That is, the source should be absolutely complete intellectually, rationally and logically in every field of life i.e. individually, socially, ethically, politically etc.

The second source that should be accepted is some source that is immortal, other than human and this source is supreme the magnificent, the super most intellectual, rational, logical, reasonable existence (وجود), who can fulfil every one's need in each and every walk of life. Because this source is not only the supreme power. but it is the **Only Power**. This source is not only the most knowledgeable, intellect, rational and reasonable, but this is the only knowledgeable, intellectual, rational and reasonable

existence (وجود).

If this is the source of Mr. Y in making laws and constitution, then why should a person obey him!? Why not obey the source?! Mr. Y should have been the source of others but he also needs a source a complete and perfect one.

Whatever a person may name this marvellous source, we name this source: **Allah**, the Almighty. He is the only one who fulfils the needs of each and every human being.

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

And Allah is self-sufficient and you have need (of Him). (47:38).

So, Mr. Y doesn't have the capability of being a leader as a law maker, because he is incomplete and needy, his knowledge is limited, his rules and regulations, laws and constitution are also incomplete and full of mistakes.

Mr. Z i.e. the person who practices the divine laws of Allah, if he feels that he is incomplete and needy and his knowledge is insufficient and needs a perfect source, that is Allah, great be his glory, who can grant all his desires. Then this person, Mr. Z, who is extracting his rules and regulations, laws and constitution from that complete and correct source, who himself is sufficient and doesn't need anything else. Then this person is not making decisions and laws with his deficient intelligence and rationality, but this man is using his intelligence and rationality to extract the exact, precise and correct laws and constitution from that complete and unneedy source, that is Allah the Almighty.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people! You are they who stand in need of Allah, and Allah is He who is the self-sufficient, the Praised One. (35: 15).

The Creator of intelligence, the Creator of the universe, the Creator of a system, which exists since thousands and thousands, millions and billions of years and has remained unchanged. And if we saw changes in Islamic laws and constitution, this is not because the laws of Allah have been changed, but it is the intelligence and rationality of a person, which has changed. If the intelligence of a person increases, he extracts the laws more accurately and if the intelligence of a person decreases, he cannot extract the laws as they are. The more the intelligence, the more accurate will be comprehension of Quranic verses and other Islamic teachings.

Messengers of Allah especially his last prophet Muhammad (S) and his infallible family members had the highest degree of intelligence and rationality and they were/are the most logical human being in the

entire universe.

They used to say and do only what Allah asked them to say and do:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he speak out of desire. (53:3).

إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is naught but revelation that is revealed (53:4).

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

The Lord of Mighty Power has taught him (53:5).

Because they know to whom they are obedient, they know that Allah is their creator:

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing. (19:9).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O men! serve your Lord Who created you and those before you so that you may guard (against evil). (2:21).

And the creator of the entire universe:

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness. (15:85).

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

And certainly We made above you seven heavens; and never are We heedless of creation. (23: 17).

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

Surely your Lord is the Creator of all things, the Knowing. (15:86).

Allah's rules and regulations, laws and constitutions is the only perfect, rational and logical law, which gives the perfect system for individual, social, political ... lives.

Persons coming after the Prophet and his infallible family members (peace be upon them) that is, scholars and learned person, those who have knowledge about the teachings and laws of Allah, are to be obeyed.

Because when a common man himself doesn't know much and correctly about the laws, rules and regulations of Allah the Almighty, then he has to acquire knowledge about the laws etc. from Allah's Prophet (S) and if he is no longer in the world then his infallible family members (S) and if they are not easy for you to contact, then from the persons who have learned about Allah's laws, rules and regulations.

So after thinking logically a person comes to this conclusion that Mr. Z is capable of being obeyed, he himself is obeying Allah and making laws etc. by extracting them from the commandments of Allah the Almighty. Moreover, this person – Mr. Z – should work according to the orders of Allah, which he has described in his laws and constitution, that who can be a leader and should be the source of inspiration for a common man, after His Prophet (S) and his infallible family members ('a).

So, the **only** law is the law of Allah Great be His glory, and He is the **only** one who should be obeyed. And if others are to be obeyed, it is just for His command and only according to His laws.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know (12:40).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allah and obey the apostle and those in authority from among you. (4:59).

Freedom Of Action

Freedom of action is a very obvious matter that everyone experiences in daily life. A person can freely and willingly decide what job or work to do and what not to do within the boundaries of individual, social, political, ethical, humanitarian laws, rules and regulations.

A person can choose his field of work, i.e. he can become a doctor, a teacher, a politician, ... etc. as he wishes and no one can stop an individual from doing as he desires.

A person is free to work at his own free will and he always has an option, like he has an option whether to serve Allah or not. Or like giving a helping hand to the poor or not.

A person is absolutely free to do good deeds or evil ones:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So he who has done an atom's weight of good shall see it. (99:7).

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And he who has done an atom's weight of evil shall see it. (99:8).

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

... They shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did. (2: 134).

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants. (41:46).

The above given verses (*Ayat*) describe clearly that Allah has given in the divine laws of Islam, a complete freedom and full option to choose the path which he thinks is the best.

Allah's system is the only system, which is completely in conformity with human physiology and psychology, in order to make a perfect and ideal society (if these laws are applied as they are).

Allah the Almighty never let the work of a person go waste:

أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ

(Surely) I will not waste the work of a worker among you, whether male or female. (3:195).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work. (18:30).

But even, Allah gives reward on doing good deeds:

وَيُبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow. (2:25).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance. (22:50).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors. (24:55).

An important topic which is al o very useful for our daily lives, which should be discussed under this

topic, is:

Freedom Of Action In Comparison With Causes

This matter is brighter than the shining day that if a cause comes, there is always its effect after it. We cannot suppose a complete cause without its effect.

A person cannot say that I want freedom against causes, cause is okay, but I don't want its effect. We can't have a day without the sun and a garden without plants and trees.

And vice versa, we cannot have effects without cause/s. Not only are human beings bound to these causes, but even animals are compelled and bound.

Question: Then where is our Freedom?!

Answer: Our freedom is that most of the time the creation of causes is in the hands of human beings, but after creation of a cause, the effect will come after it without any barring.

This is the most important part in which a person is free and does willingly what he wants to do, that is, he is free to create whatever type of cause. Also, for having a specified effect, a person can create a cause according to the needs of that effect.

It depends on what type of a cause a person creates, the same type of effect he will get. In other words, if a person creates good causes i.e., do good deeds, then he will get the same as an effect, and for that there are rewards from Allah.

And if a person commits bad causes i.e., does evil deeds, then he will get the same as an effect and for that there is a torment or rather a painful torment from Allah the Almighty.

There are verses, which prove that, most of the time the creation of causes are in the hands of a man.

اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Do what you like. Surely He sees what you do. (41:40).

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So he who has done an atom's weight of good shall see it. (99:7).

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And he who has done an atom's weight of evil shall see it. (99:8).

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

...They shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did. (2: 134).

Allah's promise to those who do good deeds for His pleasure:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward. (5:9).

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement. (9:72).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors. (24:55).

Allah's promise to those who do bad and evil deeds and displease Him:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُمَّ عَذَابٌ مُّقِيمٌ

Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment. (9:68).

وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

And those who disbelieve shall be driven together to Hell. (8:36).

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them. (16:34).

There are also many other verses, which prove the same point.

Actual Freedom

The actual freedom is that, one should monotonise himself on Allah the Almighty, be obedient only to Allah and worship his creator who fulfils his intellectual, spiritual, material and every other type of needs. By obeying and worshipping only Allah, a man can be free from every other master and by practising Allah's divine laws and commandments he doesn't need anything else and by following the appointed leaders by Allah he doesn't need any others leader. In His divine book Quran, many times Allah has asked not to call and worship anyone except him.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

So call not upon another god with Allah, lest you be of those who are punished. (26:213).

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance: (20: 14).

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers. (3:32).

Even if you call and worship (serve) other than Allah, then they are useless for you and they cannot help you and not even themselves:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ

And those whom you call upon besides Him are not able to help you, nor can they help themselves. (7:197).

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked. (22:73).

In the last there won't anything but Allah:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back. (28:88).

All these verses prove that, the law is the law of Allah and freedom cannot be found but within the laws of Allah and by bowing our heads towards Allah the Almighty.

Memorise it for your whole life that:

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people! You are they who stand in need of Allah, and Allah is He who is the self-sufficient, the Praised One. (35:15).

He said:

Now I understood that how could I be all by **myself** with **complete freedom**.

O Allah!

O my Lord!

You created me a **free** human being, so now help me be an actual **free** human being in this world and the hereafter, by obeying **only you** the **creator** of the entire universe and **me**.

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