

The Freedom-of-Opinion Right and the Criticism of the Doubt on Its Incongruity with Apostasy Ruling

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ABSTRACT

One of the human rights which have been taken into account in different ethical and legal schools is the freedom of opinion. According to this right, no opinion can be imposed on any individual. This right has been endorsed in some Quranic verses, too. However, some claim that apostasy ruling is incongruent with the freedom-of-opinion right. The present article first enumerates the Quranic verses about the freedom of opinion and then, it shows that the apostasy ruling can be widely seen in Judaism and Christianity. Afterward, it criticizes the doubt on the incongruity of freedom of opinion with apostasy ruling for two reasons. First, one should consider the necessity of accepting the requirements of believing in Islam. Second, the apostasy punishment is conditioned to its propagation.

KEYWORDS: Freedom of opinion, Apostasy, Islam, Quranic verses.

1. INTRODUCTION

Included in the teachings of the Quran are discussions of this divine book on human rights. It should be noted that the denotations of the word *Haq* (the Arabic term for *right*) include affirmation, correctness, and truth.¹ On the other hand, its terminological meanings include entitlement, inviolability, advantage, and power. Moreover, *right* has been described as the essence of the social rules and regulations and the system of the personal and social behaviors of the citizens of a society, whose implementation has been guaranteed.²

Besides, we might claim that examination of human rights is one of the most basic discussions in the legal domain. This topic received a special attention throughout the world when the Universal Declaration of Human Rights was passed in 1948. The Universal Declaration of Human Rights might be considered as the most important achievement of the modern era, since different countries accepted it after years of social and religious disputations and fights. Nowadays, everyone in the world praises humanity for enactment of this declaration.

Despite some theological, jurisprudential, and legal concerns over some parts of this declaration, its content in general emphasizes ethical principles and bases such as human dignity, the principle of freedom and right, the necessity of observing human rights and sanctity, prohibition of any kind of prejudice against humans, and the necessity of observing justice in the enforcement of rules and plans. One of the rights that have been endorsed in this declaration is the freedom of religion and opinion.

On the other hand, some have referred to the apostasy ruling – which is stated in some Quranic verses – and have claimed that this ruling is incongruent with the freedom-of-opinion right. Using a descriptive-analytical research method, the study at hand tries to answer the following questions:

- What is the view of the Quran to the freedom of opinion?
- Is the freedom-of-opinion right incongruent with the apostasy ruling?

2. Freedom of opinion in Quran's view

One of the human rights that is emphasized by all humans and whose correctness has been endorsed by the Quran before any law expert has commented on it is that the human is free to choose his opinion and religion, and no one should be forced to accept a religion. The Quranic teachings in this domain can be categorized into two groups.

2.1 The Quran's emphasis on the high status of reasoning

Examination of the Quran's teachings reveals that reason and reasoning have a special status in this divine book. Accordingly, the Quran has repeatedly used words such as reasoning, reflection, and contemplation to show the position of reason. It has asked people to contemplate and reflect upon God, the divine signs in horizons and souls, the metaphysical mysteries, the reasons and arguments that have been put forth by the prophets, the moral teachings, the religious legislations, and the magnificence of the Quran and its text.

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Therefore, different verses of the Quran have reprimanded different groups of people for their failure to use their reasoning capabilities, and have compared them to animals or even more misguided than them.³ Besides its positive view toward reason, the Quran has used reason and intellectual arguments in different situations, and has always asked the opponents and enemies to set forth their arguments.⁴ This has been clearly stated in the following verse:

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).⁵

Following anything without reasoning will result in paying attention to and believing in the opinions and words of other people. The argument that the Quran uses to emphasize this point relies on the liability of the ear, eye, and heart in front of God. Accordingly, the Quran asks those who deny the existence of the Unseen World and want to limit all existential realities to sense and material world to put forth an argument for their claim.⁶

Generally speaking, in the Quran's view, reason is efficient and effective on doctrinal teachings, ethical teachings, jurisprudential teachings, or simply put, in all religious domains,⁷ though the strength of this effectiveness might not be the same in all domains.

Despite its emphasis on the high status of parents and the necessity of observing their sanctity and respect, the Quran has asked people with idolater parents to avoid obeying their parents' invitation to idolatry, if they know that idolatry is wrong.⁸

The clause "anything of which thou hast no knowledge"⁹ reveals that God does not say *since I invite you to monotheism and in the contrary, your parents invite you to idolatry, you should decline their invitation and accept my word*, but rather He says that *if your parents do not put forth any argument for their idolatrous claim, do not follow them*. This means that *if I ask you to monotheism, follow it only if you find it congruent with reason and knowledge*.

Accordingly, God recounts the words of the Companions of the Cave who reprimanded their nation because they did not provide any arguments for their idol-worshipping.¹⁰

Relying on the necessity of basing any belief on knowledge and certainty, the Quran criticizes and rejects Idolaters' claim for polytheism¹¹, Christians' claim that Prophet Jesus was killed and crucified¹², Christians' claim that God has a child¹³, and Idolaters' claim that angels are God's daughters¹⁴, since these claim are not based on knowledge.

2.2 The Quran's emphasis on the freedom of adopting a religion

One of the proofs that show the Quran has a special emphasis on the freedom of thought and the intellectualism in accepting any belief is revealed in the verses that highlight accepting the most superior viewpoint. The clearest example in this regard concerns this verse: "...so announce the Good News to My Servants, those who listen to the Word, and follow the best (meaning) in it: those are the ones whom God has guided and those are the ones endowed with understanding."¹⁵ Respecting the right for freedom of thought and opinion, the Quran advises Muslims to stop battle and listen to an idolater who announces in the middle of battle his will for listening to the word of Islam and the Quran, provided that there is no trick and deception.¹⁶ As a result, if an idolater asks for a cease fire in the middle of a battle so as to have a chance to get acquainted with Islam, provided that there is no deception and trick, it is upon Muslims to stop fighting. More interestingly, if that idolater is not convinced after Islamic proselytism and does not convert to Islam, Muslims have to take him to a safe place sound and safe.¹⁷ It is clear that in the contemporary world, many of those who beat the drum of freedom and pride themselves on that would not accept an order to stop fighting because of someone's request.

The next verse that clearly reveals the Quran's view to the freedom of thought is the following: "Let there be no compulsion in religion: Truth stands out clear from Error".¹⁸ Thus, God wants to assert that it is not possible to impose a religion or opinion to somebody through force and duress in the world of reality, since acceptance and belief is an internal, heart-based issue and no one has control over the internal side of anyone else.¹⁹ With regard to the clause "Truth stands out clear from Error"²⁰, God has expressed the reason for freedom of religion, i.e. the way for growth and sublimation has been made clear from the deviation and aberration, and so, there is no excuse for anyone.

Impermissibility of forcing people to adopt a religion can be seen in some other Quranic verses, including those that say if God wanted, He could force people to adopt the religion and be faithful.²¹

With the Quranic evidences that were presented in the previous lines, there will be no doubt for any fair thinker that no religion has emphasized human's freedom and right to freely choose an opinion more than Islam has done.

3. The criticism of the doubt on the incongruity of the freedom of opinion and apostasy ruling

Erteḍad (the Arabic equivalent for apostasy) denotatively means an agent's reversion to something or someone other than himself.²² In the Islamic jurisprudential terminology, it is defined as abandoning Islam after having belief in it.²³

Many verses of the Quran have discussed the apostasy issue and have enumerated the worldly and other-worldly consequences of apostasy. For instance, it has been said in the Quran that apostates' good deeds will be wiped out and they will be losers in the Otherworld,²⁴ they will be the target of the divine wrath and painful punishments,²⁵ they will be deceived and trapped by Devil who embellishes their bad deeds in their eyes,²⁶ they will be deprived from God's guidance,²⁷ and they will be cursed by God, angels, and people.²⁸

From among the verses that clearly reprimands apostasy, we might refer to the verse "And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein."²⁹

It is noteworthy that no Quranic verse refers to the legal punishment of apostasy, and this kind of punishment was enacted by Prophet Muhammad (s). In addition to the Quran, many Islamic traditions have referred to the apostasy issue.³⁰

Based on the legal rulings that are foreseen for apostasy, if someone abandons Islam and turns to, say, Christianity, he will be punished if some conditions are met. Then, seemingly it appears that punishing an apostate is breaching the freedom-of-opinion right in Islam.

In order to explain the foregoing point, it should be noted that foreseeing punishment for apostasy is not exclusive to Islam and is practiced in other religions, too. For instance, it is asserted in the Bible, which is believed in by Jews and Christians, that in case a faithful person utters blasphemy to God or abandons his faith, he will be sentenced to death.³¹

It should be noted that the Church assigned intense punishments to thinkers in middle Ages and sentenced them to penalties like death penalty due to their scientific viewpoints. The Church did so because it believed that all of those viewpoints should be congruent with the Bible, and their incongruity was taken as abandoning belief in the rightfulness of the Bible, i.e. apostasy. To put it in better words, the Church relied on the apostasy ruling to judge the scientists in middle Ages worthy of severe punishments.

Nonetheless, some of the Orientalists as well as scholars from People of the Book criticize Islam due to foreseeing punishment for apostasy, although they are aware of the existence of apostasy ruling in the Bible!³²

3.1 The necessity of accepting the requirements of believing in Islam

As it was discussed earlier, the Quran accentuates that acceptance of any religion and opinion should be based on investigation and study, and a person should not adopt a religion before she gets certain that it is correct and right.

Accordingly, all Islamic jurists have stressed that believing the principles of Islam should be based on knowledge and certainty, and following a religious authority is not permissible in this regard.

Islam emphasizes that after accepting this religion based on knowledge and study, the person should observe its requirements. One of these requirements is that he should not publicly abandon Islam.

Therefore, accentuating the point that every opinion and Islamic faith should be based on reason and argument on the one hand and foreseeing punishment for abandoning it on the other hand reveals that God says no one is obligated to accept Islam and people are free to choose their religion. However, He also says that anyone who has accepted Islam should know that after this acceptance, he should observe Islam's requirements and orders. One of the necessities and requirements of Islam is that turning back from this religion is totally prohibited.

This view can be seen in some important occupations on the globe. For instance, all intelligence services in the world recruit individuals based on the applicants own request without any duress. However, they inform the applicants from the start that although they are free to choose to enter the intelligence service, they will face limitations in their relationships with their friends and relatives, traveling, going abroad, etc. and even might not be allowed to change jobs.

Moreover, in some countries, these limitations are applied to some strategically sensitive university majors such as nuclear physics, and failure to observe these limitations brings about punishments. Has anyone considered these limitations, punishments, and bitter consequences that follow the failure to observe the requirements of such organizations as contrary to freedom and volition?

The answer to the aforementioned question is negative, since the respective practitioners and students are told that those limitations are inevitable and are foreseen for the sake of different social interests. Moreover, these limitations have been declared to the intended individual, and he could have rejected that job or university major but he has chosen it by his free will, and so, he cannot endanger the interests of a country or an organization by abandoning the job or major.

If foreseeing such limitations for occupational and worldly issues is something natural and appropriate, then how can we consider Islam ineligible to have a preemptive measure against apostasy and say that it should not foresee any punishment for an act that will lead to weakening of people's religious beliefs?

On the other hand, the historical and Quranic evidences show that some of the enemies of Islam tried to weaken the religious beliefs of people through apostasy in the early days of Islam. In fact, some of the scholars of the People of the Book used a dangerous trick to weaken the faith of the faithful. Some of them advised some

others to go to the Prophet of Islam in the morning and collectively convert to Islam and at the end of the day, go to him again and announce that they have abandoned Islam. The following verse refers to this incidence:

"A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back."³³

Regarding the cause of Revelation of this verse, it has been said: "Twelve grand Jew scholars came to an agreement to convert to Islam in the morning and at night turn apostate so as to make Muslims doubt Islam."³⁴

Now it should be asked that when apostasy is to be used as a trick to weaken the faith of the faithful or apostasy has such a consequence, is it for the best interest of the faithful if Islam simply ignores apostasy and does not foresee any measure to prevent it?

3.2. The apostasy punishment is conditioned to its propagation

The most important point that should be considered in criticizing the doubt on the incongruity of freedom of opinion and apostasy punishment in view of Islam is that punishing apostasy is foreseen only in case the apostate divulges his apostasy and propagates it. To put it more clearly, just as accepting a religion is something internal and personal and no one can be forced to come to believe in a religion, abandoning a religion is also something internal and personal that cannot be relied on to punish its agent.

What sets the ground for punishing an apostate is divulging the apostasy and trying to weaken the faith of the other believers; this is when the person abandons his faith and then goes to the community of the faithful and announces that she has abandoned Islam and has adopted another religion. Such a person sets the ground for weakening other believers' faith through this act.³⁵

Isn't it appropriate to tell such a person the following words?

1. When adopting a religion, you have been free and no one has forced you to embrace Islam.
2. It was said to you from the start that you should not hasten in accepting Islam and should come to believe in it through conducting necessary investigations and studies to ascertain Islam's rightfulness.
3. It was said to you from the start that accepting Islam has requirements such as not abandoning it obviously and publicly.
4. If you were to revert from Islam, you could have done this in your heart, and it was not necessary to publicize it and to set the grounds for weakening the beliefs of the faithful through negative propagation.

Now, with the aforementioned preemptive measures, doesn't Islam or any other religion have the right to consider punishment for apostasy of such a person?

A question might come to the mind that this analysis is applicable only to those cases where the person initially believes in another religion or is simply infidel and so, has the chance to study and investigate the rightfulness of Islam. However, it cannot be applied to the children of Muslim parents, who have hereditarily been considered as Muslims, because they have been regarded as Muslims unwillingly and without any right and freedom from the birth time, although they will be considered apostate if they convert to another religion after their puberty. Then the question is that how the apostasy ruling – which is based on volitional and knowledge-driven acceptance of Islam – can be applied to the foregoing cases?

It should be said in response that such a person is considered a Muslim up until his puberty and enjoys its individual and social benefits. If he comes to doubt Islam's rightfulness after his puberty, he is allowed to study and investigate his religious beliefs and accept Islam's correctness through reasoning and certainty. If he cannot come to such a certainty, he can choose his intended religion like any other believer, and in case he does not adopt Islam, the apostasy ruling will not be applied to him. Apostasy will be applicable to such a person only if he is certain about correctness of his parents' beliefs or admits and acknowledges Islam's rightfulness but then publicizes his abandoning of Islam. As it is clear, any fair thinker will regard such a person liable to punishment because of his public propagation against Islam.

In sum, it can be said that on the one hand, foreseeing the punishment for apostasy in Islam is for the benefits of the community of the faithful, and on the other hand, enforcement of this punishment is conditioned to terms such as publicizing the apostasy and propagation of this phenomenon.

4. Conclusion

One of the human rights that has been properly stressed by the Quran is that human is free to choose his opinion and religion. According to the Quranic teachings, adoption of any opinion should be based on knowledge and awareness.

Foreseeing punishment for apostasy is not exclusive to Islam and has been conducted in other religions, too. For instance, the severe punishments that the Church foresaw for thinkers during the Middle Ages and the penalties such as the death penalty that it assigned to them for putting forth their scientific views were based on apostasy claim.

The historical and Quranic evidences note that some of the enemies of Islam intended to weaken the religious beliefs of people through apostasy in the early days of Islam. To fight against such tricks, Islam assigned punishments for apostasy.

The punishment for apostasy is applicable only if the person publicizes her apostasy and propagates it, and by doing so, sets the grounds to practically weaken the beliefs of the faithful.

NOTES

1. Khalīl ibn Ahmad Farāhīdī, *al-'Ayn*, (Qom, Manshūrāt al-hijra, 1989), vol.7, p.431; Ahmad ibn Fāris, *Mu'jam Maqāyīs al-lughā*, (Beirūt: Dār al-jīl, 1990), vol.2, p.15; Muhammad ibn athīr Jazrī, *al-Nahāyat fī gharīb al-hadīth wa al-'athar*, (Beirūt: Dār al-kutub al-'ilmīyya, 1997), vol.1, p.413; Zabīdī, Muhammad Murtazā Zabīdī, *Tāj al-'arūs min jawāhīr al-qāmūs*, (Beirūt: al-Maktabat al-hayāt, 1965), vol.13, p.80; Husayn ibn Muhammad Rāghib Isfahānī, *al-Mufradāt fī gharīb al-Qurān*, (Beirūt: Dār al-'ilm, 1991), p.129.
2. Sādiq Haqīqat, *Mabānī Huqūq bashar*, (Tehrān: Sāzmān Intishārāt Pajūhishgāh Farhang wa Andīshih Islāmī, 2009), p.135.
3. The Holy Quran 7:179.
4. The Holy Quran 31:11; 27:64.
5. The Holy Quran 17:36.
6. The Holy Quran 45:24.
7. Muhammad Husayn Tabātabāyī, *al-Mīzān fī Tafīr al-Qurān*, (Qom: Daftar Intishārāt Islāmī Jāmi'a Mudarrisīn Hawza 'Ilmīyya Qom, 1996), vol.1, p.13, vol.3, p.247; Muhammad ibn Ibrāhīm Sadr al-Muta'lihīn Shīrāzī, *al-Hikmat al-Muta'ālīyya fī al-Asfār al-'Aqlīyya al-'Arba'a*, (Qom: Maktabat al-Mustafawī, 1986), vol.8, pp. 12-16; Abdullāh Jawādī Āmulī, *Shinākht Shināsī dar Qurān*, (Qom: Intishārāt Islāmī, 1995), p.136; Id., *Tawhīd dar Qurān*, (Qom: Markaz Nashr Isrā, 2007), p.105; Husayn ibn Abdullāh ibn Sīnā, *al-'Ishārāt wa al-Tanbīhāt*, (Cairo: Dār al-Ma'ārif, 1998), vol.3, p.2; Muhammad Husayn Tabātabāyī, *Bidāyat al-Hikmat wa al-Nahāyat al-Hikmat*, (Qom: Mu'assisat al-Nashr al-Islāmī, 1991), p.271, p.332-333; Ja'far Subhānī, *Muhāzīrāt fī al-'Ilāhīyyāt*, (Qom: al-Markaz al-'ālamī Lil Dirāsāt al-Islāmīyya, 1992), pp.16-33; Muhammad ibn Ibrāhīm Sadr al-Muta'lihīn, *Tafīr al-Qurān al-Karīm*, (Qom: Intishārāt Bīdār, 1987), vol.4, p.86; The Holy Quran 35:15; 14:10; 6:76; 41:53; 21:22; 32:18.
8. The Holy Quran 29:8; Muhammad ibn Hasan Tūsī, *al-Tibyān fī Tafīr al-Qurān*, ed. Ahmad qasīr 'Āmilī, (Beirūt: Dār Ihyā al-Turāth al-'Arabī, 1988), vol.8, p.189.
9. The Holy Quran 29:8.
10. The Holy Quran 18:19.
11. The Holy Quran 46:4.
12. The Holy Quran 4:157.
13. The Holy Quran 18:4-5; 10:68.
14. The Holy Quran 43:19.
15. The Holy Quran 39:17-18.
16. The Holy Quran 9:6.
17. Jawād ibn sa'd Kāzimī, *Masālik al-'Afhām ilā Āyāt al-'ahkām*, (Tehrān: Kitāb furūshī Murtazawī, 1986), vol.2, p.345; Fāzil Miqdād, *Kanz al-'Irfān fī Fiqh al-Qurān*, (Tehrān: Majma' Jahānī Taqrīb Mazāhib Islāmī, 1998), vol.1, p.380; Mahmūd Zamakhsharī, *al-Kashshāf 'an Haqāyiq Ghawāmiḡ al-Tanzīl*, (Beirūt: Dār al-Kitāb al-'Arabī, 1986), vol.1, p.235; Muhammad Husayn Tabātabāyī, *al-Mīzān fī tafīr al-Qurān*, (Qom: Daftar Intishārāt Islāmī Jāmi'a Mudarrisīn Hawza 'Ilmīyya Qom, 1996), vol.9, pp.184-190; Muhammad Rashīd Rizā, *Tafīr al-Manār*, (Beirūt: Dār al-Fikr, 1983), vol.10, p.140; Muhammad ibn 'Alī Sadūq, *Ma'ānī al-'Akhbār*, ed. 'Alī Akbar Ghaffārī, (Qom: Jāmi'a Mudarrisīn Hawza 'Ilmīyya Qom, 2000), vol.1, p.13.
18. The Holy Quran 2:256.

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19. Muhammad Husayn Tabātabāyī, *al-Mizān fī tafsīr al-Qurān*, (Qom: Daftar Intishārāt Islāmī Jāmi‘a Mudarrisīn Hawza ‘Ilmīyya Qom, 1996), vol.2, p.343.
 20. The Holy Quran 2:256.
 21. The Holy Quran 5:48; 10:99; 6:35; 88:21-22.
 22. Khalīl ibn Ahmad Farāhīdī, *al-‘Ayn*, (Qom, Manshūrāt al-hejra, 1989), vol.8, p.343; Abū Nasr Ismā‘īl ibn Hammād Jawharī, *al-Sihāh*, ed. Ahmad ‘abd al-Ghafūr al-‘attār, (Beirūt: Dār al-‘Ilm Lilmalāyīn, 1987), vol.2, p.473; Ahmad ibn Fāris, *Mu‘jam Maqāyīs al-lughā*, (Beirūt: Dār al-jīl, 1990), vol.2, p.386; Muhammad ibn Mukarram ibn Manzūr, *Lisān al-‘Arab*, (Beirūt: Dār Sādir, 1993), vol.3, p.172.
 23. Muhammad ibn Hasan Tūsī, *al-Mabsūt fī Fiqh al-Imāmīyya*, ed. Muhammad Taqī Kashfī, (Tehrān: al-Maktabat al-Murtazawīyya li ‘Ihyā al-āthār al-Ja‘farīyya, 1967), vol.7, p.282; Hasan ibn Yūsuf Hillī, *Irshād al-‘Azhān ilā Ahkām al-īmān*, (Qom: Daftar Intishārāt Islāmī, 1410), vol.2, p.981; Muhammad ibn Makkī ‘Āmilī Shāhid awwal, *al-Durūs al-Shar‘īyya fī Fiqh al-Imāmīyya*, (Qom: Daftar Intishārāt Islāmī, 1996), vol.2, p.51; Ahmad ibn Muhammad Muqaddasī Ardabīlī, *Majma‘ al-Fā‘ida wa al-Burhān fī Sharh Irshād al-Azhān*, (Qom: Daftar Intishārāt Islāmī, 1982), vol.13, p.313; Ja‘far Muhaqqiq Hillī, *Sharāyī‘ al-Islām fī Masā‘il al-Halāl wa al-Harām*, (Tehrān: Intishārāt Istiqlāl, 1988), vol.4, p.183; Bahā’ al-Dīn Fāzil Hindī, *Kashf al-Lisām wa al-Ibhām ‘an qawā‘id al-ahkām*, (Qom: Daftar Intishārāt Islāmī, 1995), vol.2, p.435; ‘Abdullā ibn Ahmad ibn qudāma, *al-Mughnī wa al-sharh al-Kbīr*, (Beirūt: Dār al-Kutub al-Islāmīyya, n.d.), vol.1, p.74; Khalīl ibn Ishāq ibn Mūsā, *Mukhtasar al-khalīl*, (Beirūt: Dār al-Kutub al-‘Ilmīyya, 1995), vol.4; p.405; ‘Abd al-Karīm al-Rāfi‘ī al-Qazwīnī, *al-‘Azīz Sharh al-wajīz al-Ma‘rūf bi al-Sharh al-Kabīr*, (Beirūt: Dār al-Kutub al-‘Ilmīyya, 1996), vol.11, p.98.
 24. The Holy Qurān 2:217.
 25. The Holy Qurān 16:106; 3:106.
 26. The Holy Qurān 47:25.
 27. The Holy Qurān 3:86.
 28. The Holy Qurān 3:87.
 29. The Holy Qurān 2:217.
 30. Muhammad ibn Hasan Hurr ‘Āmilī, *Wasā‘il al-Shī‘a ilā Tahsīl Masā‘il al-Sharī‘a*, (Beirūt: Dār Ihyā’ al-Turāth al-‘Arabī, 1982), vol.28, pp.323-324.
 31. *Exodus*, vol.20, p.7; *Leviticus*, vol.24, pp.10-16
 32. Murtizā Nazārī, *Barrasī Shīwihāyi Tablīghātī Masīhiyyat*, (Tehrān: Sāzmān Tablīghāt Islāmī, 1992), p.203.
 33. The Holy Quran 3:72
 34. Abū al-Hasan ‘Alī ibn Ahmad Wāhidī Nīshābūrī, *Asbāb al-Nuzūl*, (Qom: Intishārāt al-Razī, 1982), p.112; Mahmūd Ālūsī, *Rūh al-Ma‘ānī fī Tafsīr al-Qurān al-‘azīm*, (Beirūt: Dār al-Kutub al-‘Ilmīyya, 1994), vol.2, p.192.
 35. Ja‘far subhānī, Āzādī ‘Aqīdih wa Dastāwīzī bi nām Irtidād, *Journal of Kalām Islāmī*, no.48, 2003, pp.5-17; Muhammad Taqī Ja‘farī, *Falsafeh Dīn*, (Tehrān: Mu‘assiseh Farhangī Andīshih Mu‘āsir, 1996), p.195.