

قلمرو اراده آزاد انسان

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انسان تنها موجود زمینی است که دارای عقل و اراده و کلام است، صفاتی که در اصل و به صورت مطلق صفات الهی می‌باشند. در اثر وجود چنین صفاتی است که انسان یک موجود خداگونه شده و به عنوان خلیفه خدا در روی زمین انتخاب گردیده است.

همانطور که قرآن کریم (سوره ۱۵ آیه ۲۹) می‌گوید، خدا از روح خود در انسان دمیده است. تمام صفات الهی در انسان از روح که جنبه الهی انسان می‌باشد ناشی می‌شوند، و به همین دلیل است که وقتی روح انسان بدن مادی را ترک می‌کند و به اصل خود که خداست باز می‌گردد آن صفات نیز کارائی خود را از دست می‌دهند. هدف این مقاله بحث در مورد قلمرو اراده آزاد انسان است. انسان در عین حال که آزاد و مختار است محتاج نیز می‌باشد. او آزاد است تا به اختیار خود کاری انجام بدهد یا انجام ندهد، بنابراین مسئول تمام کارهایی است که از روی اختیار انجام می‌دهد، و لذا مسئولیت انسان متناسب با اندازه توان او و در حد اختیار اوست.

نکات کلیدی: اراده، مسئولیت، روح، آزادی، عقل.

The Scope of Man's Free Will

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Abstract

Man is the only earthly creature endowed with intelligence, will, and speech, all of which are originally Divine Attributes in their absoluteness. It is due to the existence of such Divine Qualities in man that he is essentially considered as a theomorphic being and chosen as the vicegerent of Allah on earth.

As the Qur'an (15: 29) says, Allah has breathed into man of His spirit. All the Divine qualities in man originate from spirit, the Divine aspect in him, and that is why they cease to function when the spirit leaves the material aspect of man and returns back to its Origin, Allah.

The aim of this article is to discuss the scope of man's free will. Man is free but not independent. He is free to choose to do something or not to do it. Therefore, he is responsible for whatever he does out of his free will, and, as such, his responsibility is commensurate with the extent of his capacity and the scope of his free will.

Key Words : will, responsibility, spirit, freedom, intelligence.

Introduction

Lexically speaking, will is the power of making a reasoned choice or decision or of controlling one's own actions. It is the mental power by which a person can direct his thoughts and actions or

influence those of others. Will is essentially a Divine Quality, it is Allah who is of absolute free will. Everything in the universe has come into existence by Allah's Will. When Allah wills as thing to be He says unto it 'be,' and it is. A verse in the Qur'an (16 : 40) says: "Whenever We will anything to be, We but say unto it Our word 'Be' - and it is." (M. Asad's trs.). According to Ansari (1979 : 84) " "the absolute power over creation and the self - sufficiency of the Creator for creation is expressed by the creative command: "Be" and the thing comes into being."

Nothing is out of the dominion of Allah's Will. All things are created and maintained by His Will, and the existence of a thing comes to an end only when Allah wills it. As Y. Noori (1982: 34) puts it, "The universal approach of Islamic philosophy says no creation ever came into existence by itself but instantly or gradually came into being when so willed by God who alone is First, Primal, Eternal, transcendental, Infinite and beyond human comprehension." Man having a theomorphic nature possesses free will, but the freedom of his will is not absolute. It is only the will of Allah which is effective in an absolute sense, and nothing can be imagined as an obstacle against its realization.

According to his divine nature man is free in his will to choose and decide, and it is this freedom of the will that makes man responsible for whatever he chooses and decides to do. In other words, all the actions of a man are determined and controlled by his will, and, as such, he is responsible for all of them. The responsibility of a person is commensurate with the extent of his authority and the scope

of the freedom of his will. The more one's authority and the freedom of the will, the greater his responsibility.

The Necessity of Man's Free Will in Religion

In the matter of religion man's free will is necessary, because were he not to be free, religion would have no real meaning. In Islam there is no compulsion in religion, and no one is to be under coercion in anything that pertains to faith or religion. Religiously speaking, forcible conversion is null and void and has no validity. The Holy Qur'an (2 : 256) says:

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. (Arberry's trs.).

Religion is based on free will and it is incompatible with coercion and compulsion. To be rewarded for a certain action or to be punished for another one would be meaningful only when the actions are performed according to free will, and not under coercion. Allah has made man hearing, seeing, and He has guided him upon the way whether he be thankful or unthankful. (Qur'an, 76 : 2-3). Man has two ways before him: one leads to felicity and the other to wretchedness. He is shown the right way leading to felicity through both reason and revelation, the two great guides which are compatible with each other, and both lead man to salvation and eternal felicity. Therefore, whosoever chooses the way leading to wretchedness, it is, indeed, he himself who accepts to be wretched and have a painful chastisement though he may not be heedful of it. Such a way is opposite to reason (the inward guide-light) as well as to revelation (the outward guide-

light), and it is against the pure innate disposition of man, and so, such a wayfarer is fit to grievous punishment.

Man is Free but not Independent

Man is free to choose to do or not to do certain things, but he is not independent. In addition to free will he is also in need of many other things in order to perform a certain act, and it is this necessary need that makes the free will of man limited. The free will of man has a fundamental role in performing an action. If a person wills not to do an action, it will not be performed by him though all the other things needed to perform it are already actualized. Therefore, at the same time that man is not absolutely free in his will to determine all thing, he still has a free will to choose between two alternatives. So, the occurrence of an action becomes necessary by the will of Allah when all the parts of its complete cause, including the will of man, are actualized. But with respect to the will of man, which is a part of the complete cause, the occurrence of the action is possible and not necessary. According to M.H. Tabataba'i (1981 : 135), the sixth Imam of the Shiites is quoted to have said: "It is neither determination (*jabr*) nor free will (*tafwid*) but something between the two." As Y. Noori (1982:37) puts it,

some misinterpreted religious doctrines lead to false misgivings and notions which make people often fancy that God has willed in absolute terms a pre-determined fate to which lives of all human beings are subjected. Islam denounces and rejects such an ideology which, it says, never had any validity. Islam says God never pre-destines an evil fate for any creature but that the fate and destiny

ordained by God is built on Righteousness and Wisdom of God and that actions of human beings determine a corresponding fate.

All the religious duties of man are to the extent of his capacity and within the domain of his free will. From Qur'anic point of view "no one should be charged beyond one's capacity" (2: 233) (Pickthall's trs.). As quoted by M.H. Tabataba'i (1981 : 135), Imam Sadiq has said: "God is so generous that he does not make it a duty for men to do what is not in their power. He is so powerful that nothing comes into being in His kingdom which He does not will."

Creation is the Manifestation of Allah's Will

Everything comes into existence by Allah's command: "His command, when He desires a thing, is to say to it 'Be,' and it is." (Qur'an, 36: 82). Sa'di says:

به امرش وجود از عدم نقش بست که داند جز او کردن از نیست هست؟

At His command, from non-existence, existence took design: Who can make being from non-being, save Him?

(Wickens'trs.)

All things in the world of existence are the outcomes of the creative will and command of Allah. They are created by His Imperative Will and are, therefore manifestations of His Will. Each moment His Will manifests itself in different designs of existence when various creatures are created. Therefore, the whole world, which is continuously in the process of change and transformation, taking a new design and becoming a new creation at each moment, is the outcome or manifestation of Allah's Will.

According to F.M. Cornford (1956: 52), in Plato's view, 'to become' can mean 'to be in process of change.' Changes in the world of visibility and manifestation are constantly going on in such a way that in this 'becoming' some new things are always appearing and some old things are passing away. Concerning the cause of this 'becoming' in the visible or physical world, Cornford (ibid.) refers to Plato's sayings in the following way:

In the *philebus* (26 E) we hear that all things that become must have a cause, and this is immediately identified with 'the maker' ; 'what becomes' and 'what is made' are two names for one thing. As in *Timaeus*, the Craftsman is substituted as the equivalent of 'the maker' the Craftsman is substituted as the equivalent of 'the maker' and of 'the cause'; and later (28 D) this cause is said to be Intelligence, the King of Heaven and Earth.

Man's free Will in plotinus

J.M. Rist (1967 : 131) quotes G.H. Clark as saying that the problem of man's free will in Plotinus must be viewed in two levels: the level of the empirical self and that of the higher self. In the empirical or lower level it is more difficult to understand Plotinus' thought in its fullness. According to Rist (ibid: 136) "for Plotinus man's intellect at its highest is his will; his will is his intellect." As Rist (ibid: 132) says, Plotinus believes that Man's intellect or will is restricted in his physical life and his actions in the physical world are not completely free because such actions depend on passions and impulses and other irrational pressures. This is similar to the point we have already mentioned and it is that man possesses a free will, but it is not absolute. He is free in his will to choose but he is not

independent of many other factors which if actualized together with his will, a certain action will necessarily occur. Here one should not regard 'necessity' as the same as 'coersion' or 'compulsion'. When the complete cause of a certain action is actualized, its occurrence is necessary; there is no coersion or compulsion.

J. M. Rist (ibid : 133) adds that for Plotinus, there are two kinds of causation in the physical world: one is due to the operation of soul and the other to the environment. The individual must take responsibility for the acts of the soul. In other words, a Person is responsible for his own actions. Rist (ibid.) quotes G.H. Clark who has noticed for example that "at 3.2.7.19 - 20 Plotinus declares that Providence Should not be held responsible for evil acts committed by -man. Responsibility lies with the guilty soul that makes the choice of evil, says Plotinus, quoting the tenth book of Plato's *Republic* (617E)."

Will and Sin

Concerning the relation of will and sin, Rist (ibid : 135) says Plotinus believes that all degeneration is involuntary , and this view is, in fact, his application of the Socratic and Platonic tenet that no one commits a sin willingly. But in a Platonic context it means that no one makes a mistake willingly. In the Platonic and Plotinian view a man makes a mistake or sins when his intellect is overwhelmed by the unruly monster of his passions. This can be compared with what Sa'di says in the *Bustan* regarding the fight between intelligence and passions:

هو و هوس را نماند ستیز جو بینند سر پنجه عقل تیر

Yet fancy and lust have no fight left

When they see the claws of intelligence sharpened.

(Wickens'trs.)

At the level of empirical self, to which we have already referred, choices are open to man and he can choose to do or not to do something, but he can never attain perfect freedom of the will. The higher self is that part of the soul which has not fallen and has not been swamped by the passions. It remains above in the Intelligible World. This higher self, as discussed by Rist (ibid: 137), is , for Plotinus, the God-given root of human nature and the conjoint of will and intellect, and that is why he believes that man's intellect at intellect, and that is why he believes that man's intellect at its highest level is his will and his will is his intellect. Therefore, the more one is raised from the world of action and contingency to the Intelligible World, the freer he becomes. The higher self never chooses other than the best because a mind which is not impeded by the passions and circumstances of the material world and which is governed by true knowledge will always choose the best. J. M. Rist (ibid.) adds that for Plotinus freedom is not simply equivalent to the power of choice. Rather it is freedom from that necessity of choice which the passions impose. The soul that hesitates between good and evil is not free, nor is such a choice godlike. What is godlike is the desire for the truth and achievement of it, and this is a power available to the purified soul.

The Extent of Man's Free Will

The laws of Nature which reign throughout the world of creation without any exception are indeed manifestations of Divine Will. In other words, the authority of Divine Will over the universe is manifested through the laws of Nature. Whatever occurs or comes into existence in the universe is based on these laws which are according to

the Will of Allah. Nothing comes into existence without Allah's Will. A question may be raised here concerning man's actions. Do they belong to God or to the individual persons? To answer this question I will give an example in the realm of experimental science: Water comes into existence when two atoms of hydrogen are combined with one atom of oxygen. Whenever the process of combination is completed the actualization of water is necessary and there is no exception. This actualization is the Will of Allah manifested through the laws of Nature. One who does the combination is regarded as the 'doer' and the action is his and it is done by his free will because he could avoid doing it, but the actualization of water is according to the Will of Allah, and it is necessary and beyond the will of man when the process is completed. The process may take place in the world of nature without any interference of man; the aim of the example is just to say that when a man does an action out of his free will it is his own though the actualization of the action depends partly, and not completely, on his will.

Divine Destiny (*qada'*) and Providence (*qadar*)

According to the law of causality everything in the universe has come into being out of necessity because nothing comes into existence without its complete cause being actualized, and when the complete cause of a phenomenon is actualized its occurrence becomes necessary without any exception. Therefore, the world of existence is totally governed by necessity which issues from the laws of Nature, and as these laws are the manifestations of Divine Will, so we come to this logical conclusion that the whole universe is governed by the Will and Command of Allah. As M.H. Tabataba'i (1981: 132 - 3) says,

The Holy Qur'an in its teachings has called this reign of necessity Divine Destiny (*qada'*), for this necessity issues from that Source that gives existence to the world and is therefore a command (*hukm*) and 'Divine Decree' that is certain and is impossible to breach or disobey. It is based on Justice and accepts no exception and discrimination. God Almighty says, 'His verily is all creation and commandment' (Qur'an, VII, 54), and 'When He decreeth [*qada*] a thing, He saith unto it only: Be! And it is' (Qur'an, II, 117), and also '(When) Allah doometh there is none that can postpone His doom [*hukm*]' (Qur'an, XIII, 41) .

The complete cause of a phenomenon consists of some parts each of which provides a certain 'measure' for the effect, so that when all the 'measures' determined for a certain effect are totalized in the complete cause, the actualization of the phenomenon becomes necessary. This is a fact that reigns throughout the world of existence and it is manifested through the laws of Nature. No phenomenon in the world is void of this truth and no effect comes into existence without its appointed total 'measure' of the complete cause being actualized. Tabataba'i (ibid.: 133) says:

The Holy Qur'an has called this aspect of the truth 'Providence' (*qadar*) and has related it to God Almighty Who is the Origin of creation, as has been said, 'and there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure [*qadar*] ' (Qur'an, XV, 21). In the same way that according to Divine Destiny the existence of each phenomenon and

event which occurs in the cosmic order is necessary and cannot be avoided, so also according to Providence each phenomenon and event that occurs will never trespass or disobey in the least degree the measure which God has provided for it.

Conclusion

Based on what discussed in this article we can come to this conclusion that man, the viceroy of Allah on earth , is endowed with divine qualities by which he is able to bring all other creatures in the visible world under his control. Despite of this God-given power, man, like all the other beings in the universe, is under the rule and control of Allah, the Almighty. The Ordinance of Allah and His Sovereign Will and Decree rule over the universe, and all those that are in the heavens and the earth obey His Will: "To Him belongs whosoever is in the heavens and the earth; all obey His will." (Qur'an, 30 : 26). The laws of Nature, the manifestations of the Will of Allah, reign throughout the world of existence without any exception, and therefore, the whole universe is under the rule of Allah's Will. At the same time man possesses free will within the realm of his capacity and he is not charged save to the extent of it. Responsibility is compatible with capacity and free will, not with incapability and coercion. So, there is neither compulsion nor fatalism within the realm of man's free will, as, religiously speaking, they are contradictory with man's being responsible for his actions.

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