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<b>Article</b>	
<p><b>The Essence of Freedom in Qadariyah in Existentialism's Perspective</b></p>	
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<p><b>ABSTRACT:</b></p> <p>Qadariyyah is one of the Islamic theologies that emerged in the early 689 AD which conceptualized that individual human is not dependent on destiny and only exists in the form of manifesting his own deeds. Human is an individual who willingly to choose his own freedom and his chosen choice. The same elaboration and concept are raised in the philosophy of existentialism where humans are individuals who are in charge in the world and beings who are sensible in evolving into perfection. Both of these concepts that is considered in line is studied in the angle of logical development of thinking which contribute to Islamic studies.</p> <p><b>Key words:</b> <i>Existentialism, Freedom, Qadariyyah, Theology</i></p>	

## INTRODUCTION

People were born differently but each one of them have the capability in managing their behaviours based on the choices they made. The wiser the choice given, the higher the potential for feeling anxious. Choices existed to make people scared of the possible outcomes. Thus, choices are making people anxious in choosing what is the best for them. Freedom itself means being loose and unobstructed so that the individual can move as he wills. That freedom requires courage and the struggle to find a meaning in an individual's life. The freedom to make choices, speak out and do something that is loved is the right of the individual as a human being. The potential seen in man in making his life choices is a value of man himself. As is the point of the Qadariyah tradition in which they view man as an individual who has full power above his will not Allah.

The Qadariyah tradition glorifies Allah to the point that they thought Allah is irresponsible for human deeds whether it's good or bad. When man sins, it is one hundred percent his own desire and will, not because of God's destiny. Man has the right to make his choice to do good deed or bad one because it is a manifestation of man's own choice as a whole. God is not part of man's chosen responsibility. The Qadariyahs do not believe in any provision but believe a person could be willful of himself as a whole. According to Harun Nasution, the meaning of the word *qudroh* itself is the power in which man has to control the choices above himself. (Ramadhani, Mukti, & Dahlan, 2022)

This Qadariyah emerged around 689 AD of the first medieval hijra which was politicized by the two famous figures namely Ma'bad Al-Juhani and Ghailan al-Dimashqi. Ma'bad had a

relationship with Hasan Al-Basri. Ma'bad first spread the Qadariyah's doctrines in Iran to a Christian resident and then he converted to Islam but eventually he converted back to his original religion which is Christian. This indicates the will of freedom in his choice that is the main doctrine of Qadariyah. Qadariyah promotes the freedom of human's choices in determining the ability of man himself received good feedback and this doctrine was spread continuously.

Each person will have different kind of definition on what is freedom. Freedom is a road that is actualized by each individual to achieve their goals in life. As in existentialism where they emphasize the will of freedom for each individually. Either Muslim existentialist or others, the main point in existentialism is human's freedom in choosing their choices and strongly emphasizes the relationship of the individual to its existence in this world. However, there are significant differences in Western and Islamic existentialism thinking in line with the development of thought. Although this thinking is based on the same understanding, the emergence of theistic/religious existentialism and atheistic/non-religious existentialism gives different paths to the two understandings (Purnamasari, 2017).

Theistic existentialism is a form of flow of understanding that confirms the existence of divine reality. This orientation of thought is based on the understanding of existentialism itself, which is to understand that human existence needs God in its life. In contrast, the ideology of atheistic of existentialism rejects the existence of God within human existence itself. This form of idea confirms the existence of man in interpreting himself. Qadariyah's doctrine which is the concept that human beings do not need to rely on the existence of destiny from God because people are free to desire upon themselves which is almost in line with the thought of atheistic existentialism.

## **METHODS**

This research purely uses the library research method obtain from journals and literature references that are in line with the theme raised. This type of literature research contains a collection of in-depth material on selected themes. This research is to meet research needs with authentic materials with quality content. This research library is usually attached to an academic or research institution that focuses on the chosen theme. This literature study research is purely from existing references on appropriate themes, and is able to strengthen some of the things that are the focus of this research. Even so, it does not rule out the possibility that the authenticity of the writing has been ascertained and is strong.

## **QADARIYYAH AND ITS DOCTRINE OF THOUGHT**

The idea of qadariyah existed in the development of Islamic thought throughout the ages. Qadara in qadariyah define the ability of a person in the strength of deciding. The term Qadariyah itself means that a man is believed to have the choice of freedom and strength in determining the deeds he wants according to his abilities. This sect has the belief that destiny is not part of man's dependence in his life. This tradition believes that man creates his own deeds and is not the result of God's creation. Some say that the sins committed by man himself are not due to the will of God. This extreme group rejects that God knows man's sinful deeds and they deny God's will and dominion (Mahmuddin & Syandri, 2020).

The emergence of the Qadariyah's ideology was around 70H/689 AD and was pioneered by Ma'bad al-Juhani and Ghailan al-Dimashqi. Hasan al-Basri was the teacher of Ma'bad and Wasil ibn Ata', of which Ma'bad was in the timeline of the second generation after the Prophet Muhammad. Ghailan al-Dimashqi lives in Damascus and is an expert in oratory, people are easily interested in his ideology. Ma'bad who is an expert in giving speeches spread this understanding

around Iraq and Iran, and Ghailan, and he was able to spread this understanding in Sham, namely in the Damashkus area very briefly.

This principle of qadariyyah is very widely spread which arises from the story of an Iraqi resident named Abu Yunus Sansawih who was a Christian and then he became a convert. Not long after, Abu quit Islam and because of this story, qadariyyah's main dogma that focused on the strength of the will of human beings and this opportunity gained acceptance from most of the Iraqi people (Ramadhani, Mukti, & Dahlan, 2022). Logically, this understanding is very accepted by reason that human beings are supposed to be beings who rule completely above their choices, but according to the main sources of Islam, which is the Quran and hadith, it is clear that the Qadariyyah understanding is very contrary to the faith of Muslims with qada' and qadar.

Abdur Rozak explained in his book *The Science of Kalam* that the qadariyyah understanding of destiny is the provision of Allah created for the universe and everything that happens is a manifestation of the common natural law called *Sunnatullah* (Suhaimi, 2018). The sect often measures justice upon man from God with a barometer based on man's own deeds, by refusing to believe in God's destiny.

This ideology is further strengthened by the arguments held by them, namely Q.S Al-Kahfi, verse 29, Q.S Yunus verse 108, Q.S Al-Insan verses 3-4 and Q.S Ar-Rad verse 11, Allah said:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Translation:

*“And say, ‘O Prophet,’ ‘‘This is’ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.’ Surely We have prepared for the wrongdoers a Fire whose walls will ‘completely’ surround them. When they cry for aid, they will be aided with water like molten metal, which will burn ‘their’ faces. What a horrible drink! And what a terrible place to rest! (QS. Al-Kahfi: 29)*

قُلْ يَٰأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

Translation:

*Say, ‘O Prophet,’ ‘‘O humanity! The truth has surely come to you from your Lord. So whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. And I am not a keeper over you.’ (QS.Yunus: 108)*

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا

Translation:

*We already showed them the Way, whether they ‘choose to’ be grateful or ungrateful. (3). Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire. (4). (QS. Al-Insan: 3-4)*

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Translation:

*For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state 'of favour' until they change their own state 'of faith'. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him. (QS. Al-Ra'd: 11)*

Ahmad Amin in his book entitled "Fajrul Islam" describes several doctrines that exist in this Qadariyah sect, which are:

1. Rejecting God's dominion over the deeds of man, this group of schools adheres to the concept of God being incapable of knowing things before things, which means that God is only capable of knowing things after things happen. They deny the existence of fate because all those things happened when they happened.
2. All man is free to desire of his own accord, man's reason is said to be able to outsmart all his good and bad deeds. If it is God who created man's bad deeds, then God is considered unjust because humans are punished for doing what is determined, and if it is God who puts good on the individual, then Allah is considered to be giving only favor to a certain person. Each individual is said to be a creature capable of being responsible for his own actions so every act performed has consequences for the human being himself.
3. Great sinners are not infidels nor are they believers, as for they are classified as ungodly and will only remain in hell because according to this sect, man's faith is not influenced by the charity he does

Convinced of one obligatory attribute of God, namely the One True God, this sect only believes that God has a One True God and no other qualities.

## **THE ESSENCE OF THE FREEDOM OF THE HUMAN WILL IN EXISTENCE**

The essence of man lies in man's freedom in making his own choices of deeds. It is spelled out that man is a being who knows his existence on the face of this earth. The human being who actualizes himself in knowing his potential is one of the main concepts discussed in the philosophy of existentialism.

The word existence in existentialism or existence which in Latin, *existere* which is interpreted as coming out or appearing in sight, in German which is interpreted as *Dasein*, where *Da* means to be there, and *Sei* means being, then *Dasein* is to be there (being there) (Purnamasari, 2017). The word existence in *existere* which means man is a being who stands as himself by coming out of himself and busy with the world outside himself and as mentioned a human being is capable of his existence. From *Dasein*'s understanding, existence is defined as the existence of a human being who places himself in the middle of the surrounding world without having to be affected by the world, because man is completely aware of his existence (Hadiwijono, 1980).

Existence in terms of terminology means (1) what exists, (2) what gets actuality (exists), (3) everything that is experienced. Thus the understanding that describes that something exists (Bagus, 2005). In the philosophy of existentialism which is defined specifically, not only limited to existence but, man exists by means of his existence in a world whose existence cannot be equated with the way in which objects in the world exist. Objects are merely objects that exist without any consciousness, in contrast to humans who are aware of their existence which makes human are more meaningful. The distinction between things and man is affirmed in the philosophy of existentialism itself that things are said to be "exist", and humans are called "existing." (Hadiwijono, 1980).

The existence of man in the midst of this world makes man an individual who wills above what is done that is the choices in the cracks of the world. Human beings who are appointed as creative individuals are able to walk over time and space by acting on their good and bad deeds. As the Qadariyah emphasizes that it is man who manifests his own choice. In manifesting his choice, man must first be brave in standing up for himself in fixing, changing his own destiny, and turning away from a reality that he thinks is not to his will.

Quoting from the description of Muhammad Iqbal where man must be able to assert to himself, namely the recognition that there is no universal life. That is, humans and things have their own individuality and place in the universe that depends on the level of development that the individual can achieve. Individuality which is a ladder in search of the existence of all life that opens a door towards individual development that is aimed to bring man into a complete being (Effendi, 1999).

The subjective experience of a human being who experiences a crisis against himself is needed in honing his ability to face the world in the absence of God's destiny, according to Qadariyyah. In human reason, which is based on a creative being in his thinking, this concept is considered rational but not in the concept of the existence of God in each of our deeds described by the Jabariyah tradition. The search for human meaning in their freedom which concerns all aspects that exist in human life is referred to as human existence. This intellectual potential of man used in the system of causation manifested from man himself is the creative experience of man.

Creative experience according to Bergson is referred to as a creative dynamic which is defined as a human being who is based on his creativity in producing new forms of coemia, getting higher, denser and agile. In this process, man is broken down naturally but without losing his autonomy and man's cosmic substance essentially continues to move and develop on its own according to the experience gained (Effendi, 1999). These experiences are derived from the process of human freedom in seeking his own way above the existence of this world.

This human creativity is a tangible form of human freedom in the material and social world that sometimes becomes an obstacle in achieving freedom, but it does not mean that these worlds are evil, but because of the existence of this world arises a dynamic of social life that becomes a perception for humans to gain new strength and ability in respond to themselves. Iqbal explained again that, in order for man to remain in a realm that is not perverted, this human freedom must be on the path achieved from the source of freedom itself, namely God. Man will not always be able to melt with God because God is God. Man is merely a being who still has his own ego (Roswanto, 2008).

## CONCLUSION

Qadariyyah is one of the Islamic theologies that emerged with the concept that man does not act on the destiny created by Allah, but only acts on his own deeds. Man has a free choice to make good and earn rewards, and vice versa free in making evil and gaining sin. It is a manifestation of his own choice. In this sect, the sin of man's reward is due to his own deeds and man is considered ungodly and his place is only in hell.

Qadariyyah's point of idea is the freedom of will which is one of the thoughts in the philosophy of existentialism that elevates man as an individual who is energized in a world full of objects. The existent man looks from his subjectivity in gaining the experiences that become man's gateway to the perfect being in his eyes. As a free being, man makes decisions that are conscious alternatives to his choices.

In human reasoning and logical thinking, the concept of human freedom is acceptable that man is an existing being, meaning that by existing, man is able to exist above himself and is fully responsible with himself, but when described from the source of Islamic religious teachings, namely the Quran and hadith, the qadariyyah sect's point of thought is considered heretical because it rejects the existence of a God who is all-knowing in all deeds and creates destiny over man and everything that happens around him. Qadariyyah is defined as atheistic existentialism which is described as a school that rejects the existence of God in human existence in will.

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