

Johan Stuart Mill and Modern Western Approach to the Liberty: An Analytical Discourse in the Light of Islamic Thought

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Abstract

Modern or Liberal Approach is one of the most vital and prevailing Western approach and trends towards freedom of expression and other liberties and rights. Most of the Western scholars and jurists have been agreed on legal boundaries and restriction on freedom of expression but now with the arrival of modern liberal theory, they are advocating absolute concept of individual liberties. But according to classical western scholars, absolute freedom is not suitable for state and society both. You must bind the freedom with some legal limits. They pronounced without these legal limits you cannot run the State affairs and also cannot resolve the conflict between different communities, faiths and religions. Absolute and limitless freedom of expression creates chaos in the state and society. A renowned western scholar John Stuart Mill suggested some legal and moral limits for the sake of society and stability. Some scholars also differentiate the positive freedom from negative one in their freedom theories. In this study efforts are made to explore the modern western approach towards freedom of speech with special reference to John Stuart Mill's approach and Islamic principles of liberty. It is perceived from the study liberal approach is a central point in modern western thought and Johan Stuart Mill has a lot of influence in this regard. Therefore, it is suggested if we want to study the concept of liberty in modern thought we should not ignore the hall mark impact of JS Mill. An analytical and critical approach has been adopted for this comparative study along with qualitative research methodology.

Key words: *Modern Western Approach, Liberty, JS Mill, Analysis, Islamic thought*

Freedom of expression is considered burning issues of the contemporary socio-political global scenario. Concepts and issues of liberty are changing with page of time. Different approaches are used to analyze this issue concerning liberty. Hence, the scholars of Islam and the West also revising their approaches and trends in this regard. Accordingly, it is observed one thought is representative of maximum and absolute trend of freedom while other is representative of restricted approach towards freedom. In western perspective this approach or trend is known as liberal-secular approach¹. As a point of objection, apparently, this approach seems more attractive and favorable but actually this is not good one from Islamic point of view because when you will allow absolutely free the freedom of expression and speech, then it might cause to create chaos and clash between different rights and responsibilities. Moreover, it may be difficult to control catastrophic outburst it because of human wishes and whims that are unbeatable towards bad consequences. When you will fulfill one's demand the other will be putted to accomplish. This is also an important weapon to divide societies, giving potential to stand against each other. In this particular context, a leading Islamic scholar Mawlānā Mawdūdī comments may be quoted as, "Islam and Western civilization are two boats that sail in the opposite direction. Who sets to sail in one boat will

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inevitably have to give up the other. Any attempt to ride the two will kill the person so involved.”² Therefore, this remark indicates that the situation of anxiety and risk may not be created due to which direction of global livings have to become opposite.

Therefore, one is called secular and free society and the other is called Islamic and modest society. As the modern world has become a global village, so it is not possible to maintain some boundaries and countries for thoughts and civilizations.

On the basis of these approaches and methodologies, there have become two core trends of freedom of expression in the present socio-political context. One trend is the mouth organ of freelance and unlimited freedom of expression and the other is the representative of controlled freedom of expression with some social and moral values of the state and society. These two trends and approaches expressing two schools of thoughts in the contemporary world. The West is the representative of first one (with some exceptions) and Islam and some other thoughts are the representatives of the second one. In other words, Islamic thought considers ethics as compulsory element and value of the freedom of expression while the other side negate it. Then the question arises that what the acceptable and non-acceptable speech is. Are ethics and moral values are part of these limits or not. According to Helge, Rolling views;

“There is an issue that is always at the center of debates about freedom of expression, namely: what are the limits between acceptable and non-acceptable utterances? And how should pronouncements that are regarded by many or a few as offensive be dealt with? This issue has wide implications both in relation to cultural values as well as to the practice of debate on ‘social’ media. In such fora, it seems as if anything goes, and there are no limits to the vulgarity that can be brought forward. In the end, this question is linked to how we distinguish between law and ethics”.³

In addition, the absolute and limitless freedom of expression creates anarchism in the state and society. As Edmund Burke, Stuart Mill and Erich Fromm suggested some legal and moral limits for the sake of society and stability. Erich Fromm and Isiah Berlin differentiate the positive freedom from negative freedom in his freedom theory. Therefore, in this study, it will be tried to elaborate the contemporary western approach towards freedom of expression in the context of JS Mill as well as contemporary Islamic principles in this regard.

Modern Western thought and liberalism:

Liberalism is measured as one of the most powerful theories of the human history till now. John Hoffman argued; “Liberalism has appeared as the world’s most leading philosophy and many of the political liberal democratic societies occur within liberalism, due to its dominance the liberalism has become difficult theory to pin down”.⁴ Liberalism is very important theory in the Western thought. Therefore, every scholar of the West has indulged to explain it. Some modernist Muslim scholars also interpret this theory according to their vision.

This theory provides a legal and theoretical appraisal to the capitalism and colonialism in the history. According to Dr. Jāvaīd Akbar Anṣārī academic views on liberalism; “Liberalism provides an ideological and moral justification to capitalism which proved much successful in the Western history”.⁵ Therefore, now it has become a movement in the West and as

well as across the Globe. Every field of the Western thought is under occupation of the liberalism. Some Muslim scholars are influenced by it and they desire to revise the Islamic thought and civilization including basic sources according to liberalism to compete the modern sociopolitical challenges.

In addition, Liberalism is a blockbuster theory which has changed the socio-political thought of the West completely. Longman's Dictionary tells us; "The Western political philosophy based on belief in progress, the essential goodness of human being, the freedom and independence of the individual and standing for the protection political and civil liberties".⁶ Liberalism is very ambiguous term and has many interpretations since its foundation but one thing upon which the scholars agreed is maximum individual liberty. Encyclopedia Americana tells about liberal philosophy as; "Liberalism in its most abstract sense, is the belief in the value of individual liberty with a minimum of state intervention in personal life".⁷ Webster Encyclopedic English Dictionary defines the term liberalism likely;

"A political or social philosophy advocating the freedom of the individual, parliamentary system of government, nonviolence modification of political, social or economic institutions to assure unrestricted development in all sphere of endeavor and governmental guarantees of individual rights and civil liberties".⁸

Liberalism is an opposing force to collectivism and authoritarianism by society or government. According to McCloskey observation; "Liberalism is normally supposed especially by its supporters, to be resisted to intervention by way of imposing value judgment so regarding itself with the personal morality".⁹ The above stated definitions show that to get maximum individual freedom and civil liberties in every field of life is first and last objective of the liberalism.

The term liberalism and philosophy of liberalism has deep roots in the history of Western socio-political thought. According to Heywood observation; "The term liberalism has been in use since the 14th century but the 19th century is in many ways considered the century of liberal ideology".¹⁰ The 16th and 17th centuries are measured as the rise up of liberal thought in Western perspective. According to KR Minogue interpretation; "Its origin may be rooted as far back in remote times but not until the 16th and 17th centuries did liberal political doctrine arise that may confidently be considered liberal".¹¹ A well-known Western scholar Charles Siegel tells us that its origin founded in 17th Century Western political philosophy; "The liberal political ideology started in the 17th century, near the beginning days of the rise of the capitalism".¹² The 18th and 19th centuries are called the practical experiences of the political rights and liberalism in the Western context and all over the world. The people were newly introduced to the modern and Western democracy so the experience and sometimes excessiveness of the liberties and rights in this regard was a natural phenomenon. A Western scholar Ludwig Misses stated this situation most likely;

"The philosophers and thinkers of the 18th and the early part of the 19th century created a political theory that served as a conduct to social ideology first in the Western countries, and then in the other parts of this globe also".¹³

Liberalism and capitalism have also domains of closed relationship with each other even colonialism is also considered as the baby of liberalism philosophy. Heywood articulated; "In really the liberalism has become the leading philosophy of the contemporary

industrialized West. Even some of political philosophers have declared that there is an essential and unavoidable link between liberalism and capitalism”.¹⁴ From the above discussion, it can be easily realized that the liberalism theory is deeply rooted in the early 17th century, but it was political practice before 19th century in Brittan and then in all over the West. Due to its importance and gained acceptance, top of the Western scholars, political thinkers and economists are counted it as the fathers of the liberalism theory. Some writers consider Thomas Hobbs (1558-1669) and some other considers John Locke¹⁵ (1632-1704) as founder of the liberal theory in the West. Jacques Rousseau (1712-1778) and Emmanuel Kant (1724-1804) provided this theory ideological and ethical foundation. Dr. Jāvaid Akbar Anṣārī opines;

“John Lock is the founder pillar of the Western liberalism. According to my view the history did never give birth of such a powerful liberal thinker. The liberal scholars are elaborating his views from the past five hundred years”.¹⁶

Thomas Hobbs gave the idea of liberty without any restriction but Lock focused on individual liberty. John Hoffman states; “Thomas Hobbs’ liberty is purely the nonexistence of limits but John lock’s liberty acquires the actable civil rights”.¹⁷ At the time of Hobbs and Lock in the West, there were powerful governments of kings and they enjoyed the Divine Rights. In this situation it was also an important success of liberal scholars that they demanded the provision of natural rights. Encyclopedia Americana tells about its history in this way, “By the 18th century the social contract theme of Government had displaced its main rival, the Divine Rights of king’s doctrine, which asserted the rulers exercise authority by leave of God”.¹⁸ This statement clearly tells that the history of human rights and liberties does not start from Megna Carta in the West because it is not public documents for rights and liberties but it is document of division of paybacks between king and lords.

Some scholars have argued that the liberalism basically was an economic philosophy and rose as the reaction of government and religious restrictions on economy. So capitalism and liberalism have the nearest connection to each other. Dr. Anṣārī argues, “The European religious states of 16th and 17th centuries put down some ethical restrictions on economic activates. The liberalism is actually the reaction of these restrictions on economy in the West”.¹⁹ According to Charles Siegel’s observation; “Laissez-faire liberals (the capitalist thinkers) assumed that people are financial animals, who have a common right to achieve their self-interest”.²⁰ Later on, this liberal economic tendency led towards economic corruption, capitalism and then colonialism. Maximum Individual liberty and freedom are the key features of the modern liberal socio-political thought. Andrew Heywood states likewise;

“Modern liberals see liberty as the only form in which people are capable to expand their talents and abilities and perform their powers. However, liberals do not believe in absolute individual liberty. If freedom is limitless it can become a license to violence against others”.²¹

In the modern time John Stuart Mill²² (1806- 1873) is considered as a prominent scholar of liberalism. As a political philosopher and practical politician his work on freedom of expression and individual liberty is considered really a landmark contribution of this field in liberalistic perspective. His book ‘On the Liberty’ is acknowledged as a classical contribution in the field of freedom of expression. Mill’s principles on freedom of expression also have great fame in the field of free speech in the modern Western political

ideology. Although he understood the importance of legal limits as a legal expert but he advocated the concept of absolute freedom. He articulates in his book; “There is no society in which these liberties are not found, whatever may be its shape of government; and none is totally liberated”.²³ Mill advocates maximum freedom and favors minimum restriction on individual freedom. He strongly argues in his book, “The only reason for which authority can be fairly applied to any component of a cultured society, alongside its determination, is to stop one from damaging others”.²⁴ Another liberal scholar Zachariah Chafee is so fond of freedom that he defends the right to free speech in the state of emergency. In this regard his book freedom of expression in war time is an excellent academic work. He articulates, “We can refuse the controversial extremist view that the Bill of Rights is a peace time deed and accordingly the freedom of speech may be avoided in war time. This view should be officially rejected”.²⁵ This tendency shows the absolute right to freedom of expression in Western political thought. In its foundation the liberal thought agree with the idea to limit the free speech and other personal liberties which transgress to damage other rights. But with the passage of time this trend is going to end and the new trend of absolute free speech is dominating the Western thought.

Mill’s Principles of Freedom of Expression:

Another important academic contribution of John Stuart Mill in the field of freedom of expression known as harm principles. Although some scholars have reservation on them and also criticize his principles but actually it is an excellent service to liberty and free speech. Frances Canavan comments on his views;

“Mill paper on Liberty has been rigorously criticized since its appearance in 1859 to the current time. However it consistently be reproduced, is studied by thousands of readers every year, and is counted to be a classic resource of the standard liberal position on personal liberty”.²⁶

These principles are called Millian’s principles of Hate Speech, Mill’s principles of freedom of expression or Mill’s principles of harm to others etc. In the following lines, we shall try to discuss his harm principles of free speech.

Individual Freedom as Sole Principle:

The first principle of Mill’s liberty is the individual freedom as sole principle. He says; “The only end for which human being is guaranteed, separately or jointly, is interference with the freedom of action of anyone. The only reason for which government can fairly practices against any member of an educated society, beside his determination, is to stop him to harm others interests”.²⁷ It is the most fundamental principle of Johan Stuart Mill’s freedom on that ground he makes his other principles of free speech which are called harm principles. David Brink states; “In its introductory remarks, Johan Stuart Mill differentiates moralistic limitations of freedom from limits of freedom supported by the harm principle”.²⁸ In this discussion Mill accepts some limits on freedom of expression when it contradicts to the harm principles otherwise not. We may add that it is a continuity without a scale of balance for example Offence Principle given by J. Feignberg is next endeavor broadening the harm principle.²⁹

Restriction in Case of General Intolerance:

Mill does not suggest any kind of restriction on freedom of speech and individual liberty until it produces intolerance in the society. He states in *On the Liberty* as; “It is not, in lawful countries, to be seized, that the government, whether totally liable to the people or not,

will often make effort to control the freedom of expression, excluding when doing so it creates prejudice against the community”.³⁰ Mill agrees to minimal restrictions of freedom of speech and other individual liberties. John Hoffman articulates; “Johan Stuart Mill's status in case of free speech is like libertarian in that he admits only the minimum limitations on freedom of expression and individual freedom, and then in arrange to stop harm to others or intolerance”.³¹

Mill views about Censorship on Expression:

Mill does not favor very much censorship in his doctrine of freedom of expression. But he focuses on public and government that they should speak carefully in any case; “It is the responsibility of rulers, and of persons, to form the accurate views they can; to make them vigilantly, and never compel them upon others except they are completely confident of being correct”.³² Mill disfavors the policy of censorship over individual liberty and freedom of speech; “In our era, from the premier category of society downward to the lower society, every one survives as underneath the watch of an aggressive and feared censorship”.³³ According to Mill's arguments the policy of censorship has been condemned universally so we should promote the idea of freedom of expression in our society. He comments in his book;

“An individual's flavor is as much his own peculiar apprehension as his views or his money. It is easy for a person to dream a perfect community which withdraws the Individual liberty and choice in all unsure issues uninterrupted, and only needs them to leave forms of behavior which worldwide experience has failed”.³⁴

Mill is not ready to ban an opinion due to its falseness because it may cause to protect the truth. He consistently argues; “It is not necessary that the censored views be a fault, it may, and usually does, hold a part of truth; and since the common or popular views on any issue is hardly or never the whole reality”.³⁵ It means Mill is not favoring the censorship and also does not understand censorship as permanent solution of the issues of falseness and hate speech. He suggests it to increase the collective awareness and responsibility. Here, again it is noticed that John Stuart Mill does not favor the sanction or censorship on freedom of speech until it reaches to the harm principles.

Freedom of Speech for Promoting True Beliefs:

John Stuart Mill considers freedom of expression very necessary tool for promoting true beliefs. Mill argues carefully that the censored opinions which were wrong in past may be true in this age of enlightenment. He states with responsibility that freedom of expression shall eliminate the fake ideas and falls belief from our society; He articulates;

“It is not carefulness but weakness to minimize performing on their views, and permit policies which they sincerely think unsafe to the interests of mankind, either in this life or hereafter. But the matter of fact is that people banned an idea which proved truth in the later periods”.³⁶

According to Mill views the freedom of speech should be promoted as a policy to condemn the fake ideas in the society. David Brink comments; “Freedom of speech might then be protected as a further consistent policy for supporting the relation of right ideas to against the fake ideas”.³⁷ According to Mill's point of view the irritation and reaction against

opponents of a religion is a good way but we should bear the criticism for freedom of thought and expression. He argues; “these are the views people amuse with, and the thoughts they appreciate, regarding those who reject the faith they judge significant, which formulates this country not a place of intellectual liberty”.³⁸ Mill allows freedom of positive criticism on religion for the sake of individual liberty and freedom of thought. I think in the beginning it was only limited criticism but with the passage of time it has increased to hate speech and religious defamation in the name of freedom of expression and criticism.

Hate Speech and Limits of Freedom of Expression:

Johan Stuart Mill’s opinions regarding hate speech that are very liberal and libertarian. His harm speech and fair speech principles are very flexible. He agrees to minimal restriction of freedom of expression and opinion. He expresses his views about freedom of speech as; “Before suspending the issue of liberty of opinion, it seems better to get some notice of those who say that the liberty of expression of all views should be allowed, on state that the way be moderate, and do not pass the limits of fair conversation”.³⁹ Mill does not believe in restriction of freedom of expression. Categorically it has been observed from his discussions and discourses on freedom of speech and expression that he does not favor the limits on freedom. Thus, David Brinks affirms;

“Johan Stuart Mill advocates absolute freedom of expression. He thinks that restrictions should not be permitted. If we try to compare this absolutism with the statement that freedom can be limited only if it creates harm, we would have to summarize that Mill thinks that expression can never be destructive”.⁴⁰

In his arguments on freedom of expression and thought Johan Stuart Mill considers them the absolute right of mankind. Charles Canvan affirmed his views; “On the Liberty Chapter no. 2 is dedicated to the freedom of expression, thought and discussion, and here I think the argument changes its position. The right to liberty of expression and opinion is projected as an absolute right”.⁴¹ Mills views on liberty are also self-evidence of its argumentation. Especially his historic statement about freedom of expression and thought is itself a theory.

“If all the human beings except one, were of one view, and only that person was of the different view, the whole human beings would have had no right to silence that person, if it is, then if he had the ability, would be justified in silencing the whole human being”.⁴²

These were the most significant and thought provoking views in defense of freedom of expression and thought from the great liberal thinker Johan Stuart Mill.

Positive and Negative Theory of Freedom in Liberalism:

We have expressed already many times that the liberal scholars are agreed upon the importance and worth of the core values concerning freedom and liberty but they differ on the meanings and limits what freedom laden-with. This difference takes towards the theory of positive and negative freedom. According to John Hoffman’s views on this issue;

“The liberals’ scholars agree regarding the worth of freedom, they are not agreed on what is worth of individual freedom. But they have different opinion on limits of freedom. In his renowned Book the ‘Four Essays on Liberty, the most significant

one “Two Concepts of Liberty’ the British scholar Isaiah Berlin differentiates between a ‘negative liberty’ and a ‘positive’ liberty”.⁴³

Hence, whenever we do not discuss the positive and the negative theory of freedom the debate may not be concluded. So, before summing up discussion on liberalism it seems better to express Isaiah Berlin theory of positive and negative freedom. Isaiah Berlin really appreciates freedom very much but raises a fundamental question that freedom from what and freedom from whom? He argues in the introductory remarks; “To compel a man is to divert him of liberty, liberty from what? Approximately every moral thinker in the human history has admired liberty. Like pleasure and integrity, like nature and truth, it is a term whose meaning is so permeable that there is small explanation that it looks able to oppose”.⁴⁴ Actually the, ‘Two Concepts of liberty’ is an answer to this indispensable question. He divides the concept of liberty into two essential types; 1- Positive Freedom, 2- Negative Freedom.

Here, Isaiah Berlin articulates in this way;

“I recommend studying no more than two of these minds, but they are vital ones, with an immense deal of known human history behind them, and, I say with challenge, yet to appear. One is political sense of liberty or negative freedom and other is freedom from what or positive liberty”.⁴⁵

The first most significant theory of Berlin’s liberty is negative concept of freedom or political freedom. In this response Isaiah Berlin’s opinion about negative concept of liberty or political sense of freedom; “I am generally supposed to be liberated to the scale to which no man or body of men obstructs with my actions. Political freedom in this logic is basically the region within which a man can perform unrestricted without interference by others”.⁴⁶ What is meant by without interference by others or political freedom? He says; “By being liberated in this logic I stand for being unrestricted without interference by others (society and institutions)”.⁴⁷ In other words Isaiah Berlin considers the minimum interference in personal liberty in relation to negative concept of liberty or political freedom. John Hoffman writes articulated; “This idea of freedom (Political notion of liberty) is ‘negative’ in that it is founded upon the nonexistence of outer limitations or restraints upon the person”.⁴⁸ We think this concept is very suitable and has practical importance and appearance in the society. To preserve and maintain the political liberty he suggested the government to control over the personal liberty. He articulates in addition;

“Unlimited Liberty in this logic is not, at any price rationally, so it should be linked with democracy or self-government. Self-government may, on the entire, give an improved warranty of the protection of individual freedoms than other system, and has been protected as such by libertarians”.⁴⁹

It is also a historic fact that political sense of liberty or negative tendency of freedom was historically founded in classical liberals. According to John Hoffman opinion; “Classical liberals have assumed that liberty finds in each individual being left unaccompanied, liberated from intervention and they capable to perform in whatever means they may select”.⁵⁰ But with the passage of time this tendency changed into positive or absolute notion of freedom. The second most vital question is that what is absolute sense of liberty or positive freedom? Berlin replied as; “The positive idea of the word freedom takes from the

desire on the element of the person to be his self- owner. I hope my life and choices to depend on my opinion, not on outside forces of whatsoever sort”.⁵¹ He also traced out in his theory that where this idea of positive freedom came from? Historically this idea was derived from the dangerous term of the independent momentum or self-mastery. Berlin argues about this idea; “I am my own master”; ‘I am slave to no man’ (it is not possible) because if I am not slave of any one then maybe I am slave of the nature and as well as my own uncontrolled obsessions”.⁵² Basically it is a Platonists and Hegelians philosophical slogan and has no more places in the practical human life. Modern liberals have also appreciated the positive freedom and tendency to absolute individual liberty. John Hoffman argues; “Instead of classical, Modern liberals have been concerned to an extra ‘Positive’ notion of freedom (absolute freedom), as the capability to be one’s hold self-ownership, to be independent”.⁵³ But as a practical scholar and thinker Isaiah Berlin does not suggest the positive notion of freedom. Here, He expressed; “I am the owner of rationale and will; I imagine ends and I wish to chase them; but I am prohibited from achieving them I no more think I am an owner of this position. I may be prohibited by the nature or by the Institutions”.⁵⁴ Therefore, the afterwards scholars interpret the theory of positive and negative freedom according to their own understanding.

It is also an intersecting point that Berlin considers the positive freedom as a negative one. He says; “I locate myself in a world in which I get over barriers with my determination. Those who are committed to the ‘Negative Freedom’ maybe pardoned if they assume that self- refutation is not the only way of defeating obstructions”.⁵⁵ According to Isaiah Berlin, historical inquiry, although these two notions do not seem much conflicting but their ideological structure shows that they have been opposite to each in the history up till now. He justified his concept in this way; “Both the ideas of liberty (Positive and negative freedom) traditionally increased in opposite instructions, not forever by rationally sound steps, yet, in the end, they appeared into straight clash with each other”.⁵⁶ Different stand points of liberals about freedom of expression and individual liberties has led towards the unstable situation in the Western society. According to John Hoffman’s reservations; “These adverse ideas of freedom have not purely moved intellectual discussion within liberalism, but have guided liberals to grasp very diverse observation about the attractive connection between the person and the authority”.⁵⁷ The scholars count it as a failure of liberalism because the liberalism could achieve the goal which it decided in the beginning. Therefore, the study and the scholars comment shows that liberal thought is facing many challenges and crises in the contemporary age.

Critical Analysis from Islamic Context:

The contemporary destruction of Western ethics and civilization is telling that there are factors to fake lamination of this civilization which is responsible for the perturbation of human world that is not a cure for the sorrows of humankind. So we shall have to re-consult the Holy Qur’ān to get rid of sorrows and difficulties. How this revealed Scripture suggests the solution for the contemporary issues of the Muslim and Western world. Prior to identify that we have to turn to the Qur’ān in this regard, it is also mandatory to acquire the essentiality of discourse itself we may visit the following verses as:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

“But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment”.⁵⁸

Therefore, it is clearly stated that the salvation of the human race is in return to Almighty Allah. Otherwise a clear loss is waiting ahead. We should not forget it that helps from Almighty Allah give a kind of cure to human being. Now it has become very clear that the modern Western civilization in this regard is rapidly damaging the human beings due to its steps against nature and human soul. The sedition and temptation of the Western civilization is increasing day by day and the present world has become a place of distortion.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And fear tumult or oppression, which affected not in particular (only) those of you who do wrong: and know that Allah is strict in punishment”.⁵⁹

As well as, many *Āḥādīth* of the Prophet صلی اللہ علیہ وسلم make us aware of these afflictions. The Prophet of Allah صلی اللہ علیہ وسلم said about seditions (*fitnās*) which will accrue near to the Last Day (*Qiyāmah*), “There will be sufferings the sitting person will be safer than the standing one, and the standing one will be safer than the walking one, and the walking person will be better than the running one. And whoever will see those suffer, they will pass by him, and whoever will get a protection, should take shelter in it”.⁶⁰ This is a horrific situation for all humanity, not specifically for Muslims. In this terrible situation the message from Allah is very clear to the humanity. The Lord of the universe, Allah guides us towards this issue likewise;

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

“O believers, Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart”.⁶¹

Categorically, this is the call of faith and salvation from Almighty Allah, the Lord, the Master, and the Creator of this universe, not from a philosopher or thinker. Muslim scholars understand it means come to the life which is a success and it is faith because a man is like dead without belief. Moreover, it is the Nobel Qur’ān which provides salvation in bounties of both the worlds. Therefore, we need to return to Almighty Allah, because there is no savior except Allah. The Nobel teachings of Qur’ān and *Āḥādīth* of the Prophet صلی اللہ علیہ وسلم guide towards complete salvation. So, Allah speaks clearly, “For without doubt in the remembrance of Allah do hearts find satisfaction (*al-Ra’d*)”. This aspect gives humanity to cure and right clue about their curies and weaknesses. Humanity only gets its cure for his illness and curies from divine instructions of Allah, the supreme Lord of this universe. Here, we must rethink about an important Islamic voice from heart of the Western world;

“Submission to Allah is the only noble human approach of the unclear ridiculousness of life, a way out without riot, desolation nihilism and suicide. It is a daring sentiment not of a hero, but of a common man who has completed his duty and received his destiny”.⁶²

Concerning freedom of expression there have been discussed number of limitations in the light of Qur'ānic verses that may be observed with reference to ultimate and final phases of beneficial aspects of speech and expression considering absolute liberty of expression and Islamic concept of expression comparatively. In the following verses various dimensions and ethical domains have been highlighted. For example, in any expression a man is responsible for each word what he utters, Holy Qur'ān states as:

"مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ"

"Not a word does he utter but there is a sentinel by him, ready (to note it)".⁶³

This verse discusses the basic units of expression and speech (*lafz and Qawl*) with the concept the one is being observed and judged under the supervision of custodian. Additionally, for any statement we may visit further instructions given by Qur'ān as:

"وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا"

"And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)".⁶⁴

We may infer that for any declaration, an infiltration is essential grasping what is required to utter and what is not because one will be investigated about his actions (either any act of body or expression of tongue). In another verse, a careful instructions have been given by the Qur'ān regarding tongue as:

"يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ"

"On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions."⁶⁵

This verse may be elaborated in relation to liberty of expression considering what tools are being involved for propagation of a news. Additionally, we may contemplate following verse as:

"أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ"

"Or do they think that We hear not their secrets and their private counsels? Indeed [We do], and Our messengers are by them, to record".⁶⁶

We may extract that how this verse indicates psychological perspective in which one is under observation regarding his conversation along with physical aspect that is writing and record of what conspiracy is being plotted against. We may quote another reference as:

"لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا"

"Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things."⁶⁷

Holy Qur'ān guides us (in exceptional cases) when you have to expose other with your speech and utterance where situation of injustice and transgression may have taken place. Into the bargain, liberty and freedom is also there at the risk of one's own end. Here western thought is deprived to consider the sentiments of other attached with what they are doing in the name of liberty of expression.

We may visit Qur'ānic verses and find that there is a freedom to choose and freedom to adopt with the condition of consequences of any act whose responsibility rests on the shoulders of actor either done either wrongly or rightly. There is no compulsion, for instance Qur'ān allows us to act and behave according the intellect and exercising natural capabilities to know reality, as:

"وَهَدَيْنَاهُ النَّجْدَيْنِ"

"And [we have] shown him the two highways?"⁶⁸

Likewise, Qur'ān also states that:

"وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ"

"Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject [it]"⁶⁹

Similarly, we may visit another verse of Holy Qur'ān as:

"قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا"

"Say: "Whether ye believe in it or not,"⁷⁰

So these verse shows freedom to follow the track either leading towards good and bad, to believe or disbelieve. Therefore, the limitations regarding any situation and affairs in Islamic thought are not just to confine a person's well and it is not to shackle and servitude the humanity. It is something of betterment and beneficial consequences but not to deteriorate the matters when we co-relate the concept of freedom of expression.

Hadīth of Holy Prophetic [P.B.U.H] guides us also as:

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُلْ خَيْرًا أَوْ لِيَصْمُتْ"

"And whosoever believes in Allah and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.)"⁷¹

Hence from these guidelines we may add that the fundamental source of Islamic thought discussed part and parcel of subject matter e.g. the basic units of expression i.e. word, speech and utterance with ethical dimensions as well as instructions regarding what are the limitation in order to make a news public.

Obviously, to overcome these controversial and heinous issues of the contemporary era we have to return to the revealed guidance and instructions of Allah and His blessed Messengers because the artificial and man-made treatments will make it the worse and more complicated. Therefore, the humanity is going to destruction day by day due to man-made

cures and solutions because the issues are so many controversial and cures are limited. Although, the modern civilization and science has become more powerful and established physically but morally and spiritually their spirit is injured and they are full of sadness and worries. The modern man is wondering in search of happiness and peace but peace is available nay where. It is also an open fact that the modern instruments give man many facilities and ease but they create many problems for him to achieve real happiness and peace. It can be observed a man have every kind of luxury and glimmer of worldly things but he is mentally sick and many sorrows are part of his life. Contrary to this a poor man who has strongly believed in Allah he is happier. Therefore, the revealed means divine ethics and teachings is the cure of all evils and illusions.

An Integration between Both Dimensions :

The secular liberal approach is most imperative Western approach regarding freedom of speech and other liberties yet. In its parallel theme, the Islamic context vis-à-vis the revivalist Islamic approach⁷² is the most important approach. There may be observed the dissimilarity at large between these two approaches in Islamic and Western perspective but the most significant similarity of both may be encountered to adopt the middle way between two extremes. Actually, it is the central, most rational and friendly approach with Islamic behaviour which runs between two extremes. Up till now the liberal and revivalist approaches in Islamic and Western societies have been noted as the most appropriate responses. The second important similarity between Islamic revivalist and Western liberal approach is that both allow and permit fundamental rights and liberties. Some scholars claim that the liberal values are the sole property of the West. Whereas, Islam also permits these liberal values (Civil Rights, Freedoms and Liberties) since its foundation. Islam and the West are agreed upon these fundamental values and liberties but the basic dissimilarity between both the thoughts is their limits, legal and moral restraints. The majority of Muslim scholars consider the freedom of expression as fundamental human right but within legal and moral limits. The Western scholars advocate the absolute and limitless freedom of expression for human intellectual growth and development. The leading Western thinker JS Mill advocates maximum freedom of speech and opposes censorship on human rights by government in any case and situation.

The other important conflict in Islamic and Western approach regarding freedom of speech is its basic principles. Islamic principles based on revelation and moral values but Western principles are fundamentally attached to human rationale and experience. It is also an interesting issue that up till now the West could not succeed to provide absolute freedom of expression anywhere. Liberalism chose this mission for the success of humanity and now it has failed to achieve this target, so it is, though an illogical and as well failure of liberalism.

Dr. 'Arīfa argues;

“The basic target of modernity and liberalism was to make the human beings free to achieve maximum liberties. The thinkers used logic, rationale and human experience for this purpose. But the critics of liberalism and modernity claim that the basic objective of modernity can be achieved because the man after freedom of one’s slavery (fear) becomes victim of slavery (Human Institutions)”.⁷³

We think, freedom and liberty (including freedom of speech, thought) is the most significant human requirement and a key feature of Islamic and Western thought but it is necessary to make it beneficial for humankind by putting some moral and legal restraints on it.

The most important difference of the Islamic freedom from the Western freedom is that, it is responsible and limited one. Of course, it is a big quest of the modern day, especially in Western perspective; either freedom of expression can be restricted through law or moral values to prevent sedition and conflict with other socio-religious values or it should leave free for everyone at all. Here, in some extent, the Islamic freedom of speech is very sensitive and demands responsibility because it is granted by Almighty Allah instead of any court, parliament or constitution. Hence, Islam does not allow hurting anyone under the shadow of freedom of criticism, expression and speech. Although, Islam accepts free speech as a fundamental right and liberty of people but does not allow anyone to spread mischievous gossip under the cover of freedom of speech and expression. So for that purpose Islam puts some legal and ethical restraints and limits upon it for the sake of societal peace and prosperity. Here, a leading Islamic scholar Dr. Fathī Osmān views seems better to share;

“Any speech and expression cannot by any way persuade a digression from Islamic values or a perpetration of what is forbidden. A discussion which may happen about the faiths and the laws of Islam must observe neutrality and avoid illegal offense, confrontation and provocation”.⁷⁴

The other most vital difference of Islamic freedom of expression is that it keeps balance between liberties and responsibilities, while the Western freedom of speech mostly leaves balance between freedoms and responsibilities. As well as, it is a notable point that Islam does not totally ban freedom of expression but sometimes limits it for some important socio-political objectives and benefits. Here, we should not forget this fact that Islam does not want to put complete restriction on freedom of expression any time, even in sedition and anarchy, but Islam has given some principles and limits for the freedom of expression. Therefore, Islamic approach to freedom of expression differ it from Western approach of freedom due to its responsibility and objectivity. Hence, a renowned modernist Islamic scholar Prof. Dr. Afzalur-Reḥmān rightly observes;

“The Western trend of freedom is a license to like and dislike without any moral restrictions but in Islam there is another concept of freedom and West is not aware of this. It is an objective right from Allah with some restrictions and responsibilities”.⁷⁵

As well as, the objectives of the Islamic freedom of expression and speech are different one from the Western objectives. It is one of them has to construct the society and not to destruct it or it is not just for sake of the human entertainment and liberty. Therefore, it is perceived that according to Islamic teachings, freedom of expression is an important duty as well as a fundamental human right for construction of the society not for the destruction and a source for human entertainment only. While contrary to this, the Western thought considers philosophy of civil liberties and rights as human entertainment and abstract right, a number of Western scholars allow everything to express and illustrate in the name of freedom of expression. Even some of them advocate the freedom of pornography and obscenity and demand its rights openly as human entertainment. Most interesting thing is that according to Islamic scholars it is radicalism and abuse to humanity in the name of

freedom of expression but the Western thought considers it as a right of entertainment for human being. It is also observed from Muslim scholarly views that Islam grants the right to free speech for transmission of goodness not for evil and this concept of freedom of expression is better than that of the West and also differs from the western concept of freedom of expression.

At the end of this discussion it is concluded that the Islamic principles provide boundaries and limitations of freedom of expression but the West wants to keep it an absolute right and liberty which is not bearable and it looks unnatural to the utmost need of human propensity. Moreover, Islamic freedom of speech and expression are responsible but the Western freedom of speech is freelance and sometime it becomes a right to abuse. Therefore, Muslim scholars noticed that "The freedom in Islam is like allowance of movement to a horse tied with a rope. It is like an authority which implies responsibility and accountability and provides the justification for the Day of Judgment (but the West is empty from this feature)".⁷⁶ We should not forget that although the words and terms look like same in Islamic and Western concept of freedom of expression but actually the Islamic approached towards freedom of speech is ultimately different from the Western approaches. What hermeneutics is involved for the interpretation of both is also distinct one. Hence, both have epistemologically separate limitations. Keeping in view, Islam cares the individual rights and liberties but it is most careful about the collective norms and values of the society and tries to keep a balance between liberties and responsibilities. On the behalf of this study I would like to say, it is not more than a leashed propaganda against Islam that it bans the rights and liberties and it opposes dignity and freedom of a person. While the fact is that Islam does not ban the freedoms and rights but maintains balance between rights and duties, liberties and responsibilities as well as, at the same time, Islam cannot overlook a fact accepted by modern legislation, namely in some cases freedom of expression may be limited provisionally or partially to retain other human rights, public goods and national interests. Therefore, in most of the Islamic countries legislations, even in this modern era, freedom of speech is bounded with social and moral values and public interests.

Moreover, if we read and analyze the modern philosophy of civil liberties and rights, a portion of Western scholars advocate maximum or infinite freedom of expression and speech. Even some of them advocate the freedom of pornography and demand its legal and social rights. Most interesting issue is that Muslim scholars consider it craziness and abuse to humanity in the name of freedom. The modern Western science and social sciences has become a source of terror for human beings in this world. A Western scholar CG Jung argues, "Modern Science (As well Western Social Science) has destroyed even the refuge of inner life, what was once a protecting heaven has converted into consign of fear".⁷⁷ The secular science without supervision of revelation makes it a trouble for human beings. As it is observed from the Muslim scholarship and many studies are the eye witness of this reality. The actual evil of the humanity is separation of the East from the West, separation of knowledge from religion, the separation of objectives and output of technology. This separation creates troubles for our society. Accordingly, in the East, faith increases and in the West secular science develops. In this perspective 'Allāmah Iqbāl's reservation towards the destruction of the Western civilization is a well considerable document. His poetry made it clear in very beginning;

تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاخ نازک پہ آشیانہ بنے گا، ناپائدار ہو گا

“Your civilization will commit suicide with its own dagger

Because a nest built on a slender bough cannot last.”⁷⁸

Muslim scholars feel that Islamic societies also destruct from modern secular Western thought but Muslims destruction is different from the West but cure for both is same. The situation of Muslim nations is very different from the Western nation, the evils and their causes are different but the remedy of both diseases will be same. Ultimately, the cure is to return to the Divine Wisdom and the Guidance, which is revealed from Almighty Allah in the shape His Book and the Sunnah of His Kind Prophet ﷺ.

Conclusion:

The modern liberal trend and approach to freedom of expression is leading towards absolute concept of freedom of expression having hazardous side effect on peaceful social living around the globe. It creates hatred against religion, religious values and special scared personalities and reveled books are also under the onslaught in the name of freedom of expression. For example, in modern era the blasphemy of the prophet has become lethal weapon from the western world in the name of freedom. The blasphemy of the Prophet ﷺ under the umbrella of freedom of speech is creating swear clash and conflict in this multiethnic and multi-faith world. Here, Muslim scholars observed that it is like a crusade and horrendous assault. Even many impartial Western scholars also noticed that Freedom of expression does not mean freedom of abuse. Therefore, it's recommended that there is more need to use the freedom of expression with sense and responsibility for peaceful coexistence.

Observing philosophical ingredients behind Western concepts of liberty of expression we may conclude that it is something against the collectivism at large as well as western concept of freedom of expression also crashes the values of individual liberty. At the level of social life, it has nothing to do with the beneficial aspects of humanity in the long run. It is a phenomenon based upon the partial way to find so-called solution in the name of absolute liberty of expression against human nature. These historically later approved concepts have tended to contradict either established facts of any civilization or opposed to the fundamental and universal principles given by the revealed Scripture.

In the beginning it was only limited criticism but with the passage of time it has increased to hate speech and religious defamation in the name of freedom of expression and criticism where the right to freedom of expression and opinion is projected as an absolute right. To claim that restriction and censorship over individual liberty is not allowed is a negation of the overall and integral worth of freedom in addition to what is worth of individual freedom itself. It may be called as a continuity towards worsening situation without a scale of balance, e.g. Offence principle given by J. Feignberg also broadens the harm principle.

From Islamic perspective we have to know that what hermeneutics is involved for the interpretations of different angles of freedom of speech in accordance with Islam and Western thought, no doubt both are distinct one, Islamic and Western concepts of freedom of expressions have epistemologically separate limitations. Analyzing the question of

objectives, responsibility, limitations, vested interest, determination, cultural impacts vis-à-vis fundamental discourse and building blocks of each thought and its provoking parameters, one may judge that how both concepts of liberty of expression are dissimilar. Islam has unique remarks fully-fledged and all-inclusive concerning this topic. On the other hand, it can be observed that the mutual line and common points of joining each concept are also there without promising upon the essentials and vital principles, taking into account the benefit, salvation and ultimate success of humanity irrespective of race, colour and religion saving humanity from social collapse and deterioration.

Recommendations:

In order to enjoy freedom of expression what is naturally and constructively required, Western scholars have to consult the Islamic view point for universal remedy and panacea in this regard. As only dividing liberty of expression into positive (individual freedom) and negative (political freedom) where scholars interpret the theory of positive and negative freedom according to their own understanding or discussing Bill of Rights with reference to a peace or war time deed is not a solution. It is also an interesting issue that up till now the West could not succeed to provide absolute freedom of expression anywhere. Hence, *modus vivendi* is required and possible as well, it is beneficial for humankind by putting some moral and legal restraints what is required by the Islamic universal paradigm in this regard.

Endnotes:

¹ **Secular Liberal Approach:** Liberal means enlightened and free. After the Renaissance in the West, many theories and thought took birth. One of them is liberalism. Liberal approach or thought represents new values which appeal to human rationality and provide him maximum individual freedom and liberties. Liberalism has number of branches but two are very significant. One is the classical and other is the radical or modern, Classical liberalism rejects the orthodox views but believe in some moral and political western values. It also considers the maximum role of government to provide liberal values and individual liberties.

² Mawdūdī, Syed Abū al-A‘lā, *Islam and the Secular Mind*, trans. Ṭāriq Jān (Karachi: Islamic Research Academy, 2008), 76

³ Helge, Rolling, Freedom of Expression is not a given right, *Nordicom-Information* 35 (2013) 3-4:3-13

⁴ Hoffman, John, *Introduction to Political Ideologies*, Muller, *Introduction to Political Ideologies*, (Delhi: Dorling Kindersley Pvt., 2010.) 10

⁵ Anṣārī, Jāved Ahmad, "Liberalism", *Monthly Al-Burhān* 13:3 (2014):49-51.

⁶ Longman, Pearson, Longman's Dictionary of English Language, (London: Longman's Publishers, 1998), 844.

⁷ Cayenne, Barnard S., *Lexicon Universal Encyclopedia*, (New York: Lexicon Inc., 1988), 17:294

⁸ Webster Noah (ed.), *Webster's Encyclopedic Unabridged Dictionary of the English Language* (New York: Gramercy Books, 1994), 826.

⁹ H.J. McCloskey, "Liberalism", *Cambridge Journal of Philosophy* 49:187 (1974):13-32;
<http://dx.doi.org/10.1017/S0031819100047859>.

¹⁰ Haywood, Andrew, *Political Ideologies: An Introduction* (London: Palgrave Macmillan, 2007), 33.

¹¹ Cayenne, *Encyclopedia Americana*, 17:295.

¹² Charles Siegel, *Classical Liberalism* (Berkeley: Preservation Institute of California, 2011), 5.

¹³ Ludwig Von Mises, *Liberalism in the Classical Tradition* (New York: The Foundation of Economic Education, Inc., 1985), 10.

¹⁴ Haywood, *Political Ideologies: An Introduction*, 34.

- ¹⁵ **John Locke:** He was a well-known British thinker and practical politician. He was born in Somerset in 1632. He got education of medicine at Oxford University. His political thought was grown against the environment of local tradition and was shaped by the British Revolution. He was founder of liberalism.
- ¹⁶ Anṣārī, Jāved Ahmad, “*Liberalism*”, *Monthly Al-Burhān* 13:3 (2014):49
- ¹⁷ Muller, *An Introduction to Political Ideologies*, 24.
- ¹⁸ Cayenne, *Encyclopedia Americana*, 17:294.
- ¹⁹ Anṣārī, “*Liberalism*”, 49.
- ²⁰ Siegel, Charles, *Classical Liberalism*, (Berkeley: Preservation Institute of California, 2011), 57
- ²¹ Muller, *An Introduction to Political Ideologies*, 37.
- ²² **John Stuart Mill:** He was a prominent English practical politician, philosopher, thinker and economist. He was born in 1806 in UK. He got his early education from his father, who was also a well-known Utilitarian scholar. His point of view was different from his father’s. He worked as editor in the ‘London Review’. He also actively participated in active British politics from 1865-1881. He is considered a liberal scholar due to his work on liberalism.
- ²³ John Stuart Mill, *On Liberty* (Boston: Ticknor and Fields Publishers, 1863), 28.
- ²⁴ Mill, *On Liberty*, 23.
- ²⁵ Zachariah Chafee Jr., “Freedom of Speech in Wartime”, *Harvard Law Review* 32:8(1919): 932-973; www.jstor.org/stable/1327107.
- ²⁶ Frances Canavan, “*J S Mill on Freedom of Expression*”, *The Modern Age* 23:4(1979):362-369; <https://home.isi.org/journal-issue/fall-1979>.
- ²⁷ Mill, *On Liberty*, 23.
- ²⁸ Brink, David O., “*Millians Principles, Freedom of Expression and Hate Speech*”, *Legal Theory* 7:2(2001) :119-157 ; DOI: <http://dx.doi.org> .
- ²⁹ Feinberg, Joel, *Offence to Others*, (New York: Oxford University Press ,1985), 328.
- ³⁰ Mill, *On Liberty*, 34.
- ³¹ Muller, *An Introduction to Political Ideologies*, 37 .
- ³² Mill, *On Liberty*, 24 .
- ³³ Ibid, 26.
- ³⁴ Mill, *On Liberty*, 34.
- ³⁵ Ibid, 101.
- ³⁶ Mill, *On Liberty*, 23.
- ³⁷ Brink, “*Millian’s Principles: Freedom of Expression and Hate Speech*”, 123.
- ³⁸ Ibid, 118.
- ³⁹ Mill, *On Liberty*, 101.
- ⁴⁰ Brink, “*Millian’s Principles: Freedom of Expression and Hate Speech*”, 127.
- ⁴¹ Canvan ,“*J S Mill on Freedom of Expression*”, 364.
- ⁴² Mill, *On Liberty*, 18.
- ⁴³ Muller, *An Introduction to Political Ideologies*, 37.
- ⁴⁴ Berlin, Isaiah, *Four Essays on Liberty* (London: Oxford University Press, 1969), 121.
- ⁴⁵ Berlin, Isaiah, *Two Concepts of Freedom* (Oxford: Oxford University Press, 1958), 3.
- ⁴⁶ Berlin, *Four Essays on Liberty*, 122.
- ⁴⁷ Berlin, *Two Concepts of Freedom*, 3.
- ⁴⁸ Muller, *An Introduction to Political Ideologies*, 37.
- ⁴⁹ Berlin, *Two Concepts of Freedom*, 7.
- ⁵⁰ Muller, *An Introduction to Political Ideologies*, 37.
- ⁵¹ Berlin, *Four Essays on Liberty*, 123.
- ⁵² Berlin, *Two Concepts of Freedom*, 8.
- ⁵³ Muller, *An Introduction to Political Ideologies*, 37.
- ⁵⁴ Berlin, *Four Essays on Liberty*, 125.
- ⁵⁵ Berlin, *Two Concepts of Freedom*, 13.

⁵⁶ Muller, *An Introduction to Political Ideologies*, 37.

⁵⁷ Berlin, *Two Concepts of Freedom*, 36.

⁵⁸ Sūrah Tāhā 20:124.

⁵⁹ Sūrah al-Anfāl 8:25.

⁶⁰ Bukhārī, Muḥammad bin Ismā'īl, *Al-Sahīḥ Al-Bukhārī*. Riyadh: Darussalam, 1997, Ḥadīth no. 3644.

⁶¹ Sūrah al-Anfāl 8:24.

⁶² 'Ālījah Izetbegovic, *Islam between East and West* (Kuala Lumpur: Islamic Book Trust, 2010), 301.

⁶³ Al-Qur'ān 50: 18

⁶⁴ Al-Qur'ān 17:36

⁶⁵ Al-Qur'ān 24:24

⁶⁶ Al-Qur'ān 43:80

⁶⁷ Al-Qur'ān 4:118

⁶⁸ Al-Qur'ān (90:10)

⁶⁹ Al-Qur'ān (18:29)

⁷⁰ Al-Qur'ān (17:107)

⁷¹ Al-Bukhārī, Abū Abdullāh Muhammad bin Ismā'īl bin Ibrāhīm bin Muḡhaira, *Sahīḥ Bukhārī*, Vol 8, trans Dr. Muhammad Muhsin Khan, Maktaba Dār al-Salām Saudi Arabia 1997, Hadith 6019

⁷² **Revivalist Approach:** Revivalist means a tendency to revive a custom or practice on its original basis. In this approach it is tried to recall the original teachings and practices. Usually revivalist approach represents the moral norms and values of a specific religious society. Muslims are trying to revive Islam to compete the contemporary challenges. It is close to the conservative approach but obviously opposite to the secular and liberal. We think this is best response to compete modernity and other modern challenges.

⁷³ Ārifah Farīd, *Tehdhīb key Us Pār* .(Karachi: Karachi University Press 2000), 18.

⁷⁴ <http://topbooklibrary.com/download/Freedom+Of+Expression/Accessed;25/1/2020>.

⁷⁵ Afzal-ur-Reḥmān, *Shakhṣī Āzādī (Personal Liberty)* (Lahore: Feroze Sons, 1993), 60.

⁷⁶ Madanī, Abdul Ḥaiyy, "Freedom and Its Concept in Islam, Conference on Humanities", Historical and Social Sciences 17 (2011): 117, [www.ipedr.com/vol17/21-CHHSS%202011-H10000 Madnī, Freedom and Its Concept in Islam](http://www.ipedr.com/vol17/21-CHHSS%202011-H10000%20Madn%20I%20Freedom%20and%20Its%20Concept%20in%20Islam%20117.pdf), 117.

⁷⁷ Carl Gustavo Jung, *Modern Man in the Search of Soul*, (London: Rutledge, 2001), 236.

⁷⁸ Iqbāl, 'Allāmah Muhammad, *Kullīyyāt-e-Iqbāl*, (Lahore: Sa'd Publications, n. d), 174.