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## Concept of Free Will: Islamic Response on Ideology of New Atheism

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### Abstract

Traditionally, atheists used philosophical arguments to deny the existence of God and to defame religions. New atheists have added scientific, moral, and historical arguments to make atheism more attractive and appealing to the intellectual mind. Moreover, they use aggressive language to deny the existence of God and eradicate the role of religion in all spheres of life. This is a qualitative study in which the atheists' ideology about free will is analyzed from an Islamic perspective. For this purpose, data is gathered from primary sources; books, articles, and online sources. Sam Harris has discussed the atheist ideology in depth about free will. According to Harris God does not permit free will to humans and free will is an illusion. However, Islamic ideology expresses that every human is free to choose his way of life. God has directed humanity to do good deeds and to avoid evils and sins. Now, it depends on the human which way he/ she adopts. The reward for good deeds is paradise whereas the punishment for bad deeds is hell. This ideology is logical and rational in scientific and philosophical paradigms. In this way, the atheistic position that man has no free will is irrational and illogical.

**Keywords:** New Atheism, Islam, Qur'an, Hadith, Philosophy, Science, Free Will

## **Introduction**

Atheism is rising in different parts of the world including Muslim countries. The reason behind this rise is the ideology of new atheism. Richard Dawkins, Sam Harris, Denial Dennett, and Christopher Hitchens are the founding fathers of new atheism. They have given a scientific dimension to existing philosophical atheism. They argue using logic and reason and attract a modern man. They use aggressive language about all religions, especially Islam. There are many objections of atheists about God, religions, and religious teachings. The present study discusses the concept of free will. Sam Harris argues that God does not permit free will to his believers. This objection of atheists is analyzed from an Islamic perspective.

## **Sam Harris's Arguments about Free Will**

Sam Harris (b. 1967) is one of the founding fathers of the new atheism campaign against God and religions. He is an American Philosopher, podcast host, and neuroscientist. He has discussed the concept of free will in his book *The End of Faith* and *The Moral Landscape*.

Sam Harris argues that God does not permit free will or freethinking to his believers. He states "Freewill touches nearly everything we care about. Morality, law, politics, religion, public policy, intimate relationships, feelings of guilt, and personal accomplishment---most of what is distinctly human about our lives seems to depend upon our viewing one another as autonomous persons, capable of free will."<sup>1</sup>

He further argues "If the laws of nature do not strike most of us as incompatible with free will, that is because we have not imagined how human behavior would appear if all cause-and-effect relationships were understood."<sup>2</sup>

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Harris elaborates that

*It is important to recognize that the case I am building against free will does not depend upon philosophical materialism. Free will is no more evident when a person does exactly what, in retrospect, he wishes he had done. Consider what it would take to have free will. You would need to be aware of all factors that determine your thoughts and actions, and you would need to have complete control over those factors. But there is a paradox here that vitiates the very notion of freedom---for what would influence the influences? More influences? None of these adventitious mental states are the real you. You are not controlling the storm, and you are not lost in it. You are the storm.<sup>3</sup>*

Sam Harris argues that Allah dictates his devotees. He means to say that in the wake of having belief in God, one turns into a slave of God. He argues it's not justice. God controls all the activities, deeds, thoughts, and everything of his devotees. The theists who believe in God cannot do or have anything by their own will, yet by the will of God. Thus, they are readily or unwillingly bound to God. Sam Harris expresses that "Free Will" is the basic right of each and every individual; therefore, everybody ought to have this fundamental right. Else, they cannot enjoy the delights of life. He maintains that God has not given this basic right to human beings, similarly, His devotees have become His slaves.

In order to find the fact about this objection, we will have to go through the Islamic doctrines and creeds, as well as the other related literature on this topic. We would also examine free will from scientific and philosophical viewpoints. However, first of all, we will have to define the term "free will".

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## Definition of Free Will in Stanford Encyclopedia of Philosophy

Free will is a philosophical term of workmanship for a specific kind of limit of sound specialists to pick a game plan from among different alternatives. Many thinkers assume that the idea of free will is firmly associated with the idea of good obligation. Acting with choice, on such perspectives, is just to fulfill the mystic prerequisite of being in charge of one's activity.<sup>4</sup>

### Islamic concept regarding Free Will

The issue of free will is old and complex. Islam treats this issue of free will and determinism in totality. In the historical background of Islam, researchers have managed it in different measurements and standards. Its obvious ascent was in the time of Umayyad and it kept on stimulating the researchers of consequent times. Here an endeavor is made to inspect the early gradient of the issue and its management by Muslim scholars and researchers of medieval and contemporary times. In order to analyze this objection, we will have to refer to the Qur'anic point of view concerning "Free Will".

### The Concept of Free Will in the Qur'an

Allah has guided humans about the right and wrong paths of life. Now, He grants the right to humans to select their way of life and guides them to adopt good deeds and avoid sins and evils.

Holy Qur'an says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

"We showed him the Way: whether he be grateful or ungrateful [rests on his will]."<sup>5</sup>

The aforementioned verse of the Holy Qur'an clarifies the distinction between being dedicated and suspicious concerning religion. This verse simply uncovers that Allah has given us an

alternative or choice to pick either a good or bad way. Also, the word alternative means the choice; in this way, Allah has given us free will, we are free in doing everything, except, there is a difference if we do noble deeds, we will be compensated, but, if we adopt shades of malice and sins, we would be punished. In this way, now, it is reliant on us whether we take after the way of Allah and His Prophet Muhammad (ﷺ) or we follow the footsteps of Satan.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

“Say, “The truth is from your Lord”: Let him who will believe, and let him who will reject [it].”<sup>6</sup>

If we analyze this verse of the Holy Qur’an, it will be clear to us that Allah wants our benefit, and because of this, He continued sending His Prophets (PBUH) and Holy books for our direction. This verse is sensible proof with regards to free will, moreover, it does not affect Allah whether we accept or reject the decrees of Him.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلِمَا وَمَا رَبُّكَ بِظَالِمٍ لِلْعَبِيدِ

“Whoever works righteousness benefits his soul; whoever works evil, it is against his soul: nor is thy Lord ever unjust [in the least] to His Servants.”<sup>7</sup>

This verse of the Holy Qur’an explains that if somebody does noble deeds, it is good for him in this life and life hereafter as well. Then again, if somebody commits sins or shades of evil, he would need to pay for what he had been doing in this earthly life. Allah likewise clears up that He is not a tyrant to his slaves, yet He is so merciful to human beings. It appears glaringly clear that Allah is not an autocrat, yet He is benevolent to us, that’s why He has given us two options, and it is additionally elucidated that Allah has given us free will.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“We showed him the Way: whether he be grateful or ungrateful [rests on his will].”<sup>8</sup>

This verse reveals the substantiations of will and decision. He has clarified and shown the significance of truth and also, in like manner, the way of falsehood and its perils. Presently, it is thoroughly up to us, if we need our benefit, we ought to pick the way of Allah, we ought to fear Allah and ought to take after His way of achievement, otherwise, He will inquire and likely punish us for our disobedience. In this way, this verse is additional evidence of free will.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

“That man can have nothing but what he strives for.”<sup>9</sup>

This is another Qura’nic verse, which affirms the flexibility and authorization of will in the Holy Qur’an. According to this verse, a man is free in his basic decision-making; in addition, a man gets the same thing for which he tries to get. In this way, once again simply Allah has given free will to every individual, but He has shown us two ways, which of them, one way goes to Allah, means the acceptance of the orders of Allah, and the other way which is expressed as the way of Satan, that way stimulates the annoyance and noncompliance of Allah.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

“That man can have nothing but what he strives for; That [the fruit of] his striving will soon come in sight: Then will he be rewarded with a reward complete; That to thy Lord is the final Goal.”<sup>10</sup>

These above-given verses depict the position of the Holy Qur’an regarding free will. Correspondingly, if somebody wastes it away with a careless disposition, then he is being selfish for the gift he has. An individual should do all that he can to make his life better and to be

submissive to Allah (SWT). In the meantime, one should acknowledge that the power and will of Allah are greater. Allah is not only considering us but rather for the whole humankind, the entire world, nay, the universe itself! He is the One who, through fate regulates the lives of people, creatures, and plants, while the meantime orchestrating planets and other things. Thus, it does make sense that God is not dictating to us; rather, we are fully authorized to make choices.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“But Allah has created you and what you do.”<sup>11</sup>

In this verse, Allah demonstrates that He has created human beings, yet they do not obey Him. Rather, they play out a few demonstrations with their own particular will, specifically dismissing the orders of Him. All in all, what might be the understanding of this verse, aside from the authority of free will, choice, and opportunity of individuals? Besides, there is not a solitary verse in the Holy Qur’an, which negates the free will or flexibility of mankind, however, there would be the Day of Judgment, and on that specific day, we would be asked about what we had been doing in our lives. In this context, as indicated by the doctrines of Islam, if someone obeys Allah and performs good deeds, he would be acknowledged and rewarded with incredible fortunes and accord, however, if one rejects the commandments and guidelines of Allah and takes after the strides of Satan, he would be welcomed in a dreadful and extremely disgraceful manner. He will have to bear the severe punishments of Allah and will be sent to Hell for his disobedience.

### **Dictums of Prophet Muhammad (ﷺ) concerning Free Will**

There are many axioms of Prophet Muhammad (ﷺ), which uphold the consent of free will and choice in Islam. If someone reads the biographies of Prophet Muhammad (ﷺ), he will surely be

able to make a statement from this perspective. Here are some sayings of the Prophet (ﷺ) about free will:

قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيًّا أَوْ سَعِيدًا، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ 12 بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ"

“Abdullah bin Masud said, he narrated: Allah’s Prophet (ﷺ), (who is the most honest) said, “a person is assembled in the womb of the mother in forty days, and after that, he turns into a coagulation of thick blood for a comparable period, and afterward a bit of tissue for a comparative period. At that point, Allah sends a blessed messenger who is ordered to compose four things. He is ordered to record his deeds, his business, his date of death, and whether he will be honored or vomited in religion. At that point, the spirit is inhaled into him. Along these lines, a man amongst you may do great deeds, till there is just a cubit amongst him and Heaven, and after that what has been composed for him chooses his conduct and he begins doing bad deeds normal for the general population of the Hellfire. Furthermore, comparatively a man amongst you may do malicious deeds, till there is just a cubit amongst him and the Hell Fire, and afterward what has been composed for him chooses his demeanor, and he begins doing deeds normal for the general population of paradise.”

If we analyze this Hadith of the Prophet (ﷺ), we come to comprehend the truth concerning this objection of Mr. Harris. It is clarified in this Hadith that if somebody does good deeds, as



educated by the teachings concerning Islam, he would be the beneficiary of extraordinary accolade and reward on The Day of Judgment. In any case, if somebody does malevolence or sins, he would be snubbed for what he had been doing in this life and will be guided to Hellfire. Therefore, every coherent individual can observe that if Islam does not allow free will, then why he would be honored or chastised on the final day? Allah has given free will to people, however, the angels have been kept without free will and the power of choosing this manner, and they would not be interrogated. Heavenly attendants or angels can never repudiate the decrees of Allah; since Allah has not given free will to angels, rather, they just obey Allah and cannot terminate His orders. This is the central metamorphosis between human beings and angels.

There is another saying of the Prophet (ﷺ):

عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ " إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذَلِكَ عَاقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلِهِ، وَمَشَقِّهُ أَوْ سَعِيدُهُ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ<sup>13</sup> بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا

“Abdullah bin Masud narrated that Allah’s Messenger (ﷺ), who is the most honest (of the people) and his being honest (is a reality) said: Verily your creation is on this astute. The constituents of one of you are gathered for forty days in his mom’s womb as blood, after which it turns into a coagulation of blood in another time of forty days. At that point, it turns into a chunk of fragile living creatures and after forty days Allah sends His messenger to it with directions concerning four things, so the Holy messenger records his employment, his demise, his deeds,

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his fortune, and the incident. By him, other than Whom there is no God, that one amongst you acts like the general population meriting paradise until amongst him and paradise there remains however the separation of a cubit, when abruptly the written work of fate overcomes him and he starts to act like the inhabitants of Hell and along these lines enters Hell, and another demonstration in the method for the natives of Hell, until there stays amongst him and Hell a separation of a cubit that the composition of predetermination overcomes him and afterward he starts to act like the general population of Heaven and enters Heaven.”

This Hadith of the Prophet (ﷺ) likewise legitimizes the vision and position of Islam concerning free will. The method of creation is portrayed in this Hadith and after that Prophet Muhammad (ﷺ) mentioned the concept of decision and will. The procedure and reason for applause and disfavor are specified here also. This narration is about demonstrations of both sorts. This narration also explains the concepts of Islam regarding this argument of Mr. Harris, which has been mentioned before.

Here are some general views of Islam concerning “free will”.

1. Man is free and the writer of his conduct.
2. God will figure with man upon the arrival of Judgment and prize him for good deeds and penalize him for unpleasant deeds.
3. Belief is the consequence of learning and understanding.
4. The grave delinquent is for sure a Muslim, yet God will without a doubt punish him on the Day of Judgment.

From the above discussion, unambiguously, the issue of “free will” and determinism has stayed confounding to humanity when all is said in done and the Muslim treatment of it delineates the

allocation of man's part in the realm of divine force and creation. Muslim scholars like Mutazilah and Ashriah took a gander at the issue and related it to Allah's impartiality and the feeling of reason in man himself. The force relates to the decision and start of man and results in the finish of a demonstration, which is remunerated according to its legitimacy. By the two renowned medieval Muslim researchers, Al-Ghazzali and Shah Wali Allah, a few essential focuses have been clarified about this topic.

The heart is notwithstanding, helpless to both divine and satanic impacts; yet, it is commensurate to capitulation to the inevitable or inflexible determinism. The last is acknowledged when plausibility and ability have been made in him. It implies the opportunity of the man inside the more extensive all-inclusive plan of God, including both the interminable and the worldly areas. Dr. Muhammad Iqbal expounds it through his idea of a "sense of self" and free will. To him, the conscience is fundamentally a divine-arranged substance, and giving him the earth of circumstances and results or time and space is to open up his will. This brands him to start, act, make, and shape his nature. Man does have the power to make a choice but there are some standards for him in this context.<sup>14</sup>

The concept of the Holy Qur'an regarding this issue is higher than philosophical and religious perspectives. The Holy Qur'an has presented a comprehensive statement of awesome provision and remarkable pronouncement and predetermination in such a way that it never negates free will. This verse truly depicts the concept of free will from an Islamic viewpoint.

ذٰلِكَ بِمَا قَدَّمْتُمْ اَيْدِيكُمْ

"This is because of the [unrighteous deeds] which your hands sent on before ye."<sup>15</sup> This verse indicates the Day of Judgment. This verse also demonstrates the Islamic point of view

concerning free will. If someone has a choice, he would be considered responsible for his deeds, on the other hand, if he was not free in decision-making, he would not be asked about anything.

One would be responsible for his deeds owing to the freedom of choice and will. It means that he has done these acts independently, not someone else. This means somebody has committed a sin himself; therefore, the punishment would be forced on him.<sup>16</sup>

Islam is a universal religion, that grants free will to every single person. We can do and have everything that we want to do or have, as per the Islamic teachings, we are abse in our deeds and our will. We are not bound to anyone. It is clear that every person is free to choose his path, bad or good, but in the life hereafter, he would be questioned about his deeds in this life.

Moreover, In the event that there is no free will for human beings, the entire idea of a man's religious accountability would be out of line. The severe dictator would merit no fault and the equitable would justify no acclaim, since, the obligation has meant just inside the circle of what is conceivable and feasible for man. If someone merits fault or merits adulate, just when he can choose and to act openly; something else, there may be no doubt of fault or recognition. If the human is not free in his will, he would not be penalized on the Day of Judgment, because he did not have the right to choose the right or wrong path.

Man is therefore mindful that he has authority in his activities; he can choose as he wishes and can design his particular destiny as per his own will and slant. Moreover, the topic of man's religious responsibility, the sending of the Prophets (PBUT), the revelation of Holy books, and the standard of revival and judgment, all lay on man's free will and decision in the demonstrations he does.

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In the perception of Islam, man is neither an instant animal, sentenced to determination by destiny, nor has he been thrown forward into a dull and purposeless environment. He is a being flooded with goals, gifts, abilities, imaginative mindfulness, and various slants, joined by a sort of abiding direction. The mistake was done, both by the determinists and the heroes of boundless free will that they have envisioned man to have just two conceivable streets before them. It is possible that all his demonstrations must be credited only to God so that he then loses all suppleness and gets to be resolved in his demonstrations, or we are obliged to acknowledge that his volitional demonstrations get from an autonomous and unbounded thinking, a perspective involving the confinement of God's will. Nonetheless, the way that we have free will does not influence the exhaustiveness of God's capability, since, He has willed that we should take our particular deeds.

From one perspective, man's manifestations and deeds can be ascribed to him, and from another outlook to God. Man has an immediate, close connotation with his precise activities, while God's association with those deeds is roundabout; yet, both types of relationships are true and genuine. Neither does human will set itself up contrary to the perfect will, nor is man's will as opposed to what God wants.

Tenacious men plan on incredulity, who restrict all sorts of lecturing and cautioning, at first, take up their wrong position, however, an activity of free will, and after that experience, the results of their unyieldingness and visual deficiency of heart went to on them by God.<sup>17</sup>

Luckily, it is not important to distillate specific words like *jabr*<sup>18</sup> and *irada*<sup>19</sup>. In Muslim considerations, the inquiry under thought, numerous Qur'anic verses, using various ideas, were used on both sides of the contention and any present exchange could essentially concentrate on these same verses.

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## Scientific Argumentation about Free Will

If we analyze the concept of free will in science, we notice two rudimentary analytical arguments these days regarding the presence of a free will, and one of them originates from neuroscience. It's an essential case, as every one of our choices, is made unwittingly and in this way not openly. The other argument originates from social brain research. This time, the fundamental case is that the variables of which we are uninformed have such a capable influence on our demeanor that no room stays with the expectation of free will.

As per along these lines, the different circumstances in which we get ourselves direct, what we do in which case and what we do is not up to us, similarly, we are free. Free will is nearly connected with good obligation according to philosophical considerations. The argument from free will additionally called the mystery of free will or philosophical capitulation to the inevitable, fights that omniscience and free will are incongruent and that any origination of God that fuses both properties is in this manner intrinsically opposing.

It is our major concern to get at certainty around a reflective and critical matter. In any case, we additionally stress over the impact of news that there is no free will on clueless peruse. Since we stress over that we have some free stimulus to expose bloopers in that news.<sup>20</sup> There is a general experimental notion of the world that fits consistency and sureness of results and henceforth more to determinism than any thoughts of opportunity or free will. Undoubtedly, in numerous personalities, science is still connected with the deterministic photo of the world, as it was in the nineteenth century. Present-day science, in any case, draws an entirely diverse photo.

The powers of communication in their turn, particularly decide, as per Newton's laws, the resulting development of particles. Along these lines, each resulting condition of the world is

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resolved, remarkably, by its previous state. Determinism was an inborn component of the investigative worldview of that time. In such a world, there was no space for liveness, yet it was fanciful.

In the twentieth century, the logical perspective concerning free will experience a radical change. It has turned out that the subatomic material of science cannot be comprehended inside the system of the Naive Realism of the first researchers. The theory of Relativity and, particularly, Quantum Mechanics recommend that our perspective should be founded on basic investigative reasoning. Subsequently, alongside the twentieth-century, particular revelations in the material science of the miniaturized scale world, we ought to consider the development of appropriately basic reasoning as an investigative disclosure.

Currently, we are aware that this world is a space, in which little particles move along unequivocal directions, which is deceptive: it is repudiated by trial actualities. The careless perspective saw the laws of nature as something that exceptionally endorses, how occasions ought to create, with indeterminacy coming about just from our absence of learning; contemporary science sees the laws of nature as just limitations forced on an essentially non-deterministic world. It is not a mishap that the broadest laws of nature are protection laws, which do not endorse how things must be, yet, just put certain limitations on them.

The precondition for considering a man in charge of his activities is that the individual could have acted something else. In the event that he could not have acted something else, on account of some inner issues, we cannot say that he ought to have done as such. If we convict a man of wrongdoing carried out in response to menaces to his life, we would not consider him in charge of wrongdoing submitted in a situation of lunacy. From a legal perspective, the precondition for considering a man in charge of his activities is that the individual had both the liveness and free

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will to be fortified for acting generally, had he needed so. In this connection, we ought to think, feel, judge, and act spontaneously, and we should be free from outer whim. If a man is coerced to accomplish something at gunpoint, might be said as a demonstration of his own free will inasmuch as his sound judgment lets him know, this is the idyllic thing to do as of now. While a man, who is in a state of frenzy, endeavors irrationally to oppose the wrongdoer, could not be said to have acted whole-heartedly. We can say that his activity was a consequence of his intramural yearning for craziness. In this way, the presence of some outer impulse does not, in itself, deny the operator of free will.

Commonly, the contention with the expectation of free will has appeared differently concerning terminism. The rule of advancement is that the specific types of the creature were bound to the termination. We can dissect this issue of free will and determinism by utilizing three diverse edges or measures.

1. Scientific clarifications depend on deterministic standards, and in that capacity fundamentally do not allow free will. It can be concluded that science and free will are essentially not matchable.
2. Science and free will are not compatible, since, free will exists, it must have a place with that some portion of reality, which is not vulnerable to experimental clarification.
3. The presence of free will is not compatible with science and can be clarified.

What were the parts that incited the change of human life from this key, the socially engaged technique for life to the propelled mode which both demands and makes it workable for people to make life wanders, which implies free-willed and reluctant undertakings for a man's life? This specific method of life can be called de-focused, as is no more a solitary focus deciding the



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conduct of the whole gathering, yet, various communities for various sorts of activities. With a specific end goal to accomplish a definitive objective to set up, maintain and keep on developing the aggregate existence of the gathering, singular separate exercises should even now be coordinated by a key socially focused code of morals.<sup>21</sup>

### **Philosophical Argumentation regarding Free Will**

If we analyze this objection of Sam Harris in a philosophical context, we find that by logic every person is free in all fields of life concerning mental freedom. For instance, one can do or have what he wants, likewise, he can think freely as well. Furthermore, logic proves that we are not mental slaves; yet, we are unconditionally free in our deeds and decision-making. The vast mainstream, if beseeched, might want bona fide opportunity from the decision; legitimate free will, yet would we be able to truly, have it? Philosophy offers a more intricate examination of this issue than the general logical perspective plot above. Inside the philosophical pact and given the general prearrangement of metaphysical morals having a place with this principle, there are two philosophies. It is the arrangement of mental contemplations that worry us all the more straightforwardly here, however; obviously, the moral concerns are constantly present out of sight to any open deliberation.

As the fundamental elements of the principle of free will have been outlined ever, an exceptionally concise record of the argument for good opportunity will now suffice. Safeguards of free will as the limit of self-determination, where seen as a free power, characterize Will.

Free acts and ambitions are against co-action or outside impulse, yet they are not in this way ethically free acts. There is associative interrogative mindfulness as the question “Might I submit or should I oppose?” “Might I do it or should I accomplish something else?” and the ensuing acknowledgment or

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refusal, approval or dismissal, however, either might be of changing degrees of fulfillment. It is this demonstration of assent or endorsement, which changes over an unimportant automatic motivation or yearning into a free volition and makes me responsible for it.

A line of reasoning or volition purposely started or submitted in, yet a short time later, preceded with only suddenly, without intelligent advertence to our elective reception of it, stays free. We are along these lines in charge of it, however, the procedure has gone into the division of only unconstrained or programmed action. An extensive part of the operation of doing a determination, once the choice is made, is generally of this kind.

The topic of free will may now be expressed accordingly. Given all the conditions imperative for evoking a demonstration of will except the demonstration itself, does the demonstration essentially take after? Or, are every one of my volitions the inescapable result of my character and the thought processes following up on me at the time? Fatalists, necessaries, and determinists answer, “Yes” to this question. Libertarians, indeterminists, and hostile determinists answer “No” to it. The brain or soul in conscious activities is a free cause. Given the greater part of the conditions essential for activity, we can either act or refuse activity.<sup>22</sup>

As we know that in all theistic religions, we are free to do or have anything that we want, now it is up to us, whether we choose a good path or we choose a wrong path. Similarly, some people choose the righteous path and some choose the wrong path, therefore, they are free from this perspective. But if we are forced to do merely good deeds, this enforcement will take away our choice and then we will surely become automatons.<sup>23</sup>

Free will is all about the authority to do what we want to do; we are not bound in any context. Sam Harris means to say that the rules which are mentioned in the Holy books of religions are against one’s choice and will. He maintains that one must be free in his choice and decision-

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making, but the case is different, because, he does not observe that these rules and regulations are just for the benefit of human beings. It seems that he has misunderstood the rules mentioned in Islamic doctrines, as God has not forced anything on His believers, for example, we can notice that people of all religions are doing both good and bad deeds of their own will. In brief, paradise and hell both belong to the choice of free will. As we do have free will, that is why we would be rewarded or punished, as per our deeds, on the Day of Judgment.

## **Conclusion**

Subsequent to perusing the aforementioned arguments and explanations, we can without a doubt demonstrate that this objection of Sam Harris “God does not allow Free Will to his believers” is not legitimate, but rather, an illogical one. In the event that we go through the Islamic regulations, everybody has free will and he can do everything of his own will, and case, he is not bound to anybody. Allah has said a few times in the Holy Qur’an that you are free in your will. Case in point, the idea of life hereafter, is one of the keys in Islam, it means that we are here for a test and we will be asked what we did in this life. As indicated by Islamic teachings, if we do good deeds, we would be compensated and in the event that we submit underhanded or terrible deeds, we would be punished for what we did in this life. This logic demonstrates that Allah has without a doubt given us free will, that is the reason we will be in charge of our activities and deeds. We may argue that if Allah has not given us free will, then why will he reimburse us or punish us for our deeds? The teachings of the Holy Qur’an outline that we can do or have what we want as specified by our own particular will.

On the Day of Judgment, our demonstrations and deeds would be investigated in light of the fact that we have been given will or power of decision-making; now it is dependent upon us, whether

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we do noble deeds or evil deeds. Then again, Allah has not given free will to Angels and subsequently, they simply obey each order of Allah and they cannot do anything of their own will, however, with the will of Allah. That is why they would not be asked about anything. Hence, there is a noteworthy distinction between angels and human beings. If we do good deeds we would go to paradise, else, we would be sent to Hell. Additionally, all countries have made their rules and constitutions to control and maintain peace and other social advantages. For instance, if someone lives in the USA, he is out and about, and abuses the authority rules; he would be captured by police and would without a doubt be punished for this infringement of authority guidelines.

This is on account of these regulations, as he may be hazardous for others and notwithstanding for himself. Case in point, each sensible individual can come full circle that, he disregarded the benchmarks, since, he had the power to comply with or violate the rules imposed by police, and along these lines that is the reasonable case of our will. Thus, Allah has given us the opportunity of will, yet, He has made some principles and regulators for our direction and benefit. Besides, assume that we are understudied and we are coordinated to endeavor a test, so, if we get good grades or marks, our instructor will appreciate us, else, he will come up short us, why? Since we could improve; we could achieve better grades, as we had our own will. Essentially, Allah has likewise given us choice, that is the reason He will inquire us about what we did in our lives. Besides, science and philosophy have likewise proved that we have been given free will by God. Thus, it is crystal clear that Sam Harris's objection is invalid and illogical by all accounts.

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<sup>1</sup> Sam Harris, *Free will* (New York, USA: Free Press, 2012), p.1

<sup>2</sup> Ibid, p.11

<sup>3</sup> Ibid, pp.10-14

<sup>4</sup> See "Free Will" online, <http://plato.stanford.edu/entries/freewill/>, accessed 5 August, 2016

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<sup>5</sup> Abdullah, Yusuf Ali, *The Holy Quran: English Translation of the Meaning*, (Blurb, Incorporated, 2016), 76: 3

<sup>6</sup> Ibid, 18: 29

<sup>7</sup> Ibid, 41:46

<sup>8</sup> Abdullah, Yusuf Ali, *The Holy Quran: English Translation of the Meaning*, (Blurb, Incorporated, 2016), 76: 3

<sup>9</sup> Ibid, 53: 39

<sup>10</sup> Abdullah, Yusuf Ali, *The Holy Quran: English Translation of the Meaning*, (Blurb, Incorporated, 2016), 53: 39-42

<sup>11</sup> Ibid, 37: 96

<sup>12</sup> Ibid, Sahih Bukhari, p.788

<sup>13</sup> Ibid, Sahih Muslim, 66

<sup>14</sup> Abdul Rashid Bhat, "Free Will and Determinism: An Overview of Muslim Scholars' Perspective," *Journal of Islamic Philosophy*, (2006).

<sup>15</sup> Abdullah, Yusuf Ali, *The Holy Quran: English Translation of the Meaning*, (Blurb, Incorporated, 2016), 3: 182)

<sup>16</sup> Mohammad Gorjian, "Determinism and Free Will in the the Holy Qur'an," AhlulBayt World Assembly Publishers, (2010).

<sup>17</sup> See "Lesson 19: Free Will" online, <http://www.al-islam.org/god-and-his-attributes-sayyid-mujtaba-musawi-lari/lesson-19-free-will>, accessed 28 August, 2016

<sup>18</sup> *Jabr* means extreme patience

<sup>19</sup> *Irada* means the intention

<sup>20</sup> Alfred R. Mele, *Why Science Hasn't Disapproved Free Will* (USA: Oxford University Press, 2014), pp.1-6

<sup>21</sup> Preben Bertelsen, *Free Will, Consciousness and self: Anthropological Perspectives on Psychology* (USA: Berghahn Books Publishers, 2006), pp.72-122

<sup>22</sup> See "Determinism and Free Will in Science and Philosophy" online, <http://www.thegreatdebate.org.uk/determinismandfreewill.html>, accessed September 3, 2016

<sup>23</sup> Jerry Bergman and Doug Sharp, *Persuaded by the Evidence: True Stories of Faith, Science, & the Power of a Creator* (USA: Master Books, 2008), p.43