

# The Emergence of Free Will and Predestination: Genealogical Studies in History of Early Islamic Thought

Muhammad Alfian Sidik<sup>1</sup>, Sarwanto<sup>2</sup>

<sup>1</sup> STAIN Sultan Abdurrahman Kepulauan Riau, Indonesia

<sup>2</sup> University of Malaya, Malaysia

## ABSTRACT

This article focuses on the emergence of the idea of free will and predestination in history of early Islamic thought and the factors that influence its emergence. This research uses a historical analysis approach, this approach involves several important steps, such as heuristics, source criticism (both internal and external), interpretation, and historiography. The results of this research show that there are various actors who influence its emergence so that it narrows down in several groups that appear in Early Islamic history such as Khawarij, Jabariya, Qadariya, Mu'tazila and Ashariya. This article also looks at the emergence of the thought of free will and predestination from the influence of pre-Islamic Arab thought and political conditions and also the influence of outside Arab thought.

## ABSTRAK

Artikel ini fokus pada pembahasan terkait kemunculan gagasan kehendak bebas dan predestinasi (takdir) dalam sejarah pemikiran Islam awal dan faktor-faktor yang mempengaruhi kemunculannya. Penelitian ini menggunakan pendekatan analisis historis, pendekatan ini melibatkan beberapa langkah penting, seperti heuristik, kritik sumber (baik internal maupun eksternal), interpretasi, dan historiografi. Hasil dari penelitian ini menunjukkan bahwa terdapat berbagai aktor yang mempengaruhi kemunculannya sehingga mengerucut dalam beberapa kelompok yang muncul dalam sejarah Islam awal seperti Khawarij, Jabariyah, Qadariyah. Mu'tazilah dan Asy'ariyah. Artikel ini juga melihat kemunculan pemikiran kehendak bebas dan takdir dari pengaruh pemikiran dan kondisi politik Arab pra-Islam dan juga pengaruh pemikiran dari luar Arab.

## Keywords

Free Will, Predestination, Early Islam,

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## Contact

muhammad\_alfan@stainkepri.ac.id

## Introduction

In the History of classical kalam thought, the debates were about: 1) The nature of God, 2) Faith and *kufir* and 3) God's deeds and human deeds 4) God's absolute will and justice, 5) revelation and reason, 6) the perpetrators of the great sin (Rozak, Abdul. Anwar, 2015). This article will discuss the debate about God's actions and human actions, focusing on the emergence of thoughts about free will and predestination. The issue to be answered in the debate is who actually performs human actions, is it man himself or is it God through his destiny? Two types of early Islamic thought groups are known, Jabariya (predestination), which states that all human actions are essentially determined by God. While the Qadariya group (free will), states that human actions are based purely on human will (Jamrah, 2015).



Discussions about the Jabariya and Qadariya schools have been widely carried out, as well as the thoughts of free will and predestination have been widely reviewed, including the writings of *Free Will and Predestination in early Islam* by W.M. Watt (Watt, 1948) which discusses the debate of free will and predestination in early Islam which sees it from various factors that influence it theological, philosophical, and political. Furthermore, the writing of Maria De Cillis (ed) entitled *Free Will and Predestination in Islamic Thought: Theoretical Compromises in the Works of Avicenna, al-Ghazālī and Ibn 'Arabī* (Cillis, 2017). This book explores how three great medieval Islamic thinkers-Avicenna, al-Ghazālī, and Ibn 'Arabī-navigated the relationship between determinism and predestination in their frameworks. De Cillis highlights how all three sought a "theoretical compromise" in their views on human free will and God's creative power. While Avicenna leaned more towards determinism with the concept of emanation, al-Ghazālī emphasized predestination while still borrowing elements from Avicennian philosophy. Ibn 'Arabī, on the other hand, combined philosophy, theology, and mysticism to form a harmonious view that was not bound to any particular orthodox or deterministic views (Hoover, 2015).

The difference with this article is that it will focus on the emergence of thoughts about free will and predestination and how the factors that influence its emergence so that it comes in several groups that emerged in Early Islamic history such as Khawarij, Jabariya, Qadariya, Mu'tazila and Ashariyah. This article will also look at the emergence of thoughts about *Free will* and *Predestination* from the influence of Pre-Islamic Arab thought, then political conditions and also the influence of outside Arab thought.

## Method

This paper is a literature review, with a historical analysis approach, this approach involves several important steps, such as heuristics, source criticism (both internal and external), interpretation, and historiography (Kuntowijoyo, 1992). This method aims to examine and critically analyze records and relics of the human past, in order to build a picture of their activities in the past. (Gottschalk, 1986). The first step is heuristics, which is the process of searching and collecting data about Free Will and Predestination in the history of early Islamic thought, which is done through literature studies of books, articles, and related research.

The next step is external criticism, which aims to check the authenticity or authenticity of the data. After that, internal criticism is carried out to evaluate the validity of the information obtained, ensuring the data is accurate and trustworthy. This stage is done carefully and unhurriedly. The third step is data analysis and interpretation, where the collected data is sorted and classified according to predetermined categories, so as to obtain valid results.

The final stage is writing or historiography, where the facts found are systematically organized into scientific works. This process allows the researcher to describe and explain the thoughts on free will and predestination in a comprehensive and scientific manner.

## Result and Discussion

### Thoughts on Free Will and Destiny in Pre-Islamic Arab History

The thought of destiny actually already existed in the practice of Arab life before Islam. According to Harun Nasution, fatalism as the seed of Jabariya had developed in the Arab region influenced by natural conditions, the Arabs who at that time were simple and far from knowledge, were forced to adjust their lives to natural conditions, hot and dry deserts (Nasution, 2008). So they feel themselves weak and powerless in the face of the difficulties of life caused by natural conditions. Therefore, in their daily lives they depend a lot on the power of Nature. They often see sudden death from war, famine or natural disasters as an inevitable part of life. This reinforces the belief that many things are beyond human control.

Arab society is divided into tribes that have a strict hierarchical structure. As explained by Abied al-Jabiri about the concept of al-Qabila Arab Nation. Besides Aqidah and Ghanimah. The concept of *al-qabilah* (tribe) is one of the main foundations in the social and political structure of pre-Islamic Arab society. Al-Qabilah is a tribal system that greatly dominated the life of Arab society before the arrival of Islam, where the *kabilah* or tribe became the main social, political and economic unit that influenced almost all aspects of life. In the pre-Islamic period, Arab society lived in a social structure that strongly emphasized kinship and loyalty to the tribe. Individuals were identified by their membership in a tribe, which provided protection and support in various aspects of life, including security, economic and social. These tribes often compete with each other and engage in various inter-tribal conflicts. Tribal solidarity is very strong and is the main basis for decision-making and social relations. In this tribal system, each tribe has a chief who is respected and followed by its members. The chief is responsible for maintaining the honor and welfare of his tribe, as well as leading in wars and negotiations with other tribes (Ubaidillah, 2012).

The tribe also had its own system of law and justice, where disputes were settled internally by tribal chiefs and elders. Inter-tribal relations were often governed through alliances and treaties, but could also lead to war in the event of conflicting interests. The concept of *al-qabilah* was deeply rooted in the lives of pre-Islamic Arabs, influencing their social, economic and political structures. Obedience to tribal chiefs and tribal customs was considered an unbreakable imperative. This created a sense that individuals did not have the freedom to change their destiny beyond what was already determined by the tribe.

The pre-Islamic Arabs had a strong belief in fate (*qadar*). They believed that life and death, sustenance, and various events in life were determined by fate. This belief was reflected in their proverbs and oral traditions. For example, the poem of Imru' al-Qais describes fate and fortune as something that cannot be changed by humans. Imru' al-Qais was one of the famous poets of the pre-Islamic era, and his works often depict a fatalistic view of life.

*"I picked him up with a long spear that drove me  
Just as a male camel leads on a journey.  
Reminiscent of old glories and leaving behind  
The tip of the spear bends on the implements of war.*

*Then I said to Buthaina: "Take it, behold, I am a man of God.  
Is one who cannot escape the intoxication of fate." (Watt, 1948)*

Then there is a poem by Zuhair bin Abi Sulma which also describes human destiny. In this stanza, Zuhair describes death as something that cannot be avoided and fate as something that cannot be changed by humans:

*"I'm tired of the burdens of life,  
and whoever lives for eighty years will surely feel bored.  
I know what happened today and the day before yesterday,  
but what will happen tomorrow, I really don't know."  
He also said that humans cannot avoid their predetermined fate:  
"I see death rushing like a myopic camel; whoever it strikes dies,  
and whoever it spares will be old and decrepit." (Bunyamin, 2013)*

Qais' poem illustrates the fatalistic view held by many pre-Islamic Arabs, where fate is seen as something that cannot be changed or avoided. Likewise, Zuhair's poem is about man's inability to change his predetermined destiny or fate, as well as the uncertainty of a future known only to God.

The pre-Islamic Arabs had very diverse beliefs regarding the concept of predetermined destiny (*qadar*). They believed that one's fate was fixed and unchangeable, be it good or bad. This was reflected in their culture and daily lives, where they often surrendered to the fate that had been outlined by a higher power. Pre-Islamic Arabs highly valued poetry and oral tradition. Poetry was often used to preserve tribal history and values, including beliefs about fate. These poems contain stories that describe how the fate of a person or a tribe is determined by certain events that are considered preordained.

In social life, Arab tribes play an important role in determining the fate of individuals. The kabilah or tribe often acts as the protector and determinant of the fate of its members. Important decisions, including those relating to life and death, were often made by tribal leaders who were considered to have the authority to determine fate. The pre-Islamic Arabs' belief in *qadar* shows how they viewed life as something already determined by a higher power, be it gods, idols or even the collective decisions of their tribe. This reflects an attitude of resignation to fate that was later altered by Islamic teachings that emphasized individual responsibility and God's provisions.

### **Theological Issues on Free Will and Destiny Thought**

Discussions about the issue of free will and destiny were raised by several understandings during the early Islamic period, first raised by the Khawarij, Jabariya, Qadariya and Ash'ariya;

#### **1. The Khawarij**

In the Khawarij group, the concepts of free will and predestination are among the most interesting theological debates. The Khawarij group emerged in Islamic

history as a result of deep political and theological disputes following the death of Caliph Uthman bin Affan. After Uthman's assassination, Muslims experienced severe instability, which led to the installation of Ali bin Abi Talib as caliph. However, Ali's caliphate was not accepted by all, especially by Muawiyah, the governor of Sham and a member of the Umayyad clan. This dispute culminated in the Battle of Shiffin, where Ali's forces were almost victorious before a manipulation on the part of Muawiyah who proposed arbitration (*tahkim*) by bringing the Qur'an as a judge (Musthafa, 2012).

The decision to conduct the *tahkim* led to divisions within Ali's own forces. Some of his followers felt that arbitration was a ruse and not in accordance with the teachings of Islam as they understood it. Those who disagreed with Ali's decision to accept the *tahkim* then broke away and formed a group known as the Khawarij. The name "Khawarij" itself comes from the word "*kharaja*," which means "to go out," referring to their action of "going out" of Ali's ranks. This group not only rejected Ali's leadership, but also any authority they deemed to have corrupted Islam, including the subsequent caliphs of the Umayyad and Abbasid dynasties (Qutaibah, 1969). The Khawarij were known for their extreme views, especially their belief that perpetrators of major sins were infidels and should be put on trial (Saniah & Sidik, 2020).

The two main figures within the khawarij group who played a significant role in this debate were Maimūn and Shu'aib. Both pioneered different views regarding the relationship between God's will and human action. Although both belonged to the Khawarij group.

Maimūn was a leader in the Maimūniya sect, which was part of the 'Ajārīda group (one of the sects of the Khawarij). He taught that humans have free will in their actions. According to Maimūn, God gave humans the capacity to choose and act, and commanded good deeds without creating human actions themselves. This view emphasizes that humans are responsible for their deeds and that bad deeds cannot be blamed on God, as God does not will evil (Watt, 1948).

In contrast, Shu'aib, who led the Shu'aibiya sect (another sect within the Khawarij), argued that everything that happens in the world is God's will. He believed that humans do not have the ability to act outside of what has been decreed by God. In his view, all human actions, good or bad, have been created and orchestrated by God. This view is closer to fatalism, where humans have no true freedom in determining their fate (Watt, 1948).

This debate between Maimūn and Shu'aib reflects the tension within the Khawarij group between the view that emphasizes individual responsibility (free will) and the view that emphasizes God's absolute power (predestination). Despite their differing views, both figures sought to interpret and explain the role of God and humans in determining fate and action, which sparked subsequent debate. This debate became the basis for the formation of the Qadariya and Jabariya.

Maimūn is considered a proponent of the Qadariya idea, which holds that humans have free will and the ability to determine their own actions without the

direct involvement of God's will. Maimūn argues that God has no say in human actions, and human actions are not God's creation. This view leads to the belief that humans are fully responsible for their actions.

In contrast, Shu'aib held a view closer to Jabariya, which held that all human deeds were determined by God's will. In their debates, Shu'aib argued that humans cannot do anything except with God's permission, and all human deeds, good or bad, are God's creation. This view emphasizes God's absolute power in determining human destiny, which is often regarded as fatalism. This debate reflects the tension between the concepts of free will and determinism in Islamic theology, which later developed into a broader theological debate in the history of Islamic thought.

## 2. The Jabariya

The issue of predestination later emerged in the Jabariya sect spearheaded by Ja'ad Ibn Dirham, which was then broadcast by his disciple Jahm Ibn Sofwan (124 AH) from Khurasan in the early second century AH. Although there is no specific information to suggest that Ja'ad Ibn Dirham was directly influenced by Shu'aib's thoughts on predestination. Ja'ad Ibn Dirham may have been influenced by earlier theological debates. In the History of Islamic theology, Jahm is recorded as the figure who founded the Jahmiyah school within the Murji'ah, he is also considered a follower of Pure Jabariya. He was the secretary of Suraih bin al-Haris and always accompanied him in the Movement against the power of Bani Umayyah. This sect spread in the Tirmiz area and he was killed by Muslim ibn Ahwas al-Mazini at the end of the reign of caliph Malik ibn Marwan (Ash-Syahrastani, 2006). Subsequent developments, Jabariya understanding was also developed by other figures including al-Husain bin Muhammad, an-Najjar and Ja'd bin Dirrar (Rozak, Abdul. Anwar, 2015).

The seeds of differences in understanding about destiny were already visible during the time of the Prophet and Khulafa al-Rashidin, but it has not led to serious discussions and debates, because the Prophet himself once scolded and stopped the conversation about destiny. The Prophet only recommended believing in destiny and forbade further discussion, as it was feared that it would confuse and encourage division. But then after the areas of Islam expanded to the countries of Syria, Palestine, Egypt, and Persia during the time of Caliph Umar bin Khattab, the Muslims mixed with other people and adherents of ancient religions who discussed the issue of destiny, some accepted and some rejected, then finally there was a debate without paying attention to the Prophet's prohibition again (Rusli, 2015).

## 3. The Qadariya

The thought of human freedom is raised in Qadariya which is the opposite of Jabariya, Qadariya comes from Arabic, from the word *qadara* which means ability and power. In terminology, Qadariya is a sect that believes that all human actions are not intervened by God. Qadariya holds the view that humans have the absolute power to perform an action. Power is entirely in the hands of Man (Watt, 1999).

The emergence of Qadariya in the development of Islamic theology is not yet known, one opinion says that this understanding appeared in the '70s Hijri, namely

during the Umayyad caliphate. Harun Nasution mentioned that according to the information of Islamic theologians, this understanding appeared for the first time with the birth of a figure named Ma'bad al-Juhani. Quoting al-Zahabi's opinion, Harun Nasution said that Ma'bad al-Juhani was a good *tabi'in*. Ma'bad al-Juhani took (based) his views from a resident of Iraq who was a Christian and then embraced Islam and then embraced Christianity again, named Susan (Rusli, 2015). According to Watt, this story could be true, or it could be an invention to distrust (discredit) the Qadariya faction (Watt, 1999).

It is not known exactly how Ma'bad formulated the Qadariya doctrine, he simply held the view that, at the very least, many human actions are free, especially for those who commit mistakes and doubt, hence he rejected that the wrongdoings of the Umayyads were claimed to have been predetermined by God. Ma'bad joined Ibn al-Shah'ath's rebellion in 701 along with others who shared his views. Because of his involvement in the rebellion, Ma'bad was executed around 704 (Watt, 1999)

The second figure in Qadariya was Abu Marwan Ghailan Ibn Muslim al-Qibti ad-Dimasyqi, or known as Ghailan ad-Dimasyqi, he was the son of an employee during the time of Caliph Usman bin Affan. While Ghailan himself was a secretary in the administration of the Umayyad Government in Damascus.

As for Ghailan, he could not develop the Qadariya doctrine because he was hindered by the government of Umar ibn Abdul Aziz. He wrote a letter to the caliph in a critical tone, which may have prompted him to bring about certain changes. Umar, who was known to be a bitter enemy of Qadariism, had warned him about his dangerous views. After the reign of Hisham ibn Abd al-Malik he also experienced difficulties until he fled to Armenia, finally he was caught and sentenced to death by Caliph Hisham by crucifixion, and in one narration it is said that before he was killed there was a debate between Ghailan and Auza'i which was attended by Hisham himself.

Based on historians, it is difficult to classify and determine whether Ghailan was a Qadariya or Mur'ji'ah, while al-Khayyat asserts that Ghailan was a Mu'tazila (Nasution, 2008). According to Asy'ari, Ghailan al-Dimasyqi was a Murji'ah. After the death of its leaders, Qadarism organizationally disappeared, but the influence of its teachings was still embraced, for example by a group of Mu'tazilas. Shahrastani tends to think that the treatise on Qadariism attributed to Hasan Bashri was actually written by Washil bin Atha'.

The background of the emergence of Qadariya cannot be separated from three factors. *First*, the external factor, namely the entry of other teachings as an influence of Christianity, which had previously been discussed about God's power in their circles. *Second*, internal factors, namely the reactive attitude of the Qadiriya teaching towards the emergence of Jabariya. *Third*, the unharmonious relationship between Qadariya figures and the government (caliph), which forced them to immerse themselves in the political atmosphere, an atmosphere that was not favorable for the sake of spreading their teachings.

#### 4. The Mu'tazila

In the history of Islamic thought, the Mu'tazila were a group that stood out for their rationalist views, especially in the debate on free will and predestination. The Mu'tazila group emerged in the 8th century AD in Basra, Iraq, during the reign of Caliph Harun al-Rashid (786-809). The emergence of this group is attributed to Wasil ibn 'Ata (699-748) and Amr ibn 'Ubayd (699-761), who are considered the founders and main pioneers of Mu'tazila thought. Wasil ibn 'Ata was originally a disciple of Hasan al-Basri, but later left his teacher and formed a different school of thought, known as the doctrine of "*al-manzila bayn al-manzilatayn*" or "the position between two positions". This doctrine states that a person who commits a major sin is neither fully a disbeliever (as claimed by the Khawarij) nor fully a believer (as claimed by the Murji'ah), but rather is in a middle position (Watt, 1948).

The formative period of the Mu'tazila was characterized by their engagement in Islamic theological and philosophical discussions, as well as an emphasis on rationalism and the justice of God. The group was heavily influenced by Greek philosophy and other thought from non-Muslim traditions, including Manichaeism and Indian materialism. Mu'tazila thought developed in the vibrant intellectual environment of Basra, which was the center of theological and philosophical discussion at the time. Abu 'l-Hudhail al-Allaf (135-227 AH) was one of the important figures in the development of Mu'tazila theology, expanding and deepening the teachings of Wasil and Amr. One of the main tenets they developed was the concept of 'adl (justice), which underscores both God's justice and man's freedom to determine his own actions. They argued that humans have the ability to determine their own destiny, contrary to the fatalistic view that all is predetermined by God. Figures such as Abu 'l-Hudhail and al-Nazzām sought to explain how this human freedom was compatible with Islamic theological concepts, even as they criticized concepts such as predetermined fate (Watt, 1948).

Mu'tazila emphasized that God is just and would not inflict evil or injustice on humans. Therefore, they rejected the view that God creates evil or forces people to commit sins. This led them to the view that all human actions, good or bad, are the result of man's own free will. This thinking, known as 'freedom of choice', contradicted the Jabariya view, which tended to be deterministic. As such, the Mu'tazila emphasized the moral responsibility of humans in every action they take. (Watt, 1948)..

Mu'tazila thought on human action includes several key aspects that highlight individual responsibility as well as the limitations of the concept of free will. First, Mu'tazila argued that humans have the ability to determine their own destiny. They emphasized that humans have the power to choose between good and bad deeds, and are thus responsible for their actions. This view aimed to uphold the concept of divine justice, where God would not punish humans without just cause, as humans were considered capable of doing good deeds and avoiding bad ones. However, the Mu'tazila also faced challenges in maintaining the balance between human freedom and God's will. They recognized that God has complete power over everything, including the ability to intervene in human actions. Consequently, they developed a concept where God grants humans the power to perform certain actions, but humans



retain the freedom to choose how to use that power. This means that while humans have freedom, they remain dependent on God's power to actualize their deeds.

In addition, Mu'tazila thinking regarding human action also includes views on moral responsibility. They reject fatalism which holds that all human actions are predetermined by God. Instead, they assert that humans have an active role in determining their actions, and that God's justice demands that humans are only punished or rewarded based on their free choices. This indicates a recognition of human limitations and the need for God's help and forgiveness in human life.

Finally, the Mu'tazila sought to reconcile rationality with religious teachings. They argued that truth and justice can be understood through reason, and that God's revelation must be in harmony with the principles of rationality. In this context, human actions are seen as an expression of their rational ability to distinguish between right and wrong, and to act in accordance with that understanding. Thus, Mu'tazila thought offers an approach that integrates rational and theological aspects in understanding human responsibility for their actions.

The disputes over human action and destiny continued with the rise of the Ash'ariya. The Mu'tazila, known for their rational approach and theology that emphasized God's justice and human freedom of will, played an important role in the development of early Islamic theology. They debated concepts such as freedom of will and divine justice, which led to controversy with the more traditional view of qadar (predestination), triggering the reaction of the Ash'ariya.

## 5. The Ash'ariya

The emergence of the Ash'ariya group, founded by Abu al-Hasan al-Ash'ari, is largely seen as a reaction to the teachings of the Mu'tazila. Al-Ash'ari was originally a follower of the Mu'tazila, but later rejected their views and developed a theology that was more balanced between freedom of will and predestination. The Mu'tazila, known for their rationalist approach and tendency to prioritize reason over religious texts, developed doctrines such as divine justice (which holds that God is obligated to be just) and human freedom of will. This view, although progressive, was regarded by some, including al-Ash'ari, as a diminution of God's omnipotence and an over-focus on human capacities.

Al-Ash'ari, originally a Mu'tazila follower, switched positions after experiencing a change of view. He began to reject some key Mu'tazila doctrines, such as the concept that God cannot do anything unjust or bad. Al-Ash'ari argued that God, as an all-powerful entity, is not bound by human concepts of justice and that everything God does is just by definition of His own will, not by human understanding.

al-Ash'ari developed the Ash'ariya doctrine, which puts forward the concept that God's will is absolute and humans have no truly independent free will; all human actions occur with God's permission and will. This was in contrast to the Mu'tazila who emphasized the freedom of human will to ensure their moral responsibility. Thus, the Ash'ariya emerged as a theological reaction to the extreme rationalism of

the Mu'tazila, by re-emphasizing the authority of religious texts and the limitations of human reason in fully understanding God's will (Watt, 1948).

The main difference between the Mu'tazila and the Ash'ariyah is in their approach to qadar. The Mu'tazila believe that humans have complete freedom of will to do what they want, while the Ash'ariyah emphasize that human will and actions are subordinate to God's will. This conflict is part of a broader debate in Islam about the roles of God and humans in predestination and volition, and is the basis of many deep theological differences in Islamic history.

Al-Ash'ari's doctrine of free will and predestination was very influential in Islamic theology. Al-Ash'ari argued that everything that happens in the world, good and bad, happens according to God's will. He emphasized the concept of "destiny", where nothing happens outside of God's will. This includes human deeds, which despite appearing to be the result of free will, are actually under God's complete control. Al-Ash'ari introduced the concept of "*iktisāb*" or "acquisition," which states that although humans have the power to perform actions, this power is also created by God, and humans cannot act outside of God's will (Watt, 1948).

In al-Ash'ari's view, God creates man's good and evil deeds. He rejected the Mu'tazila view that humans have absolute freedom to choose between good and evil. Instead, al-Ash'ari emphasized that a person's belief and unbelief are also determined by God's will. This means that the fate of every individual, including whether they become a believer or not, is the result of God's determination and not man's own free decision.

Nevertheless, al-Ash'ari attempted to retain some elements of human responsibility with the concept of "acquisition." According to him, although one's actions are predetermined by God, humans are still responsible for their actions because they "acquire" them. This means that even though God is the creator of human actions, humans are still responsible for those actions because they are the agents who perform those actions. This concept emphasizes the inability of humans to act outside of God's will, while still maintaining moral responsibility at the individual level.

### **Political Influence in the Emergence of Free Will and Destiny Thought**

The idea of free will and destiny in early Islam cannot be separated from the political situation at that time. The situation began after the tahkim event with Muawiyah's victory as caliph who replaced Ali, here Muawiyah wanted to maintain his power and build the Umayyad dynasty, one of his efforts was to use the doctrine of Jabariya - the belief that all human actions were determined by God - to legitimize their power. The Umayyad rulers used theological justifications for their positions of power and excuses against their political opponents. They believed that God had bestowed the office of caliphate on the family of Uthman: The Umayyads had inherited the caliphate from Uthman's family (Watt, 1999).

With this principle of al-Jabr, which denies the nature of human actions and attributes them directly to God's Destiny, it was able to sustain the 'Umayyad rule. This understanding was also the main supporter of every government at that time. It gave religious legitimacy to despotic rule, recognizing despotic rulers as Muslims, as long as they still testified that there is no God but Allah and Muhammad is the messenger of Allah. Therefore, their affairs are returned to Allah. This doctrine also stopped its adherents from rebelling against despotic rulers. They are taught to accept all forms of injustice as something that has been destined by God.

This led to the emergence of the opposite school of thought, one that emphasized human free will, as promoted by the Qadarists. They rejected the fatalistic view of Jabariya and emphasized that humans have moral responsibility for their actions, which in turn influenced views on God's justice, resulting in the Qadariya as a response to political trends that sought to maintain the status quo through the doctrine of predestination. Qadarist thought, represented by figures such as al-Ḥasan al-Baṣrī, focused on the idea that humans have the ability to determine their own destiny, which directly contradicted Jabariya ideas. They rejected the view that everything is predetermined, emphasizing that humans have an active role in determining their fate.

Qadariya figures such as Ma'bad al-Juhani and Ghailan al-Dimashqi were the main promoters of this ideology, and they were subjected to pressure and oppression from the rulers who perceived their views as a threat to the existing political stability and authority. Jabariya rulers and clerics often accused the followers of Qadar of being rebels or a heretical sect, as their views were perceived as challenging the authority of power based on divine predestination. This opposition was not only an intellectual debate, but also involved political repression and suppression of Qadar figures, as experienced by Ma'bad al-Juhani who was executed during the reign of Abdul Malik bin Marwan.

### **External Influences on the Emergence of Free Will and Destiny Thought**

Influences from outside the Arab world were significant in the development of ideas about free will and destiny in Islam. One of the main influences was from Greek philosophy, which provided a new understanding of determinism and free will. Greek philosophers, such as Aristotle, developed the concept that humans have the ability to choose, which challenged the deterministic view that everything is predetermined. This thinking influenced Muslim intellectuals who began to explore and integrate the ideas of Greek philosophy into Islamic theology, particularly through the Mu'tazila movement, which was famous for supporting the concept of free will.

In addition, traditions and ideas from surrounding cultures, such as Zoroastrianism and Manicheanism (a Persian faith), also contributed. These religions have an element of dualism, implying a struggle between the forces of good and evil, and thus recognizing room for human will in determining the course of life. These ideas also enriched debates among early Muslims about the nature of free will and determinism, and how they could be understood in the context of the Islamic faith (Watt, 1948).

The adoption and assimilation of these outside ideas was not without controversy. Some scholars and thinkers, such as Al-Ash'ari, argued that many of these elements were incompatible with pure Islamic teachings, especially in terms of the nature of God's power and will. Nonetheless, this process of integration shows that the Islamic intellectual world was very dynamic and open to new ideas, although there was often resistance to views that were considered too foreign or contrary to Islamic tradition.

## Conclusion

The emergence of thoughts about free will and predestination in early Islam came from several facets. First, the notion of fatalistic predestination comes from the harsh climatic conditions, traditions and culture of the social life of the Arab tribes that have an important role in influencing individual thinking, giving rise to the idea of fatalism. This notion of fatalism at the time of the Prophet was prohibited, because the Prophet forbade debating the issue of predestination. After the Tahkim event where there was political turmoil, which resulted in the emergence of divisions due to political differences. The issue of destiny and free will became a topic of discussion again. Through the debate of the Khawarij group, fatalism was then used politically by the Umayyad rulers to legitimize their power to reduce resistance, because this understanding teaches a total submission to God's destiny. Then Qadariya emerged with its notion of free will to respond to the fatalism of Jabariya.

This debate between the Jabariya and Qadariya shows how theological concepts can be influenced by and affect political and social contexts. The Qadarists and their supporters criticized the use of fatalism by rulers to justify their power and deny moral responsibility. It also shows how different theological interpretations can become tools to challenge or support political power.

The source of this debate also came from outside Arabia. Contact with neighboring civilizations, such as Persia and Greece, brought some philosophical influences that also affected fatalistic thinking in Arabia. Although these influences were not so dominant, there is evidence that some concepts of destiny and fate from these civilizations were known among Arab intellectuals.

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