FATE AND FATALISM IN ISLAM
A PHILOSOPHICAL APPRAISAL

A Ph.D. DISSERTATION SUBMITTED BY

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"Islam is not a religion in the ancient sense of the word. It is an attitude— an attitude, that is to say, of Freedom, and even of defiance to the universe. It is really a protest against the entire outlook of the ancient world. Briefly, it is the discovery of Man".

_Iqbal: Stray Reflections_
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ABSTRACT

CHAPTER I

Introduction

In the introductory chapter an attempt is made to show the Islamic religious approaches towards fate and fatalism. This brief survey indicates that this problem is central to human life. Our socio-moral and religious responsibility virtually hangs upon this issue.

CHAPTER II

Quranic Thought

In this chapter the problem of fate and fatalism is examined in the light of the Quranic teachings. Central contention of this chapter is that the Quran pre-supposes two basic qualities of man, that is, intelligence and freedom. Man needs intelligence to see the difference between good and evil, right and wrong, vice and virtue. And he needs freedom to opt for a certain course of life which he deems fit for his future. If these two basic qualities are dismissed, and denied, then the whole process of religion would lose its relevance and significance.
CHAPTER III

PROPHETIC AND POST PROPHETIC (OR EARLY MEDIEVAL MUSLIM) THOUGHT:

Section A: Section A is devoted to Ahadith literature

This chapter is divided into two sections. Section A is devoted to Ahadith literature or the prophetic teachings concerning the nature of man and his freedom while section B covers the Post-Prophetic (or early medieval Muslim) Thought.

In Section A an attempt is made to show that the Holy Prophet (peace be upon Him) does insist that man is essentially responsible for his own fate. It is he who determines and defines his own destiny. It is imperative for him to put in the necessary struggle for the establishment of a just socio-moral order. If man takes the initiative, he would find God on his side. History moves on certain moral principles and it is the responsibility of a community to safeguard its moral foundations otherwise it will drift towards decay and destruction.

Section B: POST PROPHETIC (or early Medieval Muslim) Thought

However, when Islam moved out of Arabian peninsula, new nations entered the fold of Islam. These new entrants brought with them their own socio-cultural and ethico-philosophical background. Some of them were given to deterministic and fatalistic views of life. Naturally they wanted to read their own socio-cultural contentions in Islamic teachings. This gave birth to diverse movements. Asharites, for example, pleaded for
determinism while the Mutazilites were staunch advocates of human freedom. It is really unfortunate that inspite of Quranic insistence and emphasis on human freedom, it was the Asharites' view that prevailed in Muslim society. Attempt is also made to assess the views of some of the most outstanding individual thinkers of early Muslim thought.

CHAPTER IV

MUSLIM THINKERS AND THEIR CONCEPT OF FATE AND FATALISM

Again this chapter is divided into two sections. Section A deals with medieval Muslim thinkers while Section B covers the modern Muslim thinkers. In Section A Medieval Muslim philosophers have received adequate attention. Central contention of this chapter is that while Islam does not minimise the importance of "Know thyself", it does lay heavy emphasis on "Choose thyself". "Choose thyself" naturally entails action oriented life as opposed to speculative trends of "Know thyself". Here we have tried to focus our attention on some of the leading Muslim thinkers, such as Al.kindi, Al.Farabi, etc. Section B: Modern Muslim thinkers contend that it is indeed the actions of man that determine his destiny; and his actions pre-suppose his choice and his freedom. We have examined some of the outstanding Modern Muslim thinkers, such as Shah Waliullah, Iqbal, Fazl-ur-Rahman, Hussain Nasr, Ismael al-Farooqi and Ali Shariati.
CHAPTER V

Conclusion

On the basis of our survey of the Quranic thought, Prophetic and Post-prophetic (or early medieval Muslim) thought and the rationalistic thought (i.e. later medieval and modern medieval thought) we are driven to the conclusion that unlike all other ideologies, Islam is uncompromisingly committed to the freedom of man. For Islam man is free, man is freedom. If he trades away his freedom, he virtually trades away his own being. Freedom along with intelligence, are essential ingredients of human life. These are the primary qualities of man. If we dismiss these qualities, we dismiss the foundations of moral judgment/responsibility. Of course some sort of confusion still persists in Muslim societies and it is the responsibility of the intellectuals of the Muslim world to dispel this confusion, and bring home to them that both intelligence and freedom of man are indispensable pre-requisites of the vice-generency of man in this world. Without assuming these elements, the whole process of religion would turn into a farce.
CHAPTER-1

Introduction

The world Fate (Taqdir) is derivative of the root-word (Qadara) which can not be translated into a single word in any language. It implies: "to weigh", "to judge", "to estimate the value" or "to measure the capacity of something, as also the power, the strength or the ability in judgement of values'.

'Amr' (direction), and Masheat (the will or Plan of Allah), are two other words commonly used in literature to give the idea of 'destiny' or 'fate' or 'lot'. To understand Allah's wise Plan, we have to view 'Masheat' from three aspects. In its first aspect it operates in Allah's creative power through which comes into existence everything by His word of command and direction. For each and every creation, in the Plan of Allah individual properties of things and the rules that govern them are fixed and laid into the very constitution of these things. "Allah creates what He wills" and gives order and proportion to it according to His wise and perfect Scheme. In the second aspect of Masheat, everything starts functioning in strict obedience to the immutable laws of His creation. Everything, right from the smallest atom to the biggest heavenly body, is bound to follow the path shown to it without the least possible deviation. The first aspect of Allah's Masheat is known only to Allah Himself. With our limited faculties of knowledge and understanding we can have a glimpse of Allah's Plan or 'Masheat' operating in the Universe in its second aspect only. This glimpse enables us to correlate various laws governing the universe with absolute perfection of Allah's Plan, to understand the working thereof for the purpose
of making our own lives sublime and to appreciate the unity of purpose, beauty, harmony and orderliness, noticeable so manifestly in all the perfect and graceful laws of Allah. The third aspect of Allah's Masheet concerns man. As we know, man is the only being in the entire creation of Allah endowed with a number of faculties in addition to his limited free-will. Being a 'somato-psychic' organism man is governed by two kinds of law, viz:

1) Those applicable to his physical life, and
2) Those applicable to his psychical or spiritual life.

These laws, too, are as inflexible as those operating in the non-human world. Inflexibility means that a breach of law entails inevitable consequences not only in the physical but in the spiritual world also. The difference, however, lies in the fact that in the case of the breach of physical laws the consequences can be seen and felt physically in concrete apparent form, whereas, in the case of the breach of spiritual laws the consequences may not appear before our eyes physically, because the law and the act of its breach are both spiritual, not physical. Man is free to the extent of choosing only; he cannot alter any of the laws. For example, he may swallow a spoonful of sugar or arsenic as he wills but he cannot change the property of either sugar or arsenic. He will have to bear and accept the consequences of both these options, whether he wills or not. The law here is physical and the act is also physical. Quite identically, a man is free to speak the truth or tell a lie as he chooses, but he cannot change the 'property' of either truth or falsehood because this, too, is as fixed as is the property of sugar and arsenic. Here, too, man will have to bear and accept the consequences unquestioningly. Here, too, he is bound by the inflexible law of Allah, as
the properties of all 'things', concrete or abstract, visible or invisible, qualitative or quantitative, have all been pre-ordained by Allah's Masheat and there is absolutely no escape from their inevitability. The breach of a moral or spiritual law produces results on the same lines on which the breach of a physical law does. One may escape from a penalty of man-made laws through bribery or approach or friendly relations or some other means but no such escape is possible from Allah's justice. It is here that a man cannot lift his second foot when he has already lifted his first one above the ground. If he does it he is sure to have a fall. This is how Allah's Masheat works!

As we have seen, Allah's Masheat works inevitably and unsparingly without flaw, fear or favour. Yet there is no cause for worry for the feeble-hearted man. Allah loves him so dearly. Man is here on this earth to carry out Allah's most perfect Plan of evolution, in spite of his weaknesses. So Allah's Grace comes to his help is yet another law: The Law of His Mercy. In his inevitable fall, man may break his neck, sustain serious injuries or go unhurt, or escape with simple scratches and bruises; it all depends upon this law of Allah's Mercy. This law provides man with chances of future reform, precaution, self-control and amendment.

It is clear, then, that the limited freedom of man's will makes him responsible for all his actions; he must reap the crop that he sows. Allah will neither withdraw the gift of free-will from him nor will He interfere in man's exercise of it. This is to make man's responsibility exclusively his own. Allah's Mercy, His guidance, inspiration, tidings and warnings, are all special favours granted by the Most Gracious Lord to His chosen creature. These special favours will always be available to him in all times of his misfortunes. To deserve these favours, however, man must retrace
his wrong steps, make amends, meet the new situations boldly, carry out his responsibilities faithfully, and obey Allah. Submission to law is the first necessary step towards freedom. A "muslim" by virtue of his very name, submits his whole self to Allah's will.

In various philosophies of education of the Western countries, we come across some commonly accepted terms like 'individuality', 'self-determination', 'free-choice', 'independence', 'self-direction' etc. These terms are used in somewhat synonymous meanings of absolute freedom with the idea that what the individual, i.e. the learner or the teacher, does or thinks should be decided by himself.

Allah's 'will' is all for truth, goodness and beauty. Those who will, in accordance with the will of Allah, form a nation separate from the community of those who follow their own desires. Thus, the nation so formed on a common ideology, a common purpose and a common aim of life exercises a common will also in all its pursuits. In this way, it evolves its own culture which though progressive in its patterns remains the same in its essence throughout the ages and in all parts of the world.

The hard, undeniable fact is that all the nations of the non-Muslim world, especially the so-called civilized and cultured peoples of the West are impatiently in search of some such way of life, some such social order, some such culture, some such permanent value-system, and some such unfailing criterion for judging between good and evil as can ensure for them an abiding peace and security, eliminate from their society all sort of corruption, hypocrisy, distrust, moral turpitude, lawlessness, arrogance mutual hatred and the dangers of war, retribution and consequent destruction.
The Western educational philosophies are many and diverse, each tending towards extreme ends and showing perplexity of thought and obscurity of vision. All this is due to lack of faith. According to one of the theories, called the transcendental theory of the will, so popular in the West, each man is himself the primal source of energy, therefore, he must direct himself to determine his own actions. He is free either to coincide or interfere with causation which is operating upon him. If this theory of freedom is accepted in toto, the question arises that if the learner is free to choose among the aims of education, is he not free to accept or reject the teachings of his educator? If he is free to do so, how can learning take place at all? This would necessarily mean that neither the teacher nor anyone else can educate him; he will educate himself on whatever lines and for whatever ends he chooses for himself. Those who uphold this extreme view of freedom, profess that only in freedom does a pupil achieve self-realisation and can develop his individuality.

This theory, very erroneously, gives too much importance to differences rather than to likenesses. The Divine purpose inherent in individual differences is for co-operation and not for competition or arrogance. If one is advanced in one faculty, one is certainly deficient in many others. Instead of being proud of one's excellences one should feel rather small, in one's own estimation, for one's short-comings and many deprivations. One must learn to give value to the qualities which others possess and one wants. Every human faculty is equally important and necessary for a composite life. Individual differences, therefore, are to be considered a boon from Allah with the definite purpose of making up each
others, deficiencies. All qualities are, therefore, equally valuable and none is superior or inferior to the other in any way. Each talent, of whatever degree or quality it may be, is to be subordinated to Allah's will and purpose. Let the scientist and the boxer, the poet and soldier, the doctor and the labourer all join hands for the building up of humanity and not contest idly for establishing their individual superiority over others.

Islam recognizes the presence of the supreme intelligence governing the universe. It is the will of God to which every object of the world has to be referred. God alone is the real source of power. He is the only first active cause. Man cannot be a self-determined being, for that would necessarily imply the existence of as many first causes as there are men which would limit and obstruct the activity of God. But the peculiarity of Islam is its combination of the Divine will governing and determining every affair of the world with the assertion of free agency in man and the liberty of human intellect. But how to reconcile this apparent inconsistency between the liberty of man and his pre-determination. Man cannot be both free and determined at the same time. It is argued that if man's actions are directed and controlled by an all-powerful will, how can we account for his responsibility on which morality depends and on which the Quran has laid too much emphasis. In the Quran there are verses, to show that everything in Nature is pre-ordained and is under Divine control. But there are also verses in it making man responsible for his actions.

It is a fact that every phenomenon of Nature is governed by a system of laws. Thus Divine causation works through the laws of nature.

Man being an integral part of nature, his activities also are determined by laws, both internal and external. But even then man, within
his limited sphere/existence, is the master of his conduct.

One of the most highly misinterpreted and misquoted Islamic beliefs that one comes across every day, is that of fate. The degree to which even educated people misinterpret this concept is both amazing and saddening. Any misconception that could ostensibly have once existed was allayed centuries ago by many Islamic Scholars. Yet, the misinterpretation of fate persists. Happy or sad events and even every election result, are assigned to designs of Ḥārat, Karma, fortune or fate whether the fate of man is predestined or he himself is the architect of it, is a question which has been very often been discussed by scholars of all times. This problem is significantly important as no sensible man, not even the man in the street, can afford to ignore it. Faith in Taqdir (Destiny) has a very deep impact upon our lives and we always find our lives oscillating between determinism and freewill. As a man looks around himself and looks to his own self and within himself, he finds that there are hundred and one things in shaping and reshaping of which he has no hand, e.g. in determining the climate of the land in which he is born, in canalizing the courses of rivers which flow therein and in determining the nature of the soil thereof. He finds himself absolutely powerless. As he looks to himself he finds that there are so many things in him which are beyond his control, viz the measure of intellect he has been endowed with, the shape and form of his physical structure with which he has been sent to this world, and the inclination and so many other qualities of head and heart which are embedded in his very nature. In all these aspects of life he finds himself helpless before the Great and Mighty power that created him.

"On the other hand, there are so many things in which man finds himself quite empowered. As he looks to the marvelous achievement of man
despite all odds, he finds it difficult to believe that he is a mere puppet in the mighty hand of nature. This problem of predestination and freewill, in which man finds his life hanging, has been adequately solved by Quran and Sunnah. The first principle which Islam lays down in regard to Taqdir is that man is neither completely the master of his fate nor he is bound to the blind law of predestination, so far as the sovereignty of Allah's will is concerned, it is all pervading and nothing falls outside its orbit. Not even a leaf, therefore, stirs without His will. It is His will that prevails everywhere. Men are, therefore, completely subordinate to the over ruling power of God; they cannot do anything unless God wills so.

"Whom God guideth he is the rightly guided. Whom he sendeth stray, thou wilt not find a patron to set him right". (xviii-6).

His mighty grasp is, therefore, over everything. The Almighty Lord, who has created everything and has determined its nature and course, has in His infinite wisdom and mercy conferred upon man a limited autonomy according to which a man is free to do or not to do a certain thing. It is because of this autonomy enjoyed by man that he is held accountable for his deeds. The concept of human responsibility and that of his answerability for his deeds and misdeeds becomes meaningless if he is supposed to be deprived of this autonomy. There are a large number of verses in the Holy Quran which make a pointed reference to the autonomy conferred upon man.

"Allah does not change the condition of a people until they change it themselves". (viii, 53; xiii-1).
"Allah does not compel belief and leaves
the people free to believe or disbelieve". (vi 35, 150; xvi 9)

It should be borne in mind in this connection that the word Taqdir used in the Quran does not signify something predestined. It at times implies a measure or the latent potentialities or possibilities with which Allah created man and all things of Nature. Destiny as conceived by Islam is, thus, by no stretch of imagination, fatal to the freedom of conduct and unfoldment of one's inherent possibilities. It is a source of inspiration and encouragement and opens up vast fields of human activity. It is not a message of despondency and despair, but a source of solace, comfort and inspiration and a powerful means of evoking a sense of piety and humility and self-surrender to the will of God. So this should not be taken to mean that man is a mere puppet in the hand of Destiny and has no freedom of action. He would get into paradise or Hell according to his deeds. It would be the nature of his deeds which would decide his ultimate end. So Quran emphasizes the importance of man's own deeds to which he himself will be responsible and is his own witness. Most of the western scholars who have usually made two kinds of statement with regard to freedom and fatalism in Islam - not infrequently both kinds by the same author. Firstly, it is said that there are contradictory verses in Quran about freedom and fatalism. Even if this be admitted for the sake of argument, it remains to be seen as to where the real contradiction lies. More often and more emphatically it is asserted that Islam or the Quran teaches crass fatalism: Islam is peculiarly fatalistic religion, the very word "Islam" connotes fatalism as Islam according to Arabic lexicography, means surrender or submission to the will of Allah.
1. T. Noeldeke in his sketches from *eastern History*, p. 90, observes: the *Quran* generally speaking, teaches a rather cross determinism....

2. Similarly, Edward Sell in the faith of Islam, p. 227, says "it is this dark fatalism which whatever the *Quran* may teach on the subject is the ruling principle in all Muslim communities."

3. So also Palgrave in *central and Eastern Arabia*, Vol I, p. 367, in a certain context informs us: "In this we have before us the adequate idea of predestination or to give it a truer name predestination held and taught in the schools of the *Quran*".

4. Finally, a quotation from Andre servier in *Islam and Psychology of Musulmans*, p. 20, "it is not Islam that has created fatalism but the desert; Islam has done no more than accept and sanction a state of mind characteristic of the nomad.

Now these statements are very loose and misleading, we won't say that they are entirely wrong but much of what they assert is irrelevant from the point of view of the strictly *Quranic* notion of freedom and fatalism. Though they do mention the *Quran*, they mean something entirely different.
They are really talking about the Muslim communities, the schools of the Quran, the desert and the nomad, and confusing all these with the Quran itself. This distinction which has generally been obliterated by the orientalists, we think, is of the utmost importance for any Islamic study of the problem of freedom and fatalism. In the final analysis the statements listed above and others of their kind would necessarily boil down to saying one or both of the following two things. Firstly, the Quran or Islam is in accordance with the sacred text teaches cross fatalism. This we think, is wrong and we shall show later that Quran over and over again lays great emphasis on the freedom and responsibility of man. Secondly, it is said that Muslim communities have held fatalistic beliefs. Muslim theologians, a great many of them, have taught fatalism or that the Ahadith, i.e. Prophetic tradition, has been fatalistic. This may very largely be true, but then it has a whole history behind it. Before entering into the historical explanation of this anomalous phenomenon let me quote another passage to show that when it is said that Islam teaches fatalism what is really meant is not that Quran teaches fatalism but it is the tradition that does so.

(a). A person no less than Thomas patrick Hughes in the Dictionary of Islam gives the following as the standard definition of the Quranic word Taqdir under the article "predestination", "Taqdir or the absolute decree of good and evil is the 6th article of the Muhammadan creed, and the orthodox believe that whatever has or shall come to pass in the world, whether it be good or bad, proceeds entirely from the divine will and has been irrevocably fixed and recorded on a preserved
tablet by the pen of fate. According to the author, the translation of the word Taqdir as the absolute decree of good and evil is wrong. This is not the Quranic usage of the term nor one approved by the authorities in Arabic lexicography. According to the Quran the word means law or measure and stands for the uniformity of nature. The doctrine of the absolute decree of good and evil is an infiltration in the Ahadith and Muslim theology as a result of the clash of Islam with non-Islamic, particularly, Persian, religious thought. The Quran itself has not dealt with the question of the degree of good and evil.

(b) There is absolutely no mention in the Quran that belief in the absolute decree of good and evil is the sixth article of the Islamic creed. The Quran mentions only five things; belief in God, belief in all the prophets, belief in all the revealed scriptures, belief in Angels and the day of judgement.

(c) In the Quran there is nothing to support the concept of the pen of fate or that of the preserved tablet.

Interestingly enough, the account given by Hughes is true if we look to Ahadith only. The Ahadith supplies all
the material needed for this definition, viz, pen of fate, preserved tablet, belief in predestination as the sixth article of the Islamic creed, etc. Just one *Ahadith* may be sufficient to cover all these things:

"The Apostle of God said, 'the first thing that God created was the pen. He said to it to write. It asked the Lord what to write. He answered, write the destines of all things till the advent of the day of judgement. The prophet of the God said: whose dieth with a belief differing from this he belongeth not to me.

There is no gainsaying the fact that most of the *Ahadith* do teach fatalism rather than freedom. A.J. Wensinck in his book *The Muslim Creed* has made an observation which though sweeping may be true on the whole: "The tradition has not preserved a single apostolic saying in which *librum arbitrum* is advocated". The important question then is how it comes that the *Ahadith* as against the Quran should teach fatalism. I propose here two answers to this question, the second of which would also explain the origin and development of the doctrine of fatalism with a certain school of classical Muslim Theologians.

The dominant fatalistic trend in the *Ahadith* is due to fatalism current among the Arabs before and during the prophet’s life time. A close study of the *Ahadith* dealing with fatalism shows that the very language of such *Ahadith* has its connection with the pre-Islamic culture and religion rather than with the Quran for this language is generally tychistic rather than theistic. This, for example, may be readily seen from the Ahadith quoted above, the power which decrees the fate or destiny of all things including
that of man is not directly that of God but of the impersonal pen of fate. Other similar fatalistic Ahadith show that the forces controlling the destiny of man are vague, mysterious and impersonal like those believed in by the pre-Islamic Arabs. That the pre-Islamic Arabs did believe in such mysterious powers and that there is a dominant note of fatalism in their outlook on life and culture, is evident from their poetry and particularly from their notion of time. Noëldeke in his article on the Arabs in The Encyclopedia of Ethics and Religion (P.661) brings this out very clearly:

_Time in the abstract was popularly imagined (by the Arabs) to be the cause of all earthly happiness and especially of all earthly misery. Time is represented as bringing misfortune, causing perpetual change, as biting, wearing down, shooting arrows that never miss the mark, hurling stones and so on and so forth. In such cases, we are often obliged to render 'time' by 'fate'... But it must be admitted that the Arabs themselves do not always clearly distinguish the power of Time form that of Destiny pure and simple._

William Thomson has worked out a similar picture of the pre-Islamic notion of time from the Arab Pagan Poetry:

"Time" (Dohr), Possessor of change for man that double coloured hidden one, that lets its two conditions (of straightness and ease or of "sweet and bitter") ... which makes to weep' and
makes to laugh, and does now good 'again does mischief'.... which alone `weaves the warp and woof (of life)' , and `in its hand holds the feathering and unfeathering', which no one can `reprove' and with which no one can remonstrate. This concept of Time as fate with the Arabs is also mentioned by the Quran and explicitly denounced. "And they (i.e. the Pagan Arabs) say: There is nothing but this present life of ours, we die and we live and it is Time which destroys us (xiv.24-26). But it is interesting to note that the idea of Time as destiny was so deep-rooted with the Arabs that in spite of this Quranic Verse such Ahadith soon became current amongst them as gave Time the status of divinity: "Do not vilify Time, for God is Time", "if you revile Time, that is just as you meant God thereby" (Lisanal-Arab, article, Dahv). Now this is not at all surprising if it be remembered that the traditions did not begin being written regularly till late in the second century of Islam and were generally transmitted orally from one reporter to another. In such circumstances it was quite possible that the old cherished beliefs and general fatalistic attitude of the Arab transmitters which persisted in the depth of their hearts should have found expression in the traditions, may be subconsciously. But equally truly one may
venture to add that it was because in certain cases their faith was only skin-deep, a mere formal avowal and not the real faith; this will be clear from my second answer to the question as to why the Ahadith on the whole is fatalistic. It was not only that the pre-Islamic fatalism trickled into Ahadith or Tradition due to the past cultural Forces working on the national unconscious of the Arabs but that fatalism was sometimes perhaps knowingly and intentionally forged into the Ahadith.

Umayyads gave the state officials full liberty to exercise a kind of governmental high-handedness along with a ready-made answer if questioned about their repressive tactics viz, "we are not responsible for what we do. It is God who does everything. His is the power for good and evil. For the tragedy of Karbala and the defeat of Ali they invented the theory that those were just so preordained by God. Their own rule, they claimed, was by the decree and will of Allah. Such were the various fatalistic pegs manufactured by the Umayyads to hang the massacre of Karbola and their subsequent high-handedness and fanaticism. It is very important to recall here that the Muslim rulers had full control over all legal and theological appointments and offices. In the time of the Ummayyads any speculation concerning the doctrine of free-will in the theological circles was considered prologue to rebellion.

Nevertheless protests against the fatalistic doctrine of the Ummayyads by the theologians, later called the Rationalistic, were not infrequent despite the repressive measure of those in power. Hasan of Basra, the great Muslim
divine of the day, when asked about the fatalistic doctrine of the Umayyads
gave his religious verdict that "they were the enemies of God and great
liars". But Hasan was quite a great man and so was let go unharmed.
Among his followers Ma'hab who is reported to have been the first to
preach the doctrine of free-will?

This in brief is a very sketchy history of the doctrine of fatalism as
taught by the classical Muslim theologians, believed in by the Muslim
communities and held in the name of the tradition of the prophet. If we now
look at Islam not as an historical phenomenon but at its essence as originally
laid in the very text of Quran, it is not all justified to say that Islam teaches
crass fatalism, for the Quran lays great emphasis on the freedom and
responsibility of man and also on the absolute justice of God. The following
verses arranged under different headings are a few specimens of their kind
repeatedly found in the text of the Quran.

About man's achievements depending on
his own efforts the Quran says "man shall have
nothing but what he strives for". (iii-39).

The same is true of the nation:

"Allah does not change the condition of
people until they change their own
condition"(xiii-11).

About the afflictions and sufferings that are supposed to be decreed
by God, the Quran says:
"And whatever affliction befalls you it is on account of what your own hands have wrought" (xiii-30).

About the responsibility of man, the Quranic statement is: "Every man is responsible for what he shall have wrought" (iii,21).

But the conception of responsibility in the Quran is most often expressed in the verses dealing with the last judgement and the punishment and reward in life after death. It is very much stressed that God is not at all unjust and would not neglect any good or evil done by man even to an atom's weight.

"So to-day (the day of judgement) no soul shall be dealt with unjustly in the least, and you shall not be rewarded aught but that which you did" (xxxvi-54).

"We do not waste the rewards of those who do good" (xii-56).

"Whosoever acts virtuously does so far himself and whosoever acts viciously does so for himself and your lord is not in the least unjust to the servants" (xii-46)

The freedom and choice of man is also mentioned in the verses which say that acceptance or rejection of the divine guidance is man's own choice.

"Surely we have shown man the way, he
may accept it or reject it" (ixxvi-3).

"The truth is from your Lord, so let him
who wills, believe it and let Him who wills
disbelieve." (xviii-29)

But a critic may point out that almost all these verses are dialectically
polarized by some other verses of the Quran; and the orientalists like
Edward Sell and Macdonald are not altogether wrong in alleging that the
Quran is not formally consistent on this vexing issue of human freedom.

D.B. Macdonald in the article Kadar (Qadar) in the Encyclopedia of
Islam says: The contradictory statement of the Quran on free-will and
predestination show that Muhammad was an opportunist preacher and
politician and not a systematic theologian.

E.Sell, in faith of Islam, says (p-338): "The quotations made from the
Quran will have shown that whilst some passages seem to attribute freedom
to man and speak of his consequent responsibility, others teach a clear and
distinct fatalism.

My quarrel with these authors is not about the so called contradiction
but about the kind of verses they allude to, to show this contradiction. They
set the opposition between freedom and fatalism. We think in a wrong
direction and thus formulate the problem quite differently from what it
actually is, while talking of contradiction between freedom and fatalism they
refer to some such things as the following:
According to the Quran, they say, God has created everything including man, with a *Taqdir*, a fixed decree; the Quran deals with the notions of preserved tablet and heavenly books in which the deeds of man are already written; man's afflictions, sickness and death too have been already fixed. God has already sealed the hearts of certain persons so that they are morally and spiritually blind and even that God has already decreed that certain individual should go to hell etc. All this, we claim, is sheer misinterpretation and sometimes even mistranslation of the verses of the Quran. At best it can be done only if a particular verse is taken atomistically or read out of all context. It is true that the unique luminous language of the Quran is also responsible for the various interpretations, but even if this language had been of strict logical form no true interpretation would have been possible if one should mistranslate the words or split a sentence into different bits or read it out of all context. This method of interpretation gains a little plausibility when the Western scholars, as E.Sell and D.B. Macdonald in fact do, quote the authority of some classical Muslim theologians in support of their views in which case they either take an undue advantage of an historical fact or lead one to the suspicion that they are not taking the trouble of studying the Quran for themselves. It would not be possible for me to go into the detailed explanation and analysis of the verses of the Quran, yet I may be allowed to mention a few things, even though briefly.

The notion of a fixed or absolute decree of things and man, as already explained, is based on the wrong translation of the word *Taqdir* or *Qadar*. That this is not the Quranic usage of these terms, is clear from the fact that Quran uses the same words in such verses as speak of the revelation of the sun, phases of the moon, formation of clouds, coming of the rains alteration of day and night. In all these verses the words *Taqdir* and *Qadar*
mean a universal law of God operating in nature and man can by no means be interpreted to carry the signification of predestination or the absolute decree of good and evil. To interpret them as used in the case of man in this latter sense, we think is the work of the interpreter's own mind. About the notion of the preserved Tablet, we would say that there is only one verse in the Quran in which this expression is used and there it is mentioned in connection with the preservation of the Quran itself. The verse is as follows: "Nay it is a glorious Quran in a preserved tablet". (ixxxv-21), for which the explanation is that the Quran is protected against all alteration. Whatever the explanation of this verse may be the expression: preserved tablet" mentioned here cannot possibly be interpreted to mean a tablet in which the fate of man is already written.

Further, the Quran does mention certain heavenly books in which the deeds of men are written. But as we read on, it becomes clear that these are not the eternal books of the destiny of man but are the books which shall be used as the basis of last judgement; the deeds of men are written in them day to day as they take place. The Quran also speaks of God's sealing of the hearts of certain individuals so that they become insusceptible to faith or to comprehend, the message of God. But whenever the sealing of the heart is mentioned in the verse of the Quran a clear reference is made to the haughty, the reprobate and the hardened sinners. It is not at all implied that God has created certain men with seals on their hearts. Similarly, we do find in the Quran the oft-quoted line: And certainly we have created for hell many of the jin and men.... Taken only this part of the verse it certainly leads one to believe that Allah has predestined a certain number of men and Jinn and the men to help so that their evil course is fixed and no choice is left for them to adopt either good or evil. But no such interpretation is possible if we should take the whole verse in its entirety which is as follows:
And certainly we have created for hell many of the Jinn and the men, they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are cattle, nay they are in worse error; these are the headless ones (vii-179).

The later part of the verse explains the former. Many men and Jinn are created for hell, but they are none other than the heedless ones who do not care for the message of God; they are as cattle and even in worse condition. Statements are also met with in the Quran in which God is spoken of as having written down the affliction and sustenance of man and having appointed his time of death. The verses of this kind, we believe, only apply to the out-standing accidents of life and death and thus do not present any problem as to the possibility of men's mortal freedom. The difficulty if any with regard to the possibility of the freedom of man in the Quran does not lie in such notions as mentioned above but it lies in such a different region that we are not quite sure whether we should even call it the problem of freedom and fatalism. The unique religious dialectic arises from the Quranic insistence on the Omnipotence of God, His Absoluteness, His doing what He pleases without being bound by any human rules or ethical principles. Whenever the Quran comes to emphasise the might and majesty of Allah, His Sovereignty and absolute will, it seems to go beyond all that it has said elsewhere about the freedom and responsibility of man. Allah in such verses seems to be beyond good and evil, transcending all that pertains to man and his will. There are particularly three kinds of propositions in the
Quran which set a religio-moral tension between man's freedom and responsibility and God's Omnipotence and Absoluteness.

There are verses which while insisting upon God's absoluteness come close to advocating a kind of pantheism. Allah of the Quran is the outer Appearance and inner reality. He is the Beginning and He is the End. He is the cause of all causes and the ultimate cause of all existence.

Man does not will but what Allah wills. Allah acts in reality, when man acts. In view of such propositions it is hard to conceive how human freedom is at all possible. If God is the supreme cause, the cause of causes how can then man be capable of performing deeds of which God is not the real cause. One of the problems which has puzzled the Muslim philosophers had been that if God is the real agent of man's activities, then man is absolved of all his responsibility and even that for his immoral deeds. The second kind of propositions are those which while referring to the absolute power and will of God say that Allah does as He pleases so much so that He guides in the right way whom He pleases and leaves to go astray whom He pleases and this in spite of many verses of the Quran where it is explicitly mentioned that God's will to guide or lead astray is itself so to say conditioned by man's choice of belief and righteousness or unbelief and wickedness. These latter verses make man's will as a pre-condition for God's grace and beneficence while the former ones reduce man's will to a mere name.

The third kind of propositions also lead to a similar dialectic. These are those which insist upon the omnipotence of God and say that Allah punishes whom He pleases and forgives whom He pleases. These
propositions, though they establish God's absolute sovereignty, cannot logically vindicate God's justice and human responsibility which is otherwise asserted so much in the Quran: Allah is not at all unjust to His servants, he who does an atom's weight of good shall see it and he who does an atom's weight of evil shall see it. Thus Macdonald and Sell and other orientalists may be said to have a point in alleging that there is contradiction in the verses of the Quran as to possibility of man's freedom. But this alleged contradiction arises from the prophet's bipolar and supra-logical pronouncements about the nature of God and not because the Quran teaches the doctrine of the absolute decree of good and evil for man. This doctrine we may sometimes find in Ahadith or with the classical Muslims theologians, but there it is a later growth and the product of extraneous forces mainly cultural and political. In the Quran itself the so-called contradiction is not between freedom and fatalism but between freedom and the Omnipotence of God and in this latter form the problem is not peculiarly Islamic but common to most of the other great religions.

Man has been endowed with the faculty of reason. It is a heavenly-sent gift, therefore it is imperative for mankind to make its full utilisation to attain the goal emphasised by the Quran. Religion should not be a burden to mankind as the Quran says: "Our Lord! Impose not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk". There are innumerable verses in the Quran that lay stress on the study and deep observation of the manifestations of nature to expand the horizon of knowledge and learning and control the forces of nature. "There are signs in this for a people who understand, who reflect, who believe, who listen, who ponder, who think, who know, who are righteous, who are steadfast
and grateful."

These verses clearly indicate that the Quran appeals to reason, observation, deep thinking, close reflecting, pondering and inductive research. There are no indications of dogmatism and miracles. It was with this assertion that Islam moved with crystal flowing currents and shone as the torch bearer of culture and civilization. Islam brought in its wake tremendous upheaval in science and learning. In all corners of the world the rays of knowledge shone magnificently to sweep away the darkness of ignorance and barbarism. It was the rational spirit of Islam which moved with fastest speed and drew to its fold men of all colour, creed and race. It polished the inner spirit and belief of the people under Divine Inspiration and guided man to understand the scheme of Creative Agency to unfold the vast and limitless treasures hidden in the Universe. Materialism enveloped the truth of the religion but science appeared, on the scene to stem the growing wave of atheism that had overwhelmed Christianity. The Quran divulged the identical proof of Godhood that science later discovered in the book of Nature

Every created Unit is ceaselessly performing its duties, but at the same time co-relating and cooperating with others towards the same end and these review life on the earth. The scientific truth have proved this endless process of rotation and movement.

The teachings of the Quran unravels these secrets of Nature in an age when ignorance and superstitions were rampant and their minds were overwhelmed with supernatural whims and fancies. Will it be meaningless to glance with depth over the vast expanse of the phenomena and numberless constellations outspread before us and arrive at this truth that there is not a
single thing which is not related with man's existence; and all displaying and reflecting one design, one purpose and one hand behind the whole universe. The Quran verifies thus: "Those who remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! thou hast not created this in vain. Glory be to Thee!"

Billions and billions of things exist in this universe which have baffled the human mind and imagination to decipher the reason and objective for which they have been created; but the scientific and technological logical researches reveal that even the tiny atoms and molecules have their value and significance in the progress and development of some phases of human life. All the advances that we see around us for fulfilling our needs and comforts, in medicine, telecommunication, electronics, aviation and space technology have been fully aided by the nature and the purposive creation of Allah's universe. There is perfect Reign of the Law in the Universe - that means the subordination of Matter to Mind and consequently its pre-existence as the Book of Allah says: "Glorify the name of your Lord, Most High, who creates and makes complete, and endows things with capacity for growth and then guides them.""

Sir James Jeans, an outstanding physicist and mathematician in his book, 'The Mysterious Universe' writes that the "thought" is the creator of the realm of matter. According to him, universe looks like a great thought rather than a great machine. The atoms of which our material world is made of, are the expressions in the code of 'though' process of the creator.

The matter is basically a "thought" existing in the Super Mind, Super Consciousness and Super Intelligence which conceived it. He says that we can consider Super Intelligence and super Mind having conceived nature in
Himself and realized it outside Himself while still pervading it from multi-dimensional sphere of Omnipresence. He further states that modern scientific theory compels us to think of the creator as working outside Time and Space which are part of His creation just as the artist is outside his canvas. It will be observed that the above view of Sir James Jeans is in consonance with the Quranic view of "Zahir" and "Batin".

God commands what is in His knowledge to call it out into the world of manifestation (Zahir). God is "Zahir" (manifest) as well as "Batin" (hidden). The question is how to reconcile His hiddenness with the world in which He manifests Himself. The manifested world borrows whatever reality it has from the Divine Command (Amr). A distinction has to be drawn between command of God which has brought the creation into being and the creation itself. This is the distinction which corresponds to the world of Amr, and the world of Khalq.

So the decision to create a human being, and hence, his actions, is a divine decision - this is absolutely measure of freedom. The decision of that mortal to take those actions which his creator knew he would take is what we call the freedom of Human will. Foreknowledge is not mutually inclusive of pre-determinism. For a mortal, no deed is fixed or predetermined. In fact Allah is so particular about the freedom people enjoy that's He promises if someone wishes to change oneself, then Allah shall change his/her Taqdir. A person's fate lies within his own heart, brain and hands. We are bound by nothing, except our dogmatism. This ongoing process of change in Qadr is an important aspect of divine estimation and intention, that we are wont to disregard. And yet we even if Allah changes (us or) our surroundings, it does not absolve us of the ramification of sentence. We are still as responsible for our will as we were before. In Islam there is always a
freedom of choice. If there weren't heaven and hell would have been pointless. Messages and Messengers, guidance of God to human kind through His chosen Prophets, would lose its relevance if its not predicated to an assumption that man can choose a different course of life if he so desires. If freedom of choice is ruled out the whole process of religion would lose its significance.
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Chapter - I

INTRODUCTION

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CHAPTER II
Quranic Thought

Free will (and determinism) is the most serious issue that has perplexed the philosophers, moralists and reformers throughout human history. This issue has divided them into different camps. For instance, protagonists of absolute freedom contend that life and liberty are interchangeable concepts. If man trades away his freedom, he indeed trades away his life and his own being. By surrendering his right to choose, he, in fact, becomes less than a human being. Indeterminists, therefore, are uncompromisingly committed to the view that man is absolutely free and no one can interfere in his right to choose his own being. In fact, he can become what he wants. This is his birth right.

The determinists, on the other hand, contend that man is an integral part of nature and as nature is governed by natural laws, so is the case with man. There is no exception. They are vehemence advocates of psychic determinism.

It may be underlined that both these views (i.e. absolute freedom and absolute determinism) militate against ethico-religious and social values, for if man is absolutely free, he can't be held responsible for what he does. In this case, moral distinctions, such as, right and wrong, good and bad, reward and punishment would lose their relevance. Likewise, if man is absolutely determined and is just a puppet in the hands of natural or supernatural forces, once again, the question of moral distinctions would become totally vacuous. Let us see what is the Quranic view of this problem.
In the Holy Quran there are verses which seem to suggest that everything in nature is pre-determined and is under divine control. God alone is Sovereign and the real source of power. But there are also verses in the Quran which seem to suggest that man is a Trustee of God and is responsible for his actions. In fact, he is punished and rewarded by his own deeds. Now the question arises as how to reconcile this apparent inconsistency between the liberty of man and the Sovereignty of God, for the former seems to infringe upon the latter. Or if the latter is true, then it leaves no room for the former. In this chapter, attempt is made to analyse the doctrine of fate and fatalism in the light of Quranic teachings.

To begin with, it may be underscored that the Quran is essentially a Book addressed to man and is meant for his guidance. Its central purpose is to help man transform himself from a lower level of existence to a higher level of existence. Freedom, therefore, seems to be woven into the warp and woof of Quranic teachings. If this be the case, then we are obliged to explain the nature of God’s Sovereignty. Does it negate the freedom of man? If it does not, then, what is the real meaning of His Sovereignty? Some of the enlightened commentators of the Quran contend that the Quran is uncompromisingly committed to the Unity and Oneness of God and is desirous to forestall all such errors wherein man may be inclined to take the Prophet as God; or elevate Muhammad, (peace be upon him) to be sharer in godhood. If we keep in mind as to what was done by the Christians in case of the Christ (peace be upon him) or what was done by the Jews in case of Ozair (peace be upon him), we can appreciate the deep concern of the Quran to protect the Unity and Oneness of God. Hence the Quran frequently insists upon the Sovereignty of God and underlines the fact that God Almighty
holds no kinship with any creature. This is how the Quran speaks:

\[\text{Say: He is God, The One and Only; God, the Eternal, Absolute; He begetteth not, Nor is He begotten And there is none like unto Him.}\]

No body can share into His godhood. He is the real Sovereign. All Prophets including Muhammad (peace be upon them), were human beings and were beset with human limitations. They were constantly beseeching His Grace and Mercy. Muhammad (peace be upon him) is frequently asked to make it clear that as a human being he is at par with the rest of humanity and, as such, he too suffers from human limitations. He has no control over his fortunes. What distinguishes him from the rest of humanity is that he is the recipient of revelation from God. But if He so desires, He can hold back and suspend this revelation as well. If He does hold back His revelation, there is nothing that He could do about it. It is just the outpouring Mercy of God that he is blessed with His revelation. Likewise, God will address Christ on the Day of judgment enquiring from him: did you ask your followers to take you and your mother as gods, apart from God. Christ will plead innocence and will say that so long as he was alive and with his community he asked them to worship God Almighty who is their Creator as well as his Creator. And when he was withdrawn, God knows best what they did. Now if He were to punish them for their wrongs, He could do it for He alone is the real Sovereign. But if He wants to forgive them their wrongs, He can do it for He is Oft-forgiving, All Mercy. The Quran and the Sunnah therefore want to assert and affirm the Oneness of God and protect the Muslims from slipping into the same sort of mistakes as have been committed by earlier communities.
Another aspect of this thesis is to invite man to see that God Almighty is the sole Creator and Sustainer of the Universe and He alone deserves human reverence. He is the sole Administrator. No one else can meddle with His Sovereignty. For instance, when Abraham (peace be upon him) was arguing with Namrod, the latter enquired from Abraham as to what were the Chief Attributes of his Lord. Abraham said, "He gives life and takes it away". Namrod said, well, he could do it too. And in order to demonstrate his power, he set free a man who was supposed to suffer from a capital punishment ---- this was his idea of giving life. And ordered that an innocent man be killed ---- this was his idea of taking away life. At this juncture Abraham (peace be upon him) promptly said that his Lord makes the sun rise from the East and lets it set in the West. If he is a lawful claimant of Sovereignty he should try to reverse this Order. This silenced the false claimant of Godhood and he was totally dumb founded. Here the purpose of the Quran seems to impress upon man that he should not follow false gods. They have no control even on their own fortunes. They should follow and worship God alone who is the real Lord of the Universe. The Sovereignty of God therefore does not aim at robbing man of his freedom and his initiative. Man is free though his freedom is limited and operating within given possibilities.

According to the holy Quran everything is made according to certain measures, and nothing could go beyond those measures. Besides, God has shown to every created thing the way by which it can attain the perfection destined for it. It implies that every man has some potentialities, which differ from man to man, and the purpose of life is to allow man to develop these potentialities to their excellence just as the purpose of a seed is to grow
into a plant. All growth and development is subject to natural laws and man develops his potentialities within a particular context. So fate, in other words, is nothing but the development of one's own potentialities. The potentialities of man may be limited, but are not determined. These potentialities cannot be taken in the sense that they are unchangeable and immutable parts of the human body as heart, lever, lungs which are the organic, vital parts of the body. Rather these potentialities signify some power in human being which can be actualized or materialized. These potentialities, as we said earlier, may be limited but within these limited potentialities man is free. He can actualise his potentialities according to his own choice and freedom. We can explain this point by a crude example. Suppose that we are playing cards. Initially each player is given thirteen cards. Let us assume that these cards stand for potentialities/possibilities. The player who is to initiate the game may use any of these thirteen cards. He has limited choices. But within these limitations he is free to initiate whatever move he desires. But when once he exercises his choice and plays one card, it will have some bearing on his subsequent choice/move. The same seems to be true of life in general. Human life seems to have a certain set of possibilities/potentialities. It is our discretion and prerogative to exert and actualise these possibilities. Of course the first step is quite likely to have its impact on the second and the second on the third and so on.

It may be emphasized that God cannot be deemed responsible for man's evil, nor will He deal unjustly with man. In fact, God, as we have so often stated, has endowed man with the basic qualities, such as, intelligence and freedom. Further, in order to facilitate his job, God has provided mankind with His guidance through His chosen prophets. Man is asked to make a choice between the right and the wrong and thus determine his own destiny. Quran is the criterion of right and wrong:
"And We sent down the Book to thee for the express purpose that thou shoudest make clear to them those things in which they differ and that it should be a guide and mercy to those who believe".²

Again it says:

"And O ye men: now truth hath reached you from your Lord. Those who receive guidance, do so for the good of their own soul; those who stray, do so to their own loss. And I am not (set) over you to arrange your affairs".³

It is interesting to note that some of the Prophets are shown (in the Quran) seeking forgiveness from God for mistakes unwittingly committed by them. This act of theirs presupposes that they did it on their own accord and that they were free in their deeds though in this case this freedom was exercised in a wrong manner. For instance:

Adam (in deep repentance was imploring God's forgiveness) for they have wronged their own souls.⁴

Likewise Yunus said:

"Glory to thee: I was indeed wrong".⁵

In the same manner Noah said:
"I do seek refuge with thee, lest I ask thee for that of which I have no knowledge".6

These verses and instances indicate that even prophets were liable to make mistakes. Of course, these mistakes were unwitting and based on wrong judgment. They further indicate that the prophets, like the rest of mankind, were blessed with freedom and intelligence. Error in judgment and misuse of freedom is possible whether we are talking of prophets (peace be upon them) or of the common man. Logically speaking if someone is asked to follow this or that way, it is presumed that he is capable of making a choice and translating his choice into action and as such responsible for his own actions. That is why the Quran is replete with such verses as: "If ye did well, ye did well for yourselves, if ye did evil (ye did it) against your self."7 In any case, the Quran lays heavy stress on the personal initiative of man or a community as a pre-condition for change: "Of God, Verily never will, God change the condition of a people until they change themselves (from within)".8

Quran speakes again:

"Let there arise out of you A band of people. Inviting to all that is good, enjoining what is right and for-bidding what is wrong they are the ones to attain felicity".9

"He who obeys the Apostle, obeys God. But if any one turns away, we have not sent thee to watch over their evil deeds".10
These verses indicate that the primary duty of the Prophets was to teach, guide and advise and show the people the right way. But if they somehow refuse to follow the advice of the Prophets, Prophets were not supposed to drive people to good or refrain them from evil by force. They were supposed to appeal to their intellect and persuade them to follow the right path. No compulsion and no coercion was ever allowed in Islam. Islam, in fact, hangs on human freedom and true faith springs from the depths of human heart. Freedom of man, therefore, is foundational to moral and religious life. If we dismiss freedom, we in fact, dismiss the very basis of religion and morals. Hence the Quranic maxim: “We showed him the way, whether he be grateful or ungrateful rests on his will”.

The first principle that figures out quite prominently in our readings of the holy Quran is that according to the Qur’an man has not acquired his present position (of manhood) by painfully struggling and evolving through innumerable animal states as is advocated by Darwin and others. The whole purpose of evolutionist theory is to dismiss God out of existence or at least to deny, His act of creation. While the Qur’an clearly maintains that man/Adam is a unique being whom God has created and shaped with His own hands. Referring to the creation of man, the Qur’an says:

"He is the knower of the Unseen and the seen/visible, the Almighty, the All-compassionate, who has created all things well. And He originated the creation of man out of clay. Then He fashioned his progeny of an extraction of mean water, then He shaped him, and breathed His Spirit in him. And He appointed for you hearing, and sight, and
This passage clearly shows that man is the result of God's direct act of creation. There can be a process of evolution within creation; but if evolution is meant to bypass God or His attributes as a Creator, who creates something out of nothing, then there is no room for evolution or emanation in Qur'anic teachings. In the said passage we are told that to begin with, God gathered together the basic ingredients of human constitution from the earth. Then He shaped and fashioned them into a human figure. And after giving it the final touches, He breathed His own spirit in him. This is how the first man was created. But His act of creation was so miraculous that the process of subsequent procreation/propagation of human race was laid into the human constitution itself. The Qur'an frequently refers to this process of creation and procreation of man as one of the clear signs of His Wisdom and Greatness.

Another principle which stands out clearly is that in Islam, unlike some other religions, the nature of man is not detestable, vicious, sinful and depraved. Instead, he is endowed with the spirit of God and is His trustee in this world. One may enquire as to what does this Godly spirit really mean? Most of the commentators of the Qur'an (such as Shah Waliullah, Shaikh Mohammad Abduh, Allama Iqbal, Maulana Maududi, etc.) maintain that this Divine spirit stands for all those human qualities which essentially distinguish man from all other creatures. They contend that God's spirit does not simply mean sheer life or Elan Vital. It also includes the essential human qualities, such as, his sensibilities, his knowledge and understanding, his freedom and his moral/religious sensitivities. These and similar other qualities together signify the spirit of God. They are miniatural reflections of His Attributes and has no semblance to man's earthly origin. One may
underscore that it is precisely on these grounds (i.e. the Spiritual or psychic elements of man) that unity, fraternity, equality and freedom of man and his basic rights can be determined and defined. If we denounce the spiritual contents (of man's nature) and reject a theistic interpretation of life and insist on materialistic origin and the evolutionary theory and its attendant secularism, we can never overcome the artificial barriers, (such as, race, colour, language, territory, etc.) that have divided the human race into different hostile camps. Viewed in this perspective one can easily understand different claims to supremacy. For example, one can appreciate as to why the Greeks were given to this idea: We the Greeks (by virtue of our linguistic supremacy) are born to rule; whereas non-Greeks, the barbarians, are born to serve. The same spirit inspired Alexander in his dictum --- wherever I see a man I see a slave. Likewise, we can appreciate the claims of the Romans or the Persians that they are superior because of their nationality. White-man's burden to civilize the rest of the world also becomes intelligible. Hitler's claim that they, the Germans, had nothing to do with Christianity, a religion of shopkeepers, that they were superior because of their blood, and that by virtue of their supremacy in blood, they were born to rule whereas the rest of the world was born to serve. In brief, in the absence of spiritual contents of human life, we will be driven to a materialistic, secularistic and atheistic interpretation of life which will demolish the unity and equality of human rights. It seems that a proper understanding of human nature is a necessary pre-condition for the solution of the problems of humanity. It seems that we have to make a choice between materialistic and mechanistic view of life (which will leave no room for human freedom or human dignity. Man will be treated as an integral part of nature and as nature is determined by natural/causal laws, so is the life and conduct of man. There can be no exception); And spiritualistic view of life which will claim that "man is a kingdom within a kingdom". It
will distinguish humans from non-humans or animal kingdom and allow a full room to human freedom and human dignity. It will insist, as the Qur’an does, that nature is for man while man is for God. It will insist that nature is determined by natural laws whereas man is determined by moral laws and these moral laws pre-suppose human freedom which, in turn, entail human responsibility.

It may also be underlined that according to Islam man is not a dualistic being but a two dimensional being. For instance, on the lower side, he can suspend his Godly attributes and gravitate down towards the earth (the source of his basic ingredients) and become the lowest of the low, even worst than animals. On the other hand, if he sensibly employs his faculties of head and heart, understands his place in nature and the purpose of his creation, he can transcend towards the Highest and surpass all other creatures by virtue of his knowledge and piety and cultivate in himself Godly attributes. This is the upper limit of his being. It means that according to the Qur’an what place a man would actually occupy in life spectrum will depend exclusively upon his own initiative and struggle. It may be emphasized that in Islam, unlike some other religions and ideologies, human efforts are not in vain. Rather, they determine and define the destiny of man. It is precisely for this reason that Islam cancels out all artificial claims to superiority and acknowledges only knowledge and piety of man as the sole basis of his nearness to God. For instance, when Adam was created in spite of some serious apprehensions of the angels, and he won the knowledge competition from the angels, God asked the angles to bow themselves to Adam, All others did save Iblis. This is how the Qur’an reads:

"And when thy Lord said to the angels, I am setting in the earth a Viceroy". They said, what,
will Thou set therein one who will do corruption there, and shed blood, while we proclaim Thy praise and call Thee holy? He said, assuredly I know that you know not. And He taught Adam the names, all of them, then He presented them unto the angels and said, "Now tell Me the names of these, if you speak truly. They said, "Glory be to Thee; We know not save what thou hast taught us. Surely Thou art the All-knowing Wise'. He said, 'tell them their names'. And when he had told them their names

He said, 'Did I not tell you I know the unseen things of the heaven and earth? And know what things you reveal, and what you were hiding'. And when We said to the angels, bow yourselves to Adam! so they bowed themselves, save Iblis. he refused and waxed proud, and so he became one of the unbelievers'.

And when Satan was questioned as to what prevented him from bowing to Adam? His answer was that he was better and superior to Adam because God created him (Satan) from fire, something (genetically) superior; whereas Adam was raised from dust, something base and inferior. This is how the Qur'an speaks:-

"Said He, Iblis, what prevented thee to bow thyself before that I created with My own hands? Hast thou waxed proud, or art thou of the lofty
ones'"? Said he, 'I am better than he. Thou created me of fire, and him Thou createdst of clay'.

It seems that according to the Qur'an, Satan was the first nationalist as he was the first to base his claims of superiority on what we may call his genes and genetics. One really wonders that all subsequent nationalists and later day followers of Satan have hardly gone much farther than him in building up their claims of national supremacy. However, it is a matter of great relief that God rejected all artificial grounds of supremacy and acknowledged only knowledge and piety as the sole basis of nearness to God. Thus Satan, along with his false claim of supremacy was condemned and banished as a rebel against God, and a clear enemy of mankind. It may be underlined that Satan owes its origin to man (prior to the creation of Adam there was no Satan) and is his manifest enemy but is totally unable to do any harm to God Almighty.

Now the Victorious Adam and his wife were allowed to live in heaven and enjoy themselves with whatever they please, with the exception of one tree, otherwise they will be amongst the evil-doers. Satan, however, caused them to slip therefrom by availing themselves of the tree and brought them out of their blissful state. And when their Lord called them saying: "Did I not forbid you from that tree and tell you that Satan is an open enemy to you. They said: Oh God, we have wronged ourselves. If you forgive us not and have not mercy on us, surely we are of the lost". So when they were both deeply repentent, God turned towards them and forgave them their sin. He is indeed oft Returning. We should mark that in Islam, unlike in Christianity, Adam and his progeny do not stand condemned with "original sin". Instead, God forgave them their sin and blessed them and
their future generations with His Guidance by appointing Adam as His prophet.16

We may recapitulate that according to the Quranic teachings man is not vicious and depraved but is His viceroy and trustee in this world. Further, the Qur'an maintains that the entire human race is from Adam and Eve who, in turn, were raised from dust. They also share the same spirit of God (i.e., the divinely qualities in man, such as, knowledge, compassion, free-will, etc). Thus genetically speaking, the whole humanity forms one family though they have multiplied themselves into diverse tribes, clans and nationalities having different physical features, colours, languages and so forth. These rich varieties, the Quran tells us, are one of the signs of God otherwise each one of them is a Trustee of God in this world. These distinctions may be taken as a mark of identification but should never be exploited as the source of discrimination, something so often done by the champions of nationalism. The Qur'an clearly insists upon the equality, unity, and fraternity of man. As humans there is no difference between man and man or man and woman. They are all equal. The Qur'an allows only moral stratification and holds that the best amongst them is one who is righteous and most fearful of God. Nothing else really counts in His judgment. Thus the respect for human life, human dignity, human equality and human freedom forms the bed-rock of the Quranic teachings. Wanton killing is strictly prohibited. Qur'an says that if you kill one person without justification, it is as if you have killed the whole humanity. Likewise, if you save one life, it is as if you have saved the whole humanity. Sanctity of human life is frequently insisted upon. It is precisely for this reason that Islam does not recommend self-negation or self-annihilation as the goal of human life. Instead, it teaches us the art of self perfection and self-
fulfilment. It may be underlined that the Qur'an lays great stress on the freedom of man. In fact, the Qur'an addresses itself only to a man who has already been endowed with freedom and intelligence. And it is left entirely to man's own discretion as to whether or not to accept Islam. The Qur'an clearly maintains that there is no compulsion in religion. God has revealed both the path of good and of evil and it is up to man himself to make a choice as he desires. This is how the Qur'an reads:

"No compulsion is there in religion. Rectitude has become clear from error. So whosoever disbelieves in idols and believes in God, has laid hold of the most firm handle, Unbreaking; God is All hearing, All-Knowing".17

Again the Quran says:

"Say: The truth is from your lord, so let whosoever believe, and let whosoever disbelieve".18

Further, the Qur'an points out that God is totally independent of what man may do. If he does some good, it is to his own gain; and if he does some evil, it is to his own loss. Indeed, he is a unique and irreplaceable being. He alone bears the burden of his own deeds:

"Whosoever struggles, struggles only to his own gain; surely God is All-sufficient. And those who believe and do righteous deeds we shall surely acquit them of their evil deeds, and shall
recompense them the best of what they were doing".19

And since man makes a deliberate and conscious choice of his own way of life, naturally he is held responsible for his own deeds. In fact, the Qur'an is replete with such verses wherein we are told that God does not want to coerce people to come to one religion. Had He so willed, He would have done it. But obviously this would have run counter to the very purpose of man's creation. For according to the Qur'an, God created mankind in order to see who amongst them were God-fearing and righteous of their own accord. Thus speaks the Qur'an:-

"And if thy lord had willed, whoever is in the earth would have believed, all of them, all together. Wouldst thou then constrain the people, until they are believers".20

The Qur'an tenderly warns the holy prophet that he should not melt away his soul in distress over the heedless and indifferent attitude of the non-believers and consoles him by saying that his job is simply to warn the people and remind them of their duties to their lord. But if in spite of his warnings, they remain heedless, he should not worry about it, for he is not supposed to constrain them to embrace Islam:

"So if they turn their backs, thine (duty) is only to deliver the manifest Message. They recognize the blessing of God, then they deny it, and most of them are the unthankful".21

"Yet perchance, if they believe not in this
tiding, thou wilt consume thyself, following after them, of grief".  

"..... so let not thy soul be wasted in regrets for them: Allah has knowledge of the things they work".

It is evident that according to the Qur'anic teachings only a self-willed and self-chosen faith carries some weight in the eyes of God. Thoughtless and blind faith has no significance whatsoever. It may be stressed here that according to some scholars, such as, Maulana Rumi, Shah Waliullah, Iqbal and many others, freedom, caliphate or vicegerency, and Trust are interchangeable concepts. All of these terms/concepts signify the freedom, power, struggle and initiative of man for the realization of his mission in this world. We have already hinted at the lower and upper limits of this freedom. The Quran tells us that God has created man and endowed him with eyes, ears, head and heart so that he could see the signs of God, hear His Message, and reflect upon the nature and attributes of God and understand his own relationship with God on the one hand, and with his own fellow-beings and the universe that surrounds him on the other, and thus appreciate properly his own place and mission in this world. Now if he sensibly employs these gifts of God, he would naturally follow His guidance. Positively, he will be impelled to perfect himself and transcend towards the Highest ----- the upper limits of his being/freedom. But if he suspends his sensibilities (eyes, ears, and his abilities of head and heart) and becomes forgetful of God and negligent of his own duties in this world, he would naturally gravitate down towards the earth and become lowest of the low. According to the Qur'an the true nature and essence of man lies in his freedom. We can safely sum up that according to the Islamic teachings man is free, man is freedom; and its by virtue of this freedom that he qualifies
for his role of vicegerency in this world. In fact, this is what signifies the spirit of God in man. Now if he surrenders his freedom (and his ability to reflect and understand) and starts slavishly following his own lust or the ignorant ways of his forefathers, evidently he would be less than a human being. In other words, in order to be true to his nature, man has to be a free, reflective and responsible being. However, the Islamic view of freedom is not something boundless and Godless. His freedom here is limited by the bounds of God. Since God is the Creator of man and He alone knows the secret whisperings of his heart, these bounds are imposed upon him for his own good.

Nonetheless, it is a pity that in spite of such clear and forceful teachings of the Quran concerning the freedom of man, the first intellectual and moral crisis that arose in the Muslim world and divided it into hostile camps was whether man is free or determined. Both Mutazalites and Asharites took extreme positions on this issue. Mutazalites were the open champions of human freedom while Asharites stood for the deterministic and fatalistic view of man. Strangely enough it was the Ashasites' view of determinism that survived and prevailed amongst the Muslims. We will return to these schools a little later in our dissertation. Mutazilites will reappear in our rationalists view of human nature whereas the Asharites will receive appropriate attention in our Post-prophetic thought and the problem of free will and determinism.

Since man in Islam is a unique, irreplaceable, independent, conscious, intelligent and free individual, virtually a Trustee of God, all these attributes naturally entail his responsibility and accountability to God. Qur'an lays a great stress on the fact that there is an integral relationship between man's actions and his character. According to the Qur'an man
defines himself by his own deeds and he alone will bear the burden of his responsibilities. From Islamic point of view actions are not to be judged as pleasant or unpleasant but as self-constructive or self-destructive, that is, they make or mar our being. These actions, Qur'an tells us, will be hung to man's neck and he will be rewarded or punished by his own deeds. In fact, man will be a witness against himself and no injustice will be done unto him. So much so that if he has done an atom's weight of good he will see it too. On the Day of Judgment, man's sight will be sharpened and he will be able to see the invisible consequences of his own deeds. So if we keep in mind the Qur'anic emphasis on the integral relationship between man, his choice, his actions and his character and the responsibilities that naturally follow, it becomes evident that the Quran leaves no room for redemption, ransom, compensation and intercession.

The whole temper of the Quran is against intercession, for, to begin with, "God does not require from any person what is beyond him [or her] power." (2:223, 286; 6:152; 7:42; 23:62).

Secondly we note the oft repeated contention of the Quran that God has imposed the law of Mercy on Himself. Intercession (on behalf of someone—be it a prophet or a saint) implies that that person surpasses God in mercy in compassion, something that amount to clear SHIRK. Muslims often refer to Ayat-ul-Kursi (2:255) where in it is emphasized that no one shall intercede with God "except whom He permits." On the basis of this verse, it is assumed that the holy prophet Muhammad will be permitted by God to intercede on behalf of his Ummah. But as Ibn Taimiya has pointed out the clause about permission in this context can not be taken literally; it is simply a rhetorical device meant to portray the Majesty of God otherwise Quran does insist that the Prophets would appear as witnesses against their
communities and charge them of negligence of the guidance of God. (see major themes of the Quran pp:31-32).

The Quran frequently tells us that God alone is All powerful and no one will be able to intervene or intercede in His Judgment.

"And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped".24

Again, the Holy Prophet is asked to:

"..........Remind hereby, lest a soul should be given up to destruction for what it has earned; apart from God, it has no protector and no intercessor; though it offers any equivalent, it shall not be taken from it. Those are they who are given up to destruction for what they have earned; for them awaits a draught of boiling water and a painful chastisement for what they were unbelievers".25

It may be underlined that the Prophets instead of acting as intercessors will come forward as witnesses against their respective communities:
"and the Day We shall raise up from every nation a witness against them from amongst them and We shall bring thee as a witness against those". 26

The Quran tells that the holy Prophet Muhammad (Peace be on him) will say on the Day of Judgment, " O my Lord, my people have abandoned the Quran'. Of course, we should remember that God has imposed on Himself the Law of Mercy; and His justice too will be tempered with His out-pouring mercy. Nonetheless, there is a logical relationship between His creation -- preservation -- guidance --- judgment. All of these are supervised by His Infinite Mercy. It may be stressed that to entertain a false hope that someone else would intercede on behalf of us tantamounts to ascribing partners unto God for it clearly amounts to believing that someone else, besides God, is more merciful than the All Merciful God. One can see that the entire thrust of Islamic teachings is oriented towards persuading us that hell and heaven are not ours as a birth-right. Rather, they have to be won by a life-long struggle. Indeed, they are the positive or negative wages of our own deeds and are the logical end of our own actions.

Often it is mentioned that man is the representative of God in this world and as a consequence thereof, he is expected to fulfil his duty and carry out the mission assigned to him. Here we may stop for a moment and enquire as to what exactly is the nature of man's duty/mission in this world?

In this context, we should remember that pain and suffering, evil and injustice, and similar other ills that distress and disturb humankind all are, of course, plain facts of life. But unlike some other religions, Islam does not consider them as the ultimate realities of life. Neither does it subscribe to
the view that man is a helpless and determined being whose goal of life could be nothing else but self-negation and self-annihilation. Nor does Islam consider man as incapable of fighting against the forces of evil and eradicate them. Needless to emphasize that such a pessimistic view of life is absolutely against the spirit of the Quran. For instance, Islam does insist that man can overcome injustice and corruption and can establish a just socio-moral order in this world. In fact, as a viceroy and trustee of God, it is his primary and foremost duty to establish peace and prosperity and justice and eradicate corruption, evil and injustice. As a co-worker with God, he is expected to follow a moral law and establish peace and harmony in human society in the same manner as God has established them in the rest of the universe by virtue of what we normally call the laws of nature. It may be underlined that God is the ultimate source of both these forms of laws; with one difference that Moral Laws presuppose human freedom, while there is no room for freedom in Natural Laws.

The Qur'an maintains that evil spreads in the world when man neglects the guidance of God and the Sunnah of His Prophet (i.e. Moral Laws) and follow his own lust and compels others to surrender themselves to him and to his sinful and Satanic designs. At such junctures, God sends His Prophets and the rightly guided individuals to fight against un-godly rulers and guide/advise mankind to return to God. In the absence of His Prophets, this duty devolves upon their followers particularly the scholars/teachers of a community. They are supposed to educate their people concerning the right and wrong ways of life and urge them to eradicate injustice and establish socio-economic justice in this world. It is no wonder, then, that the main objective of the educational policy of an Islamic state is to prepare its future generations in such a manner that they may carry out the prophetic mission and induce people for the establishment of a just
socio-moral order. Thus according to the Qur'an, there is no incompatibility in the duties of an individual or the state. Both have the same goal. Since the individual, left to himself, can't fulfil this task, naturally it becomes the collective responsibility of a society to work for the realization of this goal. And the individual, in turn, is obliged to co-operate for this and other noble ends and stay away from disruptive and divisive policies. It is evident from the Qur'an that God gives a chance to a community in order to examine as to how for it is successful in carrying out the mission of God, that is, the establishment of justice and elimination of injustice. And if they fail to fulfil their duties, they are pushed out of the role of leadership of the world and some other nation is installed in their stead. The Qur'an further observes that when God grants power to the righteous and God fearing people, they try to establish justice and eradicate injustice; are watchful of their prayers; are concerned about their poor and needy relations; are kind and compassionate to human beings in general; are deeply conscious and fearful of their encounter with God on the Day of Judgment:

"Those who if we establish them in the land (that is, give them power) perform the prayer and pay the poordue; enjoin goodness (or kindness), and forbid inequity (or injustice) and unto God belongs the issue of all affairs".27

These verses seem to refer to the general spirit of the Qur'an concerning the rise and fall of nations and civilization. However, the Qur'an, while addressing the Muslims in particular, specifically mentions that the purpose of their creation is to act as the overseers of the world. As a mid-most nation they are enjoined to establish good and eradicate evil. They are supposed to create such a socio-political atmosphere which is favourable
to the spread of Islam. Here are the Qur'anic injunctions:-

"Thus We appointed you a midmost nation that you might be witness to mankind (or other nations) and that the Messenger might be a witness to you".  

Again:

"Let there be one community of you, who invite to goodness, and enjoin right conduct and forbid indecency (or evils) such are those who are successful".  

The same message is underlined again:-

"(Now) you are the best community that hath been raised up for mankind, you enjoin right conduct (good) and forbid indecency (or evil) and you believe in Allah".

In fact, Islam rotates on two principles: faith in God --- with all His Attributes; and faith in the Day of judgment with its attendant accountability. Together, these principles help us to stay away from sinful extremities and stick closely to the straight path. These principles provide us with the metaphysical anchorage to our mind and help us in the integration, transformation and perfection of our being. Want of faith initially disintegrates and finally annihilates our being. This is in consonance with the teachings of the Quran wherein man is admonished that if he forgets God, God will forget him and eventually make him forget himself. Both these principles ensure a sound moral and God-fearing attitude to life and enable man to fulfil his role in this world. Our faith in God, in particular,
gives us a true sense of human dignity, human freedom, and human equality. It cultivates in us a genuine sense of self-respect and emancipates man from all kind of superstitions: It educates us that in the realm of existence man comes next only to God. Hence he should not degrade and humiliate himself in front of un-godly creatures. This faith widens the horizon of human outlook and makes him truly humanist and a universalist because Islam cuts across all artificial barriers of race, nationality, territory, etc. and stands for the Unity and equality of humankind. This point can be elucidated with reference to the Hijra of the holy Prophet wherein he left his nation back in Makka and gathered together his Ummah in Madina and then put his Ummah in a state of war against his own nation and earnestly prayed for the success of his Ummah and this end was finally realized in the Conquest of Makka. If Muslims could understand the true spirit of Hijra and unify themselves against their common enemy, they could re-emerge as a power to be reckoned with.

In brief, Islam completely revolutionises human mind and makes him truly progressive and dynamic. Let us examine briefly the ethico-political ideal of Islam and see how far they are different from the ideals of other religious systems.

In the realm of ethics, Islam insists on two central principles: (i) That man is essentially good and is not something vicious and depraved. Indeed, he is endowed with the spirit of God and is His Viceroy and trustee in this world. (ii) Secondly, that man is free. Islam considers man as an intelligent, sensitive and responsible being. By his free choice and perpetual struggle man may transcend towards the Highest and cultivate in himself Godly attributes. Or he may suspend his faculties of head and heart and descend towards the lowest of the low and become worst than animals.
To conclude, we may emphasize that Islam pre-supposes two essential qualities of man, that is, his intelligence and his freedom. He is endowed with intelligence so that he can see the distinction between right and wrong or good and bad ways of life. Likewise, he is endowed with freedom so that he could choose from either course of life. And as he himself chooses his own being and defines his own character, he stands responsible for his choice. If we deny his freedom, by implication deny and negate the meaning and message of revelation, prophecy and prophethood. If man can't change, then why all this exercise?
REFERENCES

Chapter II

QURANIC THOUGHT

In this dissertation, wherever we have quoted the holy quran we have followed the translation and commentary by Abdullah Yusaf Ali, Sh. Muhammad Ashraf, Publisher and Booksellers, 7 Aibak Road, Lahore; In the Quranic verses we use "S" for Sura. Here sura means Chapter

"V" for Verses
"C" for Commentary.

2. Quran XVI: V. 64
4. Quran XXI: V, 27
5. Quran II, V, 47
6. Quran III, V, 104
9. Quran S. IV, Vf : 80
10. Quran S. LXXVI, V: 3.
11. Quran S. 32: 8 - 9
12. Quran S. 2 : 30 - 34.
13. Quran S. 38 : 75 - 76.
17. Quran S. 2 : 256.
25. Quran S. 6 : 70.
CHAPTER III

PROPHETIC AND POST-PROPHETIC (OR EARLY MEDIVAL MUSLIM) THOUGHT

In our previous chapter, that is, the Quranic thought, the problem of free-will has been discussed with reference to the Holy Qur'an. It has been observed that according to the Qur'an man is born free and he can choose good and bad freely; or opt for either ways of life that have been manifested to him. Besides, the Qur'anic references there are innumerable sayings of the Holy Prophet (PBUH) and his Progeny which bring out the importance of man and his freedom. There are some traditions (Ahadith) which support the freedom of will while there are some others which seem to suggest that everything in nature is predetermined and God alone is the Absolute Power.

This chapter is divided into two sections. Section A is devoted to Ahadith literature or the Prophetic teachings concerning the nature of man and his freedom, while Section B is devoted to post-prophetic or early medieval thought.
SECTION A: MAN AND HIS FREEDOM IN THE PROPHETIC TEACHING (Ahadith literature).

It seems essential to explain those traditions (Ahadith) which are apparently supportive of fatalism and have generally been understood without reference to their original context.

This part will exhibit the essential freedom of man which is virtually misunderstood in the world of Islam and has led them astray and made them believe in the rigid determinism. The Prophet (PBUH) has taught that we should first of all do whatever lies in our power and then leave the rest to God. Muslims tend to forget the first part of his teachings and cling to the second part.

The traditions (Ahadith) like the verses of the Holy Quran will also be taken in their collective spirit. In fact, Ahadiths are mostly a commentary on the teachings of the Qur'an. So the collective spirit of both the Qur'an and the sunnah should be taken together. These together can help us understand the meaning and the message of the Revelation/Islamic teachings and their view concerning man and his freedom. In this regard the global meaning of Qadar will be taken into consideration, for this word (Qadar), is
highly misunderstood in the world of Islam.

There are many traditions of the holy Prophet (PBUH) which are essentially meant for the life and death, stay and sustenance of man and universe and which are sometimes interpreted as deterministic and sometimes freedom of will. We come to know that there is something which makes a man either to lead to Heaven for his reward or to hell for his punishment. This leading principle is obviously and presumably man’s free will, operating within moral constraints.

The concept of right or wrong is always meant for man but these concepts are not applicable to God. God is free from Moral values whereas man is bounded with moral values. Therefore God is absolutely free and man is given freedom alongwith moral guidance. Man is supposed to exercise his freedom and choose between good and evil and thus qualify for His reward or punishment.

The tradition narrated by Anas bin Malik:

"The Prophet said, Allah puts an angel in charge of the uterus and the angel says, O Lord, (it is) semen! O Lord, (it is now) a piece of flesh. And then, if Allah wishes to complete its creation, the angel asks, O Lord (will it be a male or a female? A wretched (an evil doer or the blessed (doer of good)? How much will his provisions be? What will his age be? So all that is written while the creature is still in the mother's womb"!"
According to another tradition, Usama narrates that

"Once while he was with the holy Prophet and Ubai-bin Kab and Muadh were also sitting with him there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet told the messenger to tell her: "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (Limit) so (She should) be patient and look for Allah's reward".

We believe that God is the Creator of all the heaven and earth and whatever is in them. He simply says: (Kun) "Be, and it at once comes into existence, He alone gives life, and causes death. He provides sustenance to all, and gives livelihood. But man, the highest creation of God, has been endowed with reason so that he can choose between right and wrong with the help of reason. It is his capacity to choose which makes him accountable for his actions.

Man has the power to choose between several courses of actions open to him. He is free either to choose the way of the wretched or the way of the blessed. If he follows the way of the blessed there will be happiness for him but if he follows the way of the wretched, there will be punishment/loss. In the above traditions man is clearly presented as free (man), Its his own conduct that will lead him to hell or heaven., and his conduct is not the outcome of fatality. Taqdir means a set of possibilities. Man is free to choose from a set of possibilities and is responsible for his choice.
The same subject has been discussed in these traditions as well:

*Say "Nothing shall even befall upon us except. What Allah has ordained for us".* (9:51).

*Aisha narrated, I asked Allah's Apostle about the plague. He said, "that was a means of torture which Allah used to send upon whomsoever He wished, but He made it a source of mercy for the believer. For anyone who is residing in a Town in which this disease is present and remains there and does not leave that town. But has patience, and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr's".*

Another Ahadith goes:

"*Never could we have found, were it not that Allah had guided us*".

Al-Bara bin Azib narrated,

*I saw the Prophet on (the day of the battle of Al-Khandaq, carrying stones/clay with us and saying, "By Allah, without Allah we would not*
have been guided, nor would we have fasted nor prayed. O Allah! send down Sakeena (calmness) upon us and make our feet firm when we meet the (enemy). The pagans have transgressed beyond bounds against us, but if they want to put us in affliction (i.e. fight us) we refuse to flee".5

Allah has sent His guidance in the form of Qur’an and the sunnah of the Prophet (PBUH). But they have been given the will to make the choice, either to follow the guidance of Allah and achieve salvation, or to follow the footsteps of Satan and be doomed for ever.

He does no evil, and does not want His creatures to do evil. But if they violate the laws of God, why should they not be held responsible for their misdeeds. In view of the free choice given to them to adopt the right course, how can they be exempted if they go the wrong way. Being All knowing, it is in the knowledge of God, as to whether a particular individual is going to do good or evil, but it depends on man’s free will (which is completely free) either to accept or reject the guidance. The following three traditions (Ahadiths) as stated in Sahih Muslim, are a clear evidence concerning the misunderstanding of Ahadiths in its narration or interpretation.

These Ahadiths (traditions) allude to the fall of Adam on the earth and his act of disobedience in paradise. Now the Qur’an treats these two events as distinct and separate. The Qur’an is clear that Adam was commanded not to touch the tree but he did. That is one story. Whereas his
falling on the earth with the creation of the universe is another story indeed.

The traditions which are given below are only the allusions to the fall of the Adam on the earth which has nothing to do with his will that he exercised in Paradise. These two different events are misinterpreted which, like other misinterpretations of the Quran or sayings of the Prophet (PBUH), have led the Muslims to stagnation rather than progress and transformation. The traditions are given below in order to elucidate our point:-

Abu Huraira reported, Allah's messenger (PBUH) as saying: "there was argument between Adam and Moses. Moses said to Adam; you are our father. You did us harm and caused us to get out of paradise. Adam said to him: you are Moses. Allah selected you (for direct conversation with you) and wrote with His own hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me". Allah's Apostle (PBUH) said: This is how Adam came the better of Moses".

Further Abu Huraira reported Allah's messengers (PBUH) as saying:

"There was argument between Adam and Moses, And Adam came the better of Moses. Moses said to him: you are the same Adam who misled people, and caused them to get out of paradise. Adam said: you are the same (Moses)
whom Allah endowed the knowledge of everything and selected him amongst the people as His Messenger. He said: Yes". Adam, then, again said: even then you blame me for an affair which had been ordained for me before I was created."

Abu Huraira reported Allah's messenger (PBUH) as saying.

"There was an argument between Adam and Moses (PBUH) in the presence of their Lord. Adam came the better of Moses. Moses said: Are you that Adam who Allah created with His Hand and breathed into him His spirit, and commanded angels to fall in prostration before him and He made you live in paradise with comfort and ease.

Then you caused the people to get down to the earth because of your lapse. Adam said: Are you that Moses whom Allah selected for His Messenger-ship and for conversation with him and conferred upon you the tablets, in which everything was clearly explained and granted you to audience in order to have confidential talk with you. What is your opinion. How long Torah would have been written before I was created? Moses said: forty years before. Adam said. Did you not see these words:

Adam committed an error and he was enticed to
(do so). He (Moses said: Yes. Thereupon, he (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me? Allah's messenger (PUBH) said: This is how Adam came the better of Moses".

There are also some traditions which support the Quranic position of freewill and oppose the position of determinism. In these traditions it is shown, that whatever you act, you are free in choosing your action. If anyone follows God's law, the benefit goes to him; he does not bestow a favour on any one else. Similarly evil brings its own reward to the doer of evil, which is clear from these traditions as well:

Narrated Abdullah. Allah's Apostle the truthful and truly inspired said, "The constituents of each one of you are collected in the womb of his mother for forty days in the form of blood, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four thing, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the fire till there is only a cubit or an arm-breath distance between him and the fire, but then that writing
(which Allah has ordered the angel to write precedes, and he does the deeds of the people of paradise and enters it; and a man may do the deeds of the people of paradise till there is only a cubit or two between him and paradise, and then that writing precedes and he does the deeds of the people of the fire and enters it).  

Imran bin Husain narrated:

A man said, O Allah's Apostle' can the people of paradise be differentiated from the people of the fire? The Prophet replied "Yes". The man said, why do people (try to) do (good) deeds? The Prophet said, "Every one will do the deeds he has been created to do or he will do those deeds which will be made easy for him to do."  

Further one Ahadith says, the Holy Prophet said,

"There is none of you but has his place assigned either in the fire or in paradise? Thereupon a man from the people said "shall we not depend upon this, O Allah's Apostle? The Prophet said, No, but carry on your deeds, for everybody finds it easy to do such deeds (as will lead him to his place).". The Prophet then recited the verse:-

As for him who gives in (charity) and keeps his
duty to Allah.\footnote{\textliteral{}}

Sahih (bin sa’d) narrated:

"There was a man who fought most bravely of all Muslims (on behalf of the Muslims) in a battle (Ghazwa) in company of the Prophet. The Prophet looked at him and said, "if anyone would like to see a man from the people of the fire, let him look at this (brave man). On that, a man from the people (muslim) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then man (who was watching that person) went quickly to the Prophet and said, "I testify that you are Allah's Apostle! The Prophet asked him, "why do you say that? He said "you said about so and so. If anyone would like to see a man from the people of the fire, he should look at him. He fought most bravely of all of us(on behalf of the muslims) and I knew that he would not die from that. So when he got wounded, he hastened to die and committed suicide".

Thereupon the Prophet said: A man may do the deeds of the people of the fire while in fact he is
one of the people of paradise, and he may do the deeds of the people of paradise, while in fact he belongs to the people of fire, and verily, (the rewards of) the deeds are decided by the last actions/deeds".\(^{12}\)

Another Ahadith which is narrated by Abu said Al-Khudri, That the Prophet said:

"No caliph is appointed but has two groups of advisors: one group advises him to do good and urges him to adopt it, and then other group advises him to do bad and urges him to adopt it, and the protected is the one whom Allah protects".\(^ {13}\)

God has given guidance through revelation and it depends upon our deeds, either to choose the heaven or hell because the reward for one's deeds depends upon one's last action (deeds). It implies that man is free in his decision. However, when he tries to materialise/translate his decision into action, he might face certain difficulties. In Islamic view, every child is born pure and innocent. According to Holy Prophet (PBUH), everyman is born innocent (or a muslim), it is his parents, who make him afterward a jew, a christian, etc. It is being alluded to in the following tradition: Abu Huraira narrated, Allah’s Apostle said,

"No child is born but has the Islamic faith, but its parents turn him into a Jew or a Christian. It is as you help the animals give birth. Do you
find among their offspring a mutilated one before you mutilate them yourself? The people said, O Allah's Apostle! What do you think about those (of them) who die young: The Prophet said, "Allah knows what they would have done were they to live."

There are also certain sayings of the Holy Prophet which reject fatalism and the inactivity necessarily resulting from it. Let us see these sayings:

Muawiya wrote to Mughira: "write to me what you heard the Prophet saying after his prayer."
So Al-Mughira dictated to me and said, I heard the Prophet saying after the prayer: None has the right to be worshipped but Allah alone who has no partner. O Allah! No one can withhold what you give, and none can give what you withhold, and the fortune of a man of means is useless before you, that is, only good deeds are of value."

Ibn Umar narrated:

The Prophet said to Ibn Saiyad, " I have kept for you a secret. Ibn Saiyad said, Ad-Dukh, (Ad-Dukh is a part of the word Ad-Dukhan, i.e. the smoke) the Prophet said, keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been ordained for you). On that
Umar said (to the Prophet) allow me to chop off his neck! The Prophet said leave him, for if he is ad-Dajjal) then you will not be able to overcome him, and if he is not, then you gain no good by killing him".16

Islam grants the freedom of choice to human kind, either to march forward on the road of Morality or to retrograte. The final choice depends upon man’s own initiative. So according to Imam Bukhari the grades in superiority of the believers will be according to their good deeds. For instance, one Ahadith narrated by Abu said Al-Khurdi says:

"The Prophet said, when the people of Paradise will enter paradise and the people of Hell will go to the Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then they will have been blackened) (charred) so they will be put in the river of Haya (rain) or Hayat (life) the narrator is in doubt as to which is the right term, and they will survive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted".17

Further Imam Bukhari says:

"Whoever says that faith is action (good deeds),
referring to the statement of Allah and this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world) (43:72) A number of religious scholars explained the verse/statement of Allah. So by your Lord we shall certainly call all of them to account for all what they used to do (15:92). And the statement none has the right to be worshipped but Allah".18

Again one Ahadith narrated by Abu Huraira says:

"What is the best deed? He replied, to Believe in Allah and His Apostle". The questioner then asked what is the next (in goodness)? He replied "To participate in Jihad in Allah's cause". The questioner again asked what is the next in goodness)? He replied: to perform Hajj (Pilgrim-age to Makkah which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and is in accordance with the traditions of the prophet".19

There are good paths as well as evil paths and it depends upon man to adopt the one or the other. It is with the aid of reason that he should decide the course of action. This contention is clear from the following traditions (Ahadith).
According to Imam Bukhari, what is said regarding this statement:
The reward of deeds depends upon the intention and hoping to get reward from Allah. And every person will have the reward according to what he has intended. And this includes faith, ablution, Prayers, Zakat, Hajj, Fasting and all the Ahkam (orders) of Allah.

Quran says:

"Each one do (deeds) according to his intentions, (17:84). And the spending of a man for his family with the intention of having a reward from Allah, will be regarded as alms. And the Prophet said, Jihad and intention means, Jihad to fight for Allah's cause. When there is no call for it one should have intention to do Jihad".20

In this regard Umar narrated, Allah's Apostle said:

"The reward of deeds depends upon the intention and every person will get the reward according to what he has intended, so whoever emigrated for Allah, and His Apostle then His emigration was for Allah and His apostle. And whoever emigration for worldly benefits or for a woman to marry, his emigration was what he emigrated for".21

If we acquire knowledge, then we are able to make a distinction between right and wrong, good and bad. In this regard Imam
Bukhari said: "It is essential to know a thing first before saying or acting upon it". According to the statement of Allah:

So know O Muhammad that none has the right to be worshipped but Allah. (47:19),

So Allah stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophet i.e. they inherit knowledge. And whoever gains knowledge gains a great thing. And whoever followed a way to seek (religious) knowledge, Allah will make easy for him the way to paradise. Allah said: "it is only those who have knowledge among His slaves, fear Allah". And Allah said: But none will grasp their meanings except those who have knowledge". 22

There are other traditions (Ahadith) which clearly support the concept of free will and reject the concept of determinism. These traditions are as follows:-

"It is narrated on the authority of Abdullah b. Masud that some people said to the messenger of Allah (PBUH) would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon this he (the Holy Prophet) remarked, "he who amongst you performed good deeds in Islam, he
would not be held responsible for them (misdeeds) which he committed in ignorance and who committed evil (even after embracing Islam) would be held responsible for his misdeeds that he committed in the state of ignorance as well as in that of Islam".

Abdul Hamid Siddiqi, Translator of Sahih Muslim in his apt commentary, maintains that this Ahadith is highly meaningful as it throws a good deal of light on the attitude of Islam towards good and evil. Islam is not a mere expression of a few words but a complete submission of one's life to Allah. It is a whole-hearted change, both in thought and deed. Now if a man makes a profession of Islam but he brings about no change in his life, it means that he has not accepted Islam in the heart of his hearts. Faith is not something inert, it is dynamic in the sense that it revolutionizes the whole life of a man. If one accepts Islam and then leads virtuous and pious life in accordance with its teaching he is true to his profession. But if a man persists in the path of evil which he was treading before Islam, he shows his attachment to evil (and is far away from Islam).23

So it depends entirely upon human will either to choose the right path or wrong path. Allah Sends His Messages and His Messengers in order to show the right path to the people. The right and wrong has clearly been shown by these prophets. They informed their peoples that if they choose the right path they will get reward, and if, on the contrary, they opted for the wrong path, they will get punishment. For instance:

*Abdullah Bin Masud reported that Allah's messenger who is the most truthful of the human*
beings and his being truthful (is a fact) said: "verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in other period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things. So the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides whom there is no god, that one amongst you acts like the people deserving paradise until between him and paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcome him and he begins to act like the denizens of Hell and enters Hell, and another one acts in the way of the denizens of Hell, until then remains between him and hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of paradise and enters paradise".  

Commenting on the above tradition, Abdul Hamid says: "this should not be taken to mean that man is a mere puppet in the hands of destiny and has no freedom to act. This Ahadith tells us that he would get into paradise or hell according to his deeds. It would be the nature of his deeds which would decide his ultimate end. The words, the writing of destiny overcomes him, do not in any way mean that he is forcibly dragged to a different path from that which he has been already treading. This is within the knowledge
of God as to which course he would adopt such and such occasion but he is not forced to do so. What the Ahadith brings home to man is that nothing can be said about ultimate end during one's life. A wicked person can get into paradise after sincere repentance and changing his pattern of behaviour and good and pious person can get into hell by committing a serious sin and taking to evil course at the end of his life.25

Ali reports:

"We were in a funeral in the graveyard of ghargad that Allah's messenger (PBUH) came to us and we sat around him: he had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is not one amongst you whom a seat in paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said Allah's messenger, should we not then depend upon our destiny and abandon our deeds? Thereupon he said acts of everyone will be facilitated in that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him. Whoever belongs to the Unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Quran). Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness is prescribed. We shall make easy end and who is miserly and considers
himself above need, we shall make easy for him the difficult end".  

According to the commentator, the verses fully explain the nature of Destiny in Islam. Here we are told that the soul is inherently and potentially capable of doing both good and evil. These two characteristics of human nature are not the creation of two independent and mutually antagonistic powers but of the one and the same power, man is capable of doing both good and evil. If he shows a charitable disposition and guards against evil and adopts the path of righteousness, he would be facilitated to achieve good ends, but if he believes otherwise he would be led to destruction.  

"Jabir reported that Suraqab Malik Jushum came and said Allah's messenger, Explain our religion to us (in way) as if we have been created just now. Whatever deeds we do today, is it because of the fact that the pens have dried (after recording them) and the destinies have begun to operate or these have effects in future? Thereupon he said: the pens have dried and destinies have begun to operate. Suraqat Malik said. If it is so, then what is the use of doing good deeds. Zuhair said: then Abu Zuhair said something but I could not understand that and I said what did he say? Thereupon he said, action for everyone is facilitated according to what he intends to do. 

The pens have dried implies that plan of God is exhaustive and as such it needs no change or alternation in it. His plan is the exclusive
domain of His divinity and man as man has no valid ground to question them, because he cannot grasp in right perspective the full working of His plan or the complete reality about it. The nature of Destiny as envisaged in Islam means that a man is given power both of doing good and evil. If he endeavours to do good and tries to make use of all those methods which can take him to the path of virtue and righteousness he is also facilitated by the divine decree to do so and his task becomes easy. The Quran says those who strive in our way we shall show them the right way. On the other, he who adopts a wrong course and attempts to proceed upon that is also facilitated by destiny to go ahead in the wrong direction. It is his own initiative which determines his fate in this world and in the hereafter. So it is with the individuals as well as with the nations. The Quran says, "God does not change the condition of a people unless they change that which is in their heart". The tradition further explains the same matter, for instance:

*Abu Huraira reported Allah’s messenger (PUBH) as saying: verily, a person performs deeds for a long time like the deeds of the people of paradise. Then his deeds are terminated like the deeds of the people of Hell and, verily a person performs deeds like the denizens of fire for a long time, then his deed of his is ultimately followed by the deeds of the people of paradise*.\(^{29}\)

According to the commentator, man is not forced to perform good or evil deeds as dictated by Destiny, but he takes to good or evil according to his will, though perfectly in accordance with the broad scheme of Allah.
He changes his course from good to evil and then from evil to good at his own initiative, and no power drags him forcibly to do so, but his own conscience. A human being is not a chess pawn on the chess board of life but a king in the chess board instead. All his acts: good or evil are not God's but his without reproach.\textsuperscript{30}

After \textit{al Qadar} now we are going to the real problem of the distinction between good and bad, right and wrong which virtually leads us to the significant meaning and import of reward and punishment. There are problems which springs out of man's will. Here in this section the tradition (Ahadith) from the various sources will be taken and will be inquired into the problem of (reward and punishment).

In order to clarify and understand the above position the following Ahadith are given in this regard.

\textit{According to Imam Bukhari, the sin of the person who worships something besides Allah and his punishment in this world and in the hereafter are quite certain. For instance, Allah said:} verily joining others in worship with Allah is a great wrong indeed! And: if you join others in worship with Allah, certainly (all) your deeds will be vain, and surely, you will be among the losers. (39:35)\textsuperscript{31}
According to the tradition,

When the verse:- It is those who believe and confuse not their belief with wrong i.e. worship others besides Allah) (6:82) was revealed, it became very hard on the companions of the Prophet and they said, who among us has not confused his belief with wrong (Oppression)? On that, Allah's Apostle said, this is not what is meant (by the verse). Don't you listen to Luqman's statement: verily joining others in worship with Allah is a great wrong indeed".

Further Abu Bakar narrated:

"The Prophet said, the biggest of the great sins are to join others in worship with Allah, to be undutiful to one's parents, and to give false witness. He repeated it thrice".

Narrated Ibn Masud, A man said, "O Allah's Apostle shall we be punished for what we did in the pre-Islamic period of Ignorance? The Prophet said, "whoever does good in Islam will not be punished for what he did in the pre-Islamic period of ignorance and whoever does evil in Islam will be punished for his former and
later (bad deeds).”

Another Ahadith reads:

How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that he Apostle (Muhammad) was true and that clear signs has come unto them? And Allah does not guide the wrong doing people. As for such the reward is that on them (rests) the course of Allah, the Angels and of all mankind. They will abide therein (Hell). Neither will their torment be lightened nor it will be postponed for a while. Except for those who disbelieved after their belief, and go on adding to their defiance of faith, never will their repentance be accepted, and they are those who have gone astray. Allah also said: O you who believe if you obey a group from those who were given the scripture) they would (indeed) render you disbelievers after you have believed.33

Quran further said:

O you who believe whoever from among you turn back from his religion (Islam). Allah will bring a people whom He will love and they will
love Him, Humble towards the believers, stern towards the disbelievers (5:54). 

Quran also said:-

But such as open their breasts to disbelief on them is wrath from Allah, and they will have a great torment, that is because they chose the life of this world instead of the hereafter, and Allah does not guide the disbelieving people. Those are they whose hearts, ears and eyes Allah has sealed upon, and they are the heedless. Without doubt, in the Hereafter they will be the losers (upto). Your Lord, after all this, is oft-forgiving, most merciful. (16:16:110).

Above mentioned (Ahadith) show that, God provides guidance for those who turn to Him in penitence, but He will leave those to wander astray who deliberately close their eyes and their hearts to His guidance, when a person accepts the faith, God makes it easy for him by expanding his bosom, for taking further steps to progress spiritually, but if, on the other hand, he rejects faith, and persists in wrong doing, then Allah narrows his bosom, and his case becomes like that of a person who is asked to climb a steep height. The wish of Allah follows the actions of the person, and does not precede them. Allah has granted freedom of choice in this regard and it is up to him to accept or reject the guidance. Again one traditions says:

(Narrated by Akrama) "Some Zanadiqa (atheists) were brought to Ali and he burnt
them. The news of this event, reached Ibn Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, Do not punish anybody with Allah's punishment (fire). I would have killed them according to the statement of Allah's Apostle, whoever changed his Islamic religion, kill him."

According to Imam Bukhari,

and Allah will not mislead a people after he has guided them, until He makes clear to them what to avoid.39

Further Abu Huraira narrated,

Allah's Apostle said the Hour will not be established till (huge) groups fight against each other, their claim being one and the same.40

The tradition coming next is highly essential in regard to man's free-will. It underscores that whoever has not wronged, will enjoy and become happy but the wrong doers will be wretched and in hot waters. Therefore a man should be very careful in his choice and volition.

Abdullah narrated: When the verse: Those who believe and did not confuse their belief with wrong worshipping other beside Allah (6:68) was revealed, it was hard on the companions of
Prophet and they said: "who amongst us has not wronged Oppressed) himself/ Allah's Apostle said: "The meaning of the verse is not as you think, but it is as Luqman said to his son, O my son, join not in worship others with Allah, verily, joining other in worship with Allah is a great wrong indeed".41

Further Itban bin Malik narrated,

"Once Allah's Apostle came to me in the morning, and a man among us said, where is Malik bin Ad-Dukh Bhum? Another man from us replied:" He is a hypocrite who does not love Allah and His apostle. The Prophet said, "Do you know that he says:" None has the right to be worshipped but Allah only for Allah's sake"? They replied, "Yes". The Prophet said, no body will meet Allah with that saying on the Day of resurrection, but Allah will save him from the fire.42

These traditions are a beacon for us to lead our lives in accordance with Allah's decree. It means that we are free; but our freedom is circumscribed by moral laws. We are obliged to choose but our choice is determined by our considerations of right and wrong, good and bad. Reward and punishment follow our choice/action and are positive or negative wages of our own deeds. Responsibility therefore is predicated to our freedom. In the absence of freedom responsibility would make no sense whatsoever.
In brief, the basic teachings of the traditions (Ahadiths) are, that man is responsible for his actions and accountable for his good and bad deeds. Man so to say makes or mars his own destiny by his own deeds. These deeds would be hung to his neck and he won't be able to escape from their consequences.

Section B: PROPHETIC OR EARLY MEDIEVAL MUSLIM THOUGHT

After the death of Prophet (PBUH) Muslims faced serious difficulty in explaining the new problems of life. As they did not get revelations from above, they had to depend on new interpretations of the old Teachings, or on the conventions of the Prophet’s time. This gave enough scope for difference of opinion and indeed divided the Muslims into various sects. In this way arose the orthodox sects. So we shall see how the concept of fate was interpreted differently by different schools of thought and scholars of Islam. And how the question of freedom of will was treated.

The Islamic term qudra, is taken by the orthodox as predestination. The orthodox particularly Jabarites maintained a purely fatalistic view. The Jabarites denied free agency in man and ascribed his actions to God. They took their name from Jabr which means necessity or compulsion, as they held man to be constrained inevitably to act as he does, by force of God’s eternal and immutable decree.43
Further the jabarites hold that human actions are predetermined and predestined by God. Man has no power to produce any action. Everything, they contend is from God. God has absolute power over everything including human will and human action. They believed that God could do everything, that He was free to do good or evil and that no necessity could be imposed on Him. He could forgive whom He wanted and punish whom He wanted. The Jabarites on the basis of some detached passages of the Quran held that man's actions were determined and predestined by God. Good and evil, all proceeded from God.44

Imam Razi is very emphatic in his determinism. According to him God is the creator of both good and evil, faith and impiety, benefit and injury, all these qualities are decreed by the determination of divine will.45

The orthodox further pointed out, that whatever has, or shall come to pass in this world, whether it be good or bad, proceeds entirely from the divine will, and has been irrevocably fixed and recorded on a preserved tablet by the pen of fate.

So the above paragraph shows that everything in the world and human life is predetermined by fate.46

In between the two comes the other orthodox school called Asharites being the followers of Abu Hasan al Ashari.

They hold that man's action takes place only through the power of God and man has no efficacy therein. According to them, God causes to exist in man a power and choice, when there is no obstacle. He causes his action to exist subject to his power and coupled with his choice. So the
action of man is created by God in so far as its bringing into being is concerned, and is produced and employed through the agency of man. This is called acquisition which means a man's joining or linking the action with his power and will, without having any influence on the existence thereof except its subjection to his power.47

The Asharites maintain a midway position saying that man is predestined and yet he acquires the power to act. They made distinction between creation (Khalq) and acquisition (kasb).

So Asharites divided the action into two parts, Khalq and Kasb Khalq belong's to God (action created by God). Kasb belongs to human being. So according to them, God is the creator of human action and man is acquisitor, actions of human being are created by God. The creatures are not capable of creating any action. There is no creator except God and action of man therefore are His creation. God creates in man the power and ability to perform an act. He also creates in him the power to make the free choice between alternations between right and wrong. Man is only free in making the choice between two alternatives.

According to them God creates in man the power and the ability to perform an act. He also creates in him the power to make a free choice between right and wrong. This free choice of man is not effective in producing the action. It is habit or nature of God to create the action corresponding to the choice and power created by Him in man. For example, a man writes with a pen on a piece of paper. God creates in his mind the will to write at the same time grants him the power to write. So Asharites draw the conclusion that God created in man the faculties of
choice and power. Then he created the actions which corresponded to his choice and his power. So man is entirely free. In the case of voluntary actions of human being, there are, so to say, two causes. The action is a combined effect of the real cause, God, and the choice and intention of man, the acquirer, the possessor of ineffective power because of its being derived power. God creates, in man, the power, ability, choice and will to perform an act and man endowed with the derived power chooses freely one of the alternatives and intends or wills to do the action and corresponding to this intention, God creates and completes the action. It is this intention on the part of man which makes him responsible for his deeds. The completion of the act is partially due to his intention. He, thus, acquires the merit or demerit of the action because of his intending to do a good or bad action.48

Let us examine Al Maturid's attitude towards the concept of free-will. According to him God has endowed man with reason, with the power of distinguishing between right and wrong and with the faculties of thinking, feeling, willing, judging and has sent messengers and revealed books for his guidance. Man inclines and directs his mind towards something which he thinks may benefit him, restrains himself from what he thinks will harm him, chooses one of the alternative courses of action by the exercise of his own reason and thinks himself responsible for the merits or demerits of his action. Now while he thinks, desires, inclines, chooses, and acts he always considers himself quite free, and never thinks or feels that any outside agency compels him to do any of his actions. This consciousness of freedom, al Maturidi asserts, is a reality, the denial of which will lead to the denial of all human knowledge and science. Quoting passages from the Quran he also shows that the action enjoined or prohibited by God are ascribed to men, and that they will be accountable for their own actions. All this clearly proves that God has granted man freedom of choice and
necessary power to perform an action. The denial of this freedom will mean that God is wholly responsible for sin committed by man, yet on the day of judgement He will punish them for His own actions.

But how can human freedom be reconciled with the Quranic conception of the all embracing divine will, power, eternal decree, and God's authorship of all human actions. Al-Maturidi's explanation may be summed up as follows:

Creation belongs to God alone and all human actions, good or bad, are willed, decreed, and created by Him. Creation means bringing forth of an action from-non-existence into existence by one who possesses absolute power and complete knowledge in respect of that action. As man does not know all the circumstances, causes, conditions, or the results of his action, and does not possess within himself the requisite power for producing an action, he cannot be regarded as the creator of his action. Now, when it is proved that God is the creator of all human actions, it will necessarily follow that He also wills these actions, because divine action must be preceded by divine will. So nothing can happen in the world against or without the will of God. but, though God wills and creates human actions, He is not liable to blame or accountable for their actions, because divine will is determined by divine knowledge and He creates the action when a man in the free exercise of his reason chooses and intends to perform an action. Thus God wills an action good or evil, which He knows a man will choose, and when ultimately he chooses and intends to acquire it God creates that act as a good or evil act for him. From this, it will be clear that God's willing or creating an evil action is not inconsistent with His wisdom and goodness. Because, God wills the happening of the evil because He desires the individual to exercise free choice, but being wise and just, He always prohibits the choice
of evil so, though sins are in accordance with His will, they are never in accordance with His commands pleasure, desire, or guidance. Sin, then according to Al-Maturidi, consist not in going against the divine will, but in violating the divine law, command, guidance, pleasure, or desire. The basis of man's obligation and responsibility, al-Maturidi maintains, does not consist in his possessing the power to create an action, but it is the freedom to choose and the freedom to acquire an action, conferred on man as rational being, which makes him responsible and accountable.

Further Al Maturidi holds that eternal divine decree is not inconsistent with human freedom, nor does it imply any compulsion on the part of man, because it is an eternal record based on fore-knowledge.

God decrees the act He knows from eternity that a man will choose and acquire freely. Man cannot deny his own responsibility on the ground of the divine decree, al Maturidi adds; he cannot do so on account of time and space within which actions must be done. So though man is not absolutely free, God has granted him necessary freedom consistent with his obligation and, therefore, the divine decree relating to human actions should not be regarded the same as in relation to the physical world.49

In the same spirit Al-Tahawi advocated Allah did not compel any of His creatures to be infidel, a faithful, and He did not create them either as faithful or infidel, but created them as individual and faith and unbelief are acts of man. All the acts of man, his moving as well as his resting, are truly his own acquisition, but Allah creates them and they are caused by His will, His knowledge, His decision, and His decree. He asserts that all human actions are creations in relation to God and acquisition in relation to men, and God is never unjust to them so as to burden them beyond their power
and capacity.  

According to M.M. Sharif God has given man the will to choose, decide, and resolve to do good or evil. He has endowed him with reason and various impulses so that by his own efforts he may strive and explore possibilities. God has given him guidance through revelation and inspiration and has advised him to return evil with good. His plan envisages man's free use of the divine attributes of power or freedom to choose and take all judicious and precautionary means to suit different situation. So there is no compulsion in faith. God's guidance is open to all who have the will to profit by it. The Prophets are sent to every nation for guiding the whole of mankind. Their duty is to preach, guide and inspire by persuasion and not to drive or force people to anything, nor to watch over their doing or dispose of their affairs. They cannot compel mankind against their will to believe.

From the above explanation we understand that man is completely free in his action. The power is given to him by God. He is given the power to distinguish between good and evil and therefore, he also is responsible for what he does. He has been shown the path of righteousness and it is up to him to accept it or reject it.

Section C: Sufia's View of Fate & Fatalism

Now we will examine Sufia's attitude towards fate and Fatalism. Sufia contend that God is the creator of all the acts of His servants, even as He is the creator of their essences that all that they do, be it good or evil, is in accordance with God's decree, predestination, desire and will, otherwise, they would not have been servants, subject to Lord, and created. Quran says "say God is the creator of everything, and again: verily,
everything have we created by decree and everything they do is in the books". Now since acts are things, it necessarily follows that God is the creator of them for if acts had not been created, God would have been the creator of certain things, but not of all, and then His words; "creator of everything", would be a lie—far exalted is God above that. Moreover, it is certain that acts are more numerous than essences therefore, if God had been the creator of the essences, and the servants the creators of the acts, created being would have been worthier a scription of praise for the act of creation, and the creation of the servants would have been greater than the creation of God; consequently, they would have been more perfect in power and more fruitful in creation than God. But God says: "Or have they made associates will God who can create as He creates so that the creation seem familiar to them, say, God is the creator of everything, and He is the one, the dominant". So God denies that there is any creator other than Himself. God also says, and we measured out. He has measured out His servants journey. God says further, when God has created you and what ye make; and again from the evil of what he has created, thereby indicating that part of His creation is evil; and again," and obey not him whose heart we have made heedless of remembrance of us, that is, we created in it heedlessness, and further, "speak ye openly or secretly, verily, He knows the nature of men's breasts aye He knows who created".

Umar said: "O messenger of God, what thinkest thou of that in which we are engaged. Is it upon a matter which is already completed, or a matter only now begins.

The Prophet (PBUH) replied, upon a matter already completed. Umar said, "then shall we not have trust?" He answered perform (what ye
are about) for everyone is prepared for that of which he is created.

The Prophet was also asked, what thinkest thou of the spells which we employ, and the medicine wherewith we treat ourselves? Do these reverse the decree of God? He replied, these come of the decree of God. Since it is possible, then, for God to create essence which is evil, it is also possible for Him to create an action which is evil. Now it is generally conceded that the action of a man trembling is a creation of God, it follows therefore, that all other motions are the same, except that in the one case God has created both motion and free-will.52

They are agreed that every breath they draw, every glance they make and every motion they perform, is by virtue of faculty which God originates in them, and a capacity which He creates for them at the same time as their actions, neither before them nor after them, and that no action can be performed without these, for otherwise they would have the attribute of God, doing whatever they wished, and decreeing whatever they desired, and God would no longer be the strong, the powerful in His words, "And God does what He wishes. God says, in the story of Moses and upright servant "Verily there canst never have patience with me" and when He says, that is the interpretation of what thou hast not the faculty to do. They (Sufia) are agreed that they are accredited with acts and merit in a true sense for which they are rewarded and punished and on account of which God issued command and prohibition and announced promises and threats the meaning of term "merit" being that a man acts through a faculty divinely originated. A certain Sufia said, "the meaning of merit is, that a man acts in order to acquire a benefit or repel a disadvantage; so God says it shall have what it has earned, and it shall owe what has been earned from it."
They are further agreed that they exercise free will and desire with respect to their "merit", and that they are not constrained or forced into it against their will. We mean by "free will" that God has created in us free will, and therefore there is no question of compulsion in these matters or of renunciation. Al Hasan Ibn Ali said: "God is not obeyed through compulsion, nor is He disobeyed by reason of an overwhelming force: He has not left His servant entirely without work to do in (His) kingdom. One of the great Sufis said: whoever believes not in predestination is an infidel, and whoever says that it is impossible to disobey God is a sinner.  

Some of them have declared the idea of compulsion to be absurd, saying that compulsion can only occur in the case of two persons being unyielding, that is to say, when one person gives an order to another, and the other refuses (to obey), and then the former compels the latter to (do) so. The meaning of compulsion is, that the agent should be constrained to do a certain thing, although he dislikes it and prefers something else, so that he then chooses to perform that which he dislikes, and leaves alone that which he likes but for this constraint and compulsion, he would certainly have done the thing which he has left alone. Now we find nothing of this sort in the matter of men's acquiring faith or unbelief, obedience or disobedience. The believer chooses belief, likes it, approves of it, desires it, and prefers it to its opposite, while he dislikes unbelief, hates it, disapproves of it, does not desire it, and prefers its opposite to it.

God has created for him the choice, approval and desire for faith, and the hatred, dislike and disapproval for disbelief: for God says, "God has made faith beloved by you, and has made it seemly in your hearts, and made disbelief and iniquity and rebellion hateful to you". The unbeliever, on the other hand, chooses unbelief, approves of it, likes it, desires it, and prefers
it to its opposite, while he dislikes belief, hates it, disapproves of it, does not desire it, and prefers its opposite to it. God has created all this: for He says, so do we make seemly to every nation their work, and again, "But whomsoever He wishes to lead astray, He makes his breast tight and straight". Neither of them was prevented from (following) the opposite of what he chose, or forced into that which he acquired: therefore, they are all bound by God's proof and subject to His pronouncement. The resort of unbelievers is hell for what they have earned, and we have not wronged them, but it was themselves they wronged God does what He wills He shall not be questioned concerning what He does, but they shall be questioned: Ibn al-Farghani said: There is neither thought nor motion, save by the command of God. This is the meaning of God's word, be!: for His is the creation of the command, and the command of the creation, and creation is His attribute. By these two letters He left no room for any intelligent man to claim that anything in this world or the next is either his, or through him, or for him. Know, therefore, that there is no god save God.54

Further they are agreed that God does with His servants whatever He wishes, and decrees for them however, He desires, whether that be to their advantages or not: for the creation is His creation, and the command is His command. He shall not be questioned concerning what He does, but they shall be questioned. But for this, there would have been no difference between servant and Lord. God says, let not those who misbelieve reckon that our letting them range is good for themselves. We only let them have their range that they may increase in sin, and again, God only wishes to torment them therewith in the life of this world, and that their soul may pass away while still they misbelieve: and again, "these are they whose hearts God wished not to purify. They are agreed that all of God's dealing with His servants, such as kindness, health, security, faith, guidance, favour are only
a condescension on His part. If He had not acted thus, it would still have been quite feasible. This is in no way incumbent upon God for if God had been obliged to follow any such course of action, He would not have been deserving of praise and gratitude. They are agreed that reward and punishment are not a question of merit, but of God's will, generosity and justice: men do deserve eternal punishment on account of sins from which they have afterwards desisted neither do they deserve an eternal and unlimited reward because of a limited number of (good) deeds.55

To give a better exposition to fate, we shall discuss the thoughts of some of the outstanding individual Sufis about this concept. Abdul Qadar Jilani adopts an attitude of determinism, though sometimes he tries to avoid the extremes of deterministic position by resorting to what has come to be known in Muslim scholastic circles as acquisition (kasb). He says "Do not forget the position of human efforts so as not to fall a victim to the creed of the determinists, and believe that no action attains its fulfillment but in God. Nor should you say that actions of man proceed from anything but from God, because if you say so you will become an unbeliever and belong to the category of people known as the indeterminists. We should rather say that actions belong to God in point of creation and to man in point of acquisition (kasb). There is a verse in the Quran in which God says, "enter the garden of Paradise because of what you have been doing". Here, the text unequivocally points out that Paradise is the reward of actions. But this being incompatible with the creed of determinism, Shaikh Jilani hastens to add, "Glory be to Him, how generous and merciful of Him. He ascribes the action to the people and says that their entry into Paradise is on account of their deeds, whereas their deeds owe their existence to His help and mercy! good and evil are the twin fruits of a tree, all is the creation of God, though we should ascribe all evil to ourselves. Shaikh Jilani thinks that the
spiritual peace which is indispensable for a mystic cannot be said to be complete unless he is trained in the school of adversity. The decree of the undeserved suffering according to him, determines his spiritual rank.

He quotes a tradition of the Holy Prophet in this respect. "We, Prophets are beset with the greatest number of trials and so on according to rank". What is essential is to hold fast to faith for the ultimate victory of good over evil.

Shaikh Jilani divided man into four categories. The first category includes those who have neither tongue nor heart. They are the majority of the ordinary people, who do not care for truth and virtue and lead a life of subservience to the senses. Such people should be avoided except when they are approached and invited to the path of righteousness and godliness. The second category includes people who have tongue but no heart. They are people of great learning and knowledge and possess eloquent tongue with which they exhort people to live life of piety and righteousness. But they themselves lead a life of sensuality and rebellion. Their speech is charming but their hearts are black.

The third category includes people who have a heart but no tongue. They are the faithful and true believer. They are aware of their own shortcomings and blemishes and are constantly engaged in purifying themselves of all dross. The last category includes people who have heart as well as tongue. They are in possession of the knowledge of God and His attributes and are able to reach and understand the ultimate truth. Equipped with this wisdom and truth they invite people to the path of virtue and righteousness and thus, become true representatives of the Prophets. With reference to mystical states, he gives us four stages of spiritual development.
The first is the state of piety when man leads a life of obedience to the religious life, totally reliant on God and without any recourse to the help of other people. The second is the state of reality which is identical with the state of saintliness. While in this state, man obeys God's commandment (amr). This obedience is of two kinds. The first is that an individual strives to satisfy his basic needs, but abstains totally from any luxurious indulgence in life and protects himself against all open and hidden sins. The second obedience is to the inner voice, to what is directly revealed to him. All his movements and even his rest become dedicated to God. The third is the state of resignation when the individual submits completely to God.

The fourth and last is the state of annihilation (fana)(Effacement) which is peculiar to Shaikh Qadar Jilani who are pure unitarians and gnostics. The state of annihilation is the unitive state in which the individual attains nearness to God which implies discarding one's own desires and purposes and identifying oneself with the cosmic purpose of God. In this state man comes to realize that there is nothing in existence except God a position which is characteristic of pantheistic mysticism, though we do not find in the Futuh-al-Ghaib this statement associated with the usual metaphysical implications that we find, for instance, in Ibn Arabi and his followers. It is only an expression of psychological experience of the individual traversing the mystic path. A man who reaches this stage acquires the created power (takwin) like God's, and his ordering a thing to be (kun) becomes as effective as God's.56

The concept of fate is found also in Shihab al-Din Suhrwardi's philosophy. According to Suhrwardi without complete break with the word, it is not possible for them to turn their attention to God and to the purification of their hearts/soul. The Shaikh bases his account of the soul
(ruh) on two verses of the Quran. In the first it is held that man was created by God from the clay, then it successively changed into a moist germ, a clot of blood and flesh, till all of a sudden this compound of apparently chemical changes assumed a form beyond the material plane, acquired the new spiritual dimension and became a new creation. Beginning as a piece of matter, man acquires at certain stage of development characteristic which as if push him out of this plane into the plane of life. This stage, according to Suhrawardi, was reached when soul was breathed into him. But what is this soul which changes piece of clay and matter into a being of a different dimension? He refers to the second verse "They ask you of the soul, say, the soul is from the command of my Lord".

On the basis of this verse, some mystics regard the soul as eternal as being an emanation of God, amr, which as an attribute of God, is eternal. Suhrawardi thinks, that the soul is not eternal but created (Ahadith), though it is the most subtle of all things and purer and lighter than all else.

The next question is to determine whether it is an attribute (ard) or a substance (javhar). In a tradition it is mentioned that souls have the capacity to move here and there, fly to different places, etc. on this basis some mystics are inclined to the view that soul is a substance characterized by some definite attributes. But Suhrawardi does not accept this view. Soul in the traditions is only symbolical and, therefore, cannot be taken in a literal sense. Soul is neither eternal nor is it a substance but created (Ahadith) and is an attribute (ard). It is a created thing which acts according to its nature, it keeps the body alive as long as it is associated with it, it is nobler than the body, it tastes death when it is separated from the body, just as the body dies when it is separated from the soul.57
There is difference of opinion among the mystics with regard to the exact place which the secret occupies in the psychological make up of man. According to some, it is prior to the soul (ruh) and posterior to the heart (Qalb) as a spiritual principle. To others it is posterior to the soul, though higher and subtler than it. According to these mystics, mystery is the locus of spiritual observation, soul is the locus of love, and heart is the locus of gnosis (marifah). Suhrwardi, however, thinks that secret (sirr) has no independent being like the soul and heart. It refers to a particular stage in the spiritual development of man when man is able to free himself from the dark prison of the appetitive self, and looks towards the spiritual soul, his heart acquires a new characteristic which is called mystery (sirr).

Similarly, at this stage his soul also attains a special position which again is called mystery. At this stage, man acquires the satisfied self and he acts and wills what God wishes him to do or will, he loses his individual power of action and freedom of choice and becomes a perfect servant (abd). It is the essence of the heavenly soul, its tongue, and its guide. The Shaikh quotes the usual traditional account that reason was the first creation of God. God asked it to come forward, to turn back, to sit, to speak, to become silent in turn, it obeyed God's orders to the very letter.

At this God said, "I swear by my majesty and power that I did not create a being dear and more honourable than you. I shall be known, praised, and obeyed through you. I shall give as well as take through you. My pleasure and wrath shall follow deeds through you. People shall be rewarded or punished in accordance with you".

Some people think that reason develops from the study of sciences (ulum) especially those which are necessary and axiomatic. But Suhrwardi
does not seem to agree to this for as he argues, there are many people who are not versed in any art or science and yet possess abundance of reason and common sense. It is the inborn capacity of man which helps him in acquiring different kinds of art and sciences.

Man is endowed with a natural power which prompts him to acquire different kinds of knowledge. It is thus truly established that reason is the tongue of the soul which is the word of God (amr Allah). From this flows the light of reason which then leads to the discovery of knowledge, science and art. According to him reason as the vehicle of the soul (ruh) is one. When it is supported and supplemented by the light of the Shariah and spiritual perception it helps a man traverse the straight path of guidance and tread the middle course of the golden mean. Such person gets knowledge of the heavenly spheres (malekut) which is the innermost secret (batin) of the universe. Such men are capable of looking to the affairs of both the worlds, the world of matter and space and the world of spirit. The present world and the next world. In the same regard he further says ilm (knowledge) is a light from the candle of prophecy in the heart of the faithful whereby he gaineth the path (a) to God (b) to the work of God.

(c) to the order of God. Ilm is the special description of man, from it is excluded the understanding of his sense, and aql (reason). aql (reason) is natural light, whereby good become distinguished good from evil. The aql that distinguished between the good and evil:

(a) of this world is an aql that belongeth to the kafir as well as to the faithful. (b) of the
next world is an aql that belongeth only to the faithful. Ilm is special to the faithful, ilm and aql are necessary for each other. The eye of aql (of the next world) is luminous with the light of guidance, and appointed with kuhl of the Shariat. In its essence, it is one, but it has two forms:

(a) One in respect of the Creator. Its meaning is the aql of guidance, special to the faithful.

(b) One is respect of the created. Its meaning is the aql of livelihood. For people of faith and for seekers of God and of the next world. "the aql of livelihood" is obedient to the aql of guidance." Whenever these two aqls agree, they credit the aql of livelihood," and according to exigency act: whenever they disagree, they discredit it, and to it pay no attention. Thus, to the seekers of God, the man of this world ascribe weak aql. He knoweth not that outside their aql is another aql. Ilm is of three kinds.

(1) knowledge of the unity of God.
(2) knowledge of the work of God.
(3) Knowledge of the order of the Shariat of orders and of prohibitions.
Each one of these three paths hath a separate traveller. The traveller of:

(a) the first path is the "sage of God". In his ilm are without opposition, included the other two ilm.

(b) The second path is the "sage of next world. In his ilm is, without opposition, included the ilm of the Shariat.

(c) The third path is the "sage of this world".

Of the other two ilms, no knowledge is. If he had possessed it, he would have brought it into use. For the decline of good deeds is the results of defect of faith. If he had his heart with God, and belief in the next world, he would not have passed below the doing of good deeds.

The sages of God, have, with reason and conviction, faith in the unity of God; and in the work of God. Obedient to the orders of Islam are: the first ones (near to God). the Sufia.

The sages of the next world, despite their belief in the next world, have a share (as much as is needed) of the knowledge of Islam, and employ it. The sages of this world have no share at all except the outward
knowledge of Islam, which they have gained by being taught. What they have learned, they use not. Through defect of faith, they are not secure from passing into deeds, prohibited and detested. They are the companions of the left hands

(b) the wicked ones of men;

(c) the sages of sin, upon whom have descended threat upon threat of God's wrath. In the account of the Miraj (the night-ascent to the highest heaven), it is said of Muhammad: "I passed by a crowd,

"whose lips they had cut with fiery scissors. I asked saying: who are ye? They cried: we are those who ordered for goodness, and prohibited from badness; and yet to badness we ourselves proceeded? (AHadith)",

Better than the sage of God and of the next world is none, worse than the sage of this world, none (AHadith). Than ilm, when they seek it for God's sake, naught is more profitable when for the world's sake, naught greater loss.59

Suhrwardi thinks that attainment of nearness depends upon concentration on God which enables the individual to surpass levels of normal consciousness. There are two stages in his process. In the first place, the mystic falls as if into a trance and is overcome by intoxication (sukr) his consciousness of self (nafs) disappears in the spiritual light of his soul. As Nuri says, union is the revelation of the heart and the observation of secrets.
There is a person who attains union through his personal efforts but loses this position as soon as there is slackness in his efforts. This is all but natural, for human efforts cannot be kept up at the same degree of intensity for a long time. Such a person is called mufassal. But the union that Suhrwardi commands is one which is the result not of personal effort but of divine grace. There is a person who receives illumination from divine actions. To such a person, his own as well as those of others, cannot be attributed, for his role is only passive. It is God who does all actions through him and he loses all freedom of choice or independence of action. Secondly, there is illumination from divine attributes. Then there is the illumination of divine essence (dhat) which is a stage towards annihilation (fana)(Effacement). A person at this stage is illumined with the divine light of faith and in the observation of God's face loses his individuality.⁶⁰

According to Suhrwardi  *Fana* (Effacement) signifieth the end of travelling to God. While *Baqa* (Permanency) signifieth the beginning of travelling in God.

Travelling to God (*fana*) (Effacement) endeth when with the mind of sincerity, Holy traveller travelleth the desert of existence. Travelling in God (*baqa*) (permanency) becometh verified when, after absolute *fana* (effacement) they give to the slave an existence purified from the pollution of impurities, so that, in the world of description (the material world), he advanceth in Divine qualities. In the description of *fana* (effacement) and *baqa* (permanency), the contrarieties of the words of Shaikhs agree with the contrarieties of Hal the (mystic/state) of the Holy traveller. *Fana* (effacement) is of two kinds: (i) outward (ii) inward.

1. *Outward fana* (effacement). This is
the fana effacement) of deed and is the glory of
divine deeds. The possessor of this fana
(effacement) cometh so immersed in divine
deeds that, neither on the part of himself nor on
the part of others, seeth he deed, or desire or
will-save the deed, the desire and the will of
God. In himself, no will for any deed
remainedth, he plungeth into no work; and from
the free manifesto of divine deeds without the
pollution of deeds of other than God, gaineth
delight, some Holy travellers have remained in
this maqam, (station) or (degree) wherein they
have neither eaten nor drunk, till God hath
appointed over them one who (with eatables,
potables, and other things) might support them.

ii. Inward fana(effacement):- This is
fana (effacement) of qualities and a dhat. The
possessor of this had in the revelation of the
qualities of the ancient one is immersed
sometime in the fana(effacement) of his own
qualities; and sometimes, in the manifestation of
the effect and of the grandeur of the ancient one.
Immersed in the fana (effacement) of the dhat of
the ancient one, he is immersed in the fana of
the dhat of Wujad (the absolute existence, God)
until that time when, over him prevaleth the
existence of God when his heart cometh
cleaned of all temptations and thoughts God
knoweth that, in connection with that one who shall not yet have passed the stage of \textit{fana}, his \textit{baqa} is \textit{shirk} (infidelity); and not \textit{shirk} in connection with that one who, after \textit{fana}, shall have reached \textit{baqa} (permanency). In unconscious) is not a requisite. To some, it may chance; to other, not. The cause of his not being hidden from feeling is his amplitude of prayer, and capaciousness of mind. Therein is contained \textit{fana}(effacement): the presence of his outward (the body) is present in what goeth forth from words and deeds.

The \textit{baqa} (permanency) that is in support of outward \textit{fana}(effacement) is this, after \textit{fana} (effacement) of desire and of will, God \textit{maketh} the slave master of desire and of will and in absolute sway of the rein (of guidance). Whatever he desireth, he doeth with the will and the desire of God. Even so the given up of absolute will is in the degree of the degrees of \textit{fana}(effacement); the given up of will wholly in affairs (until he is allowed) and partly in them (until he first returneth in heart to God) is in the degree the \textit{maqam} of \textit{fana}(effacement).

The \textit{baqa} (permanency) that is in support of inward \textit{fana} (effacement) is this; the \textit{dhat} and the qualities of \textit{fana} (effacement) become evoked from the bond of violence in the assembly place of manifestation in the garb of remaining existence; and from before it, the veil wholly riseth and (departeth). Becometh neither God the veil of creation, nor creation the veil of God. To the possessor of \textit{fana} (effacement), God is the veil of creation, as to those who have not reached the stage of \textit{fana} (effacement), creation is
the veil of God.61

According to Abd Allah Tustari when a man after passing through repentance, continence, and constancy in various deeds reaches the stage of slavehood, he becomes totally passive towards the divine will and of his own will decides no longer to exercise his freedom of choice and action then he is granted full power of activity and freedom of action because he has identified himself with the will of God. His self-determination is equivalent to God determination, the liability of his falling a prey to evil temptations and ignorance are totally obliterated.

According to Suhrwardi, the stage giving up freedom of choice and action is the stage of annihilation, while the second stage of annihilation, where the mystic freely acts, because his will followed the will of God, is the state of abiding in God. It is the shedding of the moral self for the eternal, material for the spiritual, human for the divine. The mystic at this stage is the perfect servant.62

All the above explanation shows that everything in the world and human life is predetermined by fate. All the Sufiaa emphasis that everything in the world is done by a decree of God, God is the supreme ruler of the Universe and all movements of living and non-living beings are done according to His will. In the same spirit Ibn Arabi advocated that everything in the world is subject to rigid determinism. On the ontological side the Phenomenal objects are regarded as the external manifestations of their latent realities and determined by their own laws. Everything is what it is from eternity and nothing can change it, not even God Himself. "What you are in your state of latency (thubut) is what you will be in your realized existence (zuhur) is the fundamental law of existence. It is self-determinism
or self-realization in which freedom plays no part either in God's actions or in those of His creatures.

God decrees things in the sense that, He knows them as they are in their latent states, and pre-judges that they should come out in the forms in which He knows them.

So He decrees nothing which lies outside their nature. Belief and unbelief, sinful and lawful actions, are all determined in this sense and it is in this sense also that men are the makers of their own destiny for which Ibn Arabi says, they are responsible "We are not unjust to them," says God, but it is they who are unjust to themselves. "I am not unjust to my servant". On this Ibn Arabi comments as follows:

I (God) did not ordain infidelity (kufr) which dooms them to misery, and then demands of them that lies not in their power. Nor, I deal with them only as I know them, and I know them only as they are in themselves. Hence if there be injustice they are the unjust. Similarly, I say to them nothing except that which My essence has decreed that I should say, and My essence is known to Me as it is in respect of my saying this or not saying that so I say nothing except what I know that I should say. It is mine to say, and it is for them to obey or not to obey after hearing My command.

There is, therefore, a difference between obeying one's own nature and obeying the religious command. On the one hand, all men, indeed all creatures obey their own law which he calls the creative law, on the other, some obey and others disobey the religious law. The first is in accordance with God's creative will which brings things into existence in the forms in
which they are eternally predetermined. The second is something imposed from without or some ulterior reason ethical, religious, or social. Everything obeys the creative commands in response to its own nature, and by so doing obeys God's will, regardless of whether this obedience is also obedience or disobedience to the religious or ethical command. When Pharaoh disobeyed God and Iblis (satan) refused the divine command to prostrate himself before Adam, they were in fact obeying the creative command and carrying out the will of God, although from the point of view of the religious command they were disobedient. The whole theory reduces obedience and disobedience in the religious sense to a mere formality, and denies moral and religious obligations. It tells us that man is responsible for his actions, but affirms that he is not a free agent to will his actions. Responsibility and complete absence of freedom do not go together. Theoretically, there are different alternatives out of which man may choose his action, but according to this theory he is so created that he chooses the only alternative which is determined by his own necessary laws so he actually choose nothing and has no more freedom than a stone falling down to the earth in obedience to its own law. 63

So Ibn-i-Arabi draws the conclusion the being of all things is God, there is noting except Him. All things reveal an essential unity. Every part of the world is the whole of it. So man is a unity in essence, but multiplicity in individuality. God's object in creating this world was to make Himself known. The perfect man is he who realises God and feels that he is a point in His consciousness. So this view of Ibn-i-Arabi leads him towards the deterministic conclusion that God being in everything, there is no other agent but God. Every movement of the world is caused by Him. He is the cause of all actions. So every action is determined by the will of God and there is no room for individual freedom.
The same was claimed by Mujaddid Alaf Sani, He argues that God is absolutely independent of anything of this world and is perfect in Himself. He feels that except God nothing exists. The various objects of the world are regarded as manifest actions or shadows of the Divine Being. The Sufiaa, therefore, try to remain always absorbed in the contemplation or love of this unitary Being. Man takes different attitudes towards the object of his experience. These attitudes are called different form of consciousness. There are two kinds of consciousness.

1. Theoretical or speculative consciousness.
2. Religious consciousness.

Theoretical or speculative consciousness deals with the cognitive aspect of man. It has an ideal of knowledge. It yearns for realizing that ideal. It consists in finding out a Unitary Principle, out of which could spring all the multiplicity of the world or from which the multiplicity could be deduced. On the other hand, a Unitary Principle is the very mainstay of the religious consciousness. The religious consciousness is that attitude of man which he takes towards the ultimate reality. Religious consciousness affirms the existence of such a Being. He can help him in his natural wants and can guide him to the right path. He is Rabb or the providence, and Razzaq or the sustaniner, and He is Rehman beneficent for accedes to His natural wants. He is Hadi or the guide for He guides him to the right course, and He is Ghafur-u-Rahim or the Pardoner and the merciful, who can give him relief, relief from the Unbearable burden of his sins and sinful nature. But He can truly help him only if He knows all facts, open or hidden, past or future. So He is the Khaliq and Bari or the creator. Moreover He must have the supreme will to lead him to perfection. He is the most gracious. He
must consequently Himself be perfectly good. He is Quddus or the Holy. His help is grace. Man cannot claim it as his right. When man realises his own helplessness and the power of this Being, he is filled with awe and devotion, and beseeches Him for help and guidance. These are the attributes of the unity which religious consciousness affirms in relation to us, and which we understand and know. but in Himself, in His entirety and His essence, We do not know Him. By cognition they cannot comprehend Him nor can we comprehend Him by analogy, for in His essence nothing is like unto Him. There is nothing like unto Him.

Now, it is of paramount importance to realise the inherent differences between these two unities the speculative and the religious. Firstly, the speculative unity is unqualitative, while the religious unity must necessarily be qualitative, i.e. of a certain nature.

The speculative consciousness is not even keen that it should be numerically one. It may be one in number or it may be many. But the religious consciousness is in head earnest exactly with regard to the nature of the unity. The unity must be Rabb and Razzaq provider and sustainer, and it must be Rehman or Beneficent. He must be Hadi or Guide. Moreover it must be Alim-ul-Ghaib W’ash Shahadah or the knower of the open and Hidden, and it must be Fa-at-u’I lima-yarid or Doer of whatever He chooses to do. It must be further Khaliq and Bari or the creator of the universe. So the religious consciousness is so keen on the nature of the unity only because of its attributes. Secondly, the speculative unity must naturally be immanent while on the contrary the religious unity must be transcendent. That the speculative unity is immanent means that it does not exist over and above the multiplicity but only in multiplicity which indeed is only form and modification of it. Thus the speculative unity, if it exists at all, is necessarily
immanent. On the contrary, the religious unity must be transcendent. It must necessarily be over and above the world and man. It must be wholly an other, because the despair of man amidst the obstacles that originate in his own nature of the world around him, demand that help should come from a source which is other than the sources of his troubles, and which has full control over the whole world of men and things.\textsuperscript{66}

Thirdly, the speculative unity is necessarily monistic, while the religious unity is dualistic. The speculative unity has no being over and above the multiplicity. This is monism, for it means that one and the many have no separate existence. But it means more, it means that only the one exists, and that the many have no existence by the side of the one. Now the speculative unity is of this nature. For speculative consciousness is out to conceive the world as one or as differentiation of the one. So for it is qualitative monism. But the religious unity must needs be dualistic. For the situation that has given rise to postulating of the existence of a Divine Being, is that man is disappointed with his own self and the nature of the world. He postulates the existence of a spiritual Being. To be in harmony with Him alone would enable him to realise his yearning. This implies that God on the one side, and universe and man on the other, must be fundamentally different in nature. One is perfect and other is imperfect. Both exist and exist side by side.\textsuperscript{67}

Fourthly, the religious unity, must be personal, while speculative unity need not be personal. Indeed it tends to be impersonal. Personality implies consciousness, may be it implies more, it implies self consciousness, consciousness of itself as over and above as other than something else, i.e. as transcending them. But we can conceive a being who is self-Conscious and yet it will hardly deserve the name of personality
unless it can determine its own action according to the principle of morality, i.e. unless it is free. Again, such a being may be just absolutely just, it may be Holy. But that is not enough., it would then be only the doctrine of "Karma" hypostatised. It should be capable not only of justice but also of grace. It is grace which forms the distinctive feature of personality. Now the religious consciousness seeks a unity which is eminently personal. It seeks that the Divine Being should be aware of my actual condition, and that it should be aware of my yearning, more it should have grace, it should be capable of satisfying my yearning inspite of my shortcoming, inspite of my failure to deserve what I yearn for. That is to say, the religious unity must be fully personal. The speculative consciousness is not interested in personality. It wants only unity. Whether it is personal or impersonal is immaterial to it.

Fifthly, the religious unity must be free, absolutely free, and it must admit of moral freedom for man, while the speculative unity need neither be itself free nor it need to admit of the freedom of man. Freedom means, positively, the possession of inherent independence in the object called free to determine the mode of its activity, and negatively, the absence of any kind of external restraint or internal constraint on its action. Religious consciousness conceives the unity as a perfect Being. It must therefore be morally perfect, have grace and be self sufficient. Now, morality necessarily involves freedom, the Divine Being, if He is morally perfect, must be fully free.

Further if He is to have grace, which is so inevitably demanded by religious consciousness, He must have freedom otherwise, if grace in its various forms namely, beneficence, sustenance, guidance, mercy, forgiveness and reward, is a necessity of His nature, then it will come to us
without yearning for it, and more, it will hardly deserve the name of grace, for it will be from the moral standpoint of a lower kind than the grace, which even man is capable of showing. Moreover, freedom is a requirement of His samadiyyat or self-sufficiency. He does not need anything even exhibition of any kind of attitude or action towards other beings. What He does for man is, therefore, absolutely unselfish, and hence absolutely free. And there is room for the freedom of man also, for man must be free, if he is created by Him to yearn for moral perfection and to seek His grace.

The speculative consciousness, on the contrary, yearns exactly for necessity, it would have a unity from which all multiplicity could be deduced rigorously. Hence there can be no freedom in its unity, nor in the multiplicity which proceeds from it. When the speculative consciousness seems to go further and conceive the unity as a spirit, it has then the appearance of affirming freedom in the unity as well as in man. But then what is really meant is only the want of external constraint, and freedom is identified with internal necessity which in truth is no freedom.68

Sixthly, immortality is another point which is bound up for the religious consciousness with its unity, but which is hardly of any consequence from the standpoint of the speculative unity. The religious consciousness yearns for perfection, perfection which is wanting in man, and which to all appearances cannot be attained by him in this short span of life, nor by his own endeavour, unless the whole system of reality is somehow transformed into a new order. It is for this reason that immortality as well as the existence of Divine Being is postulated by it. The two are really two phases of one and the same postulate, the former is the subjective condition and the latter the objective condition of one and the same requirement. But for the speculative consciousness both these conditions are
unnecessary. It neither cares for a definite qualitative nature of the unity, nor consequently for the survival of human soul after death. This is because it is not the interest of the speculative consciousness that multiplicity or indeed that the unity, should have a particular nature. Seventhly, the speculative unity must be absolutely knowable while the religious unity need not be knowable at all. Eighthly, each of these engenders different modes of life. The speculative consciousness breeds contemplation, meditation, quietude, while the religious consciousness arouses yearning, struggle, activity.

So Mujadid seems to have successfully brought about this reclamation that there is no room for freedom, God is the creator of the universe. He is the creator of all human actions and human will. Human action and human will are predetermined and predestined by God. God has absolute power over everything. So all the Sufia are under this impression that good and evil are prearranged entities, and that they have already been allotted by Allah the creator, evolver and sustainer of all the worlds amongst the people of the world. Therefore, nothing can be changed in their course of life by human endeavour and they are subservient to Fate.

The problem of free will because of its great ethical significance received the close attention of Al-Ghazzali. There are three aspect of this problem. Al-Ghazzali believes that the efficacy of will in changing and improving the character is a necessary postulate of ethics. Secondly, he considers that will is determined by knowledge. This he tries to prove by a penetrating analysis of human actions. Freedom, he thinks, consists in the acceptance or rejection by reason of one or the other alternatives that are presented to it. But this acceptance or rejection is not wholly undetermined. On the contrary, it is caused by the Divine will. Thus man's freedom is determined. Al-Ghazzali holds that the fact that human character can be
changed and improved certainly implies that man possesses some degree of free-will. Some people deny that human character is capable of improvement. They argue that Khalq is an expression which stands for the inner form of man, just as Khaliq is an expression which stands for the outer form. Neither can be changed. But Al-Ghazzali adduces the experiences of practical life in refutation of this contention. If the claim, he says, of the non-improvement of character were accepted, all moral imperatives would cease to have any meaning, and all instruction, exhortation, education and self-discipline would be of no avail at all. Al-Ghazzali admits the limits beyond which human effort cannot change a person's character. For instance, man only regulates and disciplines his passions, but cannot root them out, nor, of course, is it desirable that he should do so, for without them life would be not only imperfect but also impossible.

Ghazzali divides mankind into four classes and deal with each separately as follows:

1. There are some persons whose character is yet unformed, who are lacking in the ability to distinguish between good and evil, between right and wrong. They are ignorant, lacking in reflection and self-consciousness, possessing no moral character, no will, and no belief. They have yet not wholly become slaves to the pleasure of the senses. The characters of such men can be improved easily. They need only a guide, a determination and motive to help them follow the right path. All human beings in principle are capable of transforming themselves
into higher forms of existence. Their parents mislead them and excite their worldly desires, making them greedy and uncontrolled.

2. Some person inspite of being addicted to the indulgence of the lower appetites are, nevertheless, alive to their evil effects. They can discriminate between good and evil. Their consciousness is fully developed and they realise that the rational self is the only true self. Yet they succumb to the demands of their lower selves because they are not practiced in subjecting their actions to the power of their will. They have knowledge. Such men are susceptible to good influence if they have the will to improve their character.

3. Some persons are not only addicted to evil ways but also believe that those ways are good and to follow them is necessary. With regard to such people it can be said that the real nature of things has become obscured in their mind; consequently, the gratification of the lower self appears to them as the sole end of human life. They have been brought up on ignorance. Their animal self has grown at the expense of their rational self. It has completely suppressed it and rendered it ineffective. To reform them is almost impossible.
4. There are some who, in having been brought up in the way mentioned above, are proud of doing evil and of leading others astray. They take pride in doing so. The improvement of such men is the hardest of all. Only conversion through Divine power can bring about a radical change in their case. It is about the third and the fourth types of men that the Holy Quran says "God has set a seal upon their hearts and upon their hearing and over their eyes is a covering, and there is a great chastisement for them. The first are ignorant, the second ignorant and misguided, the third ignorant, misguided and wicked, and the fourth, ignorant, misguided, wicked and devilish." 

Further Al-Ghazzali discusses three types of human actions:

1. Natural action (al-fil al-Tabi'i) for instance, the displacement of water as a man swims, is a natural action and is obviously unaffected by human will.

2. Intentional action (al-fil al Iradi). If a drawn sword is moved towards one's head, one's hands will be raised in self protection. This is an example of an intentional action. Intentional actions are due to the consciousness of the evils
to be avoided. When the evil is perceived it gives rise to volition which moves the eye and the hand without the least delay. Intentional actions are not blind responses but deliberate process. When a sword is drawn its perception comes to the mind and the premonition of the dangers to be avoided is experienced at once. This gives rise to volition which gives rise to protective movements.

The natural as well as the intentional actions are both involuntary and necessary. The difference between the two is that the intentional action is preceded by perception and knowledge, while in the natural action perception of the object is not present.

3. Voluntary action (al-fil al-Ikhtiyari). All actions in which an alternative is possible and reason makes a choice or voluntary actions, for example, committing suicide, and most of our action in our daily practical life. In this respect we can say that things presented to the mind are of two types.

(i) Those which our introspection or observation shows without deliberation to be agreeable or disagreeable.
(ii) Those about which our reason hesitates to pronounce such a judgement. Here alternatives are presented to the mind and it has to make a selection. An example of the first is that of the movement of a needle towards our eyes. Here we know that the averting of the danger is advantageous and therefore, we immediately make the protective movements. On account of this knowledge, our will is at once stirred into action in order to avoid the needle. The eye lids are at once closed. Such actions are done intentionally without hesitation or deliberation. Such actions which involve a choice, are voluntary actions. In them reason hesitates and judgement is withheld until we know whether the action to be performed will have pleasant or unpleasant consequences, and we need to deliberate until the intellect decides in favour of the acceptance or rejection of an alternative. In voluntary actions too, will is produced by knowledge, as it is produced in the intentional action. Will produced by deliberation to execute that which reason has accepted as good constitutes Ikhtiyar. The word al-Ikhtiyar is derived from "Khair" which means
good. So al-Ikhtiyar means the choice of an idea or an object appearing good to reason. Therefore, when a decision is made by intellect, that is, when it accepts something as good, is impelled to act accordingly. Will is completely determined by the decision or reason.

From this discourse we understand that so far as natural or intentional actions are concerned human will is not free. In voluntary actions, however, man is free to choose, that is, it is up to his reason to accept something as good. This is his Ikhtiyar. But al-Ghazzali further says that even in this Ikhtiyar man’s behaviour is determined. He is merely the locus of his Ikhtiyar; the real cause lies in the will of God.⁷¹

Al-Ghazzali, on the one hand, maintained that man can make or mar himself. He is free to choose. But, on the other hand, he believes that God disposes or determines what shall happen. Nothing happens without His will whom He wills, He guides aright, and whom He wills He leads astray. He wishes and decides what He chooses. All that happens in heaven and earth proceeds from Him. To understand this apparent dualism in Al-Ghazzali with regard to freedom and determination, that is, the responsibility of actions attributed to God and man simultaneously, we now turn to another aspect of the problem. Ghazzali denies that there is power in a cause to produce a specific effect. There is no causal connection between things. They are not connected but conjoined. We see one thing proceeding the other over and over again, and through habit we think that they are connected as cause and effect. The real fact is that antecedents have
consequent. God alone is the efficient cause, but the ignorant have misunderstood and misapplied the word power. As to the orderly succession, let it be understood that the two events are conjoined like the 'condition' and 'conditioned'. Now, certain conditions are very apparent and can be known easily even by men of little understanding. But there are conditions which are understood only by those who see through the light of intuition. Hence the common error of miscalculating the uniformity of events. There is a divine purpose linking the antecedents to the consequent and manifesting itself in the existing orderly succession of events without the least breach or irregularity. Some events succeed others in orderly succession, as the conditioned follows the condition in occurrence. We cannot say that life has been caused by the body. Though body is the condition of life. In the same way, we must imagine the orderly successions of events in the universe. Whatever happens in the heavens or on the earth happens in accordance with an inevitable order. On the one hand, God created life, knowledge, will and actions, and on the other, He created an order (a system as external to these things). He imposed the order upon the items. These items must conform to the order which is external to them yet imposed upon them. This order of succession is inevitable and necessary and is the result of divine planning. So according to him there is only one eternal power which is the cause of all created things. From one point of view, man himself is the author of his actions; from another it is God. One the one hand, we see that the relation of man's actions to his power and will is like the connection of the conditioned with the condition, and on the other, we observe that the relation of man's action to the divine power is like the connection of the effect with its cause. God as a creative power is the real cause of man's actions. But man is the apparent cause of actions, for it is through him that the manifestation of uniform succession of events takes place. Only he who attributes all his actions to God has found the truth and
has reached the real source.

Thus we have the apparent paradox that man is determined in his freedom. The Asharities' use for this kind of determined freedom the word *kasb*. When fire burns it burns because of necessity (*Jabr*). It is completely determined. God, on the contrary, is wholly free. Man's position lies midway between these two. He is not as determined as fire nor as free as God.

*Kasb* (acquisition) is neither contrary to freedom nor opposed to determinism. God's action is *Ikhtiyar*, but the action of man is not like that of God, because man's will is formed after hesitation and deliberation, which is impossible in the case of God.

Deliberation is due to lack of knowledge. God's knowledge is perfect. He needs no deliberation for His *Ikhtiyar*, i.e. choice.72

Al-Ghazzali uses an allegory to illustrate his view as to how far will is determined and how far it is free.

A devotee saw a paper with a spot of ink on it. He asked the paper why it had blackened its face. The paper said that the ink was responsible for it. The ink being asked, laid the charge against the pen, saying, that it was living in an inkpot quite innocently when the pen disturbed it in its comfort. The pen tried to prove its innocence; it related its life history and described the cruelty of the hand in depriving it of its home and removing its covering and shaping it with a sharp knife and then putting it into the inkpot and removing the ink from it and letting it fall on the paper. The pen argued that it had no power and the hand alone was responsible for the spot of ink.
The hand explained its inability to do anything on its own accord.

It was moved only by power without which it was no better than a dead mass of matter. The devotee then asked the power which answered thus. I am not to blame. I was latent in the hand long before it moved. I was absolutely inactive. I was neither in motion nor had I the ability to impart motion of my own accord. A certain agent came, shook me and obliged me to work. I had no power to resist its orders. This agent is "will", I know it only by name. When the will was asked, it answered the mind sent an agent named knowledge who delivered his message to me through reason to put power into action and I was simply compelled to obey. Though I do not know the reason for my obedience. By nature I am inactive and I remain so as long as my master hesitates and deliberates. As soon as he decides, I accept his orders without question. So please do not rebuke me but ask knowledge. The devotee then turned to the mind, knowledge and reason for an explanation. The reason said that it was a lamp which was not self illumined and did not know who lighted it. The mind replied that it was a mere Tabula Rasa which had been spread by some one other than himself. The knowledge excused itself by saying that it was a mere inscription made on a tablet, it became visible only after the lamp of reason had become luminous, it was not the author of the inscription "you had better ask the pen." said the knowledge, "as there can be no inscription without the pen. When devotee heard from the knowledge about the pen, the lamp, the tablet, the inscription, etc, he was perplexed that he was being driven from one thing to another without getting a satisfactory reply. The answer given by the knowledge cut ground from under his feet and he knew not where to go next. The ink the reed, the pen, the hand, etc, could be seen but this tablet other than that or wood or metal, this lamp other than those lighted with oil and fire, this writing other than that written with ordinary pen on ordinary
paper or a tablet were wholly incomprehensible to him. He was, therefore, completely at a loss what to do. The knowledge hearing the complaints of the devotee, answered that he (the devotee) was right, for he was not in a position to continue his journey, not having the equipment necessary to persue the path successfully and reach the destination. But if he was still determined to attain his goal he must listen to it most attentively. Seeing that the devotee was determined, the knowledge proceeded as follows:

Your journey consists of three stages.

1. The terrestrial world (Alamal Mulk), the object of which can be perceived with the physical senses. This region you have left behind.

2. The celestial world (Alam al Malakat) which lies beyond the physical senses.

3. The intermediate world (Alamal Jabrut) or the world of power which lies between three stages of this viz, power, will and knowledge.

The knowledge again helped him by giving him further hints to have a conception of the celestial world which was free from physical determinations and limits, and proceeded to explain in this way: The furniture of the house is according to the status of the dweller. Now, God does not resemble anything. So His attributes are also transcendent. He is beyond space and time, His Hand, pen, writing, speaking etc, are unlike the things we experience in this world only that person who has the right conception of Him can apprehend Him and His attributes. As the devotee
heard this learned discourse of the knowledge, he realised his short comings. The realisation was the starting point of his ascent. The consciousness of his ignorance regarding the nature and essence the reality of things aroused in him at the sense of shame and self reproach which tore away the curtain which was hindering him from seeing the reality. The devotee then thanked the knowledge for its invaluable help and proceeded on his journey further. Now he asked the invisible pen as to why it writes knowledge on the heart of men, which produces will, and which in its turn moves the power whereby voluntary actions result. The invisible pen told him to address the inquiry to the Hand which was the cause of its activities. The Hand told him to direct his inquiries to the power. The devotee then asked the power and received the answers, "I am merely a quality, you had better ask the possessor of the quality". The devotee was about to ask the omnipotent, when he heard a voice from on high, saying: He cannot be asked about what he does, and they shall be asked. The devotee was overawed and became unconscious, in which state he remained for a long time. When he came to his senses, he began to speak forth his heart in silence. "Thou art divine and beneficent. I shall fear no mortal. Thy forgiveness is my solace. Thy mercy is my refuge. O, God! open my heart so that I may know thee. Untie the knot of my tongue." A voice came from behind the curtain, "stop. do not transcend the limits of the Prophets. Return and follow them in everything. Take what they give you and do what they ask you to do. All that you can have from the Divine favour is that you have known the great fact that you cannot know Him, His beauty and grandeur. When the devotee heard the voice, he realised his limits. He returned to the world of power and accepted the excuses of the knowledge, the reason, the will, the power, the Hand, the pen, the ink and the paper because he had now realised that God was the only cause. Everything proceeds from Him and returns to Him. He is the first and last, the Manifest and the Hidden, the Architect of the Universe.
God is the sole cause and the moving force in the universe.73

It is no doubt that God is the moving force in the universe but this is logically entailed in this moving force that anything which transcends all, must be capable of making certain laws for smooth and articulated running of the universe. How, these laws are immutable and thereby run the universe. In this sense the whole orthodox thought is on the right path that anything or event occurs it must be due to God but they forget that when certain laws are laid down then the event will occur due to these laws and not to God otherwise we will be committing a crime if we regard that the event is being occurred not due to laws made by Him but to God Himself. This will be contrary to God's justice. For example, God has made a law for the birth of human. Now if the law mentioned here is followed, there will be the birth of human. The law needs a little elaboration. This law must meet all the requirements like both male and female must not be barren they must be fertilized. If anything lacks in these requirements the law becomes absurd and no birth is possible. This is why that one pair will have child and other will have not. If it were sheerly due to God or if we hold Him responsible for doing so. This thing becomes against God's justice and equity. This is worthy due to the prescribed law made by God in order to ensure the justice and equity of God.

Actually the orthodox believed that the omnipotence of God should not be obliterated and therefore declared boldly and frankly that nothing is moved without the permission of God but what was the result? The result was the historical, cultural and moral degradation and dehumanization, which kept man away more and more from his lord.

This was on the part of orthodox to see only the omnipotence of God
and paid no heed to man as being the vicegerent of God on earth. This treatment of man widen the gap between him i.e. (man) and God. The impression and impact was crusted on the religiosity of man and thus reshaped the culture which further changed man to the new fashion and faction. Our study of authentic saying of Muhammad (PBUH) lead us to conclude that nowhere in the Ahadith is reported that man is absolutely determined. His life, death, growth are no doubt the part of nature but once again the nature is also left to its certain laws. If these laws are completely met, the nature will work but suppose the law in question is lacking some of its elements like oxygen in moon there will be no life at all in this world if any required element is lacking, the life will be in dolldrum. It does not mean that God wants a man on the earth and not on the other places.

Similarly, dehumanisation and demoralisation of man is also not the problem or responsibility of God but of man himself who is free in actions and does take the responsibility either to be dehumanised or humanised, Moralised or demoralised, free or determined. In a nutshell, man is morally and humanely free within his own limits.
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40. Ibid, chapter 8, PP 54.
41. Ibid, H. 70, PP 56
42. Ibid, H. 71, PP, 56
43. Fatalism, free-will and acquisition, as viewed by Muslim sects, by M. Badruddin Alavi, Lahore 1956, PP 7-8.
46. Fatalism, free will and acquisition, as viewed by Muslim sects, M. Badruddin Alavi, Lahore 1956, PP 8.
47. Ibid, PP 9.
49. Ibid, PP, 267-68.
50. Ibid, PP 257.
51. Ibid, PP, 150
53. Ibid, PP 31-32.
54. Ibid, PP, 33-34.
55. Ibid, PP, 36.
58. Ibid, PP 364.
60. History of Muslim Philosophy, M.M. Sharif vol. 1, 367.
61. The Awarif-ul-Ma'Arif, by Shaikh Suharwardi, English translation


63. Ibid, PP 417-418


65. Ibid, PP 34

66. Ibid, PP 36

67. Ibid, PP 40

68. Ibid, PP 44-45

69. Ibid, 45

70. The ethical philosophy of Al-Ghazzali, Prof. M. Umaruddin, Institute of Islamic Culture, 2 culb Road, Lahore, 2nd edition 1988, PP 69-70.

71. Ibid, PP 73-74.

72. Ibid, PP 75-76

73. Ibid, PP 78-80.
CHAPTER - IV

MUSLIM THINKERS AND THEIR CONCEPT OF FATE AND FATALISM

This chapter is divided into two sections. Section A deals with Medieval Muslim thinkers while Section B covers the modern muslim thinkers.

In our earlier chapter, that is, the Quranic thought we have seen that the Quran is addressed to a man who is endowed with basic intelligence and basic freedom. These are the essential presuppositions of the Quran. If we dismiss these qualities or essentials of man then the Messages and the Messengers; the guide and guidance; the prophecy and the Prophets all would be reduced to a meaningless farce. Inspite of this, the first problem that shocked the Muslim world was, whether man is free or determined. Some of the Muslims were of the opinion that man is determined so much so that even his will is not in his control, nor he can perform any action by his own choice. He is like a puppet in the hands of supernatural forces and eventually God is responsible for every action. When Islam spread over to other countries, such as Iran, Egypt - Central Asia etc, people came to Islam with different socio-cultural and religious background. Naturally they read into Islam different meanings. This led to the difference of opinion concerning some of the fundamentals of Islam. For instance, whether the attributes of God are distinct and different from the nature of God or they are identical with His Being. Whether the Quran is created or eternal; whether this world is created or co-eternal with God, nature of God's knowledge; does He know only the universals or He can also have the knowledge of particulars; these and similar other questions divided the
Muslims into different camps. But the most serious problem of them all was whether man is free or determined. The question especially of free-will therefore was very hotly debated in the early days of Muslim religious thought.

Section A: Medieval Muslim Thinkers

The Mutazilities, also called the rationalists of Islam, advocated absolute freedom of man, and thus justified the existence of heavenly bliss for the good, and eternal tortures of hell for the wicked. Mutazilities became the supporters of justice and unity of God, believed in man's freedom and his responsibility for his action; If we rob man of his freedom then negation of freedom would also amount to the negation of the reward and punishment on the Day of Judgement. If man is not free in his action, how could he qualify for reward and punishment. Besides, fatalism of man entails that God is a party to evil which is indeed blasphemous. Hence in order to protect the purity and perfection of God it is essential to maintain the freedom of man which is in consonance with the teachings of the Quran. In brief, we can say, that the Mutazilites believe that man is free. He can indeed choose freely from the right and wrong course of life. Since man has been bestowed with intelligence and freedom and has also been guided as to what is good and bad, he is assumed to make the right choice and be obedient to God and His prophet, and thus qualify for success here and in the hereafter.

According to Mutazilites if man is not the author of his actions and that everything comes from God, then reward and punishment are absolutely unjustified. We cannot think of God punishing a man for a crime which he never committed: nor we can think of God rewarding a man for something
which he has never done. They pointed out two kinds of actions, one is "Taulid" and other "Mubasharah" that is volitional and involitional act.¹

All the Mutazilites agree in the matter of man's being the creator of his volitional acts. He creates some acts by way of (Mubasharah) and some by way of (taulid). For example, the movement of Zaid's finger necessitates the movement of his ring. Although he does not intend to move the ring. The movement of Zaid's finger is volitional act the movement of ring is the man's non-volitional act. So Mutazilites say if we are responsible for the good and bad so we are responsible for the volitional and non-volitional acts. God is not responsible for these actions. Man creates guidance or misguidance for himself by the way of (Mubashara) and his success or failure resulting from this is created by way of Taulid. Man has a power either to accept Islam and the obedience of God or become an unbeliever and commit sins.²

It seems clear that Mutazilites were of the view, that man is free. He can act according to his own volition and is responsible for his actions. We may say that Mutazilites clearly maintain the freedom of man and his ability to choose good from evil or vice versa. Since man is free, it seems logical to hold him responsible for his actions and reward or punish him accordingly. Islam does allow freedom to human beings and Mutazilites were correct in insisting upon it.

The rationalists are against the extreme orthodox attitude and are in favour of free will. Let us explain the rationalistic theory of free-will. First we will discuss Al-kindí's theory of free-will. Al-kindí as the pioneer of philosophy in the Muslim world, also offers us the theory of free will. The Mutazilites with whose tenets al-kindí's thinking was closely associated
considered that man can understand God and can see the distinctions between right and wrong by reason. According to al-Kindi the final aim of philosophy lies in moralising its adherents. The philosopher's aim is both to know the truth and to act accordingly. This means that wisdom, the highest aspiration of man, combines in itself speculation and action without necessarily implying the identification of knowledge and virtue as in Socrates. Hence the purpose of ethical science is to know in order to acquire virtue and avoid evil.

Knowledge is not only necessary for discriminating between good and evil but is also required to help preserve the purity of the soul which is the only means to conjoin the light of the creator and thus attain real happiness. He thinks that by virtue of mind's divine nature, man has a propensity to do good. Evil is not appropriate to his nature. What is just is true to man's nature, what is evil is only an accident. Evil results from the triumph of passion over reason.

Our knowledge helps to keep under control the onslaughts of our senses. Hence virtue results from doing what is only natural to man keeping the passions under control in order to let man's nature run its proper course consequently virtue and vice are voluntary actions. The good is a choice between being ourselves or being similar to animals. It is also a choice of values.³

We can infer that al-Kindi was a great supporter of human freedom. Al-Kindi was the first philosopher in Islam who paved the way for Al-Farabi and Ibn Rushd.

The next rationalist of Islamic thought which we will discuss, is Al-
Farabi. Like Al-Kindi, Al-Farabi also accepted the theory of free will. He divided the soul into four faculties such as:-

1. The potential or latent intelligence.
2. The intelligence in action.
3. Acquired intelligence.
4. Agent intelligence.

The first faculty is called (әқл әйуған) or passive intelligence. This is a capacity by which man can understand the essence of material things by mentally separating the essence from the various accidents with which it is associated in our perception. The second faculty (әқл әйліф) is the intelligence in actions. This rouses the first faculty into action and makes abstraction possible. The third faculty is (әқл әағал) the agent intelligence; this is an external power which enters into the body by emanation from God. It rouses the latent powers in man and makes him active.

This is the active spirit, but it is not completely active as its activity is restrained by its association with the body. The forth faculty is called әқл әмүсағағы, the acquired intelligence. This is the faculty developed and acquired by man under the inspiration of the agent intelligence, the third faculty. Thus man possesses in common with the lower animals the passive intelligence; but in man the agent intelligence enters by emanation from God and this working on the former produces in him the acquired intelligence. This agent intelligence will go back to its source after man’s death and will be re-absorbed in the omnipotent source from which it came. Again in man there are three stages. The potential spirit is actualized by gaining experience and knowledge and this ultimately leads to the knowledge of the
super sensible which precedes all experience and induces man to acquire higher knowledge. The lower spirit always aspires to rise higher up till at the final stage it can get knowledge of God, the highest aim of life. It may be questioned how far such knowledge is possible in his life before death. In this life only rational knowledge can be attained and at death, when the spirit is set free from the bondage of the body, it can have a union with God. The ethical and political teaching of Al-Farabi are in close conformity with the teaching of Islam, logic, according to him, deals with the principles of knowledge and ethics deals with the fundamental rules of conduct. He also affirmed with emphasis that reason should decide whether a conduct is good or bad. The highest should decide whether a conduct is good or bad. The highest virtue consists in knowledge. Knowledge of the moral codes should be given a high place. A man who knows the moral principles and acts accordingly is better than one who only practices the principles without knowing what they mean. In common with the lower animals man has a will by its very nature the soul desires. But man alone has the freedom of choice which depends on rational consideration. Freedom exists in pure thought. Thus this freedom depends on motives determined by reason. This freedom is also a necessity, as in the long run it is determined by the rational nature of God. But the freedom of man is imperfect because of the opposition given by the body. The rational soul becomes completely free only when it becomes free from the bondage of the body. The highest aim of life is to attain such freedom. 4

To sum up the teaching of Al-Farabi it may be said that the soul has the capacity for a rational knowledge of things which the senses cannot supply. This rational faculty systematizes, regulates, unifies and synthesizes the different sense-experience into organized knowledge. It is this reason which can determine the truth or falsity of the facts of sense-perceptions by
a process of comparison and discrimination.

The rational soul has yet another speciality in its capacity of self-deliberation with the help of rational reflection. By it the soul can distinguish between right and wrong. Man is therefore a moral being. His conduct is determined by this faculty of rational reflection. The proper use of this faculty guides him to good.

Like Al-Farabi, Ibn Bajjah also divided the appetitive soul into three faculties.

1. The Imaginative appentence.
2. The intermediate appentence.
3. The appentence.

The one thing that is clear is that every man has two faculties the appetitive and the rational these, precedes other by nature. The imaginative faculty of man is the faculty through which he receives impressions of the sensible and presents them before himself in imagination after their disappearance. At the final stage of imagination appears the intellect, and the rational faculty starts functioning and we find in ourselves something which distinguishes us from other animals that obtain nutrition and possess sense organs. Man finds in himself, for example some objects of knowledge (concept) containing the distinction between good and evil, useful and harmful. He also finds in himself things which he considers to be definitely true, things which are mere conjectural and things which are false. These known objects in the soul are called logos.
Logos is in the first instance related to the potential rational faculty, the function of which is to receive the object of knowledge. The term logos is applicable to the objects of knowledge after they become potentially receptible, and also when they actually exist and are expressed through words. These objects of knowledge (concepts) which exist in potentiality and become actual in rationality, when considered in relation to the objects which they signify, constitute their knowledge since they are known through and recognized by them. When they are considered in so far as they are perceived by the imaginative faculty and are applied to the contents derived from them, they are called intelligible; but when they are considered in so far as they are perceived by the rational faculty which completes them and brings them from potentiality into actuality, they are called mind or intellect.

According to Ibn Bajjah intellect is the most important part of man. In his opinion correct knowledge is obtained through the intellect which alone enables us to attain prosperity and to build character. It is necessary for man to see through his own insight the contents of the imaginative faculty. Just as he sees the individual objects with his eyes and distinguishes them fully. He is sure to find that those individual objects are repeatedly impressed upon the imaginative faculty. They also possess the accidents attached to these individuals viz measure, colour, knowledge, health, sickness, motion, time, space and other categories. Having realized all this, a man sees through his insight that the rational faculty looks into the object of imagination and apprehends their common characteristic, i.e. the differentia which distinguishes them from the objects of sense, differentia by virtue of which they are considered to be individuals and distinguished as intelligible objects. One should also realize that these differentia are discerned by the rational faculty through the divine gift which flows over
them in the same way as the object of sight become manifest to the perceiving mind through the light of the sun that falls on them, without which they would remain completely invisible. The rational faculty does not know the object of knowledge adequately unless it knows them through four causes form, matter, agent and purpose. It is necessary to know all these causes in respect of the objects which inevitably possess them. Man is by nature inclined to investigate and know all these causes. His inquiry covers in the first instance the four causes of the objects of sense-perception.

This is quite evident with respect to the objects of art as well as those of nature. He is all the more interested in knowing the causes of the intelligible objects, for this investigation is considered to be sublime, high and useful. Finally, it is through investigation of causes that man reaches the belief in God, His angel, His books and His messengers.5

Further, he says, the intellect and the faculty of imagination through our perceptive soul, we can see with certainty that the intellect derives from the imaginative faculty the objects of knowledge called the intelligible, and offers to the imaginative faculty a number of other objects of knowledge.6

From this it is clear that the human intellect is capable of making a distinction between right and wrong; good and bad.

So Ibn Bajjah's ethical views can be gathered from the regime of the solitary. Moral action, according to him, is the action which belongs to the true nature of man.

The action directed by reason is a free action, accompanied with the consciousness of a rational purpose. If somebody for instance, breaks a
stone to pieces because he has stumbled against it he behaves without purpose like the child or the lower animal, but if he does this in order that others may not stumble against it, his action must be considered manlike and directed by reason. In his ethics Ibn Bajjah occupied himself mostly with the problem of relation of man to society and concluded that to act in a rational way a man has to keep himself far from the madding crowd and their lower enjoyments.\(^7\)

The next rationalist interpreter of Islamic thought, which we will discuss is Ibn Rushd. Ibn Rushd is also the great supporter of free will. According to him God is just and never does injustice to man, as declared in the Quran. The nature of man is not absolutely good, although good is dominant. The majority of mankind are good. God has created good essentially, and bad accidentally. Good and bad are similar to fire which has many uses for the well being of things, yet in some cases it may be harmful.\(^8\)

Ibn Rushd defined the concept of free will in his book entitled *Tahafut al Tahafut*. He says to deny the existence of efficient causes which are observed in sensible things is sophistry, and he who defends this doctrine either denies with his tongue what is present in his mind or is carried away by a sophisticated doubt which occurs to him concerning this question. For he who denies this can no longer acknowledge that every act must have an agent. The question whether these causes by themselves are sufficient to perform the acts which proceed from them, or need an external cause for the perfection of their act, whether separate or not, is not self-evident and requires much investigation and research. And if the theologians had doubts about the efficient cause which are perceived to cause other,
because there are also effects whose cause is not perceived, this is illogical. Those things whose causes are not perceived are still unknown and must be investigated, precisely because their causes are not perceived; and since everything whose causes are not perceived is still unknown by nature and must be investigated, it follows necessarily that what is not unknown has causes which are perceived.

And further, what do the theologians say about the essential causes, the understanding of which alone can make a thing understood. For it is self-evident that things have essences and attributes which determine the special functions of each thing and thought which the essences and names of things are differentiated. If a thing had not its specific nature, it would not have a special name or a definition, and all things would be one indeed, not even one, for it might be asked whether this one has one special act or one special passivity or not, and if it had a special act, then there would indeed exist special acts proceeding from special natures, but if it had no single special act, then the one would not be one. But if the nature of oneness is denied, the nature of being is denied, and the consequence of denial of being is nothingness. Further, are the acts which proceed from all things absolutely necessary for those in whose nature it lies to perform them, or are they only perform in most cases or in half the cases? This is a question which must be investigated, since one single actions and passivity between two existent things occurs only through one relation out of an infinite number, and it happens often that one relation hinders another. Therefore it is not absolutely certain that fire acts when it is brought near a sensitive body, for surely it is not improbable that there should be something which stands in such a relation to the sensitive thing as to hinder the action of the fire, as is asserted of Talc and other things. But one need not therefore deny fire its burning power so long as fire keeps its name and definition. Further it is
self-evident that all events have four causes, agent, form, matter, and end, and that they are necessary for the existence of the effects especially those causes which form a part of the effect. The theologians acknowledge that there exist conditions which are necessary to conditioned, as when they say that life is a condition of knowledge; and they equally recognize that things have realities and definitions, and that these are necessary for the existence of the existent, and therefore they have judged the visible and the invisible according to one and same scheme.

And they adopt the same attitude towards the consequences of a thing essence, namely what they call sign, as for instance when they say that the harmony in the world indicates that its agent possessed mind and that the existence of a world having a design indicates that its agent knows this world? Now intelligence is nothing but the perception of things with their causes, and in this it distinguishes itself from all the other faculties of apprehension, and who denies causes must deny the intellect. Logic implies the existence of causes and effect and knowledge of these effects can only be rendered perfect through knowledge of their causes. Denial of causes implies the denial of knowledge, and denial of knowledge implies that nothing in this world can be really known, and that what is supposed to be known is nothing but opinion, that neither proof nor definition exist, and that the essential attributes which compose definitions are void. The man who denies the necessity of any type of knowledge must admit that even this, his own affirmation, is not necessary knowledge.

Further, he says, those who admit that there exists, besides necessary knowledge, knowledge which is not necessary, about which the soul forms a judgement on slight evidence and imagines it to be necessary, whereas it is not necessary, the philosopher do not deny this. And if they call such a fact
a matter of habit this may be granted, but otherwise he does not know what they understand by the term habit whether they mean that it is the habit of the agent, the habit of the existing things, or our habit to form a judgement about such things? It is, however, impossible that God should have a habit, for habit is a custom which the agent acquires and from which a frequent repetition of his act follows, whereas God says in the Holy Book "Thou shalt not find any alternation in the course of God, and they shall not find any change in the course of God". If they mean a habit in existing things, habit can only exist in something else, it is really a nature, and it is not possible that a thing should have a nature which determined it either necessarily or in most cases. If they mean our habit of forming judgement about things, such a habit is nothing but an act of the soul which is determined by its nature and through which the intellect becomes intellect.10

So the concept of freedom is an idea of reason without which there could be no moral judgement just as the concept of natural necessity (or of cause and effect) is a category of the understanding without which there could be no knowledge of nature. Yet the two concepts are apparently incompatible with each other. According to the first concept our actions must be free; and according to the second concept our actions (as events in the known world of nature) must be governed by the laws of cause and effect.

Reason has to show that there is no genuine contradiction between the two concepts or else to abandon freedom in favour of natural necessity. So Ibn-Rushd was opposed to common laws in his ethical teachings. Good and bad are not determined by the will of God, but everything derives its moral characters from Nature and in conformity with reason.

Section B: Modern Muslim Thinkers: Now we turn to some of modern muslim thinkers in order to assess as to how they deal with this problem.
For a better elaboration of concept of free-will, it is necessary to describe Shah Waliullah's view on freedom.

According to Shah Waliullah fate is a fundamental article of faith and declares that anyone who disbelieves it is not entitled to be called a Muslim. The Quran explicitly states all beings and happening in this world are due to a conscious creative power or divine will. The omnipotent will of God has such a full grasp of the whole universe that no one can budge even an inch from His decree. In fact, our belief in God is closely related to our belief in the divine ordinances. The above view of Shahwaliullah however, should not be construed in term of whahdat-al-wujud which, through its intrinsic logic, leads to a form of determining such as leaves no scope for the free activity of man.

According to him, if men were mere puppets made to move by a kind of push from behind, they could not be held responsible for their actions, and distinction between good and evil too would become meaningless, all this is repugnant to the teachings of Islam.

Islam holds man accountable for his deeds to God; His justice demands that man should be given freedom to avoid the path of vice and follow the path of virtue and piety. Every human being has two inclination, one angelic, prompting and impelling him to good, and the other beastly, prompting and impelling him to evil. It is up to man himself to adopt the one and abandon the other. Everyone is divinely furthered in accordance with his character. Say not that man is compelled, for that means attributing tyranny to God, nor say that man has absolute discretion.17
Shah Waliullah attempt to solve the problems of freedom and fatalism is also of the nature of a reconciliation. Further he says there is no doubt that man feels that he has a free-will to choose one of many alternative courses at his disposal. Though he seems to choose one particular course and discard the rest with freedom and without any external coercion or compulsion. So Shah Waliullah believes in the freedom of man and describes him as the master of his own destiny. It is for this freedom that man is the best of creation. Of all created beings man alone is endowed with freedom of choice. There is neither reward nor punishment for the heavenly spheres moving under compulsion. Further he says there is no doubt that man feels that he has a free will to choose one of many alternative courses at his disposal. Though he seems to choose one particular course and discard the rest with freedom and without any external coercion or compulsion, yet in reality he has no freedom of will in making a particular choice. His choice is natural and essential consequence of series of causes which lead the mind to decide on a particular course. Neither the series of causes that effect the particular choice nor the faculty of choice itself are subject to control by God. As man cannot alter his own constitution or deprive himself of the faculty of will and consciousness of choice, so also he cannot choose a course different from what the circumstances and conditions have formulated for him in accordance with what has been determined by the eternal scheme. It is only in the phenomenal world and in relation to man's mind and the people around him that the presence of choice between two alternatives is felt. In reference possible, and man seems to choose one of the alternative out of his free choice. This is true only in the lower order of the universe or in the situation of man's phenomenal environment. So far as the eternal scheme and higher order are concerned man's course is fixed and he cannot act a jot differently from what has been determined in the Higher
order. Shah Waliullah illustrates this by the example of the act of picking up a pen. He says that, so far as the person who picks up the pen is concerned. It is obvious, that he may or may not pick it up, as in the man's phenomenal situation the occurrence and non-occurrence of things are both likely; but there is a higher level in which all the things that are to occur, are made necessary and incumbent. Unless things are necessary at the higher level they cannot possibly happen in the phenomenal world. In spite of the fact that man's external as well as internal conditions are predetermined, his nature is such that, unlike other animals, he acts with a feeling of spontaneity, exulting within himself over the idea that he is free to do what he wills. It is also in his nature that he absorbs the effects of his conscious actions, so to say, through the "throat" (Bal um) of his choice (Ikhtiyar). The things that he does with the consciousness of choice and will, leave a perpetual trace on his disposition, resulting into his bliss or unhappiness. Such is the human disposition and its natural susceptibilities. It is by the eternal law that man's qualities and characteristics are designed and determined. It is definitely fixed that certain things are agreeable to his nature and certain other things are disagreeable and disastrous to its nature. It is specially so when he does things consciously exercising his will which produces effect on his disposition. Naturally, therefore, with in the limits man feels his freedom, he should endeavour to choose an agreeable course and avoid a disagreeable one and thus try to save himself from disastrous consequences. According to Waliullah, the belief in Qadar (God's determining will) does not inculcate pessimistic outlook of fatalism, on the contrary it urges the believer to work in accordance with God's natural ways, and the principle that govern the universe. This belief serves as an aid to one's spiritual progress only when it is accompanied with a conviction that God's will alone is the determining power. It is this kind of belief that is reckoned by Waliullah as one of the major constituent of human
righteousness and natural good) (birr) that leads to the state of happiness, Saadat. Furthermore Shah Waliullah concludes his assertion by quoting that Hazrat Umar insisted on going to seria (sham). when he arrived at the place of Suragh near Tabuk he was immediately informed that an epidemic (plague/cholra) had broken into the country on this he ordered to go back which was rebuked by Abu Ubeida bin Gerrah who said that O Umar you want us to run from Allah’s Taqdir. Hazrat Umar aptly replied, yes, we run from Allah’s one Taqdir to-wards Allah’s other Taqdir. Hazrat Umar further explained that these Taqdir or possibilities are not made by man. They are there as God’s creation. Man is supposed to exercise his freedom and choose any of these possibilities. Since he is endowed with intellect and freedom he will be held responsible for his choice.

Sir Sayyid Ahmad Khan also discussed the same problem. By reason, Sir Sayyid Ahmad Khan means the empirical reason, to which Quran appeals. He calls it human reason or aql-i-Kulli. It is that inherent capacity in man by which he draws conclusions on the basis of the observation of objective phenomena or mental thinking processes, and which proceeds from particulars to generalization. It is this capacity of man which has enabled him to invent new things and led him to understand and control the forces of nature; it is by this that man is able to know things which are a source of happiness and then tries to get as much profit out of them as possible, it is this which makes a man ask the whys and the wherefore of different events around him.

According to him man is distinguished from animals on account of rationality, which imposes on him duties and responsibilities for in excess of those on animals. The main function of reason according to him, is to acquire knowledge about the nature and reality of things. But this knowledge is intimately related with certitude (yaqin).
He says that without certitude knowledge is possible neither in the sphere of the world nor in that of religion.\textsuperscript{11}

Sayyid Ahmad Khan tried to explain the emergence of man on this earth as a specific event in the long and laborious process which was originally started by God Himself when He uttered the creative word 'Be'. Man is the result of the chemical processes that went on in the Universe, and at a particular moment he appeared as a form of animal life. In order to explain the complex nature of man he gives his own interpretation of the legend of Adam's fall as related in the Quran.\textsuperscript{12} He divides the Quranic story of Adam into two parts. The first part deals with the period when Adam lived in "Jannat". He repudiates all the suggestions that try to locate this paradise on any particular part of the earth. According to him, paradise is a mere symbolical word used by God to denote that period of man's life when he had not yet emerged out of his animal state, and had not become self-conscious. It was during this so-called pre-human period that the story of the "forbidden fruit" and the "beguiling of Satan" took place. All this happened in the period of transition when by the agency of both these causes Adam entered the truly human period of development. During the first period, the demoniac forces in man lay dormant. But with the passage of time these very forces began to assert themselves and urged him on to different sorts of activities. Man was not full aware of the consequences and was thus forced to make full use of these powers. In one respect the result was not good, for it showed that man was susceptible to these demoniac forces to resist them successfully and yet, in other respects it proved useful for without its manifestation man would not have achieved perfection that he had been able to do. The "forbidden fruit" according to him, stands for reason and self-consciousness which enable man to distinguish between good and evil.
According to him the second portion of the episode relates to the power of freedom of will which God had given to man. God wanted to express the idea that man is free to make use of the powers given to him. God's order and man's disobedience signify that man is able to make use of his powers independently of what anybody may order him to do, though this freedom may lead him to the wrong path. But in spite of this evil potentiality, the fruit judged by its results is not bitter but useful and beneficial for the development of man. The salvation of man lies in his putting these powers to full and free use. As to the use of the words "raiment" and private parts of the body" used in the Quran (vii-27), he does not take them literally at all. By the first he means "virtue" and by the second he understands "evil" and says that it all means that "virtue" will be able to cover up the nakedness of man's evil deeds. According to him, this verse also clearly shows that the success of the evil forces in beguiling Adam proves that man has the power of disobeying God and hence is free in his actions13. With regard to the controversy between free-will and determinism, Sayyid Ahmad Khan adopts a position which is opposed to the general trend of thought among Muslim thinkers as well as to the Naturalism of Western thought. The advocates of pure determinism derived their arguments from some of the following verses of the Quran:

"God hath set a seal on their hearts and on their hearing and on their eyes is a veil" (ii-7) and" whom God doth guide, he is on the right path: whom He rejects from his guidance, such are the persons who perish" (vii-178). Sayyid thinks that to resolve the controversy between free-will and determinism on the basis of such Quranic verses is totally illegitimate and unfortunate, for it is, strictly speaking, a social and cultural problem, to be decided through rational and personal consideration. It is wrong to derive
from the Quran any conclusive answer to this vexed problem of life and thought. He argues that in these and other verses of the Quran when God says that it is He who brings down rain from the sky, who causes the ships to sail in the ocean and who causes birds to fly in the air etc, it is not the intention to show the absence of intermediate causes, or to prove that these different beings are determined in their actions or otherwise. These verses are really meant, according to him, to show God’s majesty and absoluteness, and His being the cause of all causes i.e. the first cause. According to the Greeks, there are two primary things existing co-eternally, God and matter and the work of creation was the moulding of matter by God. According to some Persians, there are two gods, god of good and god of evil, Ahuramarda and Ahriman, all good follows from the former while the latter is the cause of all evil. The Quran wanted to refute both these standpoints which violate the omnipotence and unity of God and hence in different places we find that He ascribes all actions to Himself, thus eliminating all secondary causes. In this way the Quran wanted to focus the attention of man on God’s omnipotence and unity. To argue for complete determinism of man on the basis of such verses would be to violate the spirit of the Quran. But, in spite of these, man is endowed with a faculty which enables him to discriminate between good and evil, though often this faculty is subjected to social and environmental influences. Sayyid calls it conscience or light of faith. But it is not reliable, as it is subject to individual and social prejudices.

This intellectual power of breaking with the accepted standards is more or less present in all persons and it is through this natural sense of right and wrong that a man is able first to reform society and then help others in seeing the absolute values in their true perspective, whenever the Quran invites man to reflect on the different signs, the appeal is to this
natural disposition of man to discriminate between right and wrong, good and evil, truth and falsehood. It is true that different persons possess this power in greater or lesser degree but it is never totally absent. Those who possess it in greater degree than others are great reformers and prophets. It was this power to discriminate which, according to Sayyid Ahmad enabled the youth of Chaldea (Abraham) to rise above the prejudices of his race and times and declare, "I have set my face firmly and truly, towards Him who created the heavens and the earth, and never shall I give partners to God" (vi-89). Commenting on the verse (xvii-84) "Say: Everything acts according to its own nature", he says that man is distinguished from animals because he possesses this power of rational discrimination and will, he does whatever he wishes to do and refrains from doing what he does not wish to do. There are two faculties in man: one which urges him to do something and other which hinders him from doing it. The first he calls the power of virtue and the second he calls the capacity to do evil. When vice is controlled by virtue, it is a state of well-being and when virtue is overpowered by vice, it leads man to disgrace. According to Sayyid Ahmad, the salvation of a pious man is not due to his virtuous actions, nor is the punishment of an evil person due to his evil deed. Salvation of man depends upon this and only this fact that he should put to full use all the powers that he is endowed with. Further he says when we feel inclined towards evil, we find two things in us: the will to do it and that inward compunction which tells us whether the act we are going to do is good or bad. Every one possesses these two things and we also feel confident that we are free to use any of them whom and how we like. If the impulse towards evil is stronger in us, then surely we will commit sin. But if we also employ the other power in us that tells about, good and evil and do not let it sleep and rest, then no sin will come to us, for we have done our duty. The next important question is how to reconcile the freedom of man with God's
prescience. It is true that God knows everything that was, is and will be. He sees all things of future in the mirror of His will, and has never at any time been ignorant of what He has to do and what would be the consequences. Some thinkers have tried to exclude fore-knowledge of the actions of free agents from the idea of God's omniscience on the ground of its alleged inconsistency with human freedom. The attempt of some to limit God's knowledge to universals to the exclusion of particulars was for the same purpose. That God has perfect fore-knowledge of all events is a truth which is supported by sufficient and appropriate evidence. A watch maker, for example knows before actually making a watch that it will contain so many parts, each of which will perform such and such a function, that the watch will work for a specific period after which it will run down. Can we conceive God to be unaware of what man and other beings will do when He Himself had created them. Indeed God, the cause of all causes, knows full well what a man will do throughout his life. But it is also a fact which is implied in the very idea of moral responsibility that man is free. In order to reconcile the two! fore-knowledge of God and freedom of man, Sayyid brushes aside the real difficulty and tried to resolve it by quoting the example of an astrologer. Suppose he is so perfect in his knowledge that what he foretells about the future comes to be true without any exception. He told a man, for instance, that he would die by drowning and at the stated time the man was drowned. Should we say, then, asks, Sayyid that the astrologer was the cause of that man's death or that he compelled that man to be drowned? What is in God's knowledge, and Sayyid Ahmad defines it as taqdir, is inevitable and yet it does not involve or impose any restriction on the freedom of man. Whatever necessity there is, is in the knowledge of God or in taqdir but not on the part of man. In spite of this knowledge, man still retains his freedom of action.
In the end he quotes from *Kitabul Milal wan-Nahal* of Ahmad Murtada story which illustrates this point of view. Some people who committed all kinds of evil actions used to say that all this was in God's knowledge and therefore they were not to be blamed for this. On hearing this "Abdullah b. Umar replied, "By God, it was indeed all part of God's knowledge that they would do so, but God's knowledge did not compel them to do these things. He then related a tradition of the Holy Prophet on the authority of his father, "Knowledge of God is like the sky which stretches over head and like the earth which carries us. Just as we cannot escape from the sky and the earth. So we cannot go beyond God's knowledge, just as the sky and the earth do not incite us to sin, similarly God's knowledge does not compel us to do sinful actions".

Further we shall discuss the notion of human freedom in the view of Iqbal. Iqbal holds that human being is not a finished product, that is something given in advance. Instead, he is a being who is constantly in the process of defining and making himself, and this he does by virtue of his acts. Hence acts, according to Iqbal, are not to be judged as pleasant or unpleasant, but as self-constructive and self-destructive. It is, therefore, the actions that make a man and his personality and character. Eventually man will be judged on the basis of his deeds (or on the basis of his character and will be punished or rewarded accordingly. The Quran clearly maintains that these actions will be hung to our neck and no injustice will be done to you on the day of judgement. Iqbal further says, that my personality lies in my directive attitude, us cannot perceive me like a thing in space or set of experience in a temporal order. You must interpret, understand and
appreciate me in my judgement, my will, my attitude, and my aims and aspirations. It seems that for Iqbal personality signifies a pure internal force, which motivates a human being: preservation, promotion, and polishing of which makes a man respectful for himself and for others. Our internal attitude or our inner most being. So accordingly, the life of self lies essentially in its "will attitude."^20

Its very existence depends upon actions, wishing and desiring. Desires have for themselves a creative force and power. They stir us to life and action, and present to us new horizons and new ideals. A man devoid of these is devoid of life. Iqbal further defines the nature of man with his emphasis on the concept of ego. In, The Reconstruction of Religious Thought in Islam, he tries to give a balanced view of human personality. It may not be wrong to say that Iqbal has reconciled the metaphysical and physical aspects of human being in his notion of the ego. Unlike Spinoza, Iqbal does not consider man as a part of general nature, nor does he believe that his actions/ motives are determined by general causes or order prevalent in nature. Instead, like Kant, he maintains that man is a "kingdom within a kingdom" and as much he transcends the causal nexus generally prevalent in nature. Nature and its paraphernalia is determined by natural laws. Human life, on the other hand, is determined by moral laws and this indicates that man is an autonomous being. He is free to choose and act according to his will. If any factor of man's personality, i.e., metaphysical and physical is dominated by one or other, the perfection of personality will be damaged. So he concludes that for a perfection of personality, man must try to harmonize both the elements involved in his constitution. According to Iqbal, ego has given the spatio-temporal relationship, that how it can be in a position to act freely. He said soul and body become one in their action as that in any action one cannot distinguish one from the other. Both act
simultaneously and are intertwined. According to Ali Shariati, Iqbal the great contemporary student of Islam, has had the last word on the point of humanism:

_islam and communism both talk about man and summon man to themselves; (with one difference that is,) communism has taken pains to draw man from God to dust, while Islam, on the contrary, is striving to raise him up from dust to God._\textsuperscript{21}

It means that both Islam and communism, inspite of their apparent similarities, are moving in opposite direction. Communism eventually wants to destroy the dignity of man by reducing him to dust; whereas Islam wants to elevate him and relate him to God and enable him to be His viceroy in this earth. Iqbal frequently insists that faith (in God) provides man a metaphysical anchorage. It integrates man and fortifies his personality. Whereas want of faith initially disintegrates and finally annihilates our being. And the principle seems to be true at individual as well as national level. Human beings are indeed beset with limitations. Hence the freedom that we enjoy is by no means absolute. For instance, our control of physical environment is not absolute, it only serves to mark limits and prescribe methods of action. Every time the self exercises its volitional activity with intelligent purpose, it changes the environmental condition.

The attainment of freedom depends on the removal of all obstruction in the way of ego. In this way our self gains freedom by acting in a creative way upon the temporal series. It no longer remains chained and fettered by a world of law and necessity. It becomes a creator in itself and shares with the
ultimate power both the capacity and responsibility of world ordering.

But our capacity to act freely does not always remain with us, sometime we are more mechanical than free. Fatigue, hunger, lack of sustained attention, and so many other causes restrain the scope of self's free expression. When there is no freedom, then, self becomes a part of nature and is completely determined by law of causation. Iqbal recognizes this fact and is anxious to maintain the power to act freely as a constant and undiminished factor in the life of ego. After working whole day and after sleep man tends to become mechanical. So to protect the ego from determinism, Islam recognizes a fact of human psychology that is, the rise and fall of the power to act freely as constant undiminished factor in the life of ego. The worship which Islam devised with regular intervals during the day and night, that is, the timing of the daily prayer which restores "self possession" to the ego by bringing it into closer touch with the ultimate source of life, and freedom is intended to save the ego from mechanizing effect of sleep and business. So prayer in Islam signifies the ego's escape from mechanism to freedom.22

As mechanical causality does not explain the phenomena of life at all, it does not explain self maintenance and reproduction, even in the sphere of physical being, it is a suitable invention of the ego to understand its connections. It is not a final truth. We do not know why an event is connected with another event. But the ego has to live in conditions which obstruct its activity and freedom. It is only by mastering these conditions that the ego can maintain its free activity. Thought, therefore, dissects the world into so many artificial units of phenomena, and must grasp them as connected. This affords us a masterful control of these conditions and the ego is able to maintain its unobstructed movement. This remark is amplified
by the obvious difference between the animal and human world. The animals being divested of thought, accept the material conditions as they are and pass their life in accordance with the limitations and necessities imposed upon them. But they too have got a relative freedom of movement, of assent, and dissent from, their environment. Man, though also living in the environment which seems to be given to him, however, has power to obstruct it according to his own will. His freedom is clear and obvious in his actions; and every act of his changes the shape and appearance in good order, which is perceived. If, however, his freedom is obstructed in the material conditions, he has the power to devote himself to his own self. Obstruction and hindrance to our activity, therefore, sharpens the insight and power of the ego. This makes us self-conscious, and helps us to find in the deep recesses of our own heart as free cause and free personality.23

To say that the Quranic ideas of Destiny and Fate goes against freedom, is not true, for Destiny is not the fixed programme of the ego. The Ego is free to choose and to act. Destiny is the inward reach of the ego. The ego is limited by its inner possibilities. Limitation, however, is not necessarily imposed upon us. The ego is free within its possibilities. As Iqbal gives his view as a "Man is free responsible being; he is maker of his destiny; and his salvation is his own business. There is no mediate between God and man.24

According to Iqbal, Islam is a dynamic religion, and has a capability to accommodate the timely movements. Iqbal thinks that the cause of life is changing everyday, therefore it is a bare necessity to interpret and reinterpret the teachings of Quran on modern rational basis. He gives support to his claim by referring to Ibn-Tamiyyah, a follower of the Hambalite tradition. Ibn-Tamiyyah claimed the freedom of Ijtihad and
started a revolt against the finality of schools. Same claim was expounded by Suyuti for freedom of *ijtehad*. But the spirit of Ibn Tamiyyah gives real foundation for *ijtehad*. So in this connection freedom of thought or spirit of *ijtehad* give birth to many movements in Islam, for example, the Senussi movement, the pan-Islamic movement etc. Furthermore the spirit of *ijtehad* which was reinforced by Turks in a revolt against the right of private judgement. Iqbal thinks that if the renaissance of Islam is fact then we do one day have to re-evaluate our intellectual ground, at least for check on the rapid movement of liberalism in the world of Islam. Iqbal says that, "to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to rediscover the original verities of freedom, equality, and solidarity with a view to rebuild our moral, social, and political ideals out of their original simplicity and universality" should be the aim of modern Islamic thought.

He reaches practically the same conclusion as the nationalist party, that is, to say the freedom of *ijtehad* with such a view to rebuild the laws of *shariah* in the light of modern thought and experience. The party has adopted the following notions of Khilafat has to be shifted into the body of persons or which might be the elected people. He thinks the republican view of government is closer to the spirit of Islam. To support this claim he introduced the view of Ibn Khaldun in Islam. We can conclude that Iqbal was great supporter of human freedom. He advocated that the door of *ijtehad* should be reopened in order to ensure the advancement of society. For *ijtehad*, of course, there is need of critical study of four sources of Islam, and controversies which they invoked. Then idea of further evolution becomes clear. These four sources of *ijtehad* in Islam according to Iqbal are the Quran, Ahadith, *ijma*, and *Qiyas*. Iqbal was in favour of complete authority in legislation, and he emphasized on this very principle by giving
different arguments. He considered Quran as a Book of solutions of all social, political as well as economic problems. He starts argumentation with dialogue between Prophet and Hazrat Ma'bad. When Ma'bad was appointed as a ruler of Yemen, Holy Prophet inquires; how you will solve the problems, or how will you take decision on major problems. He replied that he will judge matters according to the book of God. Holy Prophet is reported to have asked him again that if the book of God contains nothing to guide you? Ma'bad said that then he will act on the precedents of the prophets of God. But if the precedents fails? He lastly replies that he will take decision by his own thought, and in this regard Holy Prophet appreciated his decision.27

After giving the complete description of Iqbal's theory of freewill we should now come to Dr. Fazlur Rahman's theory of free will. Dr. Fazlur Rahman was in fact a Muslim intellectual who applied keen critical and analytical awareness, to every serious topic, whether theoretical or practical, individual or communal, textural or contextual.

He considered religious belief without rational scrutiny both of motives and evidences to be not only foolish but immoral. Intellectualism devoid of spiritual insight and moral awareness, he thought, to be mere sophistry. And moral appeals and judgements without reason regard for their legal and communal ramifications, he saw as wayward innovation, whether, on the left or right of the religious - political spectrum. A high point of the graduate seminar at Chicago was the reading of Ibn-Taimiya's essay on the Divine decree and predestination in which Ibn-Taimiya refutes those who use God's foreknowledge and predestination as excuses for wrong doing. On the contrary, God wishes and commands certain responses and attitudes from His creatures, but he does not force them. If he did, religion and
morals would be empty and meaningless. God wills certain unfortunate events, including human straying, but he does not necessarily either desire or approve them. Ibn Taimiya distinguishes God's natural from His religious-moral will and argued that the former entails the possibility of human wrong doing. The point is that God desires a moral universe in which people make real choice, whether for good or evil. He does not like evil choices or deeds; rather, He permits them to occur. This in no way implies imperfection or weakness in God, according to Ibn Taimiya. On the contrary, it shows His deeply moral nature. God has created the world, as the Quran declares, for "just purpose" and this requires allowing the possibility of evil as well as good. It is up to human moral agency to respond to the conditions and challenges of life and to strive in the following of God's way as provided in the religion of Islam. Such freedom requires clear and precise thinking. Rehman admired Ibn Taimiya's manner of arguing for free will in opposition to the prevailing predestinarianism that wanted to embrace God's inscrutable decree while insisting that humans somehow "acquire" their acts, for which they are thus responsible. Neither Fazle Rahman nor Ibn Taimiya could agree with this classic Ashari position because it was contradictory in the formal logical sense and morally repugnant as well, in that it encourage fatalism.  

We now comeback to the doctrine of free will. According to Rehman the power of God issues forth in the merciful creativity of God, in terms of "measuring" things, producing them "according to a certain order or measure", not haphazardly or blindly. It should be noted here that Arabic term for both power and measuring out is qadar and the Quran uses qadar in both senses. In pre-Islamic Arabia, this term more often in its plural form qadar, was used to mean "Fate", a blind force that "measure out" or
predetermined matters that were beyond man's control, in particular his birth, the sources of his sustenance, and his death. It was a pessimistic belief, but it was not a belief in Fates pre-determination of all human acts. According to him the Quran took over this term but changed the concept of a blind and inexorable Fate into that of an all-powerful, purposeful, and merciful God. This all powerful, God, through His merciful creativity, "measure out" everything, bestowing upon everything the range of its potentialities, its laws of behaviour, in sum, its character. This measuring, on the one hand, ensures the orderliness of nature and, on the other, expresses the most fundamental, unbridgeable difference between the nature of God and the nature of man. Let us make the concept of this measuring more precise. God and not any one else, has created the laws by which nature works. This does not mean that man cannot discover those laws and apply them for the good of man, for this is what a farmer or a scientist does. The Quran invites man to discover the laws of nature and exploit it for human benefit. God has made certain laws whereby a sperm fertilizes a female egg and, after due process, a baby matures in the mother's womb, and the Quran comments, "so we determined <these Laws> and how fine measuers We are" (77:23). This in itself does not mean that man cannot discover the laws of the process whereby a sperm and an egg meet and then, at a certain temperature and with certain material and other conditions, produce a perfect baby, and then apply those laws to produce a baby in tube, for example. Many people think that this is "vying with" God and trying to interfere in His work and share His divinity, but the real worry is not that man is trying to displace nature or imitate God, for man is encouraged to do so by the Quran. The fear, on the contrary, is that man may "vie" the devil to produce distortions of nature and thus violate moral law. If the Quran expresses power and measuring through the same term, qadar, it uses another term amr <command>, in close association with "measuring" and
so far as nature express the command of God. But nature does not and cannot disobey God's commands and cannot violate natural laws. From the concept of qadir, the powerful and measure, there necessarily follows that of amir, the commander, just as everything is under His "measurement" (maqdur), so is everything under His Command. The fundamental difference between man and nature is that whereas natural command disallow disobedient, commands to man pre-suppose a choice and freedom or volition on his part. Hence what is natural command in nature becomes moral command in man.29

It is this deep-seated moral fact that constitutes the eternal challenge for man and renders his life an unceasing moral struggle. In this struggle, God is with man, provided man makes the necessary effort. Man is squarely charged with this effort because he is unique in the order of creation, having been endowed with free choice in order to fulfil his mission as God's vicegerent. It is this mission, the attempt to create a moral social order on earth, which the Quran (33:72) describes as the "Trust". God had offered the trust to the heavens and the earth but they refused to accept it, being frightened of the burden involved, it was accepted by man, whom the Quran tenderly rebukes as "unfair to himself and foolhardy" for man has certainly not yet fulfilled God's Command" (80:30). It is these men who fully realize that man has not been created in sport" but has a serious task (23:115) and is answerable for his success or failure, for both God and man have taken a grave risk in this vital affair, the vicegerency of man. The bane of humanity so far is that most men refuse to "look beyond", do not lay any store by far the morrow" i.e. do not contribute to and do not even understand or attempt to understand the long-range moral goals of the human endeavour. They are content to live their lives from day to day, indeed, from hour to hour: "They are like cattle, indeed, worse" (7:179), "they have hearts but cannot
understand, they have eyes (elsewhere). There primordial nature has been distorted almost beyond recognition, they became Satan's brothers" (117:27) after God had breathed His own spirit into Adam. "We created man with the best constitution, but then we sent him down to the lowest state of the low except those who believe and do good works"(95:27).

From here arises a whole series of Quranic verses that speak of God's sealing up the hearts of man, putting blind on their eyes, casting chains up to their chins, so that they cannot look down and ponder. The Quran does not hold that God arbitrarily seals people's hearts, but usually says that God does so because of the actions of men themselves ("because of their initial infidelity; 6:110; 2:88); "because of their transgression" (2:49, 6:49), and similar phrases abound in the Quran). Indeed, "We turn man whichever way he wants to turn". (4:115) and, "God does not change the situation of a people until they change it themselves: (13:8, 8:53), i.e. unless men take the initiative.

According to Fazle-Rehman the idea behind verses about the sealing of hearts appears to be the psychological law that if a person once does a good or an evil deed, his chances of repeating that kind of action increases and of doing its opposite proportionately decreases; With constant repetition of an evil or of a good action, it becomes almost impossible for a person to do the opposite, or even to think of it, so much so that while men's hearts become "sealed" and their eyes "blinded" if they do evil, their doing good produces such a state of mind that the devil himself can have no sway over it. Nevertheless, actions which create a psychological habit, however strong their influence may be, must not be construed as absolute determinism, for there is no "point of no return" for human behaviours genuine repentance (tauba) can turn an apparently wholly evil man into a paragon of virtue. To
hold that the Quran believes in an absolute determinism of human behavior, denying free choice on man's part, is not only to deny almost the entire content of the Quran. The Quran, it is true often speaks as though man consciously chooses for himself right or wrong ways and follow them, and God only passes judgement upon his actions.

It must be remembered that the Quran is not just descriptive but is primarily prescriptive. Both the content of its message and the power of the form in which it is conveyed are designed not so much to "inform men in any ordinary sense of the word as to change their character. The psychological impact and the moral like import of its statements, therefore, have a primary role, phrases "God has sealed their hearts, blinded their eyes, deafened them to truth", in the Quran do have a descriptive meaning in terms of the psychological processes described earlier, but even intention to change the ways of men in the right direction. Thus all our classifications and interpretations of such usages in the Quran are Psychological (in the sense of both a process and an intended effects), factual and moral operate jointly and must be properly understood and assigned proportionate roles.  

Further, Fazlur Rehman says there is no doubt that in the later Medieval period, a strong predeterminism was widespread in Muslim societies (although many western accounts of it are confused about both its nature and consequently its strength); but this was due not to the Quranic teaching but to a host of other factors. Prominent among these were the overwhelming success of the Asharite school of theology (which reduced man to impotence in the interests of saving the omnipotence of God, but whose influence upon Muslims was more formal than real), the broad spread of doctrine of pantheistic Sufiaam, and above all strong fatalistic doctrines in
the world views of certain highly sophisticated people, particularly the Iranians. Under the impact of these influences, the Quranic idea of qadar or (Taqdir) was interpreted as divine predetermination of everything, including human actions. That this is grossly simplistic misrepresentation (which in turn, influenced many western views of Islam) of the Quranic doctrine of Qadar is obvious. The term qadar actually means "to measure out" and the idea is that while God alone is absolutely infinite, everything else bears the creaturely hallmark of "being measured", i.e. having finite sum of potentialities even though the range of these potentialities maybe very great, as in the case of man. The Quran is not speaking of the actualization of potentialities but of potentialities per se. According to the Quran, when God creates a thing, Khalaq, He at the same time puts into it its nature, its potentialities, and laws of its behaviour (amr) "Command", or hidaya, "guidance") whereby it falls into a pattern and becomes a factor in the "Cosmos". Since everything in the Universe does behave in accordance with its ingrained laws automatically obeys the "Command" of God, the whole universe is therefore Muslim, surrendering to the will of God. Man is the only exception to this universal law, for he is the only being endowed with a free choice of obeying or disobeying the command of God. Just as it is "written" into every other creature, this Command is written upon man's heart. The only difference is that while every other creature follows its nature automatically, man ought to follow his nature; this transformation of the is into ought is both the unique risk of man. The point is that every person and every people have continuously to search their own consciences, and because of his engraving upon their heart, represents the primordial covenant, none may take refuge in the excuse that they had been preconditioned by their "hereditary memory", by the set ways of "our forefathers". Since man's real nature is thus "inlaid" in him and is then further strengthened and clarified by God's messengers, the prophets, no
valid excuse can be entertained on his behalf for not aspiring to goodness and for 'gravitating down to earth", as the Quran has already idiomatically expressed it. For this reason, a very fundamental feature of the Quran is to reiterate unceasingly that all human acts which are apparently perpetrated on another person in a more ultimate sense recoil upon the agent himself. All evil, all injustice, all harm that one does to some one else in sum, all deviation from man's normative sense does to oneself, and not just metaphorically but literally.3

But us now return to the question of the "accounting" of actions and "balancing" of deeds which will take place in assessing the total performance of an individual or a society, an "accounting" (hissab) upon which will depend the fate to be meted out to humans. It is correct that the concept of "accounting" and "balancing" so vividly portrayed in numerous Quranic passages has as its socio-historical background the commercial life of Makkah, but this interesting fact is trivial in irreligious terms. What matters is the quality of an act, what the Quran calls its "weight". A man may be able to realize an ambitions personal good but its beneficial effects may be limited to him alone, not enhancing the fate of others or even affecting their fate adversely. If the effect on others is adverse, then his action, being totally alienated from God, is an act of Kufr, of rejection of truth; if it affects well only him, it is still an act of Khusran, of loss. A person may perform a heroic deed for "his own people" but in contradiction to the principles of justice and in "transgression of the limits of God", such an action would also emanate from the state of mind the Quran terms Kufr for it counteracts the purpose of God for man, and the true purpose of man himself. God did not create either man or the universe "in sport (abath)" (23:115); also: "We have not created the heaven and the earth and what is between them purposelessly (38:27) but with a serious purpose". That
purpose is the service of God", i.e. the implementation of the divine imperative for man, for this service: is for man's own benefit, not for God's: "Whatever good a person earns is for his own benefit and whatever evil he earns is only against himself (2:286) and various other entries in the Quranic index under amal and its derivatives, and kasb and its derivatives, also the discussion of self injustice. Given the depth of human self-deception, how important it is that man be "awakened" to his real nature, to be responsible before God, to think thoughts and do deeds that would be consequential, for upon this depends the whole destiny of man and of God's purposes for man. Quran says:

We have created many of the jinn and humans for hell, they have minds but they do not understand therewith; they have eyes but they do not see therewith; they have ears but they do not listen therewith. These are like cattle, indeed even more difficult to guide for these are the heedless ones (7:179)

"Empirical" knowledge itself is of little use unless it awakens the inner perception of man as to his own situation, his potentialities, his risks and his destiny. So we can draw the conclusion that Rehman was the great supporter of freedom. According to him, for those who influence and educate and form or inform others' minds bear a direct responsibility for the conduct of those they affect: those who have disbelieved shall say (on the day of judgement, Our Lord! show us those too who led us astray from among the humans and the Jinn, so that we put them underneath our feet that they be among the lowest. (41:29). It is against this background that such frequent Quranic terms as guidance "right guidance", "truth", "the right
way”, and the straight path" become invested with their full-blown significance: the whole fate of man, whether he will be “successful" or shall perish, depends on whether he can and does "take the right path".33

Now we will discuss Ali Shariati, one of the most outstanding modern interpreter of Islamic thought. He awakened a new interest and confidence in Islam. In his opinion, Islam unlike some other religions, is not a private form of worship, but a total world view, which is fully autonomous, and is superior to the creeds and ideologies of the past and present, bearing in its heart a revolutionary mission. A large number of secularly educated persons, completely disillusioned from Islam were drawn back to Islam by the most powerful thought of Ali-Shariati.

Ali-Shariati defined the nature of man and his freedom in a systematic manner. He holds that it is virtually impossible to agree upon a precise and logical definition of what is human, it varies according to scientific perspective, philosophical school, or religious belief.34

In Man and Islam, a collection of seven lectures and interviews, Shariati deals with the Islamic concept of man his spiritual nature, his ultimate purpose in life, his role and responsibility in society. In the first lecture "man and Islam" the most concisely compressed extract in the volume is intended as a sort of prologue to this collection. The Islamic norms derived from the Quran and Islamic concepts set forth in this essay are reiterated in the following lectures. Interpreting the Quran in its humanistic concern with man and his sublime status in the scheme of the creation, Shariati argues that according to the Quran man is created to be God’s vicegerent on earth, His selected trust, His spiritual extension, His microcosm in the Universe. Islam offers man a much higher spiritual stature
and entrusts him with a far more significant power and position in the universe. Islam, then believes that man is a being of polarity, a unique creature of two dimensions, one bent on attracting him towards his clotted nature, the other intent upon urging him to seek wisdom and excellence in spirit. This dualism resulting from the perpetual war being wagged by the two poles will compel man to use his free will and choose for himself and thus shape his destiny for which he has been made responsible by his Creator. Free will is man's unique mark of distinction in the universal, and it is because of this divine gift that he is conceived to be so akin to God: the primordial universe will. According to Shariati, Islam denies the existence of such dualism, or any sort of duality in nature. Ruled by the unifying will of God, nature cannot suffer from any type of dual force.35

According to Shariati, the question of man is the most important of all questions. The civilization of today has based the foundation of its religion upon humanism the nobility of man and worship of man. The reason why humanism advanced the cult of man is because the religions of the past degraded the personality of man, slighted his position in the universe, and forced him to sacrifice himself to the gods. The old religions compelled him to regard his own will as utterly impotent when confronted by the Divine will, and that his approach to Him had to be accompanied with utter humility and submission, with repeated prayers and entreaties. This degradation of man, his essence, and his status in the universe, caused by the old creeds, inevitably gave rise to humanism in the renaissance. Since then it has often been regarded as a modern religion whose main purpose is to glorify man himself and his essentiality in the universe is an important element of the renaissance which was ignored by the old medieval religions.

According to him, his purpose is to discuss within the limits of his
capability and the present occasion, the Islamic concept of man, his creation, and his mission on the earth. More specifically, he will try to examine and present-possible answers to these questions: How does Islam see man and the phenomenon of his creation? Does Islamic idealism, bent on expanding and perfecting man’s spiritual potentiality, subordinates his free will to fate. 36

First God addresses the angels saying that He wished to create His vicegerent on earth. God, the most Almighty, the most Perfect, the Creator of man, and the Master of the Cosmos, proclaims to the angels that He wished to appoint man as His vicegerent on earth. In choosing man to be His appointee on earth, God bestows the highest spiritual status upon him and thus entrusts him with a divine mission in the universe. Upon the earth he is commissioned to represent his Creator and mirror His qualities. And this is man’s first excellence to possess of all the created entities in the creation. This unique divinity bestowed upon man, this earthly creature, makes the angels ask if God wished to create one who will engage in bloodshed, crime and revenge. In this question the angels seem to inquire whether God is willing to create the same race of man who will repeat the sins of the some earlier races created before the new man or He is willing to grant him a second chance and new stage of life on earth. But God replies that He knows something which they do not know. And then He begins to create man. His very vicar and semblance, out of earth, out of the lowest form of earth black mud or stenchful clay.

Then God set to work to create a vicegerent for Himself out of dry clay. And then He breathed some of His own spirit into the mold of clay and thus man was born. He was born out of two different natures: The earth and
the divine spirit. The divine soul is the most perfect universal spirit, the most sacred of all spirits, and the whole of all entities. And it is man who directly descends from the eternal soul. But his other nature derives from the lowest form of earth -- the despicable water. As a compound of dust and divine spirit, man is created to be two dimensional being, with dual trends and directions, are leading him down into sedimentary stagnation to the bottom of his clotted nature, where all his urge and movement will cease, having sunk into the slough of his lower nature. But his other dimension, his spiritual one, is bent on ascending to the highest spiritual peak to the divine. Man is therefore a being of two contradictory elements, but his greatness and unique glory result from the fact that he is a two dimensional creature, a being of two opposite poles. In fact his dual poles enable him to have freedom of choice between either the divine pole or the mundane one, both of which exist in his being, with changing potential force and attracting power. The constant battle, the unceasing struggle and strife, being waged by the two poles within man will finally compel him to choose one of the poles and shape his destiny. In Islam man's intellectual gift is shown to be superior to that of the angels and it proves that he is the superior being in the creation. Then God tests the angles to say the names, but they do not know the names, while Adam remembers them all. So the angels are defeated in the test and Adam gains victory over them in knowledge and knowledge becomes his unique excellence. Another wonderful point about the creation of man is that he, of all other beings and phenomena created in the universe, qualifies to be God's Trustee and His trust-keeper. When He calls upon all His creation, heavens and earth, mountains and seas and rivers, animals and plants, and all other phenomena in nature to see if any of them will be ready to accept the Trust, all other beings refuse to accept it. In finding in himself the faith and power to be his trustee, the keeper of His most precious gift, once again man proves to be endowed with high courage
and excellence in wisdom in the universe. So man is not only the vicegerent of God in this world but His Trust keeper as well. But what does this trust (amanat) mean? Everyone has his own interpretations of it. **Maulana Jala al Din Rumi** says that it is man's free will, and this is what Ali Sherati accepts too. **Man's most distinctive excellence, which marks his superiority to all other beings, is his will-power.** He is the only being who is able to act against his instinctual course, something no animal or plant can do. For example, an animal never wills to fast, nor does a plant attempt to commit suicide because of excessive grief, or perform a great deed or conspire a crime. Animals and plants do not act counter to their instinctual course. It is only man who can turn against himself, his own nature and revolt against his physical and spiritual needs. And it is he who can go counter to what is good or virtuous. He is free to choose to be either rational or irrational, pious or wicked, divine or diabolic. Free will is, then, man's greatest characteristic and his link of kinship with his Creator. Man is, then next of kin of God, and His kindred spirit, because he is born of His spirit, chosen to be His vicegerent and His Trustee on earth. In other words, that which both the spirit of man and the spirit of God have in common is free-will. God the only Being with the absolute will, having the power to do whatever He wishes, even against the laws of the universe, breathed of His spirit into man, and brought him to life. More important than all, man's being contains the vast distance from the mud to the divine. endowed with free-will, he has the freedom to choose either pole. But Islam counts him responsible for his choice in shaping his destiny. Therefore from the view point of Islam, man is not only responsible for determining his own life; he is also obligated to fulfill the divine mission with which he was entrusted and bear God's Trust in nature and in the world. **So mankind, with the gift of knowledge and will power, is then responsible to shape his fate, and human society is also responsible to determine its own fate too. "Yours is what you acquire and**
their is what they acquire" (11:134) The fate of old civilization was what they toiled and acquired and your fate will be what you will shape by your own hands. It is for this reason that man has a great responsibility before His Creator, for he is endowed with freedom of choice, and will-power. His mission, to be His relative and Trust keeper on earth, also stems from his using his will-power to take the path of the divine.38

Ali Shariati defined the substance and essential reality of the human, discussed its free growth, its alternation, and its degradation in systematic manner. He presents his view in his famous book Marxism and other western fallacies: An Islamic Appraisal. He defined humanism as referring to the school that proclaims its essential good to be the liberation and perfection of man, whom it considers a primary being, and the principle of which based on response to those basic needs that forms the specific nature of man.

He presents various views of human nature which were of contradictory nature, such as:

i). Western Liberalism.

ii). Marxism

iii). Existentialism.

iv). Religion.

According to Ali Shariati western liberalism perceives itself as the principle heir of philosophy and culture of historical liberalism, envisioned as a continuous flow of culture and thought issuing from ancient Greece and its relative perfection in present day Europe. He holds that humanity is constantly seeking its liberation from captivity. It strives to attain
independence through the acquisition of divine powers, in order to free its
destiny from the grasp of God's omnipotence and bring it within reach of its
free-will and choice. Hence the liberation of man from nature would mean
to liberate him from nature. He defined the dignity of man, i.e. Nature is
made subservient to man, as all the angels have prostrated themselves at the
feet of Adam, Iblis, unlike the rest of the angels, refuses to prostrate himself
at the feet of Adam, as God has ordered.39

Ali Shariati says the western bourgeois liberalism and Marxism both
boast of their humanism. The former claims, by leaving individuals free to
think and to pursue scientific research, intellectual encounter and economic
production, to lead to a blossoming of human talents while on the other
hand, the latter claims to reach the same goal through the denial of those
freedom, through their confinement under a doctoral leadership that
manages society as a single organization, on the basis of single ideology that
implies to people a monotonous uniformity. The real philosophy of man and
life, however, is the same that lies dormant within the real bourgeois
philosophy: the existence of the life of the bourgeois to all members of
society.40

One may infer from the view of Ali Shariati, that the material words
of "Marxism" and capitalism revolved round the cognition of matter. Instead
of knowing the nature of "man" his spiritual and moral needs, they are
engaged ingraining power over economic resources. Their worship is to
provide material comfort to man himself, and have brought him under the
dominance of machines.41

Ali Shariati then moves on to the existentialists' view of human
nature. Existentialist dismisses God and places man in His stead. This man
is bestowed with some of the divine qualities. The school puts all its emphasis on man's action, i.e. action through free choice. This unchained being who is free to act the way he wants is unaware of his direction as nothing is proposed to follow. There is no criteria of right or wrong: Good or evil, that may guide us in our actions/choices.

Instead, man according to existentialists is guided by his own inner desire and passions. So this offer of free choice seems to be very dangerous for a person who is a Lord of himself and not responsible before any authority. All these so-called schools of thought present man with limited and fixed standards. It appears, as if, the creation of this superior being is the result of mere accident, now he is busy in the struggle for survival and this is the ultimate purpose of life. In any case, after death he will go to dust and will not be called upon to account for his conducts. Ali Shariati contends that the first excellence of man is that he is the chosen representative of God. Man's intellectual gift, in Islam, is shown to be superior to that of angels. It is knowledge of man which led the angels to prostrate themselves before him. So man in Islam is the representative, trustee, and co-worker of God.42

The other characteristic of man's excellence is that he is made free to choose his way of life. He has been granted wisdom, intelligence and free-will. Islam makes not a single unscientific or unrealistic assessment of humanity, it views it as arising from dust, designated as a primordial nature, which is reflection of the absolute universal nature, which is a reflection of the absolute universal will, that is of God.

According to him, the view of human freedom as God's assignation of free-will to man, that he might struggle in his earthly life and search for
his own liberation. Ali Shariati maintains that God has given man freedom, has established limits and conditions upon it. So that results of his acts return only to himself and not to anyone else. Hazrat Ali said, when man chooses for his soul he safeguards it, it ascents, and if he degrades it, it is degraded.43

Hence we will deal with the nature of man and the notion of human freedom in the view of some more modern interpretations of Islamic thought.

First, and clearly a target for Nasr's attack, are the forces of fundamentalism. He locates these in various countries, and expresses his concern especially with fundamentalism in Iran because of the presence of certain elements which are the veritable parody of traditional Islam. Both traditionalists and fundamentalists may agree in accepting Quran and Ahadith, but there are profound differences even more telling is the fact that while publicly denouncing modernism, fundamentalists accept some of the modernists most basic principles. Two other contemporary strands of Islam he then identifies as modernism.

Stability and permanence hence, perhaps is the real crux of Nasr's position and it underscores his opposition to change, reform, or anything that would lead away from what he calls the vision of the objective, transcendent and immutable Islamic principle which alone can enable on to Judge from an Islamic point of view whether a particular form of activity or period of human society is decadent, deviated or resurgent with the characteristics of a true renaissance. Nasr's strong interests in science and the importance of nature lead him to carry his crusade against the concept of evolution into the biological realm. He blames the modern appreciation of
the evolutionist's point of view on the failure to distinguish between scientific facts and the underlying philosophical assumptions. The structure of reality is unchanging, he insists, only human vision and perception of it change. It is this loss that has led modern man to feel the need to choose between creationism and the Darwinian theory of evolution. Caught between the alternatives of creation ex nihilo and a world in a state of constant change and becoming, he argues, modernity has lost touch with the metaphysical doctrine of man's being in divinis, having passed through multiple stages and level of existence before his birth on this earth. Much of contemporary Islamic thought tends to identify a reviewed understanding of the notion of human freedom with the idea of continuing progress towards perfection. Although Nasr rejects the ideal of progress insofar as it implicitly accepts evolution and change, he nonetheless insists on an understanding of human freedom on the one level he seems to be defending the reality of freedom of choice as a verification of human potential in the Islamic understanding and an apologetic for Islam as a religion not caught in the web of determinism or fatalism. On another level it is clear that human freedom is essential to his metaphysical understanding of the nature of humanity. Here again he distinguishes between the absolute and the relative. Although only God is absolute and thus alone has absolute freedom, man's freedom, while real, is relative. As Nasr puts it, "Man's freedom is as real as himself. He ceases to be free in the sense of independent of the Divine will to the extent that he ceases to be separated ontologically from God. Pure freedom belongs to God alone, therefore the more we are, the more we are free. In a chapter devoted to concept of freedom in Islamic life and thought, Nasr discusses the theme as understood in Islam by jurisprudents, theologians, philosophers, and Sufiaa, nothing that western perceive freedom in the context of action, but the traditionalist conceives of the freedom to be."
Now, Islam like every orthodox religion is comprised of a doctrine and a method and it is for us to see how the Islamic revelation deals with these cardinal elements, how it envisages the relation between man and God. It is of course God who is the absolute and man the relative. And it is for man to come to realize this truth, to know that only God is God, that is only He is the absolute, and that man is a relative being who stands before Him given the free choice of either accepting or rejecting His will. The relation between man and God, or the relative and the Absolute is central in every religion, only each religion emphasizes a certain aspect of this relationship, while inwardly it contains the truth as such in its teachings whatever the outward limitations of its form might be that is why to have lived any religion fully is to have lived all religions and there is nothing more meaningless and even pernicious than to create a syncretism from various religions with a claim to universality while in reality one is doing nothing less than destroying the revealed forms which alone make the attachment of the relative to the absolute, of man to God, possible. Every orthodox religion is the choice of heaven and while still intact contains both the doctrine and the method which save man from his wretched terrestrial condition and open to him the gates to heaven. The Islamic concept of man as a theomorphic being is not an anthropomorphism it does not make God into man. Rather, the Islamic revelation of man as this theomorphic being and addresses itself to that something in man which is in the form of the Divine. That something is first of all an intelligence that can discern between the true and the false or the real and the illusory and is naturally led to unity or tawhid.

Secondly, it is a will to choose freely between the true and false, and thirdly it is the power of speech of th word to be able to express the relationship between the Divinity and man. In Islam man is not first of all a
perverted will who also possesses intelligence but an intelligence, which leads naturally to the assertion of the Divine, who also possesses will and speech. According to Hussain Nasr, Islam takes these three elements, namely, intelligence, will, and speech, which we might say man has borrowed from God, and makes them the basis of the religion, carrying these elements to the most profound and universal level of their meaning. Islam asks what is intelligence and what is its real nature. The real nature of intelligence is ultimately to come to realize that (Lailaha ill Allah), that is to come to know that in the end there is only one absolute reality. It is to realize the absolute nature of Allah and the relatively of all else that is other than He. What is the nature of will? It is to be able to choose, to choose freely between two alternatives, between the real and the unreal, between the true and the false, between the absolute and relative. Were man not to be free religion would have no real meaning. Free will is necessary to the religious conception of man and this is as much true of Islam as of any other religion. The conception of Islam in the western world has in fact become more than anything else concentrated on this so-called fatalism in which human free will and initiative have no role. The truth of the matter is otherwise. Were Islam to be fatalistic it would not be able to conquer half the known world in seventy years. From the human point of view to the degree that man is real he is also free.\(^45\) It might now be asked why then does man have need of revelation if he is theomorphic being endowed with an intelligence which can lead him to a knowledge of God and affirmation of Unity. Islam has no need of mysteries, miracles, original sin, and just about everything else which is supernatural from the Christian point of view. Islam is presented as if its conception of man is the Cartesian rational man left to his own reason who, however, instead of becoming an agnostic as in the west somehow becomes a Muslim. This view however, is not at all true because although Islam is based on the primordial nature man and his fall
on earth, it nevertheless believes that revelation is absolutely necessary. Without the aid of God, man cannot discover by himself the way of salvation, the straight path. Man needs revelation because although a theomorphic being he is by nature negligent and forgetful, he is by nature of imperfect. Therefore he needs to be reminded. Adam, the first man, who was also the first of Prophets, prophecy is thus necessary for mankind and begins with the first man himself. As Adam needed prophecy so do all men who are his progeny. Man cannot alone uplift himself spiritually. He must be awakened from the dream of negligence by one who is already awake. Man is thus in need of a message from heaven and must follow a revelation in order to realize the full potentiality of his being and have the obstacles which bar the correct functioning of his intelligence removed.

Intelligence does lead to God but provided it is wholesome and healthy and it is precisely revelation, this objective manifestation of the intellect, that guarantees this whole sameness and permits the intelligence to function correctly and not be impeded by the passions. Every man needs to follow prophet and revelation unless he is himself chosen as only exceptions that prove the rule and demonstrate that the spirit bloweth where it listeth. 46 So God give man the possibility of dominating over all things for he possesses the name of a thing means to exercise power over it. Man has the right to breathe the air about him, to eat and drink to satiate his bodily desires, to walk upon the earth. None of these has been created by man himself. Man is moreover given life and freedom to accept or deny the creator Himself. In brief, in return for all the blessings and gifts that God has given man, man must in turn remember his real nature and always keep before him the real goal of his terrestrial journey. He must know who he is and where is he going. This he can do only by conforming his intelligence to
the truth and his will to the Divine law. A person who does not fulfill his religious obligation falls short in Muslim eyes on the simplest moral plane. He is like a man who has rented a horse and refuses to pay the rent. Man has accepted the covenant with God but simply refuses to live up of his side of the agreement.47

Now let us discuss Isma'il al Faruqi's concept of free-will.

Al-Faruqi was often described as a Muslim modernist. His approach in his teaching and interpretation bore this out. His course on modern Islam focussed on the work and writings of Jaml-Al-Din Afghani, Muhammad Abduh, Sayyid Ahmad Khan and Muhammad Iqbal. He often presented Islam as the religion par excellence of reason, science and progress.48

Al-Faruqi characterized his methodology as based solely on reason: "the analysis is rational, critical, and the only argument that may be brought against its principles is an error or reasoning. He maintained that this was an objective, indeed, "absolute critique, saying that this work is neither a "Muslim's nor an Islamic critique, but a human critique of christian ethics. He justified the seeming contradiction of this statement by asserting that his study embodied the Islamic spirit, which he identifies with rationality itself, maintaining that in "Islam faith (Iman) means conviction based upon certainty of evidence whatever is opposed to reason must ipso facto be repugnant to Allah.

A significant portion of Isma'il Faruqi's life was spent in his tireless efforts for better understanding between christians and Muslims. Some might be tempted simply to see the influence of the Mutazilas' rationalistic spirit here, but it is probably more accurate to note that this was a Muslim
trained in western philosophy, writing for a western audience. Thus, the canons of western scholarship (reason and empiricism) were employed as the sole instruments for credible study. In the process, the historic tension between faith and reason in Islamic history and thought, as witnessed in the debates between the Asharites and Mutazilities or the theological positions and differences not only between Islam and other religion but within Islam itself were to be transcended to focus on what Al-Faruqi regarded as primary ethics: Let us drop our old questions regarding the nature of God, which have brought nothing but deadlocks, and let us turn to man, to his duties and responsibilities which are, in fact, none other than God's will. Let God be whom He may: is it not possible, may be, necessary, that all men agree to establish divine will first? Al-Faruqi believed that emphasis on the will of God, in terms of human responsibility and accountability, was the key to transcending theological differences and realizing the one brotherhood of humankind. Yet even this noble belief and intention had hidden presuppositions. The author presumed that believers would more or less agree on divinely revealed ethical principles, failing to acknowledge that though the three Abrahamic faiths have much in common, there are also important differences with regard to such issues as marriage, divorce, birth control and abortion.

Faruqi believed that Islam needed a reformation, and he aspired to be its luther. Equipped with his knowledge of Islam and western thought, he never ceased the struggle to provide the identical depth and processes for the inculturation and implementation of Islam in Muslim societies. Al-Faruqi combined the spirit of the Islamic modernism of men such as Muhammad Abduh and Iqbal. Faruqi was an heir to the Islamic modernist legacy with its emphasis on Islam as the religion of reason. Reason and revelation are means to knowledge of the divine will. Knowledge of the divine will is
possible by reason, certain by revelation.\textsuperscript{49} Al-Faruqi believed that the cure is two-fold: the compulsory study of Islamic civilization and the Islamization of modern knowledge. Here we find his familiar themes, a combination of the influences of the Islamic modernist and revivalist traditions. Weakness and failure are due to the abandonment of \textit{ijtihad}, which is the source of creativity in Islam, the opposition of revelation and reason, the separation of thought and action, and cultural and religious dualism. In typical fashion, Ismail-al-Faruqi combined thought and action. Ismail-al-Faruqi was among its prominent representatives. His belief that Islam combined faith and practice and that thought and intention must issue in action informed a life in which scholarship and activism were intertwined. Islamic thought for al-Faruqi was part of a process not simply of knowing but of doing, he wrote, spoke, and acted with the clarity and conviction of one who has a vision and mission. He was indeed a scholar activist of Islam.\textsuperscript{50}

In conclusion, we may say that whereas Western rationalists insist on: "Know thyself"; Muslim rationalists insist on: "Choose Thyself". For them man is free, man is freedom. If he refuses to choose, he ceases to be. By his own choice, therefore, he defines himself and determines his own destiny. Freedom, along with intelligence, therefore, are the essential ingredients of man that qualify him as the Viceroy or trustee of God on earth. Man can't trade away or surrender his freedom and still qualify as a Vicegerent of God on earth. Man must therefore guard his freedom in order to fulfil his mission in this world.
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CHAPTER V

CONCLUSION

The Quran pre-supposes two basic qualities of Man, that is, intelligence and freedom. Man needs intelligence to see the difference between good and evil, right and wrong. And he needs freedom to opt for a certain course of life which he deems fit for his future. If these two basic qualities are dismissed and denied then the whole process of religion would lose its relevance and significance. It may be emphasized that God cannot be deemed responsible for man’s evil, nor will He deal unjustly with man. In fact, God has endowed man with the aforementioned basic qualities. Further, in order to facilitate his job, God has provided mankind with HIS guidance through HIS chosen prophets, man is asked to make a choice between the right and the wrong and thus determine his own destiny.

Islam, in fact, hangs on human freedom and true faith springs from the depths of human heart. Freedom of man, therefore, is foundational to moral and religious life. If we dismiss freedom we in fact, dismiss the very basis of religion and morals. Hence the Quranic Maxim: "We showed him the way, whether he be grateful or ungrateful rests on his will".

The first principle that figures out quite prominently in our reading of the Holy Quran is that, according to the Quran man has not acquired his present position (of manhood) by painfully struggling and evolving through innumerable animal states as is advocated by Darwin and others.

The Quran clearly maintains that man is a unique being whom God has created and shaped with his own hands. Man, according to Quran, is
the result of God's direct act of creation. There can be a process of evolution within creation; but if evolution is meant to bypass God or His attributes as a creator, who creates something out of nothing, then there is no room for evolution or emanation in Quranic teachings.

His act of creation was so miraculous that the process of subsequent procreation/propagation of the human race was laid into the human constitution itself.

Another principle which stands out clearly in Islam, unlike some other religions, is that the nature of man is not detestable, vicious, sinful and depraved. Instead, he is endowed with the spirit of God and is His trustee in this world.

We may recapitulate that according to the Quranic teachings man is not vicious and depraved but is His viceroy and trustee in this world.

Further, the Quran maintains that the entire human race developed from Adam and Eve who, in turn, were raised from dust. They also share the same spirit of God (i.e., the divinely qualities in man, such as, knowledge, compassion, free-will, etc). Thus genetically speaking, the whole humanity forms one family though they have multiplied themselves into diverse tribes, clans and nationalities having different physical features, colours, languages and so forth. These rich varieties, the Quran tells us, are one of the signs of God otherwise each one of them is a trustee of God in this world.

The Quran clearly insists upon the equality, unity and fraternity of man. As humans there is no difference between man and man or man and
woman. They are all equal. The Quran allows only moral stratification and holds that the best amongst them is the one who is righteous and most fearful of God. Nothing else really counts in His Judgement. Thus the respect for human life, human dignity, human equality and human freedom forms the bed-rock of the Quranic teachings. Sanctity of human life is frequently insisted upon. It is precisely for this reason that Islam does not recommend self-negation or self-annihilation as the goal of human life. Instead, it teaches us the act of self-perfection and self-fulfillment. It may be underlined that the Quran lays great stress on the freedom of man. In fact, the Quran addresses itself only to a man who has already been endowed with freedom and intelligence. And it is left entirely to man's own discretion as to whether or not to accept Islam. The Quran clearly maintains that there is no compulsion in religion.

God has revealed both the path of good and of evil and it is up to man himself to make a choice as he desires. And since man makes a deliberate and conscious choice of his own way of life, naturally he is held responsible for his own deeds. In fact, the Quran is replete with such verses wherein we are told that God does not want to coerce people to come to one religion. Had He so willed, He would have done it. But obviously this would have run counter to the very purpose of man's creation. For, according to the Quran, God created mankind in order to see who amongst them is God-fearing and righteous of their own accord.

The Quran tenderly warns the holy Prophet that he should not melt away his soul in distress over the heedless and indifferent attitude of the non-believers and consoles him by saying that his job is simply to warn the people and remind them of their duties to their lord. But if in spite of his
warnings, they remain heedless, he should not worry about it, for he is not supposed to constrain them to embrace Islam. It is evident that according to the Quranic teachings only a self-willed and self-chosen faith carries some weight in the eyes of God. Thoughtless and blind faith has no significance whatsoever. It may be stressed here that according to some scholars, such as, Rumi, Shahwaliullah, Iqbal and many others, freedom, caliphate or vicegerency, and trust are interchangeable concepts. All of these terms/concepts signify the freedom, power, struggle and initiative of man for the realization of his mission in this world. The Qur'an tells us that God has created man and endowed him with eyes, ears and heart so that he could see the signs of God, hear this message, and reflect upon the nature and attributes of God and understand his own relationship with God on the one hand, and with his own fellow-beings and the universe that surrounds him on the other, and thus appreciate properly his own place and mission in this world. Now if he sensibly employs these gifts of God, he would naturally follow His guidance positively, he will be impelled to perfect himself and transcend towards the highest-----the upper limits of his being/freedom. But if he suspends his sensibilities (eyes, ears, head and heart) and becomes forgetful of God and negligent of his own duties in this world, he would naturally gravitate down towards the earth and becomes lowest of the low. According to the Quran the nature and essence of man lies in his freedom. We can safely sum up that according to the Islamic teachings man is free, man is freedom; and its by virtue of this freedom that he qualifies for his role of vicegerency in this world. In fact, this is what signifies the spirit of God in man. Now if he surrenders his freedom (and his ability to reflect and understand) and starts slavishly following his own lust or the ignorant ways of his forefathers, evidently he would be less than a human being. In other words, in order to be true to his nature, man has to be a free, reflective and responsible being. However, the
Islamic view of freedom is not something boundless and Godless. His freedom here is limited by the bounds of God. Since God is the creator of man and He alone knows the secret whisperings of his heart, these bounds are imposed upon him for his own good. Since man in Islam is a unique, irreplaceable, independent, conscious, intelligent and free individual, virtually a trustee of God, all these attributes naturally entail his responsibility and accountability to God. Qur'an lays a great stress on the fact that there is an integral relationship between man's actions and his character.

According to the Qur'an man defines himself by his own deeds and he alone will bear the burden of his responsibilities. From Islamic point of view actions are not to be judged as pleasant or unpleasant but as self-constructive or self-destructive, that is, they make or mar our being. These actions, Qur'an tells us, will be hung to man's neck and he will be rewarded or punished by his own deeds. In fact, man will be a witness against himself and no injustice will be done unto him. So must so that if he has done an atom's weight of good he will see it too. On the day of judgement, man's sight will be sharpened and he will be able to see the invisible consequences of his own deeds. So if we keep in mind the Qur'anic emphasis on the integral relationship between man, his choice, his actions and his character and responsibilities that naturally follow, it becomes evident that the Qur'an leaves no room for redemption, ransom, compensation and intercession.

Often it is mentioned that man is the representative of God in this world and as a consequence thereof, he is expected to fulfil his duty and carry out the mission assigned to him. Here we may stop for a moment and enquire as to what exactly is the nature of man's duty/mission in this world?
In the realm of ethics Islam insists on two central principles: (i) That man is entirely good and is not something vicious and depraved. Indeed, he is endowed with the spirit of God, and is His viceroy and trustee in this world. (ii) Secondly, that man is free. Islam considers man as an intelligent, sensitive and responsible being. By his free choice and perpetual struggle man may transcend towards the Highest and cultivate in himself Godly attributes. Or he may suspend his faculties of head and heart and descend towards the lowest of the low and become worst than animals.

The Prophet has taught that we should first of all do whatever lies in our power and then leave the rest to God. Muslims tend to forget the first part of his teachings and cling to the second part. The traditions (Ahadith) like the versus of the Holy Quran will also be taken in their collective spirit. In fact, Ahadith are mostly a commentary on the teachings of the Qur’an. So the collective spirit of both the Qur’an and the sunnah should be taken together. These together can help us understand the meaning and the message of the revelation/Islamic teachings and their view concerning man and his freedom. We come to know that there is something which makes a man either to lead to Heaven for his reward or to hell for his punishment. This leading principle is obviously and presumably man’s free will, operating within Moral Constraints.

The concept of right or wrong are always meant for man but these concepts are not applicable to God. God is free from moral values whereas man is bounded with moral values. Therefore God is absolutely free and man is given freedom alongwith moral guidance. Man is supposed to exercise his freedom and choose between good and evil and thus qualify for his reward or punishment.
The traditions (Ahadith) allude to the fall of Adam on the earth and his act of disobedience in Paradise. Now, the Qur'an treats these two events as distinct and separate. The Qur'an is clear that Adam was commanded not to touch the tree but he did. That is one story. Whereas his falling on the earth with the creation of the universe is another story indeed.

These two different events are misinterpreted which, like other misinterpretations of the Qur'an or Sayings of the Prophet have lead the Muslims to stagnation rather than progress and transformation. Sahib (bin rad) narrated; "There was a man who fought most bravely of all muslims (on behalf of the muslims) in a battle (Ghazwa) in company of the Prophet. The Prophet looked at him and said", if anyone would like to see a man from the people of the fire, let him look at this (brave man). On that, a man from the people (Muslim) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then hastened to end his life by placing his sword between his breasts (and pressed it, with great force) till it came out between his shoulders. Then man who was watching that person went quickly to the prophet and said,"I testify that you are Allah's Apostle ! The Prophet asked him", why do you say that ? He said "You said about so and so. If anyone would like to see man from the people of the fire, he should look at him. He fought most bravely of all of us (on behalf of the Muslims) and I know that he would not die, he hastened to die and committed suicide". Thereupon the Prophet said: A man may do the deeds of the people of the fire which in fact, he is one of the people of paradise, and he may do the deeds of the people of paradise, while in fact he belongs to the people of fire, and verily, (the rewards of) the deeds are decided by the last actions/deeds.
God has given guidance through revelation and it depends upon our deeds, either to choose the heaven or hell because the reward for one’s deeds depends upon one’s last action (deeds). It implies that man is free in his decision. However, when he tries to materialize/translate his decision into action, he might face certain difficulties. In Islamic view, every child is born pure and innocent. According to Holy Prophet everyone is born innocent (or a Muslim), it is his parents, who make him afterward a Jew, a Christian, etc. Abu Huraira narrated, Allah’s Apostle said:

"No child is born but has the Islamic faith, but its parents turn him into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?"

The people said, O Allah’s Apostle what do you think about those (of them) who die young: The prophet said, “Allah knows what they would have done were they to live”.

Similarly in another Ahadith Prophet said quoted by Imam Bukhari:

"Whoever says that faith is action (good deeds) referring to the statement of Allah and thus the paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world) (43: 72)) A number of religious scholars explained the verse/statement of Allah. So by your lord we
shall certainly call all of them to account for all
what they used to do (15: 92). And the
statement none has the right to be worshiped but
Allah".

In this regard Umar narrated, Allah’s Apostle said:

"The reward of deeds depends upon the
intention and every person will get the reward
according to what he has intended, so whoever
emigrate for Allah, and his Apostle then his
emigrated was for Allah and His Apostle. And
whoever emigrated for worldly benefits or for a
woman to marry, his emigration was what he
emigrated for".

Another Ahadith is as follows:-

"It is narrated on the authority of
Abdullah b. Masud that some people said to the
Messenger of Allah would we be held
responsible for our deeds committed in the state
of ignorance (before embracing Islam) ? Upon
this he (the Holy Prophet) remarked "he who
amongst you performed good deeds in Islam, he
would not be held responsible for them
(misdeeds) which he committed in ignorance,
and who committed evil (even) after embracing
Islam would be held responsible for his
misdeeds that he committed in the state of ignorance as well as in that of Islam”.

Another tradition of the Prophet will vindicate the above statement.

"Jabir reported that Suraqab Malik Jushum came and said to Allah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whatever deeds we do today, is it because of the fact that the pens have dried (after recording them) and the destines have begun to operate or these have effects in future? Thereupon he said: the pens have dried and destines have begun to operate. Suraqab Malik said. If it is so, then what is the use of doing good deeds. Abu Zuhair said: then Abu Zuhair said something but I could not understand that and I said what did he say? Thereupon he said, action for everyone is facilitated according to what he intends to do”.

Al-Ghazali holds that the fact that human can be changed and improved certainly implies that man possesses some degree of free-will. Some people deny that human character is capable of improvement. They argue that Khalq is an expression which stands for the outer form. Neither can be changed . But Al-Ghazali adduces the experiences of practical life in refutation of this contention. If the claim, he says of the non-improvement of character were accepted the moral imperatives would cease to have any meaning, and all instruction exhortation, education and self-discipline would be of no vail at all. Al-Ghazali admits the limits beyond which human effort
cannot change a person's character. Actually the orthodox believed that the omnipotence of God should not be obliterated and therefore declared boldly and frankly that nothing is moved without the permission of God but what was the result? The result was the historical, cultural and moral degradation and dehumanization, which kept man away more and more from his lord.

This was on the part of orthodox to see only the omnipotence of God and paid no heed to man as being the vicegerent of God on earth. This treatment of man widen the gap between him i.e. (Man) and God. The impression and impact was crusted on the religiosity of man and thus reshaped the culture which further changed man to the new fashion and faction.

Our study of authentic saying of the Prophet of Islam lead us to conclude that nowhere in the Ahadith is reported that man is absolutely determined. Similarly, dehumanization and demoralization of man is also not the problem or responsibility of God but of man himself who is free in actions and does take the responsibility either dehumanised or humanised, moralised or demoralised, free or determined. In our chapter in the Rationalistic thought we have also reached to the conclusion that if we rob man of his freedom then negation of freedom would amount to the negation of the reward and punishment on the day of judgement. If man is not free in his action, how could he qualify for reward and punishment.

Besides, fatalism of man entails that God is party to evil which is indeed blasphemous. Hence in order to protect the purity and perfection of God it is essential to maintain the freedom of man which is in consonance with the teachings of the Qur'an. Some people who committed all kinds of evil actions used to say that all this was in God's knowledge and therefore,
they were not to be blamed for this. On hearing this "Abdullah b. Umar replied", By God, it was indeed all part of God's knowledge that they would do so, but God's knowledge did not compel them to do these things. He then related a tradition of the Holy Prophet on the authority of his father "Knowledge of God is like the sky which stretches over head and like the earth which carries us. Just as we cannot escape, from the sky and the earth. So we cannot go beyond God's knowledge, just as the sky and the earth do not incite us to sin, similarly God's knowledge does not compel us to do sinful actions".

Shah Waliullah believes in the freedom of man and describes him as the master of his own destiny. It is for this freedom that man is the best of creation. Of all created beings man alone is endowed with freedom of choice. There is neither reward nor punishment for the heavenly spheres moving under compulsion.

According to Iqbal, to say that the Quranic ideas of destiny and fate goes against freedom, is not true, for destiny is not the fixed programme of the ego. The ego is free to choose and to act. Destiny is the inward reach of the ego. The ego is limited by its inner possibilities. Limitation, however, is not necessarily imposed upon us. The ego is free within its possibilities. "Man is free responsible being; he is maker of his destiny and his salvation is his own business. There is no mediate between God and Man."

Iqbal says that, "to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to re-discover the original virtues of freedom, equality, and solidarity with a view to rebuild our moral, social, and political ideas out of their original simplicity and
"universality" should be the aim of modern Islamic thought. Ibn Taymiya also refutes those who use God's fore-knowledge and predestination as an excuse for wrong doing. On the contrary, God wishes and commands certain responses and attitudes from his creatures, but He does not force them if He did, religion and morals would be empty and meaningless. We may say here that whereas western rationalists insist on: "know thy-self". Muslim rationalists insist on "Choose thyself", for them man is free, Man is freedom. If he refuses to choose, he ceases to be. By his own choice, therefore he defines himself and determines his own destiny. Freedom, alongwith intelligence, therefore, are the essential ingredients of man that qualify him as the viceroy or trustee of God on earth. Man cannot trade away or surrender his freedom and still qualify as a vicegerent of God on earth. Man must therefore, guard his freedom in order to fulfil his mission in this world.

In the realm of ethics, Islam insists on two central principles: (i) That man is essentially good and is not something vicious and depraved. Indeed, he is endowed with the spirit of God and is His viceroy and trustee in this world. (ii) Secondly, that man is free. Islam considers man as an intelligent, sensitive and responsible being. By his free choice and perpetual struggle man may transcend towards the highest and cultivate in himself Godly attributes. Or he may suspend his faculties of head and heart and descend towards the lowest of the low and become worse than animals.

To conclude, we may emphasize that Islam pre-supposes two essential qualities of man, that is, his intelligence and his freedom. He is endowed with intelligence so that he can see the distinction between right and wrong or good and bad ways of life. Likewise, he is endowed with freedom so that he could choose from either course of life. And as he himself chooses his own being and defines his own character, he stands
responsible for his choice. If we deny his freedom, we by implication deny and negate the meaning and message of revelation, prophecy and Prophethood. If man cannot change, then why all this exercise?
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