

# The Duality of Freedom and Responsibility and Its Impact on Religious Defamation

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**Abstract:** The research aims to highlight the relationship between freedom and responsibility, and to shed light on the ongoing debate between Western thought and Islamic thought regarding the nature of their interdependence and boundaries. The research also seeks to examine the impact of this divergence in shaping the emergence of phenomena that harm societies and sacred values, such as blasphemy, defamation, and religious violence, which can be directed as an extreme harmful reaction affecting all parties involved in the conflict. The research utilized the descriptive-inductive-analytical method as the most suitable approach for the study's subject matter. It yielded several important results, including: Western refusal to condemn religious insults is based on doctrinal reasons unrelated to the protection of freedom of expression and opinion, as claimed. The issue of defamation and blasphemy will remain unaddressed internationally due to the lack of sincere legal intent to address the phenomenon and prevent the misuse of freedom. One of the most contributing factors to religious violence is the constant defamation and defamation practices carried out by Western media on a daily basis against Muslims, using the international community's silence and the principle of the right to expression as a cover. Islam, as a religion, has succeeded through its legislative and ethical system in balancing freedom and responsibility. Its established rulings from over 15 centuries ago remain resilient against change, influential in achieving global peace and security, and regulating the behavior of Muslims. This promotes coexistence that preserves the religious and social privacy of Muslims and prevents their sacred values from being defamed or insulted.

**Keywords:** Freedom, Responsibility, Blasphemy, Defamation, Religious Violence.

## 1 Introduction

Praise be to God whose authority encompasses everything, and whose mercy encompasses everything, and prayers and peace be upon the bestowed mercy, the beacon of life, our Master Muhammad, and upon all his family and companions. Freedom is a cherished thought in human souls, and a legitimate aim urged by Islam. Freedom is a double-edged principle, as it may be a constructive factor if it is restricted and legalized, and it may be a destructive factor if it is set released. Therefore, it must be fenced with responsibility, and in the necessity of their balance they are like the balance of justice. It does not go correct until they move in a consistency that did not allow one of them to dominate the other, especially when it comes to respecting religious sanctities, and not to tamper with them with defamation, blasphemy, and contempt. Islam was able, where others failed, to strike a balance between freedom of opinion and respect for the religious sanctities of peoples, through an integrated system of knowledge in fields and manifestations that regulates internal and external relations.

## 2 Research Importance:

The importance of the research stems from the fact that it deals with a thorny issue that opens up for theorization periodically, whenever philosophical developments call for, or strong reactions appear on the misuse of freedom of expression and its employment in defamation and religious blasphemy. This in turn generates increasing religious violence and heralds more conflict and civilized divergence.

## 3 Research objectives: The research aims at:

1. Identifying the relationship between freedom and responsibility in Islam and Western systems and the degree of correlation between them.

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2. Stating the role of the relationship between responsibility and freedom in protecting Islamic sanctities, and responding to circulating false rumors and contempt of religions.
3. Highlighting the holistic, integrated cognitive approach of Islam as a civilized means of coexistence based on tolerance and respect for others.

#### **4 Research questions: The research questions were identified as follows:**

1. What is the status of freedom of opinion and expression in Islamic law?
2. What is the characteristic of the relationship between freedom and responsibility in Islam compared to Western theories and systems?
3. What is the relationship of freedom of expression to contempt of religions and the resulting societal violence?
4. What is the approach followed in Islamic thought in responding to circulating false rumors and contempt?

#### **5 The limits of the research:**

The limits of the research are the relationship between freedom and responsibility in terms of one of them being a choice, not compulsion, and the second being an obligation and commitment.

##### **1. Previous studies:**

###### **1- The dialectic of the relationship between freedom and responsibility:**

It is research published by [1]. The research presents the position of previous nations on freedom, and then the position of Islam on it. The research pointed out that the western interest in freedom came late. It started in the modern era, after the revolution against religion. Therefore, freedom for them is gain and victory and not a divine gift and therefore the Western treatment of the problem of freedom differed from the treatment of Islamic scholars.

###### **2- Freedom and responsibility in Islamic jurisprudence:**

It is research published by [40]. The researcher talked about the positions of jurists and the opinions of fundamentalists in the opinions, positions and rulings that are related to the idea of freedom, and the basis of responsibility. He thus confirms that the jurists were not far from the controversy in their time about freedom of will, and that they all proved freedom to man and choice that are the basis of responsibility and the basis of punishment.

###### **3- Social responsibility from an Islamic perspective, a comparative study:**

It is research published by the Arab Foundation for Scientific Consultation and Human Resources Development, by [45]. The study aimed to identify social responsibility from an Islamic perspective. The study reached a number of results including the concept of social responsibility means returning the favor to society, and that the motive for carrying out social responsibility in Islam differs from the motive for responsibility in the West. It also confirmed the inclusiveness of social responsibility in Islam of the spiritual aspects in addition to the material aspects, and that social responsibility derives its obligation from the strength of religious belief.

#### **6 Research Methodology:**

In this research, the descriptive, inferential, and analytical approach was used, by extrapolating the relevant topics, and studying them by an interpretation, evaluation, and conclusion. To come out with a clear vision on how to balance freedom and responsibility to prevent the phenomenon of contempt of religions, and to invest this in the contemporary reality of Muslims.

#### **7 Research Plan:**

The nature of the research required that it be divided into an introduction, three sections, a conclusion, and indexes:

##### **7.1 The first topic: conceptual reading**

- 7.1.1 The first requirement: the concept of freedom
- 7.1.2 The second requirement: the concept of responsibility
- 7.1.3 The third requirement: the concept of refutation and blasphemy
- 7.1.4 The fourth requirement: the concept of religious violence

## 7.2 The second topic: the dialectic of the relationship between freedom and responsibility

### 7.2.1 The first requirement: the dialectic of the relationship between freedom and responsibility in Western thought

### 7.2.2 The second requirement: the dialectical relationship between freedom and responsibility in Islamic thought

## 7.3 The third topic: the impact of the relationship between freedom and responsibility on circulating false rumors, blasphemy, and religious violence

### 7.3.1 The first requirement: the impact of the relationship between freedom and responsibility on religious circulating false rumors, and violence

### 7.3.2 The second requirement: the impact of the relationship between freedom and responsibility on blasphemy and religious violence

## 7.4 Conclusion.

### 7.4.1 Results and recommendations.

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### 7.1 The first topic: conceptual reading

#### 7.1.1 The first requirement: the concept of freedom

Freedom literally means that which opposes slavery and is empty of defect and imperfection. It is said that it is free between Haruriyyah and Freedom" [34-2/7] The free one is the best chosen from everything and the most ancient. The free of fruits is its best selected. The free is everything that is luxurious, such as hair and other things." [36-10/570-583].

It appears from the foregoing that freedom linguistically revolves around purification from impurities that affect it, the one who chooses the best of things, and chooses the best words and deeds, as the word predicts all its inflections in the Arabic tongue with virtuous meanings that refer to the meaning of salvation. [17- 15]

As for freedom, idiomatically, it has two meanings:

#### The first meaning: liberation from slavery

It was defined as "breaking away from the slavery of beings and severing all ties" [15-86 / 1/541]. It may come in the sense of freedom from slavery, and therefore it is defined as "judgmental freedom that appears in the human being because the right of others is cut off from him" [21-1/541].

#### The second meaning: freedom of action

It was defined as: "The authority to dispose of actions by will and deliberation, which is the special property that distinguishes the speaking being from others in order to make its decision without coercion, or external coercion. , p. 373) or it is "the public machine that the legislator decided for individuals alike, to enable them to dispose of the best of their affairs, without harming others." This definition was based on the definition of the jurists for the meaning of permissibility, which is based at the origin of its legislation on the choice between action and quit [13-42].

Among the definitions that brought together the two linguistic meanings is its definition as: "Freedom is to worship the Creator by your own choice, and that people do not enslave you, outwardly or inwardly" [ 54-153].

As for freedom of expression, it is intended for a person to fully enjoy his will in expressing what he deems right and achieving benefit for himself and society, whether it is related to private affairs or public issues (The nineteenth session of the Islamic Fiqh Academy in the Emirate of Sharjah (United Arab Emirates) from 1 to 5 Jumada Al-Awwal 1430 AH,, corresponding to April 26-30, 2009 AD, <https://iifa-aifi.org/ar/2294.html> (2/7/2023 AD).

#### 7.1.2 The second requirement: the concept of responsibility

##### Responsibility linguistically:

The books of the predecessors (scholars) were devoid of defining responsibility, but we may find definitions for it among later generations, including "What a person is responsible for and claiming for matters or actions that he has done" [37-316]. Responsibility refers to whoever asks, he is responsible, and the noun is responsibility, obliging a person to guarantee the damage caused to others as a result of an action he has taken." [ 38-153]. It applies morally to a person's commitment to what he says or does, and legally refers to the obligation to correct the wrong committed by others according to the law." (Al-Mu'jam Al-Waseet, Dr. T, p.

Responsibility terminologically refers to the fact that the individual is required to do some things and to submit an account for them to others, and it follows from this identification that the idea of responsibility includes a double relationship in terms of the individual responsible for his actions, and his relationship with those who judge these actions, and responsibility above all is an innate predisposition, it is this ability that a person commits himself first, and is then able to fulfill his commitment through his own efforts" [27-138/137].

It is also expressed in the capacity of performance, which is the ability of a person to issue an act in a manner that is considered legally reliable. (The Kuwaiti Encyclopedia of Jurisprudence, 1404-1427, p.: 7/153), and it is also expressed in assignment, which is a speech with an order or a prohibition, and it was said: the commitment to what has an obligation." [ 3-1/317]

Types of responsibility:

Scholars divide responsibility into three types:

1- Religious responsibility: It is a person's commitment to God's commands and prohibitions, and his acceptance in case of violation of its punishment and its source is religion.

2- Social responsibility: It is a person's commitment to the laws, systems, and traditions of society.

3- Moral responsibility: It is a state that gives a person the ability to bear the consequences of his actions and their effects, and its source is conscience.

They came together in the Almighty's saying: { O ye that believe! Betray not the trust Of Allah and the Messenger, Nor misappropriate knowingly Things entrusted to you. [Al-Anfal: 27] [27-141].

### 7.1.3 The third requirement: the concept of circulating false rumors and blasphemy

#### 7.1.3.1 First: the concept of circulating false rumors:

It linguistically comes from the verb, rajafa, the ra, the jim, and the fa, is a root that indicates a disturbance. It is said that the earth and the heart trembled, and the sea disturbed due to its turbulence, and the people shivered in a thing, if they delved into it and were disturbed. [34-2/491]. The word (RAJF) came to indicate the earthquake, and the earth (shifted) from Bab Nasr. And (RAJAFAN) means severe turmoil. And (ARAJEEF) is one of the shocking news. And they (stirred up) in the thing that they fought in it [18-119], and among them is the Almighty's saying: "and those who Stir up sedition in the City" (Al-Ahzab: 60): They are the ones who generate false news that causes confusion among people, and Al-Isfahani said circulating false rumors by deed or by word of mouth." [12-344].

Circulating false rumors terminologically as defined by Ibn Furak and al-Wahidi is: "the rumor of falsehood to take advantage of it" [35-18/294], and al-Taher Ibn Ashour defined it as: "the rumor of news" [33-22/108].

And it also came: "Circulating false rumors to seek sedition, and spreading lies and falsehood in order to take advantage of it" (The Kuwaiti Encyclopedia of Fiqh, 1404-1427, p. 3/80), and among them is the Almighty's saying: "and those who Stir up sedition in the City" (Al-Ahzab: 60), and based on the link between the literal and terminological meaning, so circulating false rumors causes disturbance in the soul, by word, deed, or otherwise." [41-16].

#### 7.1.3.2 Second: the concept of blasphemy

##### Blasphemy literally:

Al-Kisa'i said: "The bird jadafa (paddled), if it was clipped, and you saw it when it flew as if it was turning its wings back." Al-Asma'i said: From it, it was called the paddle of the ship, and the bird's wing is its paddle, and jadaf refers to the grave. Al-Asma'i said: blasphemy is disbelief in blessings. It is said blasphemy, and the Umayyad said: It is belittling what God Almighty has given him [14-701].

The word **blasphemy** means: desecration, violation of sanctities and blasphemy of blessings, likening it to the paddle, which is the wing of a bird, and a plank at its head is a wide plank with which the ship is propelled [27-205/239]. On the authority of Ka'b Al-Ahbar, he said: "The worst of blasphemous talk is blasphemy." Nasr said: Abu Ubaid said: Al-Asma'i said: "blasphemy is disbelief in blessings," it is said: the man blasphemed (JADAF) in blasphemy [16-70]

**Blasphemy** is used idiomatically and means contempt of religions, as in its definition that "it is every act that is liable to defame religion, or prejudice symbols, sanctities, or religious rites, whether through ridicule, belittling or defamation, which requires punishing the perpetrator" [44-25], (UAE Anti-Discrimination and Hatred Law, 2015).

### 7.1.4 The fourth requirement: the definition of religious violence

##### Violence Literally:

Violence is contrary to gentleness. Al-Khalil said: "Violence: against gentleness, you say: Violence becomes violent, then it is violent, if it is not gentle in its matter" [35-4/158]. And by diacritic sign dhamm, severity and hardship, and the most violent thing: taking it firmly, and the violent thing: hating it. Abu Ubaid says: I embraced the thing I hated and found it hardship and violence. And I embraced the matter in a way that I was ignorant of, including rebuke, reprimand, censure, and blame. [37-141]. Violence in language includes material violence, which is: severity and hardship, and moral: which is rebuke, reprimand, and blame.

### **Terminology of violence:**

It is defined as: "every verbal or actual behavior that includes the use of force or the threat of its use to harm oneself or others, and damage property, to achieve certain goals" [32-45]. intending to put pressure on others and harm others" [56-249].

The truth of violence is harshness in words, opinions, actions, or states, which generates what is called ideological violence, scientific violence, and intellectual violence in opinion, understanding, and perception?! Violence is the result of extravagance and extremism. [20-15] Violence is associated with many expressions such as aggression, extremism, extravagance, and terrorism.

## **7.2 The second topic: the dialectic of the relationship between freedom and responsibility**

### **Concept of dialectic:**

Dialectic, derived from the root verb (JDL), can be understood as a concept encompassing intense opposition and the skill of engaging in disputes. It refers to the act of engaging in strong arguments and debates, where individuals present their viewpoints with vigor and engage in persuasive exchanges. This term signifies the ability to actively participate in a dispute, employing logical reasoning and compelling arguments to support one's position. The noun is controversy, which is the intensity of the antagonism, and it was said: controversy is the confrontation of the argument with the argument, and the debate is the debate and the adversaries [38-11/105]. The Most High said: {And argue with them in ways that are best and most gracious} (An-Nahl: 125). It has been said that "argument is the vengeance in a quarrel." [55-238], including a controversial subject, i.e. a topic of discussion and disagreement, and a dialectical issue, i.e. provoking a general disagreement or debate.

Through linguistic definitions, we find that the debate is divided into two parts, praiseworthy and reprehensible. As for the praiseworthy, it is based on the controls and rules of argumentation and aims to show the truth, and it is what God called argumentation in the best way. [32-12]

As for the blameworthy controversy, it is based on argument in the dispute, and what is meant by it is controversy over falsehood and seeking victory through it, not revealing the truth. [37-11/105].

As for controversy in terminology, it was defined as "a person pushed his opponent away from falsifying his saying: with an argument, or a suspicion, or intended to correct his words, which is the dispute in reality." [15-74]

It was defined as: "a person's repelling his opponent from the corruption of his saying with an argument or suspicion, and it is only by a dispute with others", and it was said that the argument is an argument related to showing the doctrines. [56-122]

As for the dialectic, it is taken from the Greek word "dialego", meaning conversation, or argument and debate, and dialectics then became a scientific term for the Greek philosophers, indicating the movement of change and development observed in the things of this universe. [38-563/564]

And Hegel used it in its meaning by the Greeks. [38-564] As for Muslims, argumentation or debate has risen to have principles, rules and etiquette, and for them it has become a science called argumentation or the etiquette of research and debate. [38-564]

It is meant in the research: "The debate about one of the issues, and it is not meant by the materialistic dialectic that appeared in the West.

### **7.2.1 The first requirement: the dialectic of the relationship between freedom and responsibility in Western thought.**

The issue of freedom in Western thought is one of the relatively recent issues, as it began to be discussed at the beginning of the seventeenth century, especially with the beginning of the growing phenomenon of criticism of religion, and the emergence of atheistic currents. The phenomenon reached its climax after the outbreak of the French Revolution in 1789 AD and getting rid of the tyranny of the churchmen and feudal lords.

This victory opened the door to very important issues, including freedom, which calls for the need to change all ideas and

beliefs that prevailed before that, and to lift all restrictions on them, even religious restrictions, given that “freedom is the only means to gain the happiness of the individual” [6-277]. Freedom has become for the West the starting point from which it starts and the end it seeks.

Freedom in this concept has nothing to do with religion, as it begins and ends with man, resulting in freedom devoid of responsibility towards God, and faith became meaningless, and God was dropped from the circle of considerations. [26-39]

This was followed by the declaration of the Human Rights Charter, which granted the individual freedom and restricted it in a way that prevents infringement on the freedoms of others and was completely devoid of talk about the religious dimension and its role in granting and shaping human freedom.

### 7.2.1.1 Characteristics of freedom in Western thought: Western freedom was characterized by things:

#### 1- Rejecting the idea of the obligation that religion imposes on its followers:

Western philosophy emphasizes the rejection of any external obligation, even if its source is divine revelation. Possessing freedom means not submitting to any external pressure, and true freedom is what is born from within itself, and does not depend on any other source. [57-81/06]

And the starting point of freedom in Western philosophy is that man is the master of the universe, especially after the emergence of existentialism, which “put its trust in man, and made true freedom complete only through liberation and the complete rejection of all inherited values” [41-92]

#### 2- Individualism (individual doctrine): (Al-Mu’jam Al-Waseet, D, T, p.: 1/352)

The meaning of individualism is that the individual has the absolute right to do what he wants and leaves what he wants, and governments and societal institutions must support the individual to achieve his freedom in its full form. [19-27]

There is no doubt that this subjective view destroys the value judgments from their foundations, so if what I see as true may be seen by another as false, and what this person approves may be disapproved of by another, then this means that there are no moral standards.” [38-387]

#### 3- Material benefit:

There are no limits to freedom except what is related to human consideration only, or the material benefit, which means that what is considered in the legitimacy of a person’s action is what he achieves in terms of material benefit. [19-28] Freedom was based on the principles and ideas of pragmatism, subjecting everything to the principle of expediency, and made the result the criterion for judging the goodness of that work and taking it or its ugliness and abandoning it. [11-44]

### 7.2.2 The second requirement: the dialectic relationship between freedom and responsibility in Islamic thought

Addressing freedom and responsibility appeared in the Islamic society since the beginnings of Islam, but it did not address the issue as a philosophical problem, and its interest was not directed to discussing the problem of human freedom, but rather it was a fundamental interest in the problem of divinity, and God’s justice, unification, knowledge, and will. [6-310] and trying to reconcile compulsion and choice, and their goal was not to get rid of divine commands, and to get out of religious and moral obligations such as material thought.

From this point of view, jurists discussed the issue by addressing positions, opinions and rulings that relate to the idea of freedom and the basis of responsibility, and freedom in Islam is characterized by several advantages [58-100].

- 1- It is a divine gift.
- 2- It is inclusive of all kinds of freedoms and for all people.
- 3 It is complete and irrevocable.
- 4- It is bound by the public interest.

The concept of freedom in Islam is closer to comprehensiveness, as it means in Islam the denial of various false and non-divine obligations such as customs and traditions. [6-275]

Moreover, the relationship between it and responsibility is an inseparable one, because responsibility in Islam is based on freedom, and it is not entrusted to the insane, and it is waived from the one who has a usurped will, and it is required for full responsibility that there be a fixed text that commands action or abandonment, and that the one responsible be fully qualified, and the meaning of this is that moral responsibility is based on the principle of moral commitment.

Likewise, it is not possible, according to Shari’a, to be held accountable for someone who has lost his ability, or who has

been assigned a task or who is unable to do so. The Most High said: "On no soul doth Allah Place a burden greater Than it can bear" (Al-Baqara: 286). Responsibility is linked to obligation, just as punishment is linked to it, as obligation, responsibility and penalty are linked inseparably. [28-136] Also, responsibility in Islam does not focus on material aspects only. as is the case with Western philosophy, but rather includes the moral and spiritual aspects of love, sympathy, enjoining good and forbidding evil, and others [5-245]. Thus, it is not a restriction on freedom, but rather an awareness and realization of its value. The Almighty said: {That man can have nothing But what he strives for; That (the fruit of) his striving Will soon come in sight; Then will he be rewarded With a reward complete } (An-Najm: 39). -41), which is an integral part of Faith, peace and blessings be upon him, said: (There is no faith for the one who has no trust, and there is no religion for the one with no covenant) (Reported by Ahmad No. (12382), d.t., p.: 19/376).

So, freedom in Islam is controlled and maintained by legitimate borders, drawn and immune from evil, and at the same time it gives man his desires and needs in a correct way [43-61] The Most High said: "But seek, with the (wealth) Which Allah has bestowed on thee, The Home of the Hereafter, Nor forget thy portion in this World." (Al-Qasas: 77).

Due to the importance of freedom of expression, the Sharia regulated it to achieve the purpose of its approval, and limited it to the following: (The nineteenth session of the Islamic Fiqh Academy in the Emirate of Sharjah (United Arab Emirates) from 1 to 5 Jumada al-Awwal 1430 AH, corresponding to 26-30 April 2009): Not to offend others in a way that affects their life, honor, reputation, or literary status, such as: derogation, contempt, and ridicule.

- 1- Objectivity and the need for honesty, integrity and detachment from passion.
- 2- Commitment to responsibility and preserving the interests and values of society.
- 3- The means of expressing the opinion should be legitimate, as the legitimate end does not justify the illegal means.
- 4- That the purpose of expressing opinion is to please God Almighty and to serve the private or public interest of Muslims.
- 5- To take into account the consequences and effects that may result from expressing an opinion.
- 6- That the opinion expressed be based on reliable sources, and that it avoids spreading rumors.
- 7- That the freedom of expression of opinion does not include any attack on religion, its rituals, laws, or sanctities.
- 8- That the freedom of expression of opinion does not lead to disturbing the public order of the nation and causing division among Muslims.

In the end, it is concluded that the essential difference of the concept of freedom between the two thoughts, if in Western thought it is an acquisition that has nothing to do with religion, so liberation must first start from the religious heritage, but in Islam it is a divine gift, and liberation comes from the pagan heritage and not from the true religion, And the responsibility codified to it, no matter how many, it returns in the end to moral responsibility and religious motivation. [42-1/9]

### **7.3 The third topic: the impact of the relationship between freedom and responsibility on circulating false rumors, blasphemy, and religious violence.**

#### **7.3.1 The first requirement: the impact of the relationship between freedom and responsibility on circulating false rumors and religious violence**

circulating false rumors in terms of impact is the other side of intellectual and behavioral terrorism, and in terms of nature and concept, it is the other side of lying and it is only from a sick heart with weak awareness. circulating false rumors and spreading them is by promoting fabricated news that has no basis in reality, with the aim of psychologically influencing local, regional or global public opinion, in order to achieve hidden goals. [40-297]

In many cases, there is a great confusion between the right to freedom of expression and defamation. This arbitrariness in the use of the right is matched by a reaction that may exceed the level of criminality in repelling the offense against the sanctity of religions and sanctities under the pretext of freedom of expression.

As usual, Islam and Muslims are the ones who are the most subjected to shuddering. Western websites and media are almost devoid of distorted media material that presents, disguised as freedom, a distorted stereotype about Muslims, so the Muslim woman is portrayed as an ignorant housewife who was forced to marry at an early age, subject to the authority of her father and brother, and now submits to the husband's authority and desires.

The angry crowds are, due to an insult to the sacred, depicted as barbaric, angry, irrational crowds, warning of the export of armies of suicide bombers, who are the main cause of everything that the international arena suffers. Muslim countries are classified as the "axis of evil", in a veiled indication of the sincerity of their opponents' intentions and their right to defend themselves to legitimize the blatant invasion of Muslim countries and the depletion of their wealth.

On the other hand, we find Islam has made many strides, and has advanced Western civilization in centuries when it defined the concept of defamation and explained its ruling and how to deal with it. In the Sharia: “seeking sedition and spreading lies”, and its ruling is prohibition. He, may God’s prayers and peace be upon him, said: (How bad is a man’s ride: they claimed) (Abu Dawud [7-7/328]) Al-Bayhaqi subtitled it by saying: “Chapter on what is disliked from the narration of rumors even if it does not slander the testimony.” [8-10/418]. May God bless him and grant him peace: (It is enough of a lie for a man to narrate everything he hears) (Muslim, No. 5, 1955, p. 1/10)

The biography of the Prophet teaches us that despite what Muslims were subjected to in terms of circulating false rumors, its methods varied during the time of the Messenger, may God’s prayers and peace be upon him, starting with incitement and provocation among Muslims and stirring up strife and rumors and ending with personal harm to the Prophet, may God’s prayers and peace be upon him. Despite this, his usual deal with the hypocrites was content with observing them, and being patient with their harm in order to ward off evil, [43-291/4343, adapted] and limiting the harm so that it does not expand without benefit.

### **7.3.2 The second requirement: the impact of the relationship between freedom and responsibility on blasphemy and religious violence**

Blasphemy is an act that primarily harms the feelings of those affiliated with that religion or belief, in addition to that it constitutes a violation of human rights guaranteed by international covenants, leads to damage to national unity, opens the way for violence and terrorism, and threatens national security.

The investigator of the phenomenon of repeating insults to Islamic sanctities periodically and not others, under a political and philosophical cover, is harnessed by all platforms. No one can show anti-Semitism because it is a crime punishable by international law. In contrast, no one can object to insulting Islamic sanctities; because this is reactionary and Islamist, the investigator sees the extent of the blatant contradiction and double standards in dealing with similar issues and using double standards.

But if he stops a little at the insulting cartoons of the Messenger, may God bless him and grant him peace, in France, for example, he finds the crisis an opportunity to raise freedom of expression and its limits in French philosophical circles, between considering it again that should not be neglected and a need to legalize it out of respect for others.

France’s inability to fragment the religious identity of Muslim immigrants made the secular identities movement rise to the unconditional defense of freedom of expression, in parallel with the rejection of everything that is Islamic, and with the presence of strong platforms that adopted this trend. Feelings were charged on both sides, secular and Muslim, and it is no secret that one of the consequences of this religious charging, and the religious violence it produced, had a bad effect on Muslims themselves before it affected others.

On the contrary, it appears that any drawing or saying that affects the Jews exposes its owner to expulsion, imprisonment or trial, as did the Charlie Hebdo newspaper, when it expelled the painter Seni on charges of anti-Semitism, which affects the credibility of advocates of freedom of expression [2-12-95].

There is no doubt that there is a big difference between freedom of expression and contempt of religions, and therefore Clause 09 of Resolution No. 61/164 of the resolutions of the United Nations General Assembly issued on 13.9.1999 that the right to freedom of expression should be exercised in a responsible manner and subject to legal restrictions (ibid., 34).

Societal peace is the main pillar in the stability of the state, and the first disturbance to this peace is criticism of other people’s religions and their religious belief, which must be met with firmness and severity in countries that seek stability and peace among their citizens, and an international law must be issued criminalizing contempt of religions.

The civilized West has failed in the test of civilization that it claims, and centuries before it, Islam defined the limits of the relationship between freedom of expression and responsibility, so there is no double standards and no naming of things by other than their names. Islam has prohibited and punished contempt for religions, and man-made laws in Islamic countries have followed suit, thus sparing bloodshed and equality between its citizens and respecting religious privacy.

It is not permissible in Islam to enslave people, just as it is not permissible to restrict their freedoms, and every right they have is matched by their duty to have a balance in life and coexistence with others; Therefore, the Messenger of God, may God’s prayers and peace be upon him, said: (The example of the one who upholds the limits of God and the one who enforces them is like a people who took a stake on a ship, and some of them hit the upper part of it and some of the lower part of it. At the bottom of it, when they drank from the water, they passed over those above them and said: If only we had breached our share and we did not harm those above us, so if they leave them to do what they want, they will all perish, and if they are taken at their hands, they will be saved, and they will all be saved [9-2/882]. Thus, the life of people on the surface of the earth is like the passengers of a ship carrying this land the righteous and the immoral, the righteous and the bad, the benevolent and the abusive, such as those who offend others, including the prophets and messengers of God Almighty, so that they depict them in pictures that are not befitting of their position that deserves respect, appreciation



and sanctification. If these abusers are left to have fun and do whatever they like and whatever they want, without taking their hands and stopping them from committing the iniquities and sins, which is a great cause of death for all as a result of the imbalance in the demands of life, they perished and everyone perished, and if they took on their hands all people would survive and be saved, and they would live a good life [19-17/18]. The fragrant biography of the Prophet is full of living historical evidence that the Messenger, may God's prayers and peace be upon him, teaches us how to express responsibly, and how to deal with those who abuse their right to expression, through an integrated jurisprudence that takes into account the balance between interests and harms, as well as the achievement of the purposes of Sharia to preserve the cohesion of society, and peaceful coexistence based on mutual respect without affecting the role of Muslims in communicating the call and spreading Islam.

#### 7.4 Conclusion:

The relationship between freedom and responsibility in Islam is an inseparable one. One is not mentioned without the other being present. There is no responsibility without freedom, nor freedom escapes from responsibility. They are surrounded by the principle of religious, moral and social obligation, to protect them from chaos and human tampering.

The conflict between the two freedoms, freedom of expression and freedom of belief, also made the West, which praises freedom, face a great challenge, as it presented the first and neglected the second, while Islam balanced the two by criminalizing contempt of religions, and punishing for it according to what is required by the texts of Sharia and the jurisprudence of scholars, subjecting the phenomenon to the legitimate purposes of blocking pretexts and arranging the priorities and inflecting the least damage.

##### 7.4.1 Results and Recommendations: The research reached a set of results, summarized in the following points:

- The West's refusal to condemn contempt of religion bases its report on doctrinal reasons that have nothing to do with protecting freedom of expression.
- The issue of blasphemy and defamation will remain without international treatment, because there is no sincere legal intention to address the phenomenon.
- The most important contributing factor to religious violence is the circulating false rumors and blasphemy practiced daily and ferociously by the Western media against Muslims, taking the silence of the international community and the principle of the right to expression as a legitimate cover for it.

Islam, as a religion, succeeded through its legislative and ethical system in balancing freedom and responsibility.

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#### Conflicts of Interest Statement

*The authors certify that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript.*

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