

THE CONCEPT OF FREEDOM AMONG ARAB MUSLIMS IN THE REFERENCES OF ABBASID PERIOD 132 - 656 A.H. / 749 – 1258 A.D.

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Introduction

This study seems attention-grabbing in collecting, disassembling, and then interpreting the facts. The researcher pursued the concept of freedom's term among Arabs before and after Islam, in an epistemic and historical study. With expansion of research framework in linguistic, historical, literary and heritage sources, features of the study are becoming increasingly apparent and clearer. The characteristics of free and the concept of freedom have been employed as a moral symbol and systematic sign of Arabs' behavior and particularly in their daily lives. They have been portrayed as a poetic image and a rhetorical article to express the glories of the Arabs and their feats in order to be present evidence in their sayings and wisdoms.

The Roman preacher the historian Tacitus states that " the most prominent functions of the historian is not to leave a valuable work without highlighting it and that history should support public and private moral principles". However, the associated concept of freedom with the moral values of Arabs before and after Islam is a social treasure that they cherish in front of nations. French military saying states that: "One machine gun in the right place can cease the entire battalion". This is appropriate saying which states "One moral value in the right place can shift the entire history".

The Concept in this paper is a study of how the linguistic term of Freedom is shifted to be a historical term (The concept of freedom). It is to demonstrate what the concept of freedom refers to in every sense of the word, among Arabs before and after Islam, from the meanings of intellectual and moral qualities. Essentially, Arabs attach to and like the association of freedom with ideal-ethical system more than they do themselves, and their personalities melted down in these principles and they were very careful in order to preserve them.

The freedom reflected the firm-value fundamentals of Arab society for their role in guiding the individual's behavior and their obvious social impact. These values formed a pattern of ethical and moral classification of patterns among Arabs, especially with their high awareness of the freedom value, and their attentiveness of its intellectual source, which controls their sense of conscientiousness.

The research is based on two sections as well as the introduction, conclusion, list of sources and references. The first section focused on the origin of the word (freedom) and its meaning in the lexicons of the language and the Holy Quran. While the second section dealt with the moral and social concept of freedom among Arabs before and after Islam. The third section discussed the denotations of freedom among the Arabs, which were represented in will, responsibility, and fulfillment of covenants, self-praise, chastity, generosity and tolerance.

The first section: Syntactic and semantic meaning of freedom

1- Freedom in lexicons:

Social integration is grown up in man through language and so man can express his views through language. Man can communicate his cumulative experiences thoughts and emotions, as the language is the source from which all human visions and perceptions flow. Language is a means of the social reality; its words and meanings stem from and revert to that reality, wherever the concept of its terminology is firmly established, as much as the members of society need. The vocabulary, words, meanings and terminology would fade away from language if not spoken or handled in so far as the members of the community need of.

Al-Asma'i believes that "the words have realistic meanings, if these meanings or their general idea change (their concept), the Arabs no longer speak it out, as in Asmai's saying "Arabs have their own meanings for their utterances; if these meanings and denotations change, no one would speak so; This is what was said when the dowry was a prayer and a heap. This is what people say today: "So yesterday he built a house for his family , but this was for the one who hit his tent on his family. Building".

The word of freedom is derived from the free root, and its plural form is freemen, freewomen, freedoms, and it can be inflected as in frees, freed, and freely. The freeman (Al-Hur) in Arabs is the opposite of the slave and the freewoman is the opposite of the slave woman and plural form is freewomen. Free means liberated from everything and most honored; free land is the most purified soil in ground and free clay is the most fertile soil of mud, free sand is without any clay. And the freemen of the Arabs refer to most noble and respected class of Arabs. Free business gives sense of privileged, premier and good work. As Hariri said:

I promised and looked forward to whom was created by liberty

The Arabs said a free virgin cloud would be of heavy rain, like the words of the poet and the knight Antra bin Shadad:

The emancipation among Arabs means deliverance from bondage, and hence emancipation became in the sense of honor, so any slave becomes free from slavery and will be dignified, and the liberation of the slave honors him by liberating himself from slavery. So the designation of manumission refers to dignity, respect and sanctity. Arab called holy Kaaba (the old house) i.e. esteemed and respected house, and Arabs refer to splendid face of an old saying that this face of is freed from hideousness and ugliness:

Manumission is the liberation of the oneself, which means slave would get rid of humiliation and degrading by serving someone else who had slave man's life and controls his life and diminishes his dignity.⁽¹⁵⁾ Manumission and liberation was the best deeds for the benefit of God Almighty with the concept of Muslims as the poet Jurair put it:

To liberate a dog is the best deed and so in doomsday liberation and manumission.

2-Freedom in the Holy Quran:

The word of freedom is not mentioned in Holy Quran, though the term of free is mentioned four times including the meaning of free retaliation which cannot be achieved only by free reciprocation, it is unlike the bondman, as the Almighty say: "O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave" 18. It meaning concerns the enfranchisement, and liberated human being and intended group of people were slave believers who were recently liberated from slavery, as well as manumission comes as an expiation of sins as "Setting a slave free".

The freedom of human being in Islam has become religious principle rather than tradition, and it has struck the hearts of both men and women. Freedom of man in the Quran, means liberation from affection to anything in this world, it is pure and sincere worshiping of Allah his vow to God Almighty, and as stated in Holy Quran: "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me".

In the testimony of "There is no god but Allah", the denial of bondage to non-God whoever he is! It has become the slogan of faith of Oneness and charter for liberation from bondage to anything in existence, such as saying the Almighty in Holy Quran (Relieves them of their burden and the shackles which were upon them) Unification and faith in God Almighty, and the recognition of His slavery is what makes man free from all slavery.

Section two: The moral and social aspects of the freedom concept.

1-Freedom in the ethical system.

In the psychology of peoples, there are always values within the moral system, which is one of the permanent assets that never demolished, of no matter how important the goals were renewed and or their meanings or concepts changed.

It is well known that the concept usually precedes the term even though the study begins with the term, and then the logic introduces the issue of the definition and the correct interpretation of the concept. The idea firstly appears and then the concept goes deeper, with the evidence of sayings and the signs of behavioral practice.

As a term, the freedom is a label to describe a specific situation, and Arabs have compared it in their practical reality with noble and moral qualities to express their appreciation and admire in it. Then, anyone who violates these moral principles, contradicts the name and qualities; it is certainly a sense of freedom in the case of the Arabs, which precedes the good commitment moral system. Free will is the condition of good deeds in any individual. Any attached or follower will never have the will to choose his free behavior because it already confiscated and vanished.

Nearly all Pre-Islam Arabs had not subjected to sharp political authority, and this is a one of the factors that made them love the freedom and live it. Freedom is obvious in their identity. Free Arabs do not and will never sell off themselves short to humiliation and disgrace. Their enthusiasm for freedom makes them feel the urgent need to highly appreciate and consecrate moral system, which controls their sense of conscientiousness, and to suit the freedom and their ability. Therefore, free ethics is a personal morality and derived from the concept of freedom among Arabs.

Perhaps the result of taking pre-Islamic Arabs an ethical approach to the concept of freedom could be a causing trend for the complete harmony of the concept later on with the concepts of the Holy Quran, which was a moral guidebook with a religious framework; the meanings of piety, knowledge and work had been added to their principles. But the most pressing question here is whether good ethics towards freedom have been defined by free ethics, or is it the freedom that has sought morality, to mark freeman with noble ethics?

Arabs are known by their conscious mentality and insight, since it is their source of recognizing the importance and value of freedom in their life. As long as prominent Arabs leaders were very careful in featuring by free morality to be an affective personality, attracts moral succession; every moral requires more ethics. It is well known among Arabs that there is no freedom without morality and no morality without freedom; in the sense "morality cannot be achieved without the free will of man".

The concept of freedom among Arabs before Islam is not one of their literary imaginations, nor is it a virtual ideal world that they have created, nor utopian thought or utopia they have invented, but it was existential and derived from the reality they lived in. Their behavioral, individual and collective implications of freedom were very obvious. Their vision (the concept of freedom) has never been turbulent, fragmented or contradicted. Undoubtedly, Arabs recognize that the source of awareness of the freedom concept is in mind and conscience, and therefore Arabs did not end up with a concept of greatest nobility and no more nationalism than freedom.

Arabs absorb the concept of freedom before Islam, men and women, even the captured woman remain in invasions for several consecutive years and might give birth as well, but such captive women remain eager to freedom, eager to break their capture (24). This is an example of the story of Salma, a wife and bondwoman and prisoner to Erwa bin al-Ward, who was thinking of returning to her family, even after she had stayed for seventeen years and gave birth to children and Erwa does not doubt that she adored her! Even if she managed and Erwa did not have any chance just to let her get back to her family or to stay with him, she would choose to return to her family free and loved; Erwa has missed that the freedom of Arab women as it is in their men and even more precious than the husband and the boy.

2- Dimension of Social Freedom.

Arabs considered freedom highly respected feature they were known of, and it was their sense of dignity and pride, they could rise up to boast in the simplest things, and exaggeratingly to the extent of fighting among the tribes because of freedom. Islam came to emphasize respecting of the dignity of the human personality, it will not be adequate just with the freedom of human being. Any man with no freedom is inevitably with no dignity, thus the freedom has become an absolute divine value.

Therefore, freedom is synonym of dignity, and the dignity among the Arabs is the far above and beyond the inferiority and degradation, and in the Holy Quran is mentioned (And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with definite preference.) 39 and (O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

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