



**A Case Inbetween
Two Concerns**

Author

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Introduction



This book tackles a vital ideological subject which the thought of the progeny (A.S.) has already enriched.

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One thousand three hundred years ago Imam AsSadique(A.S.) issued his famous statement (Neither determinism nor authorization, rather a case inbetween two concerns).

If people ever have extracted from the progeny's glamour (A.S.) and drank from their fountain they would have never gone astray, never would they have gone to the extreme, or refuged to extravagance; nor would have they deluded each other.

Imam Ali Foundation – Central Office – Holy Qum took into consideration the endless need of different schools and various levels of students to know the thought of the progeny(A.S.); hence it introduced this English translation realizing how urgently man needs this book in his mental and daily life.

From Allah the Sublime we obtain success and content.

Imam Ali Foundation
Holy Qum

“In the name Allah the Merciful the compassionate”

Prologue of the Center

Praise and thanks are due only to Allah, Lord of the worlds, and peace and prayer be only upon our most gracious prophet who is sent as a grace for the worlds Muhammad the Mustafa (well chosen) and upon his kind and virtuous progeny.

One of the essential matters that has occupied – and still does – a vast zone in the Islamic thought is man's deeds and perceiving whether they are attributed to him or to Allah the Great and Almighty, or both to man and Allah the Great and Almighty.

Man due to the mentality and ability to think which has given him superiority over all creatures, is disposed to attribute his deeds – in case he had made them – to himself or to somebody else.

Is he the one who had prepared the introductions, reasons, means and devices under a certain determination and a specific conception for his deed, achieving it thereafter by his own will, choice and desire?

Or, did he undertake that deed without any previous planning and arrangement?

Or, was there a proportional compromise between both cases?

Hence, the Muslims differed about that matter adopting three trends.

Some of them believed that the suitable interpretation for man's deeds is the concept of (determinism) (AlJabr) so as to keep on the safe side about some very dangerous matters that concern the Muslim's dogma, such matters like Allah's non finite potency and his great vast sovereignty being the only creator of every thing; they certify their claim by some Quranic verses such as:

[But Allah is the one who has created you and the material of which you make your gods]. As Saffat v. 96.

[Say: Allah is the creator of all things and beings] Ar Ra'd v. 16.

On such grounds, determinism means negating any relation between man and his deed, for he is deprived of free choice in his deeds, and any act he takes may not be regarded as a reflex for his desires, tendencies, trends and whatever he owns of personality or talents. He has not the slightest influence on his deeds; he is a device no more.

Others believed quite the opposite to this, hence they thought that the core of the matter lies in free choice so as to keep on the safe side about other matters that are no less dangerous from those which the determinists showed their reservations about; such as Divine Justice; for it will not be fair to punish a man for a deed that he has been obliged to do, being deprived of the ability not to do it.

They think that Allah the Great and Almighty has created mankind giving them the potency to act, authorizing them – at the same time – to carry on deeds and acts as much as they claim or like.

This actually means; man's independence to bring about an act by means of the will and potency consigned to him; moreover, it connotes that Allah the Almighty has no impact whatsoever on any deed a man may do; for without his optional independence of action, the Holy commandments would have been meaningless and reward and punishment would have turned unjust.

Followers of this trend too tried to make use of the facial meaning of Quran to serve their purposes:

[And say (O, Messenger) act as much as you can, soon Allah will observe your deeds and so will His messenger and the believers.] All Taubah v. 105.

[Then he who has done a particle – weight of good will see it, and shall receive the reward for it, and he who had done a particle. Weight of evil will see it (and will receive the recompense for it)] Az Zilz'al v. 7-8.

A third party advocated that the verses of the Holy Quran frankly contradict the theory of determinism.

[And everyone is in pledge of his own deeds] At-Turv. 21.

[Then We showed him the straight path, whether he chooses to be grateful or shows ingratitude and be disbeliever] Allnsan v.3.

[This Quran is a reminder and a guide and whoever wishes can find through it a way towards his Creator and Nurturer] Al-Insa'n v. 29.

In other verses of the Quran free choice of man is repelled, the Sublime said:

[Following their pray they defeated them by Allah's leave] Al Baquarah v. 251.

[And it is not possible for any (disbelieving) person to believe except by Allah's will] Yunus. V. 100.

Therefore, this party adopted a midway view in between determinism and free choice – which is defined by the Imams of the progeny of Muhammad (Aa'ymat Ahlu Albait) (A.S.) (who were the original advocates for it) by their expression (A case inbetween two concerns); meanwhile it does not degrade Allah's destiny, fate, sovereignty and justice. It also maintains the concept of attributing man's deeds both to Allah the Sublime and to himself, to this end they employed some Holy verses:

[Whatever of good reaches you (O, man) it is from Allah, but whatever of evil befalls you, it is from yourself] An-Nissa'a v. 79.

For, if there is no relation between the Creator and man's deeds it would not have been correct to attribute man's good deed to Allah the Great and Almighty.

Both Imam (Al Baquer) and (Al Sadequ) (A.S.) relate: (Allah is too merciful to Oblige His creatures to commit sins thereafter to torment them for those sins; further Allah is too dignified to demand something that would not come true).

Imam Sadiqu (A.S.) too relates:

(Neither determinism nor authorization, rather a case inbetween two concerns).

Imam (Al Redha) (A.S.) too on hearing a conversation among his visitors about determinism and authorization said : (Allah the Great and Almighty may not be obeyed by force, nor is He disobeyed in spite of Him, He does not forsake and neglect the people in His kingdom, He owns what He had made them own,

and He is capable of what He made them capable to do; so if they decided to obey Him He would not reject or prevent them; if they decided to disobey Him and He wanted to forbid them from doing so, He would do; now if He did not forbid them from disobedience, yet they did not obey and really disobeyed; He would not be the One who has obliged them to do so” This book which we put between your hands – dear reader – tackles this matter in its three trends, referring to its evidences and proofs,

discussing them in the light of Quranic verses and the purified example of the prophet (Al Sunah Al Mutahrah); in addition to the reasonable proof, following a modern scientific approach in a comparative study, till it reaches scientific conclusions. Al-Rissalah Center on presenting this book to the dear readers anticipates that it really could have participated in introducing the proper solution for this complicated question.

[And Allah does guide those whom He wills, to the straight path] Al Baquarah v. 213.

Al Rissalah Center

Prologue of the Book

Since man realized the creative potency that has innovated the universe by all its various beings, establishing thereafter a relation with the Absolute (The Unique Creator); he started to think dealing several questions within his mind: can I behave and move away from the domination of (the Creator)? To what extent do I own a freedom of choice in doing or not doing things?

Am I forced and helpless having no will to act or misact? Or, is there a definite margin for my free will and free choice? And if I do possess a certain amount of that freedom and choice, do I possess them independently so that I can say: The Potential Creator had nothing to do with what I do or not do?

The case being so, how does this accord with our belief in the creator's domination, sovereignty, potency and knowledge?

Man has always raised such questions and the like whether he has faith in one of the religions or does not have any.

Along the ideological history of man various answers for those questions emerged.

The philosophers tried to solve these complications according to their approaches and philosophical theories.

The religious texts presented answers, some of which were clear and accurate (Muhkam); others were metaphorical so as to instigate man to think, meditate and reach to an inner conviction, on condition that it does not contradict the accurate (Muhkam) answers mentioned above, for these accept no misinterpretation.

The scholastics and theologians expressed their points of view; some of them relied on the facial connotation of text making use of philosophy and formal logic thus believing in determinism. Man - to them – is like a feather in a storm, deprived of any will power, free choice to act or not to act.

[Allah is the Creator of all things and beings] ArRa'd v. 16.

Others tried to prettify this notion making it more acceptable by innovating the theory of acquisition (AlKasb).

Allah is the Creator of the deed and man acquires (i.e. gains) it, (Man gets reward for that (god) which he has done and he is punished for that (evil) which he has done) Al Baquarah v. 286; giving a completely different interpretation for the word (Kasb).

Others more, emphasized the free will and free choice in away similar to independence to act or not to act.

[They are free to choose between believe and disbelieve] Al Kahf v. 29.

The progeny of Muhammad's (Ahlu AlBait) (A.S.) doctrine was distinguished by its inbetween moderate position among these trends – which either went to the extreme right "Theory of Determinism 'AlJabr' "; or to the extreme left "Theory of Free choice – authorization – (Al Tafwedh)"; their phraseology pertaining to this complicated matter "Neither determinism nor authorization, rather a case inbetween two concerns" became famous.

The proponents of the school of the Progeny of Muhammad interpreted this saying elaborating on it and proving its correctness by quoting the religious texts (the Qumran and the prophet's example), furthermore they benefited from the development of the philosophical thesis and the scientific data of man's realization and sensation.

Yes, man really has a decisive strong feeling that he is not a mere helpless instrument; such a feeling is accompanied by realization of the same feeling which is no less clear and manifest, yet beside such a sensation it may be said man does not possess his infinite freedom to schedule the process of his life; whether in the positions he takes or in managing his private and public affairs; for man – one way or another – realizes that he has no control over a lot of things, or they take place against his desire and will.

This book intends to demonstrate dissimilar points of view respective of this exciting subject, taking into consideration the process of simplifying the sentence and abridging the way to infer clear connotation depending on the most important and authenticated references.

The research has been made into four chapters, tackling in the first the historical inevitability and the universal inevitability.

In the second it tackles the Holy Quran view of both (inevitability) and (man's independence).

In the third, it tackles the progeny's approach to the (case inbetween two concerns) surveying the various conflicting party's points of view about the subject.

In the fourth and last it deals with the role of the progeny of Muhammad(A.S.) in defending both dogmas (monotheism. Al Tawheed.) and (Justice – Al Adl.).

Then the book ends with a proper epilogue.

And from Him the Sublime we ask assistance and success.

Chapter One : Historical Inevitability, Universal Inevitability

In the course of the philosophical history of reason we come across two theories that set out from inevitability as a start point.

The first of which; concerns man's behaviour, in particular, individual and social behaviour.

The other pertains to the universal system as a whole. The first theory tends to believe in the inevitability of man's behaviour retarding his will and negating its role ever in his behaviour.

The second theory tends to assert inevitability in the universal system as a whole, claiming that the entire universe moves within an accurate system according to the law of casualty. This system runs within a serial chain, each one of its links is connected to the prior and the following one within some inevitable system that does not change or drop behind, and nobody's will ever may interfere to shift it.

If we presume that we have found the key links in this series of the general universal system, succeeding to read the cardinal order of these links that keep the system in hold; then we shall be able to foretell all events in the universe right to its last day.

Both theories run through each of the two eminent trends of thought, the divine doctrine and the material one.

Some of those who believe that inevitability controls man's behaviour and history, do believe in Allah the Sublime, and they attribute this inevitability to Him.

Others who belong to the opposite direction (the material trend) reach to the same conclusion on the grounds of casualty law, or the dialectical system of thought.

Thus both trends assert that both, mans behaviour and his history are inevitable.

The second inevitability (the universal) in its turn does not concern this party or that exclusively; it is quite possible that both materialists and religious may adhere to it.

The Jews are one of the religious groups that tend to follow the trend of the universal inevitability. The Sublime said:

[The Jews said: Allah's hand is fettered. Be their hands fettered and they be cursed for what they uttered] Al Maidah v. 64.

A wide sect of Muslims that is called (Al Ashairah) as well tends to believe that man's behaviour is inevitable.

The Marxists as a sect from the materialists believe that this inevitability governs man's history,

(calling it – by their terminology – the universal necessity. Translator)

The Negative Results of These Two Inevitabilities

These two inevitabilities lead to negative results in man's history of thought, they also lead to negative results in man's political history, for they will necessarily lead to the presumption that there is a compulsory system in the universe; a system that can never be adjusted changed or shifted. And interpretation as such connotes retarding the potency of the will of Allah the Sublime, expelling the domination of His sovereignty over the universal system. This applies to the universal inevitability respectively.

The definite result that the inevitability in man's behaviour and history brings about is the belief in suspending man's will.

Both these dangerous results are necessarily produced by these two inevitabilities.

The Political Misuse of the Historical Inevitability:

The rulers and regimes have widely politically exploited both inevitabilities.

Adhering to behavioural and historical inevitability suspends man's active role and will to change his circumstances of living and his political history, turning him from an active impressive element who can influence the movement of history and change his social circumstances of living into a character floating in the current of history and life, running wherever this current runs.

Such a kind of thinking usually serves the ends of oppressive political regimes. For, in a social media that thus adheres to fatalism, inevitability and determinism, any apparent opposition for the political regime may hardly show.

Therefore the theory of historical inevitability often meets approval and support from the politically oppressive regimes. The rulers encourage such thought tendencies towards destiny and fate to keep on the safe side from people's rage, rebellion and objections. For there is no way for rage, rebellion and objections as long as all oppression and blood shed are predestined and designed by Allah, and no man has any power or right to change and adjust them!

(Benou Aumyah), Behavioral and Historical Inevitability

It became well known that (Benou Aumyah) used to adopt the doctrine of determinism to interpret history and man's behaviour, instructing people that their injustice, oppression,

suppression, Muslim's treasury looting... etc, are predestined by Allah the Sublime's inevitable destiny which nobody may protest against and none may resist.

(Al Hassan Al Bassry) had a tendency to contradict them in the matter of (destiny) believing that people are free to decide their destiny and Allah the Sublime does not inevitably impose their destiny on them; (Al Hassan Al Bassry) sometimes used to propagate this opinion of his, so some people frightened him of the authority (Al Sultan).

Ibn Sa'ad in (Al Tabaquat) quotes (Ayoob):

(Several times I discussed destiny with (Al Hassan), then I threatened him by the authorities, so he said: I shall never say anything about that again.)

At the age of (Al Hassan Al Bassry) the authority that reigned was (Benou Aumyah). A fact that inspires us to conclude, they used to consolidate the theory of behavioral and historical inevitability extending it to the extremes of terrorism and suppression.

Strange enough, the advocates of polytheism used to justify their polytheism and idolatry by this inevitability!

The Sublime – mouthpiecing them – says:

[And these pagans have said: if it had not been the will of ArRahman we would not worship these idols they say these out of ignorance; they say nothing but lies.] Az Zukhruf v. 20.

Political Misuse of the Second Inevitability

The way politics had a role in misusing the first inevitability, it also had a role in widely misusing the second inevitability, for universal inevitability necessarily leads to segregate the Divine will from the universe, that does not contradict believing that Allah the Sublime is the Creator of the universe,

for the Jews used to believe in Allah the Sublime and that he is the Creator of this universe, but also they used to believe that this universe runs and moves – after being created by Allah the Sublime – within an obligatory system established on causes and reasons with no role for Allah

the Sublime in managing and administrating it, in other words they used to believe that Allah the Sublime is the Creator of this universe,

but He does not have a role in managing or dominating it, while the Holy Quran certifies that Allah the Sublime maintains all qualities of creation, domination, management, simultaneously. Proportionate to the amount of weakness that befalls Allah's sovereignty, domination and practical influence on the universe from man's point of view – man's relation and connection to Allah in turn, turns weaker.

And the way man's faith in Allah's sovereignty, authority and direct practical influence on the universe weakens, his relation with Allah also weakens, and the more his adherence and connection to Allah weakens, he himself gets weaker, furthermore his potency, power and resistance will weaken. Opposite to this however, the more man's faith in Allah the Sublime,

His domination, authority and practical influence on the universe increases, his adherence to Allah and his relation with the Sublime on the other hand will increase. The more strong his relation with Allah becomes, the more strong and potent he will be, for he will get strength and potency from Allah, thus his resistance and hope will increase.

This matter naturally concerns the rulers and the oppressive terrorist regime; this is in the first place.

Second: such a concept of universal inevitability deepens man's sense of the role of matter and materialism in his mind and soul giving them more value than they deserve meanwhile weakening and flattening the metaphysical sense in man's soul and consciousness decreasing their real value, quite opposite to what the Quran does to man.

In the Quran we notice that a great attention has been paid to the faith in the unseen, in an attempt to deepen, fix and establish this faith in man's soul, meanwhile AlQuran through a great number of verses emphasizes the effect and importance of matter in the universe.

Faith in the unseen has a great impact on man's way of thinking, on the course of his movement, on his aspirations and ambitions, then on his flexibility and potency to face and withhold difficulties, troubles and challenges.

Weakening and flattening faith in the unseen, and strengthening and deepening faith in matter (more than it really deserves) weakens man's role, activity and dynamism, influencing directly his style of thinking.

The Holy Quran tells about the Jews ultimate faith in the universal inevitability, which cancels

Allah the Sublime's authority and potency to alter the order of the historical and universal events within the frame that the initial episodes of these events impose.

[The Jews said: Allah's hand is fettered. Be their hands fettered and they be cursed for what they uttered! Nay, Allah's hands are widely outstretched; He spends (of His bounty) as He wills] Al Maidah v. 64

Relation Between Both Inevitabilities

Although these two inevitabilities are different in shape and significance, yet they meet so as to cripple man's transitional and pioneering role in the political and social system.

For change depends on two things:

1. Man's faith in Allah the Sublime and His sovereignty, potency and power; and man's reliance and dependence on Allah the Sublime and his trust in Him; and if man delivers himself to Allah the Sublime, he will gain from Allah the Sublime some super strength and potency, further he will gain unlimited hope and confidence.

Man, however powerful, influential and efficient might be, but for delivering himself to Allah cannot attain that hope and confidence. And if ever he loses hope and trust in Allah, disconnecting himself from Him, he will become too weak to confront life, and he will have to face the challenges of work and life movement on his own, depending on his own strength and potency which are weak and limited.

Belief in the universal inevitability and denial of Allah the Sublime's authority to influence and penetrate the serially related events of the universe the way the Jews believe – make man lose his psychological contact with Allah the Sublime, robbing him his trust in Allah and hope in the metaphysical aid expected from Him all the way through his actions and movement.

2. Man's faith in his free will and potency to change the course of history and decide his destiny and the destiny of history.

Such a faith enables man to act, move and change opposite to which he loses his psychological potency to move and change things, and if ever he loses this faith, he will turn to believe that his history and fate has inevitably been predetermined and there is no way to alter or change it, and that he is only a wheel that is part of a big instrument which makes him act and move with no control over his acts, moves, history and fate. Thus faith in both inevitabilities blocks man from Allah the Sublime concealing him from his ego and abilities, robbing him of hope and freedom to

move and make a decision.

Man thus will turn into a piece of wood floating into the current of event and history.

Both this and that are things that rulers and oppressive terrorist regimes seek.

Al Quran position towards these two inevitabilities

Al Quran has a clear position towards these two inevitabilities. In dealing with the historical and behavioural inevitability the Holy Quran frankly approves man's free will and responsibility for his deeds, the Sublime said:

[Then we showed him the straight path; it is up to him to choose to be grateful or ungrateful and disbeliever.]

Revised by translator Al Insan v. 3.

[Verily, Allah does not do any injustice to mankind, but men do wrong to themselves.] yunus v. 44.

[Say, (O messenger!) O, men! The truth has come to you from your Creator and Nurturer. Whoever is guided it is only to his own loss.] Revised by translator. Yunus v. 198.

[And whoever wishes can find through it a way towards his Creator and Nurturer.] Revised by translator Al Insan v. 29.

Meanwhile Al Quran clearly confirms the doctrine of Allah the Sublime's will that dominates man's life and history without canceling man's free will. The Sublime says:

[And you mankind does not decide something unless Allah decides so; verily, Allah is the knowing Decreeer.] Al Insan v. 30.

[And you shall not wish the truth and shall not be in search of the straight path unless it be the will of Allah the Creator of the worlds] At Takwir v. 29.

[Say (O, messenger!) Allah leaves in his error whom he regards unworthy, and guides to his path those who turn to Him invokingly.] Ar Ra'd v. 27.

[Allah does guide to His light whomever He wills.] Revised by translator An. Nur v. 35.

[And if your Creator and Nurturer had willed, verily, all those who are on the earth would have believed; can you (O, Messenger!) compel people against their wish to become believers? And it is not possible for any (disbelieving) person to believe except by Allah's will and Allah will put the wrath on those who do not use their reason.] Yunus. V 99 – 100.

This direct influence of Allah the Sublime's will of domination on man's life and history in addition to man's free will and choice is the well known doctrine of (A case in between two concerns) which has been attributed to the progeny of Muhammad (A.S.).

It is a midway dogma inbetween (determinism) that has been adopted by (Al Asha'irah) and (free choice) that has been adopted by (Al Mufawidha).

We shall elaborate more about this in the following chapters of this research.

In relation to the second inevitability, the Holy Quran clearly approves the doctrine of Allah the Sublime's sovereignty of will over the universe, and His permanent and continuous control over it.

The Sublime says:

[The Jews said: Allah's hand is fettered, be their hands fettered and they be cursed for what they uttered! Nay, Allah's hands are widely outstretched, He spends (of his bounty) as He wills] Al Maidah. V. 64.

The Sublime also says:

[Allah abrogates whatever He wills and keeps confirmed whatever He wills, and with Him is the preserved Book]. Ar-Ra'd v. 39.

This doctrine, which the Holy Quran approves, does not connote suspending inevitability and casualty dogma, in addition to all the regulations and reasonable laws resulting from casualty dogma.

We find in the Holy Quran many verses other than those mentioned above, that confirm clearly and accurately the casualty doctrine.

The Progeny's Position towards Both Inevitabilities

Through the sequence of Islamic history, the progeny (A.S.) confronted an ideological dogmatic digression by some Islamic sects in their misunderstanding of the movement of history and the universe. This digression is represented by their adoption of determinism and inevitability as influential doctrines in man's history and behavior, applying at the same time the doctrine of inevitability on the movement of the universe.

The ruler's of the (Aumawey) and (Abbasy) dynasties' trends of thinking had a great influence on the sects believing in both doctrines, accidentally the progeny of Muhammad (A.S.) lived contemporaneously with both those dynasties.

The Progeny of Muhammad (A.S.) adopted a strong position against both trends expressing their opinion about man's free will and choice without suspending the role of Allah the Sublime's will in affecting man's life; a fact that the Progeny (A.S.) described as being (A case inbetween two concerns).

It has been narrated that (Al Fadhl bin Sahl) asked Imam (Al Redha) (A.S.) at the presence of (Al Ma'amoon) the Abbasi Caliph saying:

- O, Abal Hassan! Are the people compelled in their behaviour?

Al-Redha (A.S.) said: (Allah is too just to compel his creatures in their deeds, then to torment them for what they did?)

(Al Fadhl) then said: Then they are completely free, are not they?

Imam (Al Redha) (A.S.) said: (Allah is too wise to neglect man leaving him to his own devices.)([1])

Al Sadouqu relates of (Mufdhel bin Ommar) from Abi Abdullah(A.S.) saying:

(Neither determinism nor authorization rather a case inbetween two concerns.)([2])

The Progeny (A.S.) expressed their opinion about the second inevitability; Muhammad bin Muslim relates from (Abu Abdullah Al Sadique) (A.S.) saying:

(Allah never has chosen a prophet unless He made sure that the prophet possesses three characteristics: admitting his submission to Allah; never accepting any counterpart to Allah, and approving that Allah brings forward or delays whatever He chooses.)([3])

The progeny (A.S.) simultaneously rejected and negated both inevitabilities by adopting the doctrine of (A case inbetween two concerns.), further, their refutation of the universal inevitability that was expressed in the dogma of (Al Beda'a) was well known.

Whatever the case might be, we – by the permission of Allah - shall get indulged elaborately through this research in the light of the Holy Quran if Allah the Sublime wishes.

The First Inevitability

The first inevitability pertains to man's individual behaviour and the history of nations and human communities.

Inevitability theories tackle this field and that, or pertains to individual behaviour one time, and to man's history another.

These theories sometimes adopt the belief in Allah as a base and a resource for inevitability; theories as such are the Divine inevitability theories.

In other cases these theories adopt other basic resources to explain inevitability in the individual behaviour and the movement of history; such theories might be called (Material Necessity Theories). Theories that rely on inevitability as a foundation to understand man's behaviour, history, thought and development are old and deep rooted in the history of human culture.

Many elements (namely religious, philosophical and political elements) commingle to shape these theories; it will be very difficult to understand these theories within the framework of science and thought exclusively; political and religious factors that have participated in forming the philosophical formula of these theories must be taken into consideration too.

The Divine Inevitabilities in Man's Behaviour:

To the religious, the theories of inevitability often pertains to the individual behaviour of man heading to negate his will in his deeds and behaviour, viz. man has no role in his deeds and no sovereignty over them.

This theory is well known by the name of (determinism). The most famous Islamic sect that adheres to determinism is (Al Ashairah) whose founder and leader was (Abul Al Hassan bin Ismaeel AL Asha'ary) who died in the year 330 Hejrah.

This doctrine does not negate man's will and potency directly, rather it believes that man's action is not begotten by his own will and potency, rather it is created by Allah the Sublime.

Man has no role in begetting and innovating any deed; his role is only limited to gain the deed, never to invent it. (Al Shaikh Al Asha'ary) thus tries to join together two fundamental origins of religion namely; monotheism (Al Tawheed) and Justice (Al Adl).

In the first place, he believes that Allah the Sublime creates all man's deeds, and man has no role in begetting, innovating or inventing them, for Allah the Sublime says:

[But Allah is the One who has created you and the material from which you make your Gods]([4])
revised by translator. A Saffat v. 96.

Thus, mankind has no role in begetting or innovating their deeds, for this is related to Allah the Sublime, He is the Creator of deeds and things and creatures. This according to (Al Shaikh Al Asha'ary) is the connotation of (Monotheism doctrine).

Actually, this man believes in the doctrine of casualty, never negating its origin, but he also believes that Allah the Sublime is the direct cause for all causes which does not mean that He begets something which will be the cause for other things, replacing only one cause for the many causes that all creatures demand.

In the second place he thinks that trusting the role of man's will and potency in begetting any deed is a kind of polytheism, which the following gracious verse completely negates:

[But Allah is the One who has created you and the material from which you make your gods] As Saffat v. 96.

The Origin of Gain (Al Kasb)

What we have mentioned above is the first origin to which (Al Shaikh Al Asha'ary) was committed; his second origin is Gain (Al Kasb) to which he was committed for fear of turning to determinism which might retard the doctrine of reward and punishment, hence man will no more be responsible for his deeds which will result into denying Allah the Sublime's quality of Justice.([5])

For, assuming that man has no role in his deeds neither sovereignty over them will lead to cripple the doctrine of reward and punishment, for it is unfair to punish a man for committing an act that he had no role and authority whatsoever in begetting it.

(Al Ashaa'irah) differed in explaining the word (Al Kasb); the best one among their theorists who

tried to explain this word was the famous (Abu Bakr Al Baqulany).

His opinion about (Al Kasb) in short was:

Every deed has two aspects: the aspect of begetting, and the aspect of particularity and title which Allah the Sublime made a criterion for reward and punishment.

These are two diverse aspects, each of which is definitely attributed to.

The first aspect is begetting which belongs to Allah the Sublime, attributing this aspect to anything other than Him is a kind of polytheism.

The second aspect is the title that brings man reward and punishment; (Prayer) for instance, (fasting) (pilgrimage) (Backbiting) and (lying)... etc.

The way the first aspect should not be attributed to man, the second one too should not be attributed to Allah the Sublime, man's will and potency is only related to the second aspect – never to the first – and it is the criterion for reward and punishment.

Thus, this school – as its proponents believe – conjoins both origins (Monotheism) and (Justice) i.e. deserving reward and punishment.

Hence each deed has two directions – never one -; these two directions belong to two different potencies, that of Allah the Sublime, and that of man. No Problem about this, for diversity of directions justifies the multiplication of potencies to which a deed pertains.

Discussing Alkasb (gain) as an Origin

We may not attain a clear sight of (Al Kasb), for these titles which man gains are themselves begotten – and (Al Ashaa'irah) attributes begetting a deed to Allah the Sublime, i.e.: praying, pilgrimage means begetting these acts and gestures which when joined together get the title of prayer and pilgrimage. Other deeds like (fasting) which is achieved by not eating or drinking can actually be attained by forsaking these things that break fasting, (forsaking) is something that man does as much as the rest of the acts done by the senses.

(Al Sheikh Al Baqulany) believes that man's intention (Al Niah) is the only thing that determines his responsibility for what he does. He claims that a certain act (deed) differs from one intention to another; killing if intended for aggression is a crime, but the same act with the intention (Niah) of legal punishment (Quasas and Had) is a legislative duty, for which Allah the Sublime rewards man.

The act itself is from Allah, but the intention of man which puts the act in a certain direction comes from man, thus reward and punishment do not concern the act itself, they rather concern man's intention of killing.

We say, if this speech happens to be true, then intention itself is an act of the senses, and there is no difference between one deed and another; I do not know really why should we attribute the intention to man and not the deed itself? An act is an act whether it is done by the senses or by other faculties of man; and if we accept attributing the intention to man himself, we – on the same criterion and justification – ought to attribute to him every deed he commits whether it was done by means of his senses (prayer and pilgrimage) or by his inner faculties (like forsaking food and drinks in the intention of fasting).

Whatever the case might be we do not mean to simplify discussing a theological theory that engaged many Islamic scholastics exerting a lot of time and effort in this way. We only mean to get a sight of this subject. If the reader demands elaboration about it we refer him to theological encyclopedias like (Sharh Al Maquasid) (Altaftazani), and (Sharh Al Mawaquif) by (Al Jurjany).

Contemporary Material Inevitabilities

When we speak about the (Material Theories)- we do not mean those theories which deny faith in Allah the Sublime -, rather we mean the theories that contradict the theory of (Divine Inevitability) adopted by (Al Asha'irah), attributing every act and deed in the individual's lives and movement of history to Allah the Sublime.

These theories attribute the inevitability which governs the behaviour of individuals and communities to resources other than Allah the Sublime. Some of the advocates of this theory in the west are (Montesquieu) in his book (The Essence of laws), (Spiengler) in his book (The Decline of the Western Civilization) and (Durkheim) the famous French sociologist who believes that the social life is determined separately from the individual's will and desires.

Social relations and affairs like manners, knowledge's, social culture, ease (yusr) and distress (Ausur) are characterized by three inseparable qualities namely: (being external), (being inevitable), (being general).

Social affairs by all their particularities are produced by external factors, they never rise from inside the individuals, neither from their will or desires, an individual is obliged to fall under the pressures of social life. Social life as well falls under its own factors of external compulsion, and this is the nature of the relation between causes and results in the movement of history.

The movement of society is (inevitable) so that (results) can never stay behind their (causes). If we may have a look through the reasons and causes of events, we would no doubt have been able to forecast them, this is (being inevitable).

The third quality (being general). Every thing that takes place at a certain time and a certain place may possibly take place any other time at any other place under the same conditions and causes.

One of the most famous contemporary material inevitabilities is the theory of (Karl Marx) – (Fredrick Ingles) which tries to legislate laws for the movement of history arranging them into five stages through the factor of (the struggle of classes) between the exploiting class and the exploited one.

But this theory relapsed at the dawn of its emergence at the stage of appliance; reality proved opposite to it, it became a mere theoretical study today.

Criticism of Historical Inevitability

Whatever the way these material inevitabilities follow to interpret history, some of them proved righteous and others proved wrong, regardless of their scrupulous details.

Righteousness lies in the fact that these theories dedicate history to some scientific laws, causes, and reasons that dictate its movement.

A historical event – similar to any other phenomenon in the universe - is conditioned to its causes and reasons, therefore casualty law governs historical events the way it governs the physical, chemical, mechanical phenomena, accurately reigning over all their familiar reasonable essentials like, inevitability, originality and so on.

This is righteousness, which can never be suspected, except in the Marxist theory, which fundamentally rejects casualty law replacing it with Dialectical Materialism, which has been extracted from (Hegel).

The wrong aspect of these theories lies in negating man and his independent decision that makes

history, considering him a piece of wood floating on the ever flowing waves of history; determining only one destiny for history and man, a destiny that never multiplies or shifts. Certainly, this is wrong,

for man (the individual, society, history) is not conditioned to one cause as a choice, rather he is usually conditioned to fall on a cross way; selecting the right way is related to his will, consciousness, culture and to his own decision to a great extent; so if ever he follows one of these ways according to his own will, decision and opinion he would find no way to get rid of compulsory impacts dictated on him by casualty law. Let us state two examples for this, the first concerns the individual; and the other pertains to society.

In regard to the example of the individual; if ever he moves, activates himself, and learns he will see his way in life; on the other hand, if ever he idles residing to ignorance and laziness he will remain minor, weak, worthless and powerless in life.

Both results are conclusive and inevitable if ever man chooses the right way to attain them. But it does not mean that man faces a one-dimensional inevitable (destiny and fate) in his life.

In the example of society, a society that resists, makes sacrifices, endures the agony of confrontation and the severity of resistance, it will definitely come safe out of oppression, political suppression and terrorism.

A society that surrenders and does not resist is doomed to the worst kind of political suppression and terrorism. Both are inevitable laws that condition the lives of nations. But society in its political life stands at a crossway, if it chooses the first way the result will be inevitable, and if it chooses the second way the result two would be inevitable. Selecting this way or that falls under man's will and option, never under the inevitable system of things. Within the course of this research we shall come back to tackle this point again.

The Political Exploitation of Inevitability

Most negative results that are brought about by belief in these inevitabilities cripple man's role and movement in history suspending his role in determining his destiny. If man believes that his movement and acts are subject to a chain of inevitable factors foreign to his will and option, he will start feeling that he is a useless element who has no role in making his destiny and the destiny of his society; with such a belief and satisfaction man can never be a resource for movement and change in his individual and social life.

Therefore, faith in inevitability (historical or individual) has all the way through the history of Islam been adopted by oppressive regimes. Such a belief mobilizes people to political surrender taming

them to accept injustice.

Benu Aumyah used to adopt the theory of (determinism); (Abu Hilal Al Askary) says: (Muawiah) was the first to claim that Allah dictates all deeds on mankind;([6]) and when Abdullah bin Ommar objected to Muawiah's assignment of his son (Yazeed) as a successor to govern after him; Muawiah answered him (I warn you, do not segregate the Muslims, disintegrating their unity, spelling their blood. (Yazeed's) assignment has been predestined by fate, people have no choice about it).([7])

Muawiah adopted the same logic when (Aiyshah) objected to assigning (Yazeed) as a successor to caliphate; he told her: (Yazeed's assignment has been predestined by fate, people have no choice about it).([8])

Some scholars took the initiative to confront that trend of determinism, which Benu Aumyah adhered to, the most prominent of them were (Ma'bed Al Jahny) in Iraq and (Ghaylan Al Damashquy) in Sham; they advocated free choice and free will.

(Ma'bed) with his ally (Ibn Al Ashaath) rebelled against (Beni Aumyah), thus (Al Hajaj) killed him. (Ghaylan) was summoned by (Husham bin Abdul Malik) the Aumayah Caliph to Damascus to be interrogated; he then was condemned and nailed on the cross after having his hands and feet cut.

Apparently (Al Hassan Al Bassry) used to adhere to this opinion too, i.e. free choice.

Al Muquriezy says: (Attaa' bin Yessar) and (Mabed Al Jahny) came to (Al Hassan Al Bassry) and told him:

Those Aumyah rulers are shedding blood claiming that Allah has predestined their deeds. Al Hassan said:

Foes of Allah are lying. (He was condemned for this statement)([9]). Al Hassan AL Bassry used to propagate openly his opinions that oppose the government of Beni Aumyah; then some people threatened him by the Caliph, thus he kept quiet.

Ibn Sa'ad in his (Al Tabaquat) relates from (Ayub) saying: (I challenged Al Hassan Al Bassry to discuss fate and destiny more than once, then I threatened him by the caliph. He said: I shall never say anything anymore.([10])

(Benou Al Abbas) did not deviate from following (Benou Aumyah)'s line, they too adhered to Al Ashairah's approach to destiny; except (Al Mamoon) and (Al Mutasem) who chose to adopt (Al Mutazilah)'s approach of free choice and authorization.

When (Al Mutawkil) seized reign he adopted Al Ashairah's faith in determinism again, he even used to punish people who do not follow this ideology; his successors too were committed to his line.

Authorization "Free Choice"

Two contradictory trends pertaining to man's individual behaviour dominate the Islamic history:

Determinism and Authorization.

The first of which is adopted by (Al Asha'irah), the second by (Al Mutazilah).

Al Mutazilah's approach of authorization was: Allah the Sublime authorized man to choose whatever he likes, thus man is totally independent in what he does.

This belief completely contradicts the first one.

If the philosophical and ideological justification of the first doctrine was meant to maintain the origin of (monotheism) thus attributing all things and deeds in this universe to Allah the Sublime (But Allah is the one who has created you and the material of which you make your gods).

As Saffat v. 96; the ideological justification for this doctrine (the second) was meant to deem Allah the Sublime far above compelling man to do things he can not do, meanwhile Allah the Sublime's destiny was paradoxical to what He commands or prohibits; it was meant to deem Allah the Sublime far above creating wrong doings, wicked deeds, heathenism, polytheism injustice, aggression in man's behaviour.

Abdul Khader Al Baghdady in his book (Al Farqu Bain Al-Firaqu) demonstrates the dogmas of (Al Mutazilah):

(Some of their dogmas claim that Allah the Sublime is not the Creator of people's gains (deeds); neither of the acts of animals; they claim that people themselves determine their deeds, and Allah the Sublime has no role or hand neither in their deeds nor in the acts of animals).([11])

Al Sayied Al Sharif AL Radhy in his book (Sharh Al Mwaqif) said: (Al Mutazilah deduced that many things are attributed to one origin and that is; but for man's independence to act the way he chooses, assignment (commands) and punishment (which are dictated by the legislations of Allah) would have been suspended, thus there will be no meaning in praising or blaming anybody).

Zuhdi Jar Allah about (Al Mutazilah) relates:

(They have agreed that man is the creator and originator of his deeds, and that Allah the Sublime has no role or hand in man's deeds (that are gained).)[12]

The late Sadrul Muta'lihiyen says: (Some groups such as Al Mutazilah and the like advocated that Allah the Sublime has created mankind enabling people to act; authorizing them to act according to their free choice, thus they are independent to do these deeds according to their own will and potency.

Further they said: Allah wanted people to obey and believe in Him abhorring their disbelief and disobedience. Also they said: The case being thus, some matters become clear:

First: the benefit of commands and prohibitions, and the benefit of promises and threats.

Second: Deserving reward and punishment.

Third: Deeming Allah the Sublime far above ugly and wicked deeds, far above various kinds of atheism, disobediences and bad deeds).[13]

Al Shahrastany in his book (Al Milal wal Nihal) thinks that (Al Mutazila tend to consider people as creators and innovators of their deeds, and that Allah the Sublime has no hand or role in their deeds (which they have gained).)[14]

Al Mutazilah use to advocate authorization (free choice) independence of man in his deeds just to escape from the mistake that (Al Asha'irah) have committed by claiming that man deserves Allah the Sublime's punishment for a sin or a crime he made in spite of himself; further they wanted to escape from Al Asha'irah's claim that Allah the Sublime commands man to do things over his power opposite to what destiny and fate dictate.

In order to deem Allah the Sublime far above this and that (Be He Exalted and raised far above all that) they resorted to advocate authorization and the belief that Allah the Sublime has authorized man to handle all his affairs, bestowing on him absolute potency to be independent in all his deeds and behaviour, thus entrapping themselves in something worse than the mistake that (Al Sha'irah) made, namely (polytheism), isolating man's deeds and acts totally from Allah the Sublime's will, permission, wish and innovation, is equal to polytheism, if not itself polytheism.

There is a clear difference between the theory of Divine authorization and man's independence to act apart from Allah the Sublime's will, permission and wish; and between the doctrine of free choice.

This will be thoroughly explained later in this research.

[[1]] Behar Al Anwar: 5: 56/120.

[[2]] Al Kafi: Al-Tawheed: 8/362.

[[3]] Al Kafi 1: 3/147 Al Bedaa' – Ketab Al Tawheed.

[[4]] This gracious verse has nothing to do with what they claim for it concerns the conversation that took place between Ibrahiem (A.S.) and the Polytheists among his people; before it he told them in denouncement [Do you worship things that you have carved by your own hands?]

[[5]] Though they do not frankly admit this.

[[6]] AL Awaail. Abu Hilal Al Askry 2: 125.

[[7]] (Imamah and Syasah) Ibn Qutaibah : 210 – Bairut 1990.

[[8]] Ibid.

[[9]] Al Kutat. Al muquriezy 2: 356.

[[10]] Tabaquat Ibn Sa'ad 7: 167. pb. Bairut.

[[11]] (Al Farqu Bain Al Firaq) pub 1994 Bairut.

[[12]] Al Mutazilah: 99. Same meaning in (Al Milal Wal Nihal) 1: 91.

[[13]] Al Assfar 6: 369 – 370.

[[14]] Al Milal wal Niha. Al Shahrestany 1: 91.

Chapter Two : Al Quran Position Towards (Inevitability) and (Man's Independence)

Now we shall try to explore Al Quran stance of the question of Inevitability. A first reading, AL Quran will acquaint us with two important points:

- Al Quran denies the doctrine of inevitability in the way Al Asha'irah present.
- AL Quran as well denies the doctrine of authorization in the way AL Mutazilah choose to believe.

In the first point, Al Quran clearly confirms the doctrine of free will; in the second it confirms the doctrine of man's independence and freedom of choice.

These two points do not contradict each other; rather they integrate each other revealing a third doctrine that is neither the first approach nor the second. This is the doctrine that the progeny (A.S.) advocate. We shall declare that later.

Now we move to read the Quranic verses that pertain to both doctrines:

1. The Doctrine of Free Choice in Al Quran:

Hereafter we demonstrate the verses taken from the Book of Allah, which confirm the principle of free choice in man's life. This is a dossier of verses we chose from a vast collection of the Book of Allah verses.

At the first place, Al Quran frankly and clearly determines the principle of assigning Allah's command-ments to man; such an assignment of course would have no meaning if it does not affirm the principle of free choice.

The Sublime says:

[It is incumbent upon mankind to pay pilgrimage to the Holy House, for those who can afford to make the journey regarding their financial and physical ability] revised by translator. Al Imran v. 97.

[Fasting is decreed for you as it was decreed for those before you] AL Baquarah v. 183

[O, you who believe! When the call is proclaimed for the congregational prayer of Friday, then hasten to Allah's remembrance, and quit your trade and every business]. Al- Jumah v. 9.

At the second place All Quran determines that:

Allah the Sublime did not assign to man his duties only after he had bestowed on him, brain,

consciousness and the ability to distinguish things.

The Sublime says:

[Have we not made for him two eyes? And a tongue and two lips? And we did show him the two ways [of truth and falsehood] Al Balad- 8, 9, 10.

[Then We showed him the straight path, whether he chooses to be grateful or be in grateful and disbeliever]. Revised by translator Al Insan v. 3.

At the third place AL Quran states that: Allah the Sublime does not charge mankind with their duties only after He perfects His clue on them by giving them a previous note, and after sending His prophets heralding and warning them.

The Sublime says:

[And We do not chastise any people before we send a messenger (for guiding them to the right path] Al Isra'a v. 15.

[And say (O, Messenger), verily evident proofs have come to you from your Creator and Nurturer (to give you) insight about the truth, so whoever keeps his eyes closed on the truth will harm himself.] Al Ana'm v. 104. Revised by translator.

[And never your Creator and Nurturer did destroy a town before sending a messenger to recite to them our revelations, and we never destroy a land unless its population is transgressors] Al Qassas v. 59 revised by translator.

At the fourth place al Quran states that: Allah the Sublime does not force mankind to do things they can not do, He only assigns to them duties fit to their potency.

The Sublime says:

[Allah does not put a task on a person beyond his ability. Man gets reward for that good which he has done and he is punished for that evil which he has done] Al Baquarah v. 286.

All this emphasis on the fact that Allah never assigns to mankind their duties unless He enables them to distinguish things, sending to them heralding warning prophets; never asking them to do things over their potency; we say that all this emphasis never comes true unless accompanied by a recognition of free choice as a principle.

At the fifth place: Al Quran attributes man's deeds and acts to him himself, it states that those deeds are what he has gained. Such a statement never proves true unless man is free to choose whatever he does according to his own free will. He is not a mere container for the acts that he produces the way those who advocate determinism claim. The Sublime says:

[And whatever befalls you people, it is the result of your own deeds.] Revised by translator. As Shu'ra v. 30.

[So woe be to them for what their hands have written and woe be to them for what they earn thereby.] Revised by translator. Al Baquarah v. 79.

[Aye, those who do evil and are encompassed by their sins, those are the inhabitants of the fire and they shall abide therein forever.] Revised by translator. Al Baquarah v. 81.

At the sixth place: Al Quran confirms the principle that man's deed pertains to him including the sequences of such a deed (being good or evil), Reward or punishment for such a deed emphasize that it is attributed to him himself (which is part of the constitutional reward and punishment that Allah has programmed within the course of the universe); we say that all this may never come true unless man withstands the responsibility for his deeds, which is conditioned to his free choice.

[And say (O messenger!); verily evident proofs have come to you from your Creator and Nurturer (to give you) insight about the truth, so whoever keeps his eyes closed from the truth will harm himself.] Revised by translator AL Anam v. 104.

[Say (O, Messenger!); O men! The truth has come to you from your Creator and Nurturer; whoever is guided it is only to his own benefit, and whoever goes astray; it is only to his own loss.] Revised by translator. Yunus v. 108.

[Allah does not put a task on a person beyond his ability. Man gets reward for that (good) which he has done and he is punished for that (evil) which he has done.] Al Baquarah v. 286.

At the seventh place: Al Quran confirms that man is rewarded and punished in this mundane world, such an act is conditional to his responsibility for his deeds; the responsibility itself is conditioned to his free choice.

The Sublime says:

[Allah has given an example: some people who lived peacefully in their town and provision came to them in abundance from everywhere, but they did not value the bounties of Allah, and Allah

(due to their ingratitude) made them experience and taste hunger and fear.] Revised by translator. An Nahl v. 112.

[So we sent down upon the evil doers a plague from heaven, because of their rebellion against Allah's command.] Revised by translator, Al Baquarah v. 59.

[Corruption has been spread through out the world in sea and land on the account of men's wrong deeds.] Revised by translator. Ar Rum v. 61.

At the eighth place: Al Quran determines that man will be rewarded and punished for his good and evil deeds on the Day of Judgment. We have already stated that reward and punishment are related to free choice; they are never correct without choice:

[And they will be paid for what they did, and Allah better knows what people do.] Revised by translator. Al Zumar v. 70.

At the ninth place: Al Quran confirms that Allah the Sublime punishes or rewards everyman according to his deed, never punishing anybody for somebody's else wrongdoing.

The Sublime says:

[And no one shall bear the burden of another person's sin.] Al Anam v. 164.

At the tenth place: Al Quran states that man on Dooms Day will repent his ill deeds which he had committed in this mundane world.

Repentance signifies and confirms free choices of man; for he cannot repent a thing he had not chosen.

[O, you who believe! If a spiteful person with a private motive brings you on item of news, try to verify it before making any decision lest you many unknowingly harm other people and then become remorseful of what you have done.] Revised by translator Al Hujurat v. 6.

[And they will hide their remorse when they see the torment but it shall be judged about them fairly and they will not be dealt with unjustly.] Yunus v. 54.

At the eleventh place: Al Quran states that; man's deeds decide his destiny turning him thus a winner or a loser.

The Sublime says:

[And by the soul and the one who created it and gave order and perfection to it, inspiring it both with evil and with good; (by all these oaths) the winner is the one who had not polluted it with sin and corruption and was deprived from the Grace of Allah.] Revised by translator. As Shams v. 7-10.

At the twelfth place: Al Quran states that the change which Allah the Sublime brings about in the life of people and nations, (A change as enormous as enrichment, annihilation, allurements, torment or deception) is only a result of their deeds, this does not come true unless man enjoys his full freedom.

The Sublime says:

[Allah will not change the inside and facial condition of people until they change what is inside them (of good and evil) themselves.] Revised by translator. Ar Ra'd v. 11.

[That is so because Allah will never change the bounty that He has bestowed upon people unless they change themselves (by rebellion)] Al Anfal v. 53.

At the thirteenth place, al Quran states that, Allah in this mundane world gives mankind some of or all that they ask (according to their deeds they way He chooses). If giving is done by Allah the Sublime (according to His will and desire), demand – on the other hand – comes from man. Giving (from Allah) comes responding to man's request. All this has no meaning unless man is free to choose his demands.

[Whoever wishes the temporal quick – passing worldly life, We easily grant him such things for whom we will, afterwards, provide hell; he will reside in it despised and rejected. And whoever desires the good of the hereafter and strives for it wholeheartedly while he is a believer (On the Day of Judgment), then such people are the ones whose efforts will be appreciated (with the test reward).

To both groups, these and those in this world, we bestow from the bounties of your Creator and Nurturer; the bounties of your Creator and Nurturer are not spared from anyone.] Revised by translator. Al Israa v. 18 – 19 – 20.

At the fourteenth place: Al Quran states that Allah the Sublime does not do mankind injustice, rather, it is they who do themselves injustice; the verses that indicate this fact in the Book of Allah are nearly eighty verses, all of them clearly authenticate the principle of man's free choice; punishing man with the most severe torment and punishment for doing something he had no will in is a kind of injustice which Allah the Sublime is too dignified and Great to commit:

The Sublime says:

[Creator and Nurturer is never unjust to His human creatures.] Fussilat v. 46.

[Allah did not treat them unjustly, but they did unjust to themselves.] At Taubah v. 70.

[And whoever brings about an evil deed, will only be recompensed the like of it; And they will not be treated unjustly.] Revised by translator Al Anam v. 60.

[And everyone will be paid fully for what he has done and they will not be dealt with unjustly] An Nahl v. 111.

[We did not treat them unjustly, rather they did themselves injustice.] Revised by translator. Hud v. 101.

[We did not do them wrong, but they did themselves wrong.] Revised by translator An Nahl v. 118.

[We did not do wrong to them but they did themselves wrong.] Revised by translator. Az Zukhruf v. 76.

2. "Al Quran Denies Authorization and Man's Independence"

The way Al Quran rejects inevitability in man's social and individual behaviour, it also absolutely denies man's independent behaviour off Allah's reign, being completely authorized from Allah the Sublime in his affairs and movement (the way AlMufawidah – a sect of Al Mutazilah – claim).

We survey hereafter nine categories of verses taken from the Book of Allah that openly deny the principle of man's independence and authorization to act.

First Category:

Verses that affirm man's continuous need to Allah the Sublime:

1. [O men! You are all in need of Allah and Allah is the praiseworthy Independent.] Fater v. 15.

Second category:

Verses that confirm Allah the Sublime's absolute reign over man with no restriction or exception.

The Sublime Says:

2. [And had Allah willed, He would have taken a way by thunder and lightning their faculties of hearing and seeing, truly Allah is powerful over all things] Al Baquarah 20.

3. [And if Allah should let you (O, Man!) be touched by any harm none can remove that affliction but Allah and if Allah should let any good happens to you, (Nothing can deprive you from it), verily Allah is powerful over all (things)] Al Anam v. 17.

4. [When Allah opens the gate of His grace to a nation, no one can close it, and the gate of His grace that He closes against a nation, none can open besides Him; and He is the supreme power Sovereign]. revised by translator. Surrah Fater v. 2.

5. [Say (O, messenger!) I have no power to harm or benefit myself, save what Allah wills.] Yunus v. 49.

6. [If We will, we can remove their eyes] Yasin v. 66.

7. [And if We will We can nail them in their places] Yasin v. 67.

Third category:

Verses demonstrating that faith may only be attained or achieved in people's life by Allah's permission and will.

8. [And it is not possible for any (disbelieving) person to believe except by Allah's will] Yunus. V. 100.

Fourth category:

Verses that condition harm to Allah's permission, including what the devils had taught people of the magic that angel Harut and angel Marut learned in Babylon, a magic which the wicked used to employ to divorce a man from his wife, furthermore to inflict harm on people.

Al Quran states that they would not have been able to inflict harm by means of that magic on anybody except by Allah's leave.

9. [Though they could not thus harm anyone except by Allah's leave] Al Baquarah v. 102.

Fifth Category:

Verses Demonstrating that Allah the Sublime can stop them, preventing what they intend to do:

10. [And if Allah had willed they would not have done so.] Al Ana'm v. 137.

11. [And had Allah so willed, they would not have fought, but Allah does whatever He wills.] Al Baquarah v. 253.

Sixth category:

Verses that confirm victory and defeat as elements, which may never be attained, but for Allah's leave.

12. [How often a small group overcame a big host by Allah's command.] Al Baquarah v. 249.

13. [Following (their prayer) they defeated them by Allah's leave.] Al Baquarah v. 251.

Seventh Category:

Verses that signify man's decision are Allah's decision; man decides by means of Allah decision.

14. [And you mankind do not decide something unless Allah decides so, verily, Allah is the Knowing Decreeer]. Al Insan v. 30.

15. [And you will not wish the truth and will not be in search of the straight path unless it be the will of Allah the Creator of the worlds.] Revised by translator. AL Takwir v. 29.

Eighth category:

Verses that command man to lay his will, decision and deeds on Allah the Sublime's decision.

16. [And do not say (O, Messenger!) of any things, surely I shall do such and such tomorrow without adding "IF Allah wills".] Revised by translator. Al Kahf v. 23 – 24.

Ninth Category:

Verses that command man to depend in all his works, affairs, qualities on the decision of Allah the Sublime.

17. [And if Allah wills, you will find out that I am of the righteous.] Revised by translator. AL Qussas v. 27.

18. [You will find me by Allah's will one of the patients.] As Saffat v. 102.

19. [You all will enter the Sacred Mosque, by Allah's will feeling secured inside and with shaved heads and nails cut short.] Al Fateh. V. 27.

These are nine categories of verses selected from the Book of Allah clearly signifying the denial of man's independence in his deeds and will, denying at the same time that he is authorized by Allah to do whatever he likes; they are clearly forthright, the way the first group of verses was clear in denying inevitability and determinism in man's behaviour.

People in all their affairs are wanting and urgently in need of Allah, and whoever that is wanting in all his affairs and needs, can never be independent from Allah the Sublime in his deeds, thus he is subject to Allah the Sublime's dominion and authority, and it is up to Allah to take or transform him, or to deprive him from his faculty of hearing or seeing, or close his eyes if He wills; man without the support of the Sublime can not do himself any good or evil, so how can he be independent of Allah who maintains such a vast Divine domination over his life, deeds, senses and faculties?!

Nobody may believe except by Allah's leave.

And nobody may hurt anybody only by Allah's leave.

And nobody may fight anybody except by Allah's leave.

And a victorious may never attain victory except by Allah's leave.

And nobody may defeat anybody only by Allah's leave.

Rather, nobody may will anything without the will of Allah.

It will be quite irrelevant if we intend to do something without reliance on Allah's will and leave; and the patients may never attain patience, and the successful may never attain success, and the

good may never attain righteousness without Allah's permission (according to every verse of the Holy Quran).

With this strange emphasis that AL Quran puts on the fact that man in every respect is subject to Allah the Sublime, how come that somebody claims Allah the Sublime has created man the way He willed bestowing on him what ever talents He chose, authorizing him thereafter to do what ever he likes by granting him an absolute permission to manage his affairs?

Whoever reads the verses of the Holy Quran quoted above will be sure that AL Quran does not approve of such independence and authorization.

Chapter Three : The principle of the Progeny of Muhammad(A.S.)

We do not need so much thinking and mediation to conclude that the Quranic principle about this sensitive and dangerous matter in man's life is neither the first principle nor the second; Quranic verses we have already surveyed are enough evidence to prove this fact.

Hence, the principle AL Quran chooses is a third one midway between both.

This third principle is the one chosen by the Progeny(A.S.) who attributed it to the Holy Book later on to be known as (A case inbetween two concerns) i.e. midway between both doctrines.

True, it is a third principle inbetween two fanatic conflicting dogmas that have reigned over for a certain era during Islamic history of reason. The progeny of Muhammad (A.S.) are the pioneer advocates to this Quranic principle, being the first to demonstrate it to people. "Interpretation of the Principle (a case inbetween two concern)"

Strange enough, this midway interpretation of ALQuran principle pertaining to man's needs and behavior, though clear, has remained concealed during the first ages of Islam, hidden from the reasonable debate taking place then among Islamic scholars respectively about AL Quran attitude towards this matter.

And even though the Progeny (A.S.) have been propagating this principle so that it became one of their well know teachings, yet, it remained unknown in the reasonable debate taking place then (during the Abbasi reign and afterwards), which actually stimulates questions. How did the

scholars (who do not follow the school of the Progeny(A.S.)), become two parties, each committed to one of these two doctrines, although alQuran frankly and clearly has rejected both?

The reason which diverged the scholars attention from (A case in between two concerns)

The reason for that – as it were – was that (Al Mutazilah) by means of emphasizing man's independence of choice and will meant to get ride of putting the responsibility of the injustice committed by mankind on behalf of Allah the Sublime, deeming Him far above any injustice made by man.

This was the reason that made (Al Mutazilah) differ with (Al Asha'irah), thus attributing the deed to man himself never attributing it to Allah the Sublime, for the same reason they emphasized man's independence of choice denying that Allah the Sublime possesses any will or choice or authority over man's choice and deed, but He the Sublime created man bestowing on him the talents which enable him to make a choice, leaving him thereafter to his own option and will.

Man's independence of choice does not contradict creation and innovation for (according to this theory), the dispensable only needs the Indispensable at the stage of occurrence exclusively; if ever it takes place it will become independent from the Indispensable, thus it will be independent in its deed and free choice from Allah the Sublime,

(AlMutazilah) think that if ever we deprive man of his freedom of choice, making his choice and will as an extension to Allah's, giving – at the same time – Allah the Sublime a reign over man's deed and free choice, we shall face the same problem which previously faced (Al Ashairah), namely attributing injustice and villainies to Allah the Sublime.

On the other hand, when man becomes completely independent in his will and deed from Allah the Sublime, none of his deeds will be attributed to Him the Sublime.

Thus (Al Mutazilah) try to maintain the (Devine Justice), but – Knowing it or not – they confiscate thus Allah the Sublime's permanent reign and his continuous will over mankind, which is a sensitive point that touches Monotheism itself.

If Alasha'irah's principle touches Allah's Justice the Mutazilah's principle clearly and frankly touches Monotheism of Allah; and through the previous Quranic texts we have surveyed we found that its emphasis over Allah's permanent reign on mankind and its denied of man's independence in affairs is by no means less than its emphasis on man's free choice.

This complex – as it were – was the reason that made Muslim scholars from schools other than the progeny's (A.S.) refuge to adopt one of both perils; without such an explanation we shall not

find enough reason for people's ignorance of all the Quranic verses we have listed previously with all their forthright significance that rejects determinism and authorization and man's independence of will and deed.

"Free Choice is Not Equal to Independence"

Before moving to tackle the style by means of which the scholars of the Progeny's doctrine could avoid attributing injustice to Allah the Sublime never – at the same time – disregarding His domination and continuous influence on man's deed and free choice, we must attract the reader's attention to the fact that (free choice is not equal to independence).

The reason that made the scholars of schools other than the progeny's dismiss the principle of (a case inbetween two concerns) was not their belief that free choice means independence, and that the principle of (a case inbetween two concerns) confiscates man's independence and free choice leading once again to the dogma of inevitability which we tried to get rid of its consequences;

we say that such a doubt does not deserve prolonged discussion, for free choice does not necessitate that potency should be inclined to another choice or deed, possibly enough, one deed may fall under the free choice of two parties who maintain separately their own free choices and deeds, thus none of which can keep a choice and a deed but for the choice and the deed of the other; or the choice and deed of the second may become conditioned to the choice and deed of the first (and never vice-versa).

Therefore, we do not need to embark longer at this point so as to prove that free choice does not mean independence. Back to the origin of the matter.

The interpretation given by the progeny's school scholars to the principle of (A case inbetween two concerns

Let us try now to understand how did the scholars of the progeny's school get rid of this problem taking into their consideration what (Al Quran) frankly states of Allah's domination and sovereignty over the choice and deed of mankind and of deeming Allah the Sublime far above every evil and injustice; and we have seen before that (Al Ashairah) adopted the first principle neglecting the second; (Al Mutazilah) on the other hand adopted the second neglecting the first.

Philosophical theorization of man's relation to Allah The Sublime in respect to (man's origination and continuation)

Previously, we spoke of the Quranic principle of man's relation with Allah, the continuation of this connection and man's permanent need and wanting (at the stage of origination and in his continuation) to Allah; and we have seen that (Al Quran) removes every suspicion, proving absolutely that man remains wanting Allah the Sublime in all his affairs, needs and at all stages; Allah's sovereignty, domination, will and reign over man's choice and deed never cease (not even for a single moment). Now, we shall elaborate on the philosophical theorization of this matter.

The continuous need of every effect to its cause in both stages (origination and continuation):

(Al Mufawidah) – who believe that man is authorized and owns a free choice – establish their opinion about man's independence from Allah the Sublime in his free choice and deed on the philosophical notion that (the effect) dispenses with (the cause) at the stage of continuation, it only needs (the cause) when it is originated.

Some theologians adhere to this opinion which relies on some non-scientific observations like the continuation of movement in a moving body after separating the dynamic energy from it; the heat – as another example – is preserved in a certain body that has absorbed it from a resource even after the removal of it.

The building continues to stand after the departure of the mason; and so on and so forth.

Al Shaikh (Ibn Siena) in his (Isharat) refers to this opinion (They may say; if something is originated, the need for its maker will be over, and even if the maker is dismissed the effect may remain, the way we see a building standing without the presence of its mason; to the degree that some of them would not hesitate to say: If it may be possible that the Sublime Creator to create and originate it, then it became a maker itself; and if it was made and brought into existence from nothingness, how should it move from existence into nothingness (so it might require a maker again?)([1])

According to this philosophical theorization (Al Mufawdhah) claim that man gains his independence from Allah the Sublime after being created by Him, therefore he is totally independent in his deed and free choice.

This is a worthless idea that cannot stand to the accurate reasonable proofs which state that (effect) requires the (cause) not only during the making; rather it needs it during the making and continuation all along, and if ever the (cause) vanishes the (effect) will vanish completely, for the (effect) only exists by means of the (cause), being removed, the (effect) will disappear, the (effect) has no independent existence other than that is bestowed on it by the (cause) (Which is the essence of the relation between cause and effect), whenever this relation comes to an end, the cause would no more bestow existence on effect, which – in turn – will vanish naturally.

The conclusions we derive from the first simple look signify that the (effect) maintains its existence even though the (cause) is removed and dismissed. But these are only naive primitive observations that are not connected to (cause) and (effect) and (casualty law).

We shall not embark longer on this matter; anybody who seeks elaboration is advised to study philosophical researches that deal with this matter from a reasonable point of view.

Scholastic Approach to the Progeny's (A.S.) Interpretation or a (Case Inbetween Two Concerns)

In the light of what have been said, there is no doubt anymore that the theory of authorization which Al-Mutazilah adopted has been Quranicly and reasonably nullified.

Now what is the way to demonstrate the theory of (a case inbetween two concerns) which denies inevitability in mans behaviour; meanwhile it denies his independence of decision and full authority over his affairs?

Denying man's independence and mastery over his decisions will lead us – after some accurate scrutiny – to adhere to the idea of attributing injustice and other wicked deeds to Allah the Sublime; matter which AL Mutazilah tried seriously to avoid.

It is not difficult for those scholars to admit that the principle of (a case inbetween two concerns) is correct, (especially that Al Quran affirmed it); rather, what is difficult for them is to search through this Quranic theory advocated by the Progeny (A.S.) for a way that saves them from the problematic attribution of injustice to Allah the Sublime, the way they are saved from falling under the accusation of polytheism.

This is what those scholars tried to conclude from the texts related by the Progeny of Muhammad (A.S.) which interpreted, stated, and established this theory.

We have a number of approaches at hand, we shall choose the clearest and most famous from them; hereafter is an elaboration on this approach:

Demonstration and Interpretation of the theory (a case inbetween two concerns)

The well-known interpretation, which the progeny's doctrine scholars adopt, relies on the origin we have already explained. It advocates that existence as a whole is continuously and successively connected with Allah the Sublime; man too in this universe is connected with Allah the Sublime by his need and wanting to Him; furthermore, man is connected with Allah by this (flow of existence) which He the Sublime has bestowed on him; a flow that became the cause for his existence in this

world. This flow is continuous and successive, and if ever it ceases – even for one moment – man and his property will come to an end (part of this property of course is his will and deed).

But for this incessant flow, man will never be, neither does, nor will anything; but man himself is the one who wills and chooses; if not, Allah would not have imposed a law on him. Yes, it is true that if Allah blocks this flow of existence, potency, determination, reason, consciousness, insight, will, choice; man will not be able to choose or do anything; but after all he is the one who chooses and does things, so it is improper to attribute his deeds to somebody else; he himself is responsible for them.

[And had Allah willed, He would have taken away (by thunder and lightening) their faculties of hearing and seeing] AL Baquarah v. 20.

[And if Allah had willed they would not have done so.] Al Ana'm v. 137.

Suppose that the engineer in charge of the center that produces electric energy turned on electric current for a house keeping it running so the household will make use of it; now if the house owner misused it, or committed suicide, or killed or harmed somebody by means of it; such an act will be attributed to him exclusively (even though he would not have been able to do none of these deeds if ever the engineer in charge of the electric energy center would have turned off the current),

yet the house owner remains the only one to whom the act is attributed, and he himself will be responsible for it. If ever the house owner commits suicide, nobody will say that “the engineer in charge has killed the house owner”, thus the engineer in charge of the center will not be held responsible for the other’s suicide.

Perhaps the best and most scientifically accurate example in this respect is the one given by the late Ayatollah Aludma Authority Syaied Al Khoua'y.

The example which the Authority Scholar Sayied Al Khouay employed to declare the matter

Suppose that somebody’s hand has been paralyzed, so he can not move it himself; the physician succeeded in moving it temporarily by electric power, so that the man could move it himself whenever the doctor connects electricity wire to it; in case the wire is disconnected the man

would not be able to move it.

Now, if the doctor connects the wire – let us say for the sake of experiment – and the man started to move his hand doing his things by it; the doctor every now and then supplies him with the necessary power he needs; no doubt then that the man’s movement of his hand in this case is (a case inbetween two concerns),

for it can not be attributed to him alone because he needs somebody to pass the power to his hand; and it can not be attributed the physician either, for the man – by his own will – has moved his hand; he – as a doer – was not obliged to act, he has acted willingly, yet he has not been authorized to act independently by all means of the word, somebody else must support him. All acts produced by willing doers fall under this jargon.

The act is man’s product; man – as a servant of Allah – can only will by Allah’s will; all Quranic verses refer to this purpose; they deny determinism - which most (Sunnies) advocate-, for they (the verses concerned) affirm man’s free choice. These verses too deny absolute authorization – which some sects advocate- proving the opposite by attributing the act to Allah.

(Later on – if Allah the Sublime wishes – we shall tackle this matter elaborately, invalidating both opinions by means of the verses concerned).

The matter we have already stated is driver from the instructions of the progeny(A.S.).([2])

“Al Shaikh Al Mufeed’s Opinion”

The late Al Shaikh Al Mufeed Abi Abdullah Muhammad bin Muhammad bin Al Newman’s opinion agrees with this approach in explaining (a case inbetween two concerns).

We might summarize his opinion into two fundamental points that lay at the core of the (a case inbetween two concerns) namely:

1. Repudiating the opinion of attributing man’s deeds to Allah

First point: All people’s deeds are attributed to them themselves and never they are Allah’s creation.

This is the point of disagreement between the school of the progeny of Muhammad (A.S.) and the school of determinism.

Members of the school of determinism used to believe that all men’s deeds are in fact Allah the

Sublime's acts that are created for man, he is a mere container for these deeds and nothing more; they used to emphasize this dogma so as to maintain the origin of (monotheism) repudiating the presence of several resources for things and deeds in the universe. This school does not repudiate the origin of casualty directly, but they consider Allah the Sublime as the only cause in the universe, thus everything and deed is attributed directly to Him, the late AL Mufeed violently confronts this opinion answering it ruthlessly.

Al Shaikh AL Mufeed's citation of the text narrated by the Progeny of Muhammad to invalidate the approach that attributes all acts to Allah It has been narrated that abu Al Hassan the third (Imam Al Hadi) (A.S.) had been asked about man's deeds, whether they are created by Allah the Sublime? He (A.S.) said: "If He was the creator of these acts He would not have renounced them; for He said in His book:

"Allah and His messenger renounce the polytheists" translator. Al Taubah v. 3.

Allah by this verse did not mean to renounce creating them, rather He renounced their polytheism and ugly deeds."

(Abu Hanifah) asked (Abu Al Hassan Musa bin Jaffar (A.S.)) about the source of man's deeds?

Abu Al Hassan (A.S.) said "Man's deeds never miss three possibilities: (either they are Allah the Sublime's creation, or they are Allah's and man's creation together, or they are man's creation).([3]) If they were exclusively from Allah the Sublime; He will deserve praise for their good part and reproach for their bad (and praise or reproach will be exclusively dedicated for Him).

And if they were from Allah and man together, both will deserve praise and reproach.

If both possibilities were dismissed, these deeds no doubt will be people's acts, if Allah punished them for their sins – it is up to Him – and if He forgives them it will be His choice, for He is the source of forgiveness and piety.

Similar to this, we have a long list:

SI Shaikh AL Mufeed's citation of Al Quran to prove the invalidity of the theory that attributes man's deeds to Allah

Al Shaikh Al Mufeed deduces that Quranic verses repudiate the idea of attributing men's deeds to Allah.

The late Shaikh says:

“The book of Allah is more authenticated than narration and speeches (Hadieth), people measure their validity to it, and whatever it approves will be exclusively correct.”

Allah the Sublime said:

[Allah is the One who gives the best perfection to all of His creations; He first created Adam from clay.] As Sajdah v. 7.

(He told us that whatever creation He has made, is good and beautiful (never bad and ugly), so if the ugly deeds and things were His creation, He would not have told us that they are beautiful. This evidence which Allah the Sublime provides disproves and invalidates the evidence of those who claim that Allah has created ugly things).

The late Sayyed Hibatuldeen Al Shahrestany comments on Al Shaikh AL Mufeed’s speech saying:

This verse is not the only evidence that authenticates attributing peoples deed’s to themselves; rather, every other verse that deems Allah far above creating wicked deeds and wrong doings asserts it. ([4])

Discussing the Inference They Deduce from Quranic Verses to Validate Their Theory of Attributing Man’s Deeds to Allah

Al Shaikh Al Mufeed wide opens the door to discuss the evidence of those who refuge to the Quran anticipating to authenticate their theory that attributes people’s deeds to Allah the Sublime.

One of their conclusions relies on the verse:

[And whomever Allah wills to guide, He will expand his breast for Islam, and whomever He wills to leave in his error, He makes his breast closed and narrow.] Revised by translator. AL Ana'm v. 125.

From which they inferred that Allah the Sublime deludes man. The other verse they cite is:

[And if your Creator and Nurturer had willed, verily all those who are on the earth would have believed] Yunus v. 99.

Inferring from it that we may attribute non-believer’s delusion to Allah the Sublime, for if he willed, all of them would have believed.

AL Shaikh Al Mufeed elaborately discussed these evidences; here are examples of his discussions:

The late Shaikh says:

(Concerning the evidence they deduce from the verse:

[And whomever Allah wills to guide, He will expand his breast for Islam, and whomever He wills to leave in his error, He makes his breast closed and narrow] Al Ana'm v. 125;

They can not use it as a pretext to prove their theory, for its meaning is (That whom Allah the Sublime means to reward in response to his obedience, He will expand his breast for Islam by means of the graces He bestows on Him, which may enable him to continue fulfilling his acts of obedience, guidance here means rewards. 3.

Allah the Sublime, relating about the people of paradise said:

[All thanks giving and adoration (for the worshipers) is due to Allah who had guided us to this] AL Araf. V. 43.

Guided here means (rewarded us), in the following verse delusion (Al Dhalal) means torment:

[Verily, the sinners will be in delusion and fire.] Revised by translator Al Quamar v. 47.

Thus Allah employed the word (delusion) meaning (torment) and (guidance) meaning (reward), the original usage for such terminology is the (delusion) means (oblivion) and (Guidance) means (survival and safety).

Allah the Sublime mouth piecing the Arabs said:

[And the disbelievers said: Is it possible to regain life after we died and became lost in the earth of our graves?] Revised by translator As Sajdah v. 10.

The phrase (lost in the earth) means if we perished.

The meaning of the verse:

[And whomever Allah wills to guide] Al Ana'm v. 125

is what we have already stated; as well as the meaning of (delude) in the phrase that follows the

verse mentioned above. The meaning of the verse (He makes his breast closed and narrow) is that Allah will deprive him from success as a punishment for his disobedience, and He will block away His grace from him as an answer for his wrongdoing, making the breast wide open (which is parallel to success) is the reward for obedience; making it closed and narrow (added to it, prevention of success), is the punishment for disobedience.

There is no doubt about the meaning of this verse which may support the pretext of those who claim that Allah the Sublime deludes people from faith and prevents them from becoming Muslims (i.e. He seeks disbelief and wants delusion).

Allah the Sublime says: (And if your Creator and Nurturer had willed, verily, all those who are on the earth would have believed] Yunus v. 99, meaning to tell of His potency declaring that if he wants to make them believe by force and compulsion, he is quite capable of it, but (He the Sublime) wanted them to believe willingly. The last phrase of the verse signifies the meaning we have mentioned.

[Can you (O, Messenger!) compel people against their wish to become believers?] Yunus v. 99.

Meaning that He can oblige them to believe, but He does not, although it would have been easy for Him.

All similar verses to which they cling in an attempt to confirm their theory have similar meanings and connotation that pertain to the things we have stated above.

The advocates of determinism may avoid a forthright claim that Allah wants to be disobeyed, He wants the people not to believe in Him, He wants His messengers to be killed, and his beloved to be damned; thus they refuge to say that he wants to see, find and meet whatever he had known in the way He had known (foreseen) it; meaning to show that disobediences are bad deeds which he forbids the people to commit.

This round about way to which the advocates of determinism refuge leads them to the trap from which they are trying to escape. For, if Allah finds the ugly and bad deeds – that which He had foreseen – are identical to His knowledge, and He Himself meant them to be so; this will signify that He wants these bad and ugly deeds i.e. He wanted to be bad and ugly Himself.

This is quite senseless, for why should they run from something to the same thing? And why should they avoid a meaning by refuting to something identical to it? How should they deal with the reasonable people? They behave similar to a man who says: I do not curse Zayed, rather? I curse Abi Amrou (and Abu Amrou is another name for Zayed). Or, similar to the Jews who sarcastically said:

(We do not disbelieve in Muhammad (S.A.), rather we disbelieve in Ahmad (which is another name for the prophet(S.A.)).

This is arrogance and ignorance from those who adhere to it; and malfunctioning and impotence from those who rely on it; end of AL Shaikh AL Mufeed's discussion.

Repudiating the Idea of Man's Independence to Act

The second point of what the late Al Shaikh AL Mufeed said asserts the repudiation of man's independence of deed, he illustrates the saying of (a case inbetween two concerns) i.e. (Determinism and Authorization) in this way: ((Intermediate between both theses is this: Allah the Sublime enabled men to act and do, appointing certain limits for their deeds, by doing so, neither was He compelling them, nor authorizing them to act thereafter to prevent them from doing most of these acts by drawing a number of red lines which they should not cross.))([5])

"Examining the Texts"

When we read the texts narrated by the Progeny(A.S.) that fit within both, the current of the ideological struggle, and the argument taking place between both parties concerned in this struggle; we come across a vivid image that reflects the reality of struggle and of the Progeny's (A.S.) attitude which is a far cry from the image that some theological studies reflect. The Progeny(A.S.) during the (Aumaway) and (Abbasy) reign went through a powerful ideological conflict about this matter.

It was not a mere ideological theological conflict, rather, the political factors, side by side with the intellectual factor interacted to form that theological ideological debate. Sometimes, the ruling regime formed an opponent party, other times; the political opposition to the ruling regime represented the opponent side. (Al Mutazilah) used to fall into the category of political opposition; or the political opposition itself would gain popular and political support from them.

Whatever the case might be, that was the deepest and most sensitive and dangerous ideological conflict that the Progeny(A.S.) went through; for the authorities frankly and openly adopted the doctrine of determinism, to the degree that (Ghaylan Al Damashqui) had been assassinated by the (Aumiah) caliph (Husham bin Abdulmilik) in that barbarous horrible style which the historians

describe, his only crime was adherence to the doctrine of free choice and authorization.

Each of those doctrines left vast negative impact on the Islamic mentality as well as on the political condition of the Islamic world then.

The Progeny (A.S.) used to stand against this party or that now and them fighting on two contradictory fronts.

The First Front of the Intellectual Conflict

The first of these fronts is the official or semi official theological front which was openly committed to the principle of (Determinism), believing that the Devine will directly interferes in all man's deeds, namely it was (Al Ashairah) front who used to repudiate the cause – effect relationship between things, dismissing any relation among things of the universe, and refusing to recognize any direct impact on things in the universe other than Allah the Sublime's.

If a log floats on water (and a stone does not!), the reason for this does not lie in the log which necessitates floating, rather it is because Allah the Sublime wanted to make the log float and to prevent the stone from floating, thus it was customary to Him to dictate on things His will.

There is no law, or cause or reason in the universe other than Allah's habit (which resembles the law), and His authority and will (which resemble the reason).

Man's acts are part of the universe events, thus they are Allah the Sublime's creation into which man has no role or authority.

This concept though apparently crude – represented the official concept of a wide stratum of Muslim scholars. Both (Aumiah) and (Abbasy) administration – except for a short while during the reign of the last dynasty – used to adhere to it, punishing whoever might violate it.

The Progeny of Muhammad (A.S.) found in this trend of thought an eminent danger threatening the Islamic mentality, Muslim's political life, and their understanding of Al Quran and the example of the Prophet(S.A.) (Al Sunnah), for this concept cancels casualty law giving way to the motion that Allah the Sublime imposes on man duties and things beyond his potencies.

It also gives way to the notion that man might be punished by Allah the Sublime for doing a thing that is beyond his free choice and potency, thus attributing injustice and oppression to Allah the Sublime. This concept turns man into a log floating in the current of history, denying him any power, act, or influence to decide his destiny.

Further, it authorizes the ruling authority to terrorize and oppress people, confiscate their rights, kill or torture them. Some of these negative impacts give enough reason to stand against this concept. Thus, the first confrontation within the conflict of thought, which the Progeny's school went through, took place.

The Second Front in the Conflict of Thought

Opposite to this trend, (Al Mutazilah) emerged as a reflex to the (Ashairah) dogma. (Al Mutazilah) went to the extreme in understanding man and the universe – naturally as any other reflex may emerge; they believed that Allah the Sublime created the universe, rupturing thereafter all relations between Him and it; thus this universe runs within a static code of laws and regulations moving in isolation from Allah the Sublime's will; exactly similar to an engineer who had thoroughly composed a factory, assigning thereafter some other engineers to run it, to go then to his own business – such a factory will keep on running within a code fixed systems even though the engineer who composed it is absent.

Thus (Al Mutazilah) tend to imagine Allah the Sublime's relation with this universe as a relation that is conditioned to the stage of making; man – after that – is free to act according to his own will and free choice on earth, for Allah the Sublime has let him to his own, and His only relation to man concerns making, innovating creating and composing him at the stage of making exclusively.

This approach safeguards Al Mutazilah from attributing injustice to Allah the Sublime, but it confiscates Allah's authority on man and the universe, limiting it to a single stage, theoretically excluding Allah the Sublime's grace and assistance off man's life; going so far to claim that Allah the Sublime had created man and bestowed on him whatever talents he chose, then he let go of him, leaving him to his own, alone to face his destiny and responsibilities.

The most dangerous thing in this approach – added to the ideological and intellectual dangers it imposes – is that it blocks or weakens man's relation to Allah the Sublime in his daily life, work and movement. For man's relation to Allah the Sublime at its most is not attained through (ideology) or (worship) alone, rather it is attained through his permanent need to Allah the Sublime in his daily work and movement; through the support, backing and assistance that Allah gives to man everywhere, at the market, at home, in his political activity, and in time of troubles and problems. Such troubles and problems that face man make him refuge to Allah the Sublime establishing a firm connection with Him. These troubles are in fact Allah's examination to His good servants.

The Sublime says:

[Then We seized them (upon their disobedience) in distress and adversity in order that they might

submit (to the truth) with humility] AL Ana'm v. 42.

The theory of man's independence to act and choose is situated right at the opposite end to this approach (which the gracious verses reveal); rupturing the daily relationship between man and Allah the Sublime; (AlMutazilah) trend, - in order to confront (Al Ashairah) trend – deepens the concept of man's independence and freedom to choose, decide, act move, asserting that Allah the Sublime authorized man these options, providing him with the essentials he requires in addition to the freedom to decide, choose and act.

The Holy Quran – on the other hand – gives different kinds of assertions that do not meet with this trend, rather they deepen in man a feeling that contradicts it.

Whoever reads (Al Quran) will no doubt feel that this book tries and intends to draw our feelings, minds and hearts towards Allah the Sublime through this point exclusively; exactly opposite to the (Mutazilah) trend. Zuhdy Jar Allah in his book about (Al Mutazilah) says: (As if AlMutazilah in their defence of the origin of monotheism went so far to fight and repudiate everything that opposes it claiming that: Allah the Sublime distributed the religious graces equally among men, never favouring the prophets and angels with a special grace or infallibility or any other divine grace that might distinguish them from the others.

Furthermore, (Al Mutazilah) denied any kind of intercession to forgive the people's sins on the Day of Judgment for it implicates a sort of partiality to a certain party.

They went as far as saying that; the Quranic verses which connote that Allah guides people to virtue, success, delusion, deserting some of them and making their hearts (and minds) closed to conversion; those verses – according to them – contradict the principle of Divine Justice and the idea of individual freedom, thus they insisted that such verses should be interpreted in another way; thus they explained the meaning of (Guidance) by saying that it is figuratively used (as a word) to signify righteousness, correct judgment and conversion; Allah the Sublime has nothing to do with actual guidance of hearts.

Interpreting (success) they said: It is a general success achieved through showing people the Quranic verses, sending messengers and revealing His Book.

In respect of delusion, they justified it into two meanings: The first by saying (Allah the Sublime has deluded (misled) some one) i.e. He has named him deluded, or that He has told us he is misled.

The second by saying (Allah has punished man for his delusion.)

The same interpretation applies to the concept of desertion; for it is a figurative usage of the word (desert) to signify that the Sublime has doomed somebody with desertion. Such an understanding should not ever lead to the conclusion that Allah deludes, tempts, or prevents people from doing something. (AlFutty) and his student (Abbad bin Soliman) were the most rigid among (Al Mutazilah) in relation to this matter.

((Al Futti) for example used to refuse attributing some acts (deeds) to Allah the Sublime – even though the Holy Quran frankly attributed them to Him; hence we must not say that Allah the Sublime brings the Muslim’s hearts together, rather they themselves willingly bring their hearts together; nor should we say that the Sublime makes them tend to faith bringing it close to their hearts, nor should we say that He deludes the wrongdoers.).([6])

If the first concept (Al Ashairah’s) tends to suspect Allah the Sublime’s (Divine Justice); the current concept suspects (Monotheism) of Allah, and the relationship between man and Allah.

Hence forth the Progeny (A.S.) found themselves facing another front of conflict that was no less dangerous and important than the first one; and if they (A.S.) were defending the (Divine Justice) at the first place; they, at the second place were defending Monotheism as a doctrine. The Progeny (A.S.) confronted this enormous mass of mistakes and deviations that deeply inflict the (Divine Justice) and (Monotheism) as two fundamentals of the Islamic concept; politicians’ hands could easily reach those ideas and fundamentals.

Let us have a look, how did the Progeny (A.S.) face and deal with this case.

([1]) (AL Bayan Fi Tafseer AL Quran) Ayatullah Sayyed Ab Al Quasim Al Khooa'y. P. 102.

([2]) (Sharh Aquaid As Sadoque), Sayied Hebatullah. Al Shahristory p. 197-200, Al Haidariah pub. House, Najaf, 1393 Hijrah.

([3]) Ibid. page 200.

([4]) Tasheh Al – Eatequad. Al Shaikh Al Muffeed: p. 200 Al Haydryah pub. House., Najaf 1393 Hijrah.

([5]) Ibid p. 202.

([6]) Al Mutazilah. Zudhi Jar Allah p: 100 – 102.

Chapter Four : The Progeny (A.S.) Defending (Justice) and (Monotheism)

Hereafter we shall try to collect and classify the fundamentals of thought, which the Imams of the progeny (A.S.) have presented to declare that misunderstanding of the Islamic concept. We shall introduce these ten fundamentals one after another.

1. Destiny and Fate as a System in the Universe:

The system that reigns over this universe is a (necessary inevitable) and (punctual accurate) one; nothing might happen – under the same circumstances and factors – except the thing that had already taken place.

This system is established according to the system of (cause effect) ruling over the whole universe, this system is not limited to the physical material world; rather it reigns over the metaphysical world too.

Casualty system is the system of destiny and fate, for part of the fundamentals of (casualty) is the (inevitable) being of (effect) whenever the (cause) happens to be; in addition to the quantitative and qualitative identification of the (effect).

Thus, when a match is rubbed against the rough surface of a matchbox, fire and heat necessarily, inevitably and certainly are produced (unless there were some hindrances) furthermore, the heat emitted from this friction has a limited identified quantity that is proportionate to the size of the match stick, the degree of friction, and the nature of the rough surface. The inevitability of (effect) occurrence is (destiny), its quantitative, qualitative identification is (fate). Hence (destiny) means the inevitable necessity, and (fate) (Al Qaudar) means estimation and quantity.([1])

Al Kulainy relates from Yunus bin Abdul Rahman who relates a conversation between him and Abul Hassan AL Redha(A.S.):

O, Yunus! Do you know what is fate?

I said: No.

He said: It is engineering and fixing the limits of being (survival) and nothingness (extinction).

He (A.S.) also said: (Destiny is arrangement (Ibram)).([2])

So, this universe is a band of organized links of a chain, and the law that governs over it is inevitability, necessity, estimation, and identification (Al Tahdeed).

The individual and social life of man is not an exception or a novelty in this universe, he is subject to the laws and codes that rule over the universe, thus man, his deeds and individual or social movement are situated within the circuit of destiny and fate. If he stands up to support Allah giving and sacrificing for him, Allah will support him. The Sublime said:

[If you make efforts in Allah's way, He will help you] Muhammad v. 7.

And if man languishes and slacks off, Allah will leave him to his own; if he moves, works and activates himself Allah will enrich him; if he turns lazy and weak Allah will leave him wadding through his laziness and weakness; if he becomes honest Allah will support and lead him to success, if he lies and cheats, Allah will leave him to his lying, cheating, trickery and bluff.

All these are part of Allah's norms, destiny and fate. Man lives absolutely within the circuit of Allah's destiny and fate, subject to the inevitability, system and the obligations they (destiny and fate) dictate.

Muhammad bin Jacob Al Kulainy narrates: Ameerul Mumenien(A.S.) after the battle of (Saffien) was sitting somewhere in (Al Kuffah), and old man approached him and knelt before his hands saying:

(O, Ameerul Mumenien! Is our campaign to (Al Sham) part of Allah's destiny and fate?

Ameerul Mumenien said: Aye Aye old man! You may never climb a hill or descend into a valley only by the destiny and fate of Allah.

The old man said: O Ameerul Mumenien! Allah then will pay back for my efforts.

He (A.S.) said: O, old man! Wait a minute, by the name of Allah, He has already rewarded you; during your march during your stay and during your departure, never once were you obliged or compelled to do something.

The old man said: How come you say, "We were not obliged or compelled" while you yourself say, "our march, campaign and departure were part of destiny and fate?"

He (A.S.) said:

Now, do you think it was an inevitable destiny and a compelling fate? If it were so, Allah's reward,

punish-ment, commands and prohibitions, as well as His promises of a better end and threats for wicked deeds would have been meaningless; hence the guilty would not have been reproached and the good would not have been praised; rather the guilty would have much better deserved reward than the good; and the good would have much better deserved punishment instead of the guilty.

That is what the brethren of Satan worshipers, the foes of the Beneficent, the party of the devil, those who believe in determinism as well as the Magis say. Allah the Sublime has assigned to the people their tasks giving the option and warning them just to keep them alert, rewarding generously for a few good deeds, He has never been disobeyed unwillingly and He has never obliged the people to obey Him;

He has never given anybody any authorization to own something; he had never created heaven, earth and what is inbetween them in vain; He had never sent the Prophets heralding of heaven and warning of hell in vain. That is what the disbelievers think, woe to the disbelievers, fire awaits them.

The old man stood up and started to recite the following couplets:

You are the Imam we obey anticipating

On the Day of Judgment that our obedience

May intercede for us before the Beneficent,

You have removed what is ambiguous in our problem

May God answer your favour to us by a favour from Him.([3])

The first part of the text pertains to (destiny) and (fate) in general; it contains all man's activities and movement represented in what the Imam(A.S.) said:

(Aye Aye O old man! You may never climb a hill or descend into a valley only by the destiny and fate of Allah).

2. (Destiny and Fate) is the Divine System in the Universe and in Man's life

This system by all its details is Allah the Sublime's creation and innovation; it embodies Allah's will and desire. Whatever are find in the whole universe and in man's life of deeds, reactions,

movements, births, extinctions, weakness and growth only take place by Allah the Sublime's will and desire within the circuit of destiny and fate up to the levels of casualty laws that reigns over the universe.

Strange enough, some people seek Allah the Sublime and His deeds only by penetrating this universal system, never seeking Him at the core of the system itself, as if this system runs in a direction other than Allah the Sublime's, and as if He only gets through, blocks and alters this system.

The late (Sadrul Mutaalihien) discussing (Fakhruldeen Al Razy's opinions say:

(The most strange thing is that whenever those people intend to prove any origin of religion like proving the potency of the Maker, Prophethood or the afterworld – they are compelled to cripple the quality of nature, repudiating the reasonable connection among things and the subjective existencialist order and the essential system of beings which is the changeless norm of Allah.)

They often refuge to this habit to prove most of the ideological origins, the way this man (the advocate of their theologians) has done (referring to AL Razi author of the Interpretation).

Believing that all events of the universe and every wicked and good deed in man's life are only Allah the Sublime's destiny and fate; and believing that everything in the universe is destined by Allah's fate is an essential faith for the ideology of every Muslim.

Al Sadouqu narrated from the Messenger of Allah(S.A.) (None of you may attain complete faith unless he believes in fate, its good side and its bad one, its sweet side and its bitter one.)([4])

(Al Kulainy) in his (Al Kafi) narrated from Abu Abdullah Al Sadiqu (A.S.) who said: Ameerul Mumenien (A.S.) used to say: (No servant of God can find the nectar of faith unless he realizes that he would never have missed anything he had gained, and would never had gained anything that he had missed; and that Allah the Great and Al mighty is the only Useful and Harmful one).([5])

(Al Sadouqu) in (Al Tawheed) narrates from Ali bin Musa AL Ridha (A.S.) who narrates from his father and great grand fathers up to Ali bin Abi Taleb(A.S.) who said:

I heard the Messenger of Allah (S.A.) saying:

(Allah (Exalted be His Supremacy) said: that who does not accept my destiny and fate ought to seek a god other than Me.)([6])

3. The Divine Permanent Guardianship on the System of Destiny and Fate in the Universe

Some may think that Allah the Sublime has innovated the system of destiny and fate in the universe and in man's life, separating Himself from it thereafter, so that this system within the universe and society moves and acts the way the factory that has been composed by an engineer operates without his personal presence.

The universe – in turn – moves according to the law of destiny and fate innovated by Allah the Sublime at the stage of making, later on to move independently away from Allah's reign and domination. Man too, makes his choice and acts within the circuit of destiny and fate system independent from Allah the Sublime's will and intention; although this system originally was made by Allah's will and intentions; this represents an old Jewish concept which claims that Allah's reign and domination is restrained after the stage of making the universe.

[The Jews said: Allah's hand is fettered, Be their hands fettered and they be cursed for what they uttered! Nay, Allah's hands are widely outstretched: He spends (of His bounty) as He wills.] Al Maidah v. 64.

As we see in the verse, the Quranic concept ultimately differs from the precedent concept; the Quranic concept is represented in short in the Sublime's speech:

[Nay, Allah's hands are widely out-stretched]

Allah is the eternal-living; slumber does not overtake Allah nor does sleep, His guardianship over this universe never comes to an end; so the system of the universe and society only runs by Allah the Sublime's will and intention, man and universe are never separated from Allah's will and intention even for a single moment.

Man's will only runs according to Allah's will and intention as the Sublime says:

[And you shall not wish the truth and shall not be in search of the straight path unless it be the will of Allah the creator of the worlds] At Takwir v. 29.

[And you mankind do not decide something unless Allah decides so, verily, Allah is the knowing Decreeer] Al Insan v. 30.

Al Sadouqu quoted the Messenger of Allah (S.A.) saying: "I narrate my speech from Allah: Allah the Sublime, Blessed be He says: O, son of Adam! By My intention you yourself intended what you

wanted, and by My will you yourself willed what you wished, and by My grace upon you, you became strong enough to disobey Me, and by My support and protection you did my religious obligations... etc".([7])

In Ameerul Mumenien's (A.S.) speech to the old man who inquired about their trip to (Saffin) a paragraph that says: (He has never given anybody any authorization to own something); which means that Allah the Sublime did not authorize anybody to His power and domination, rather He is always the guardian over it; and he is the Eternal Living; and whoever might think that Allah the Sublime has authorized him to do as he likes, suspending His guardianship so that he becomes independent from Allah the Sublime in his free choice and act; such a man is only degrading the authority of Allah the Great and Almighty, as is shown in the following texts:

(Al Sadougu) narrates from Huraiz bin Abdullah who quotes Abi Abdullah(A.S.):

(People have three approaches to fate, some of them claim that Allah the Great and Al mighty compels man to disobey and commit misdeeds, such people with an approach like this are doing injustice to Allah, so they are non-believers.

Others claim that man is authorized to do as he likes; these people are degrading the authority of Allah the Great and Almighty; so they too are non-believers.

The third group claims that Allah has assigned to man duties and obligations that match his potency, never assigning to him tasks that overbear it, and if man does well he will praise Allah, and if he misbehaves he asks for Allah's forgiveness; such people are real mature Muslims.)([8])

In this universe and in man's life, nobody can give or holds his giving but for Allah's will and decision; furthermore, every luxury and poverty, and every ease and difficulty in life are subject to Allah's will and determination. Abu Abdullah(A.S.) is quoted saying:

(No act of giving or withholding a giving takes place without the will of Allah who determines whether they are part of destiny or an examination to man).([9])

Hence Allah the Sublime maintains a permanent presence in the whole universe and in the whole space of destiny and fate, he does not miss anything, and nothing might take place within this space without His presence, He has a permanent guardianship over this universe and He is the Eternal-Living.

[There is no God but Allah the Eternal-live, slumber does not overtake Allah, nor does sleep] Al Baquarah v.255.

4. Disobedience and peoples' misdeeds are committed only by Allah's destiny and fate; Allah is never disobeyed against His will

If every incident in this universe as well as in man's life is determined by destiny and fate, and if destiny and fate only run by Allah's will and permission, inevitably then all man's deeds of good or evil, obedience or disobedience, should only take place and formulate by Allah's permission and will; hence man's sins and disobediences may never be excluded from the circuit of Allah's authority, destiny, fate and leave. The Sublime said:

[Though they could not thus harm anyone except by Allah's leave] Al Baquarah v. 102.

[And if Allah had willed they would not have done so] Al Ana'm v. 137.

[And had Allah so willed they would not have fought] Al Baquarah v. 253.

[And had Allah willed, He would have taken away (by thunder and lightning) their faculties of hearing and seeing] Al Baquarah v. 20.

If man disobeys God the Great and Almighty, he will rather disobey Him by means of the power, potency and authority bestowed on him by Allah the Sublime; and if Allah the Sublime confiscates his power and potency man would not be able to disobey Allah, it is a fact the Quran authenticates and we ought to admit regardless of the lengthy arguments Al Asha'irah arise about this topic.

The late Al Kulainy narrates from Hamza bin Hemran who said: I asked Abi Abdullah(A.S.) about the ability to act, he did not answer me; I tried again saying: May Allah amend your stance in the hereafter I say: Allah the Sublime Graces be upon Him did not assign to the people tasks that exceed their ability and did not ask them things beyond their capability, they themselves would not do anything of the kind only by Allah's will, leave, destiny and fate.

Abu Abdullah (A.S.) said: (This is Allah's religion to which I and my Dynasty adhere).([10])

Ali bin Ibrahim Al Hashmi said: I heard Abdull Hassan Musa bin Jaffar(A.S.) saying:

(Nothing ever might be except for Allah's leave, will, fate and destiny).([11])

(As Sadouqu) in Al Tawheed narrates from Ali bin Yaquteen who narrates from Abi Ibrahim(A.S.) who said: (Ameerul Mumenien (A.S.) passed by some people in Al Kuffah who were enthusiastically discussing fate, he (A.S.) asked the major one who was talking: Are you able to act by Allah's leave, with Allah's leave or without Allah's leave?

The man did not know what to say.

He (A.S.) said: if you claim that you are able (by) Allah, so you will have nothing to do with your deeds; and if you claim that you are able (with) Allah, you will make your self a partner in His dominion; and if you claim that you are able without Allah you will claim yourself a god other than Allah the Great and AL mighty).([12])

AL Kulainy narrates from Ali bin Al Hakim and Abdullah bin Yazeed, all of them narrating from a man from Bassrah who said: I asked Aba Abdullah(A.S.) about ability. He (A.S.) said: (can you do whatever Allah has not made?

I said: no!

He (A.S.) said: (can you forsake whatever Allah has made?

I said: no!

Abu Abdullah said: (Then when are you able to act?

I said: I do not know!

He (A.S.) said:

(Allah has created the people giving them the device of ability, but never authorizing them fully to act, thus they are able to act in time of action by means of the act itself in case they made that act. If they did not make it (under Allah's domination they would not be able to make something which they have not done; for Allah the Great and Almighty is too great and dignified to be disobeyed (in His dominion) by anybody).

The man from Basrah said: People then are compelled to act aren't they?

He (A.S.) said: (If they were compelled to act, their misdeeds would have been excused and forgiven).

The man said: Then they have been authorized to act the way they like, are not they?

He (A.S.) said: No!

The man said: Then what about them?

He (A.S.) said: (Allah knew that they will act, so He gave them the device of action, if ever they act, they will be able to act.)

The man from Bassrah said: I testify here it is right, and you are really the progeny of Muhammad the prophet and the Messenger.([13])

The late AL Kulainy narrates from Muhammad bin Abi Abdullah who relate from Sahl bin Zyad and Ali bin Ibrahiem who relates from Ahmed bin Muhammad and Muhammad bin Yahya narrating from Ahmed bin Muhammad relating from Ali bin Al Hakam who narrates from Salih Al Neely who said: I asked Aba Abdullah(A.S.): Are the people able to do anything?

He (A.S.) said: (If they make an act, they are only able to do it by means of the ability which Allah gave them).

I said: And what is this ability?

He(A.S.) said: (The device is similar to a fornicator who was able to fornicate when he did, and if ever he has given it up, preferring not to commit fornication he would have been able to do so. Then he (A.S.) added:

Before committing the deed more or less he has no ability, but he was able to act or forsake acting during the time of doing.

I said: Why should Allah torture him then?

He (A.S.) said: He tortures him for the pretext He has already shown him, and for the device of ability implemented in him by Allah, Allah never compels anybody to disobey Him, neither does He inevitably will anybody to disbelieve; but when he disbelieves it is part of Allah's will, and it is part of Allah's will and knowledge that no good will befall such people.

I said: Then Allah wanted them to disbelieve, did not He?

He (A.S.) said: (I do not say this, rather I say: Allah already knew that they will disbelieve so he wanted them to do so for he knew their intention, this is not an inevitable will, rather it is the will of free choice).([14])

As Sadouqu narrated from Hafss bin Qurtt who related from Abi Abdullah As Sadiqu(A.S.):

(The Messenger of Allah(S.A.) said: That who claims that Allah commands the people to commit

misdeeds and sins only lies to Allah, and that who claims that good and evil take place without the permission and will of Allah such a claimant in fact has cast Allah off his authority and dominion; and that who claims that sins are committed without reliance on Allah's potency is in fact lying to Allah, and Allah for lying to Him will drive him to hell.)([15])

As Saheh quotes As Sadouqu in Al Tawheed and AL Uoyoon as saying:

My father told us that Saad bin Abdullah said that Ahmed bin Muhammad bin Khalid AL Barqui had told him (relating from his father from Sulaiman bin Jaffar Al Jaffari from Abi Al Hassan Al Redha(A.S.) who commented on the matter of Determinism and Authorization by Saying:

(May I give you a fundamental suggestion that you may never differ about and by means of which you can win any argument?

We said: Aye Aye if you wish.

He (A.S.) said: People have never obeyed Allah the Great and Almighty by force, neither have they disobeyed Him in spite of Him, He never did neglect the people in His dominion, never leaving them to their own; He possesses what He has made them possess; He is able to do whatever He has enabled them to do; if they accept to obey Him He would never prevent or prohibit them to do so, and if they choose to disobey Him, He might prevent them – if he wishes -, and if he does not and they went so far to commit that disobedience, He would not be the cause for it.

He (A.S.) then said: He whoever masters the connotation of this speech can win over anybody who argues about this case.([16]) AL Kulainy also related from Ismaiel bin Jaber who said:

“In the mosque of Al Madinah there was a man lecturing a mass of people about fate. I said: “listen man, can I ask you something? He said: go on ask? I said: could it be that something against the will of Allah the Sublime get done under His dominion? The Man pondered for a long while then raised his head and said:

Listen man: If I say yes there are things done under His dominion against His will, - I then – shall be affirming that He is overwhelmed. And if I say that only the things He wants, get done under His domination, I shall be affirming that sins and wrongdoings are done by Allah's will and leave.

The narrator relates that on telling Aba Abdullah (A.S.) that incident with the man's answer, He (A.S.) pondered for a while thus to say:

(Speaking otherwise he would have died.)([17])

As Sadouqu in Al Towheed quotes Ali bin Musa Al Redha As: (My father narrated from his fathers up to Al Hussein bin Ali (A.S.) who said:

I heard my father Ali bin Abi Taleb (A.S.) says:

Man's deeds are classified into three categories:

1. Duties.
2. Virtues (supererogatory deeds).
3. Sins (disobediences).

Allah the Great and Almighty's command, consent, determination, destiny and fate, will and knowledge, fulfill the duties.

The virtues: (supererogatory deeds) are done with out Allah's command but by His consent, fate, destiny, will and knowledge.

The sins: are committed without Allah's command but by His fate, destiny, will and knowledge, thereafter He will punish man for them).([18])

This is a forthright text signifying that whatever sins and wrongdoings man may commit, they only may be committed by Allah's fate, destiny and knowledge, never by Allah's command.

5. "Distinguishing Allah's Formative Will from His Legislative Will"

If Allah the Sublime may never be disobeyed against His will then disobedience may only take place by His permission, determination and will. This is a fact we must conclude; then we may ask: How come that Allah wants the people to disobey Allah, while He orders them not to do so, never accepting or willing it? This is a complex at which the historical debate between (Al Asha'irah) and (Al Mutazilah) used to come to a stand still.

Ibn AL Khayat says: Husham bin Abdul Malik (the Caliph) on hearing (Ghailan Al Damashqui)'s thesis of free choice sent for him and said to him: Woe for you Ghailan! People keep talking about

you, so tell us what you really think, if it is right we shall adhere to you. Then Husham asked the presence of (Maymoon bin Marwan) to discuss with Ghailan his opinion. Ghailan asked him. Did Allah mean to be disobeyed? Maymoon answered by asking him Was He disobeyed against his will? Ghailan was stunned and could not answer, so Husham bin AbdulMalik dismembered him.([19])

It is also said that (Ghailan AL Damashqui) who used to believe in man's free choice came one day to (Rabiah Al Raii) who used to believe in determinism of destiny and fate, addressing him thus: "Are you the one who claims that Allah likes to be disobeyed?

(Rabiah) said: Are you the one who claims that Allah is disobeyed against His will?([20])

This incredible complex may be solved by distinguishing the formative will from the legislative will, an attitude which the Progeny(A.S.) adopted to solve this problem, perhaps for the first time during the reasonable history of Islam. Then and only then, Ghailan's answer to Maymoon bin Marwan or to (Rabiah Al Raii) could be clear, He would not have meditated long before giving the decisive answer to this strange question.

The answer is:

Allah is never disobeyed by force against His will, if force and obligation is meant to signify the (formative will) rather Allah the Sublime is disobeyed by His own will without obligation or force as we have already clearly exposed. If force and obligation is meant to signify (the legislative will),

Allah then might be disobeyed though He dislikes disobedience for people who often disobey Allah the Sublime, a thing which He dislikes and abhors, and which brings about His wrath upon them, yet these disobediences take place by His own will and permission under His reign and dominion and by means of the potency and power that He had given to the people.

The difference between both wills (to give leave or not to give) connote no contradiction, if we thoroughly distinguish the formative will from the legislative will. We do not know for sure whether such a distinction between both wills was handy then or not.

It goes beyond suspicion that such distinction was not handy then, else (Ghailan Al Damashqui) would have answered (Maymoon) or (Rabiah Al Raii) if that narration happens to be correct.

Anyway, let us ponder over the texts that distinguish these wills related by the Progeny (A.S.):

Al Kulainy narrates from Abi Abdullah(A.S.): I heard him says: (Allah has issued his command but He did not want; in other cases He wanted but did not issue His command.

He ordered Satan (Iblies) to prostrate before Adam, though He did not want him to prostrate; ever he did, Satan would have prostrated. He also ordered Adam not to eat from the tree, but He wanted him to eat from it; ever He did not really want that; Adam would never have eaten).([21])

The late Al Kulainy also relates from Ali bin Ibrahiem who relates from (Al Mukhtar bin Muhammad AL Hamdany) and (Muhammad bin Al Hassan), from (Abdullah bin Al Hassan Al Alawy), all these relate from (Al Fateh bin Yazeed AL Jurgany) who relates from (Abi AL Hassan) (A.S.) who said:

(Allah has two wills and two wishes, a will of determinism and a will of intention, He disapproves of something, yet He wishes it, other where He commands man to do something yet He does not wish it, do not you see that He has prevented Adam and his wife from eating the fruit of the tree yet He did want them to eat; if ever He did not really want them to eat, they would not have violated Allah the Sublime's wish.

Other where, He ordered (Ibrahiem) to slay his son (Ismail), yet He did not really want him to slay his son, if ever did he want that; Ibrahiem's will would have never exceeded the will of Allah the Sublime).([22])

6. Man's freedom of choice within the determinate circuit of destiny and fate

This point in particular is the major complex of the research, if ever it is solved and clarified every thing prior or postal to it will be clarified too.

Man – as his conscience and the Holy Quran reveal – owns his absolute freedom to choose and act, his hesitation to make a choice proves his free choice; furthermore his responsibility for his deeds, his remorse or relief in choosing what is right or wrong certify his freedom of choice. Conscience is a strong evidence that authenticates this fact.

At a previous place of this research we saw that Al Quran in a great number of verses states man's free choice, we are not concerned here to prove this fact further. Man's choice often or always brings him at a cross way, and any way he chooses gains its decisiveness and finality within the circuit of destiny and fate that is powerfully designed which we have already explained.

Man has no way to get away from the circuit of destiny and fate, or to get rid of its punctual predetermined grip. Man is doomed to live, move, act and choose within this circuit as we have already stated. But he always (or frequently) has an absolute freedom to choose either of the

various ways laid in front of him, and his decision is made with definite knowledge and consciousness.

If an ill man really cares for his illness, referring himself to a physician, taking the right medication, he will gain recovery; if he neglects his disease, it will turn worse. If a student makes his best he will pass successfully, and if he turns lazy neglecting his lessons he will fail, if a worker moves himself doing his best in the bazaar, Allah will enrich him, if he gives up searching for a job he will turn poor. Man too, in keeping company with the corrupted will only attain their corruption.

All these results are connected to destiny and unavoidable fate that can not be suspected, for a man who does his best seeking knowledge will necessarily turn knowledgeable, he is destined to this, the knowledge he attains will be connected to the field in which he has worked regardless of other fields; here, it is (destiny) that has decided; the amounts of efforts he has exerted, the amount of study he has made are his (fate).

Man's free choice always concerns the dogmas, the factual statutes (which we have dedicated to destiny and fate) show themselves in the results.

Those dogmas always absolutely lead to these results there is no way for man to avoid these decisive results, though he was absolutely free to avoid one or more of these ways at the very beginning. Perhaps the following gracious verse from surah (Ar'Rad) is not that far from this meaning.

[Allah will not change the good and the bestowed condition of a people until they change what is in themselves from good to evil] Surah ArRa'd v. 11.

This way we see that Allah the Sublime has enabled man to make his free choice amid destiny and fate, both in social life and in the universe, thus his free choice will not inflict damage on the inevitability of destiny and fate neither will destiny and fate effect man's free choice at all.

Ameerul Mumenien's (A.S.) speech to the old man who asked him about their campaign on (Al Sham) after ending the battle of (Safeen) refers to this accurate meaning. We had already introduced this speech in the first point of these. At the beginning of his speech the Imam(A.S.) says (Aye, Aye old man! You may never climb a hill or descend into a valley only by the destiny and fate of Allah.

This clearly states that in going to (Safeen) and fighting (Muawiah) and return to (Al Kufah) they were only moving within the circuit of destiny and fate never leaving it at all. When the old man concluded from the Imam's speech that they, during all this long period of time had had no choice he said: "O, Ameerul Mumenien! Allah then will pay back for my efforts); the Imam (A.S.) clarified

for him that misunderstanding by saying:

“Now, do you think it was an inevitable destiny and a compelling fate? If it were so, Allah’s reward, punishment, command and prohibition would have been meaningless... Allah the Sublime has assigned to the people their tasks optionally, warning them just to keep them alert”.

Destiny and fate should be inevitably predestined and accurately calculated, but that who has had a free choice at the beginning will necessarily have freedom of choice at the stage of results, for results are determined by the beginnings. If Allah enables man to succeed at the beginnings, He will also enable him to pass the results, even though those results might maintain their inevitable predestined nature in compliance with their conditions and circumstances, and this is the meaning of the Imam’s (A.S.) answer to the old man (Now, do you think it was an inevitable destiny and a compelling fate? If it were so, Allah’s reward would have been meaningless).

Al Quran expression of this alternation between man’s free choice of a certain act and the inevitability of the results that follow, is an accurate one, the Sublime says:

[All men will be held in pledge for their deeds] Al Muddathir 38.

Man, making a certain deed, gains this deed by his own free choice, but he cannot get rid of the decisive results brought about by this deed, thus he remains subject to it.

Then man, though living amid an accurate fixed system, yet he can shift position from one destiny to another and from one fate to another.

Al Assbagh bin Nabatah narrated that Ameerul Mumenien(A.S.) who was walking aside a leaning wall moved to walk aside another, somebody told him; O Ameerul Mumenien, are you running away from the destiny of Allah?

He (A.S.) said, “I am running away from the destiny of Allah to refuge to the fate of Allah the Great and Almighty”.([23])

AsSadouqu also related from Abi AlHassan Ali bin Musa Al Redha(A.S.) who narrated from his father relating from his grand fathers and from Ali bin Abi Taleb(A.S.) saying: The Messenger of Allah(S.A.) said: (The destiny of Allah is only a free choice for the believers).([24])

AsSadoque also narrated in (Al Etequadat).

As Sadiqu (A.S.) has been asked whether charms change destiny?

He (A.S.) answered: "They are part of destiny".

The Messenger of Allah(S.A.) too was asked whether charms and medicines change and alter destiny.

He (s.a) answered:

(Charms and medicines are part of Allah's destiny).([25])

Allah is too merciful to torment people for a thing he had obliged them to do

This point in particular has been the center of dispute and struggle with (Al Ashairah) who used to emphasize the inevitability of man's behaviour, confiscating his will and freedom of choice; hence the texts of the progeny(A.S.) emphasized it so often, emphasizing, at the same time – the other opposite point of view (i.e. rejecting man's independence and authorization that (Al Mutazilah) claimed, which is the third point we have already discussed).

(Al Kulainy) in (Al Kafi) related; as well as (AL Sadouqu) who narrated in (Al Tawheed) from (Yunus bin Abdul Rahmuan), from more than one who narrated from (Abi Jaffar) and (Abi Abdullah) (A.S.) both said: (Allah is too Merciful to oblige people to commit sins, thereafter to torture them for these sins, and Allah is too dignified to demand something that will never come to be existent).([26])

Al Kulainy narrated from Hammad bin Ottoman from Abi Bassier from Abi Abdullah (A.S.) saying:

(That who claims "Allah orders the people to commit misdeeds is lying in his narration about Allah, and that who claims that good and evil are due to him is lying to Allah).([27])

The first point is a reference to the belief in determinism which was adopted by (Al Ashairah) who used to dedicate man's misdeeds directly to Allah the Sublime.

The second point is a reference to (Al Mufawidha's) dogma in dedicating the destiny of good and the destiny of evil to man directly.

The progeny (A.S.) have so many texts in this respect.

7. Man's responsibility for his deed

This point pertains to the previous one. If man (at the stage of beginnings) was to make his free choice in selecting the way he ought to follow, then necessarily he will accept the responsibility of the aftermath and the results that follow (however certain they might be). Such a responsibility is determined by the choice of man. At the same time, man's internal feeling of responsibility signifies his free choice. Al Quran deepens man's feeling of responsibility. The Sublime says:

[(And then will be stated), now stop them for certain questions to be asked] Surah As Saffat v. 24.

[Then we shall surely question those (people) to whom the Messengers were sent and We shall also question the Messengers (about their conveying the Message)] Al Araf v. 6.

[So by your Creator and Nurturer (O, Messenger!) We shall certainly call all of them to account] Surah Al Hijr/ v. 92.

[And surely you will be questioned about the things that you used to do] Surah An Nahl v. 93.

[There you will be questioned about the bounties that you were bestowed (and you did not value them and did not express your thanks for having them)] At Takathur v.8

Hence, as long as man owns his freedom of choice in behaviour, his deeds are dedicated to him; furthermore he holds the responsibility for the results out coming from his deeds.

(Al Kulainy) in (Al Kafi) related, so did (As Sadouqu in (AL Tawheed) who narrated from Al Hussein bin Ali Al Washaa' from Abi AL Hassan Al Redha (A.S.). He said I asked him:

Did Allah authorize the people to act?

He (A.S.) said: Allah is too dignified to do such a thing.

I said: Did He oblige them to commit misdeeds?

HE (A.S.) Said: Allah is too just and too wise to do such a thing.

Then He (A.S.) said: Allah the Great and Al mighty said: O man (son of Adam) your good deeds are due to Me and your bad deeds are due to you, you have committed your disobediences by the power I have given you).[28]

8. God's domination over the movement of destiny and fate in the universe along history

Heretofore we came to know that (destiny and fate) rule over the universe and history, then we came to know that it is a divine system created and innovated by Allah the Sublime, thereafter we said that this system is only there, by the support of Allah the Sublime in every minute and occasion, never has it been apart from Allah even for one minute, and Allah the Sublime is the Eternal live and Guardian for this system, His sovereignty, domination and guardianship extends over the whole universe.

Now we say: Allah the Sublime's relation with the universe is not limited to His guardianship and maintenance of the system, rather Allah the Sublime over dominates the universe.

This point requires some explanation:

The system of destiny and fate that rules over the universe is not a one-dimensional system, rather it is a multidimensional one whose every single dimension runs in a complete accordance and accuracy that responds to its laws, Allah the Sublime over masters all these dimensions, He abrogates whatever He wills and keeps confirmed whatever He wills, and with Him is the preserved book.

Hence, although the system of destiny and fate is a fixed one that can not be altered, yet it is subject for the sovereignty and domination of Allah the Sublime who can abolish or confirm it, changing whatever He chooses, abolition here does not connote canceling or retarding this system, rather it means changing it into another phase which only could be done by the ultimate sovereignty of Allah the Sublime who says:

[Allah abrogates whatever He wills and keeps confirmed whatever He wills, and with Him is the preserved book] Surah ArRa'd v. 39.

Man deals with the system of destiny and fate moving, laboring and making his choices within this system which is subject to the ultimate domination and guardianship of Allah the Sublime; hence man can not be independent from the will of Allah neither in his movement nor in his deeds within the circuit of this system, especially that it is a mediator connected to Allah the Sublime and subject to his guardianship and sovereignty at every minute.

As Sadouqu in AL Tawheed related from Abdullah bin Maymoon Alqudah who said:

A man who used to follow (Beni Aumayah) came to meet Abi Abdullah Al Sadiqu or Abi Jaffar Al Baquer(A.S.), we become concerned about his safety(A.S.) so we said:

Will it not be better if you hide yourself as long as he is not right here yet?

He (A.S.) said: (Rather give him the permission to get in, for the Messenger of Allah(S.A.) said:

Allah the Great and Almighty masters the tongue of whoever wants to say and the hands of whoever wants to do. He can only say what Allah wills and he can only extend his hand by the will of Allah.

The man then got in to the Imam, asked him about few things in which he came to believe, and then he left).[29]

9. The divine law of assistance and negligence and its role in the life of people

No doubt, Allah the Sublime bestowed on people the ability to choose an action at decisive points, bestowing on them at the same time, consciousness, brain and the ability to distinguish things, giving them evidences to assist them; all this is true, and we believe that there is no mercy superior to this; but Allah the Sublime who over dominates the universe and man, supports man at every junction whenever it becomes difficult for him to make a choice; favoring him with success, support and prosperity if ever he sought obedience.

But if he sought disobedience, Allah would not leave him to his own, rather He would fail him at his sinful endeavour in an attempt to push him away from it.

If ever man insisted and became stubborn, Allah the Sublime would leave him to his own, giving him up and deluding him.

As Sadouqu in (Oyown Akhbar Al Redha) narrated from (Tameem Al Quhraishy), from his father, from (Ahmed bin Ali AlAnsari) relating from (Yazeed bin Omayer bin Muawiah Al Shami) and said:

I got in to meet Ali bin Musa Al Redha(A.S.) who was at (Marow), then I said to him, O son of the Messenger of Allah! We have been told that Jaffar bin Muhammad Al Sadiqu (A.S.) said:

(Neither determinism, nor authorization, rather a case in between two concerns): what does this mean?

He (A.S.) said: (That who claims that Allah himself does our deeds thereafter to torture us for them is a believer in determinism, and that who claims that Allah the Great and Almighty had authorized the Imam's (A.S.) to decide for the people and determine their means of living is a believer in authorization; the one who believes in determinism is an atheist, and the one who believes in authorization is a polytheist.

I said: O, son of the Messenger of Allah! What then is the case inbetween two concerns?

He (A.S.) said: (There is away to do whatever they were commanded to do, and to give up whatever they were commanded not to do).

I said: Does Allah the Great and Almighty have a will and a desire to make them do or not do so?

He (A.S.) said:

Allah shows his will in accepting man's obedience's as He has commanded him to do; He also shows his will in forsaking man and rejecting his wrong doings as He has commanded him not to do them.

I said: then Allah the Great and Almighty determines them?

He (A.S.) said: yes, man cannot do good or evil unless Allah wishes and decides.

I said: Then what does Allah's determination and decision mean?

He (A.S.) said: Allah decides people's reward and punishment for their deeds, both in this mundane world and in the hereafter.

But if man insisted on disobedience and revolt, Allah the Sublime will forsake him leaving him to his own devices, depriving him from the grace of faith.

It has been narrated that (As Sadoqu) in his (AlUyoon) said: (Abdul Wahed bin Muhammad bin Abdoos Al Attar) told us that (Muhammad bin Ali Qutaibah Al Nissaboory) narrated from (Hamdan bin Silman Al Nissaboory) who said: I have asked AL Redha (A.S.) about the meaning of Allah the Great and Almighty's verse:

[And whomsoever Allah wills to guide, expands his breast for Islam, and whomsoever He wills to be left in their error, He makes his breast closed and narrow] AL Anam v. 125.

He (A.S.) said: (He whom Allah means to convert in this life so as to gain heaven and the better

other life, Allah expands his breast to faith in Him, to rely and depend on Him to attain what he had been promised of rewards. And he whom Allah means to mislead and delude from heaven and the better other life in the hereafter as a punishment for his disbelief and disobedience in life, Allah makes his breast closed and narrow so he becomes always suspicious about his atheism, and his heart becomes feeble for his disbelief, on and on as if he is climbing up to the very sky. Thus, Allah inflicts those who refuse to believe with an ignominious chastisement.)

You have already known the meaning of expanding and narrowing the breast.

[[1]] This is a linguistic matter that is related to the lexical Arabic connotation of the word (Al Quadar) Translator.

[[2]] Usul Al Kafi 1: p 121/4. the Islamic library 1388 Hijrat.

[[3]] Usul Al Kafi 1: 119 – 120. Kitab Al Tawheed.

[[4]] Al Tawheed – Al Sadougu. 380.27. Islamic Publishing institute. Qum.

[[5]] AL Kafi 2: 58.7.

[[6]] Al Tawheed. AL Sadouqu – 371/4.

[[7]] Al Tawheed – Al Sadouqu: 340/10, 338/6. Also see (Usul Al kafi): 1: 142/6 and (Behar Al Anwar) 5: 57/104.

[[8]] Behar AL Anwar 5: 9-10/14.

[[9]] Al Kafi 1: 152/1.

[[10]] Usul Al Kafi 1: 124/4 Kitab Al Tawheed (Al Sadouqu) 3/340.

[[11]] Ibid 1: 150/1.

[[12]] Ibid 1: 161 – 162/2 and Al Tawheed (As Sadouqu) 352/23 and Behar AL Anwar 5: 39/61.

[[13]] Usul Al Kafi: 1: 193/1.

[[14]] Ibid 1: 123/3. Kitab AL Tawhed.

[[15]] Ibid 1: 158/6 and Tawheed As Sadouqu 359/2 and Behar AL Anwar 5: 53/58.

[[16]] Al Tawheed. As Sadouqu 7.361 And Behar Al Anwar 5: 16/22.

[[17]] Al Kafi 1: 159/7. Ketab AL Tawheed.

[[18]] Al Tawheed As Sadouqu: 369/9 and Behar Al Anwar 5: 29/36.

[[19]] Al Intessar – Ak Khayat: 179 extracting from (Munisat AL Amel) p. 30 – 32.

[[20]] Man and Destiny. Al Shaikh Al Muttahary. 38.

[[21]] Usul Al Kafi 1: 117/3.

[[22]] Ibid 1: 117/4. Ketab AL Tawheed.

[[23]] AL Tawheed – As Sadouqu 8/369.

[[24]] Ibid 11/371.

[[25]] Al Muktar Fi Al Jabr wal Ekhtiar. Sayyed Muhammad Ali Al Sadiquy: 123.

[[26]] Usul Al Kafi; 1: 121/9. Ketab AL Tawheed.

[[27]] Ibid 1: 120/2.

[[28]] Ibid 1: 157/3 Ketab AL Tawheed.

[[29]] AL Tawheed (As Sadouqu) 3/337.

Epilogue

The result we conclude from the research we have made through the speeches of the Progeny (A.S.) respectively of this sensitive cause is:

Man falls inbetween determinism and authorization in what the Progeny(A.S.) called (a case

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inbetween two concerns).

This position does not connote a synthesis between compulsion and authorization in the sense that man's behaviour consists of both; rather they(A.S.) meant to deny determinism, authorization and independent behaviour.

He – on one side – is completely free to make his choice being given by Allah the Great and Almighty all the talents required for such freedom namely, the brain, the ability to distinguish things and the maturity needed.

On the other side: He – in his deed and choice – is conditioned by the laws of destiny and fate which are subject to the domination and guardianship of Allah the Sublime at the center of which, man, his choice and his deed fall.

(AsSadouqu) narrates from Huraiz bin Abdullah who quotes (AsSadiqu) (A.S.):

(People have three approaches to fate; some of them claim that Allah the Great and Almighty compels man to disobey and commit misdeeds, such people have done injustice to Allah by such an approach, so they are non – believers – Others claim that man is authorized to do, as he likes; these people have degraded the authority of Allah the Great and Almighty, so they too are non-believers.

The third group claim that Allah has assigned to man duties and actions up to his potency, never assigning to him tasks that overbear it, and if man does well he will praise Allah, and if he misbehaves he will ask His forgiveness, people as such are true mature Muslims).

AsSadougu narrated from (Sulaiman bin Jaffar Al Jaffari) who quotes Al Redha (A.S.) and says:

Somebody mentioned determinism and authorization, in front of the Imam, so he (A.S.) said:

(May I give you a fundamental opinion that you may never differ about and by means of which you can win any argument?

We said: Aye, Aye if you wish.

He (A.S.) said:

(People were never forced to obey Allah the Great and Almighty, neither have they disobeyed Him against His will; He never did neglect the people of His dominion, neither did He leave them to their own, He own, what He has made them own, and He is able to do whatever He has enabled

them to do; if they accept to obey Him, He would never prevent or prohibit them to do so; and if they chose to disobey Him, He might prevent them if He wishes – from doing so; and if He did not prevent them and they themselves did that disobedience, He would not be the cause for it – He (a.s) then added: (He whoever masters the connotation of this speech can win over anybody who argues about this case).([1])

Man might think that the space for (a case inbetween two concerns) is short in his life; while determinism and authorization occupy a wider range in it. Man actually deals directly with the system of destiny and fate all the way through his daily choices, seldom feeling the Divine guardianship and Allah domination over his life. That is a false feeling, which has developed in him due to the veil he had put between himself and Allah the Sublime, plus His hidden graces. The space for (a case inbetween two concerns) contains man's life as a whole.

He deals with Allah the Sublime in his entire where about, deeds and moves, enjoying unknowingly Allah's support. Allah the Sublime assists man by means of his hidden graces in a way that man does not feel, (except that whom Allah the Sublime has favoured with a special insight and knowledge).

(Al Kulaini) in (Al Kafi) and also (AsSadouqu) in his (AtTawheed) both narrated from (Yunus bin Abdul Rahman) from Abi Jaffar and Abi Abdullah(A.S.):

(Allah is too merciful to compel people to commit sins thereafter to punish them for what they have done; at the same time He is too dignified to demand something that will never be); then they were asked: is there a third position inbetween determinism and fate?

Both (A.S.) said:

(Aye, Aye; there is a position that is wider than the space between earth and heaven).([2])

In another narration, Al Kulaini in (AlKafi) relates from (Yunus), from (Addah) who relates from (Abi Abdullah (a.s) saying:

(A man told the Imam (A.S.):

I be sacrificed for you, Did Allah compel the people to commit sins?

He (A.S.) said: Allah is too just to compel them to commit sins thereafter to punish them for what they have done.

The man said: I be sacrificed for you, did Allah authorize people to do what they like?

He (A.S.) said: If He has authorized them; He would not have limited them by His commands and prohibitions.

The man said: I be sacrificed for you, is there a position inbetween these then?

He (A.S.) said: Aye, Aye, a position more wide than the space between earth and heaven).([3])

These texts and narrations reveal to us an important fact which we ought to take into consideration and be committed to; we should sense Allah the Sublime's assistance and guidance in our life, we must sense Allah the Sublimes' company in every situation, and at every move we make.

If man frees himself from the ideological debate that characterizes the mental history of Islam, returning to himself for a while, he will clearly realize that Allah the Sublime has not forsaken him even for one moment in his life; thus he has never been away from His guidance and assistance all along his life.

If Allah the Sublime forsakes the universe, it will vanish; and if Allah the Sublime has forsaken man leaving him to his own devices and to the system of destiny and fate, man long ago would have reached a dead end.

But Allah the Sublime's providence accompanies mans progress through history, guarding him at every turning point, and every trouble, converting, supporting, protecting and granting him success at every stage.

A general reading to the Book of Allah the Sublime will deepen this feeling in us, making us realize that the Quran means to unite our life and progress along with the Divinity and Providence, rearing in us a sense of Allah's continuous protection, guardianship and assistance.

And although the Quran is keen about emphasizing the freedom of choice as a principle, yet it never refers anywhere that man in his choice, decision and action is independent from Allah the Sublime; or that Allah the Sublime has left man to his own in respect of choice, decision and action; woe to man if Allah the Sublime leaves him to his own.

It is quite not possible for man within the frame of cause and effect law and the system of existence to be independent from Allah the Sublime in his decision, deed and choice.

But suppose we reasonably presume that; and man did become independent from Allah the Sublime and was left to his own to face the system of destiny and fate alone; he-in some of the

deadlocks and crises that face him-long long ago would have fallen down reaching a dead end that has no way.

Furthermore, according to what has been said heretofore, we can deduce the basic elements that comprise the theory of the Progeny(A.S.) extracted mostly from the Holy Quran in relation to (destiny and fate) and to man's individual and historical behaviour.

O Lord! We have believed in you and have had faith in your grace, assistance, providence and guidance for your people; and in our life, we have always felt this providence, perseverance and success inspired by you-dignified be Thy prestige. Prescribe us with the faithful and the Muslims.