

Analysis of the Problem of Predestination and Choice

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When analysing the problem of fate and predestination, we combined the two opposing ideas, predestination and choice, in accordance with reality and the Qur'anic text.

There are many indications in the Qur'an that support these two ideas. Also, the reality indicates the amalgamation of the two matters together, as there is no choice without predestination. The choice process is subject to the inverse law of increase and decreases according to the interaction of the will with the natural predestination laws. The will weakens when the predestination increase and vice versa, as is evident from habit-based behavior compared to primary behavior. In the first, the power of predestination is high according to habit and acquisition, while the proportion of will is low unless the acquisition is based on the will itself. However, the strength of predestination in the initial behavior is low compared to the first, and in contrast, willpower becomes.

Reality bears witness to the forms of coercion (Ilja') within what is known as the social and cosmic laws, the most prominent of which are the laws of habit and acquisition.

The one who gets used to doing something is like a predestined one. The greater the action, the greater the familiarity and habituation, which affects the action of the will and its strength. The situation does not stop at this point, but another type of coercion occurs, which is characterized by being homogeneous of the usual thing.

There is two development of coercion; Where practice begins with the quantitative development of the action, which results in habituation

and acquisition, and then the process leads to qualitative development, so other actions begin to be practiced that are consistent with those that have been accustomed to, which in turn are subject to transformation into habit and acquisition by the act of repetition. And all of that includes coercion.

Accordingly, man is governed by two fates: his will on the one hand and the universal and social laws on the other.

This is what theologians (mutakallimīn) neglect. With these two fates, it is possible to explain what the Qur'anic texts refer to without the need for interpretation, especially when referring to the verses of coercion (Ilja'); Such as the tide in tyranny, the increase in disbelief, and the disease of hypocrisy in the hearts, and put a cover on sight, and put the devils in power over the unbelievers...etc.

All of that came as a punishment for a bad deed and a choice without canceling the will completely. It is a reward arranged according to the same cosmic laws in its pressure on the will and tendencies, which does not contradict divine justice.

The reference

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