

Predestination and Free-Will: Between God-Man Determination

Nurul Hidayah Aziz^{1*}, Mohd Syukri Mohd Noor², 'Adnin Ibrahim³, Shahril Nizam Zulkipli⁴, Atiratun Nabilah Jamil⁵

^{1,2,3}Academy of Islamic Contemporary Studies, Universiti Teknologi MARA, Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia

⁵Academy of Islamic Contemporary Studies, Universiti Teknologi MARA, Perak Branch, Seri Iskandar Campus, 32610 Seri Iskandar, Perak, Malaysia

*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2024.8100163>

Received: 11 October 2024; Accepted: 14 October 2024; Published: 13 November 2024

ABSTRACT

Free-will demands by man as an option to absent from any compulsions at every degree which to compel by intellectual means, set the right determination of discretions. However, clashes between God-man relationships create discussions and conflicts because of man incompatibility. Also, man encounters the justice of God between determination of predestination and free-will. Some believers believe predestination is adorn by God, and others believe it is held by man himself. Hence, the objective of the study is to explore the concept of free-will according to selected religious teachings like Hinduism, Buddhism and Islam, proceeds to discuss the similarities and dissimilarities of Karma respectively. Last, to analyse the understanding of Karma and, Qada' and Qadar in order to vindicate understandings of predestination and free-will. The study applies qualitative analysis of primary and secondary sources and library databases from selected journals. The results convey as to Hinduism and Buddhism, Karma is absolute and independently determined by man as to liberate oneself from misery and desire. To Hindusim, Karma is the result of past actions while to Budhhism Karma does not implement physical acts yet to mental. Islam through Qada' and Qadar, believes God has reserved the predestination of human beings for a purpose, in fact the reason ('*aql*) as a privilege from God, to man to choose the best options of his life. The study is notable in order to clarify misunderstandings of Karma and, Qada' and Qadar among the believers and non-believers as the symbol of respect and religious harmonization.

Keywords: Buddhism, Hinduism, Islam, Karma, Predestination

INTRODUCTION

Man determines his journey on the cosmic world whereby free-will always offer between various discretion which later creates ethically right from wrong, drive to the achievement of hell and heaven. Religions revealed thru God, believes He neither interferes nor knowledgeableness whereby benighted man uphold his best limitation of knowledge and experiences. Thus, that creates the character of a perfect God whereas man learns from the errors and inaccuracies. The teaching of Islam believes man through his free-will, absence from other being forces, to ascertain the truth. God's interference is just a slick way to return man right from evilness and as an act of justice. God never allowed man to perform evil as He angered upon the act of devils although He hands free-will to his creations. Thus, man attempts alternatives which lead to defining ethical validation. In order to avoid clashes between various validation made by man, God has upright thru his holy books of His jurisdictions, applicable to humans without any favourable party.

As an act of justice, religions proposed free-will in between the relationship of God and man. Certain religions for example Hinduism and Buddhism imply the theory of Karma in order to social-balance the followers

indeed to discipline mankind from continuously performing evil as the result of cause-effect act. Karma reshaped through ethical acts and spiritual impact (*dharma* and *dhamma*) of the past that led the current life. *Dharma* and *dhamma* ordain good acts and deeds, thus fit the cycle of Karma for one to detach from samsara, then further to achieve moksha/nirvana, and for Hinduism, the last stage is to obtain atman (Ghose, 2007) Meanwhile, Islam administers Qada' and Qadar in order to explain the God-man role-play. Every decision and action taken by man indeed according to God's knowledge, thus, God at first knows the determination of His beings. God has specified man's destination which best fits him, even God has given the opportunity of free-will because by the grace of God, reason and intelligence are assignable to man.

Karma means action or in certain text imposed as cetana (Ghose, 2007) . It is rooted in Northern India along with the advancement of Ganges Civilization. Karma is a core part of belief in many religions such as Hinduism and Buddhism. All living creatures are responsible for their actions and the results of their actions. Karma is derived from the word "kr" which is taken from the Sanskrit word which means to move or do of their actions and also from the word of Kamma in Pali language. As a technical term, the word Karma used in the early Buddhist texts to denote volitional actions. These actions may be morally good (*kusala*), morally evil (*akusala*) or morally neutral (*avyākata*). They may be actions that find expression in bodily behavior (*kāyakamma*), verbal behavior (*vacī-kamma*) and psychological behavior (*mano-kamma*) (Husnol & Muhammad, 2023).

METHODOLOGY

The study applies qualitative methodology where the collection of data were gather from the primary sources as well as relevant secondary sources in order to support the study. Thru various collection of articles from journals, conference papers and books are investigate pertaining to the subject matter of the study. The study focuses on exploring the concept of predestination and free-will of selected teaching for example Hinduism, Buddhism and Islam as to perceive the perspective respectively. The study continues to find the connections between Hinduism, Buddhism and Islam regarding predestination and free-will. The early teaching according to history, Hinduism and Buddhism allocate the concept of free-will with mutual understanding of Karma which the later focus on mental state before Karma. So, there are similarities and dissimilarities of Karma of Hinduism and Buddhism. Meanwhile, Islam presents God-man relationship of predestination and free-will which differ to aforementioned teachings. Hence, the study keep on the analysis in order to understand the concept of Karma and Qada' and Qadar as proposed in Islam indeed to correlate the act of justice by God to man. The content analysis is performed in order to find absolute understandings of Karma because of misunderstanding with Qada' and Qadar by Muslim believers. In conclusion, the study provide fundamental understanding of Karma in Hinduism and Buddhism, also a comprehensive knowledge of Qada' and Qadar in Islam that vary from the concept of Karma.

RESULTS AND DISCUSSION

A. Karma in Hinduism

Karma determines what each soul will be in the next life-span. The determination comes from the good and evil deeds of the past which have been committed in every life. Hinduism believes lives are full of misery, then contribute to samsara i.e. the cycle of birth, death and rebirth. Man is forced to challenge the fact of poverty, distress, sufferance, excruciate, pain, hunger, torture, death which trials and tribulations circle human life urged by lust and desire. Suffering is a result of past thoughts and actions either in this life or a previous life. By enduring suffering, a Hindu "pays for" or cancels past negative actions. Man needs to control and unbind his lust and desire so he will perform good deeds to himself and others. It is a process of training oneself to emancipate from lust and desire thus, man will achieve nirvana (enlightenment); a state of man's liberation from lust and desire.

Hinduism guides people to find correct ways for enlightenment and self-realization. Man should release himself from his desires to obtain nirvana. He needs to attach to good deeds and forbid himself from

contributing to bad acts, indeed perish his worldly desire which achieves the state of nirvana. In this stage, man prefers his soul set free from any kind of preferences or zero tolerance of desires. He then composed of tranquillity. Moksha is the stage of liberation from the cycle of birth then proceeding to the stage of atman, where man has achieved perfection of life in the form of inner purity guidelines and noble character of fellow human beings and creatures. In other words, man has reached the perfection of his life, which is not based anymore by worldly desires (Husnol & Muhammad, 2023). Atman; a state where he realizes of one's self true and bound with God, engaged and united to God i.e. eternal soul which is the ultimate goal of Hindu believers. For those who do achieve nirvana and obtain atman, then he will not be reborn or reincarnate for the life cycle because he succeeds in liberating his lust and desires.

The understanding of Karma is to eliminate one's desires in his life circle. Karma is an experience acquired by training oneself of doing good deeds and educating his bad acts, if he fails to do so i.e. fulfilling lust, then the cycle of rebirth will remain till he learns wrong from good. Thus, a man's life is a training nexus discharged from samsara committing to nirvana till attaining atman. Karma is a methodology of creating good citizens in fact an obedient devotee to God. For those who perform good deeds, he then rewards atman and the end of man's life is to unite with God. For those who keep align between good and bad, he then needs to purify himself for the next life in order to train the good from wrong. To Hinduism, the present life is the consequences of the past deeds. So does, Karma in Hinduism will affect (Thrane, 2010) even the hierarchy, caste, gender, age though human creation. If a person has lived a good life and performed more good deeds than bad, they are born into a more fortunate existence. Basically, a Brahmin caste should observe his acts in order to attain atman or if he disobeys or violates the good deeds, he then may be reborn as even worse as a snake because of his past bad deeds. There are five castes in Hinduism namely Brahmins, Kshatriyas, Vaishyas, Kshudras and Dalits.

B. Karma in Buddhism

Contrary to Hinduism, there is no concept of atman (self-realizing) in Buddhism. Buddhism also believes the present form of deeds will create the future/next birth. The teachings of Buddha believe by exercising dhamma or dharma may contribute to good deeds. Also, by following dharma, oneself will be absent from rebirth or reincarnation. It does not include right acts but also spiritual intentions and mental realms (Ghose, 2007). Thus, Buddhist believe in continuous consciousness instead of eternal soul. It is a step to nurture consciousness of oneself about right from wrong. However, if oneself aware of his responsibilities, then he managed to gain enlightenment thus unbind to rebirth. The teachings of Buddha also emphasize to clear mind and soul in order to release desire and attain enlightenment. To Buddhism, Karma is a process of purifying ones' self, soul and mind from wrongdoings. Because man is intrigued by one's desire, he needs to be conscious of his responsibility by exercising good deeds and hindering wrongdoings. Similar to Hinduism, once man could realise himself from doing bad deeds, he then will achieve nirvana or in Hinduism called moksha; a state of liberating oneself from misery (*samsara*) and the cycle of rebirth. The teaching of Buddha does provide certain guidelines in order to preserve karma which are mostly referred to as The Four Noble Truth, The Five Precepts and The Eightfold Path.

The Four Noble Truth (Vliegheer, 2022-2023) are: The first noble truth is that "the world is full of sufferings". This means misery is the compulsory element human beings have to go through in his life. The second noble truth is that "every suffering has a cause" which means every suffering occurs with a cause as a repercussion of good and evil deeds done. The third noble truth is that "the suffering can be made to come to an end". Finally, the fourth noble truth states that "there is a way to end suffering". This is about the attainment of Nirvana. In other words, if the desire is stopped then suffering can be stopped which simply means an individual's craving gives rise to misery and similarly the stopping of these wanting's will stop the misery.

Additionally, The Five Precepts include ones to:

1. Refrain from taking life which this precept prohibits, intends killing or harming any living creatures in any other way also to teach of non-violence and respect to all beings.

2. Refrain from taking what is not given by this precept prohibits stealing or taking what is not freely given which emphasize honesty and integrity.
3. Refrain from sexual misconduct. It prohibits actions of adultery, sexual exploitation and abuse which encourage restraint and responsibility in sexual conduct.
4. Refrain from false speech where it prohibits lying, deceit, gossip and slander in other ways of promoting truthfulness and mindfulness in communication.
5. Refrain from intoxication of drinks and drugs which lead to heedlessness. It prohibits the consumption of alcohol and other intoxicants that affect the mind and impair judgment.

Meanwhile, The Eightfold Path explains the believer to have:

1. Right View by developing a correct understanding of the nature of existence, suffering and The Four Noble Truths also get rid of all superstitions, animism and primitive rights or faith in cruel animal or human sacrifice.
2. Right intentions by cultivating intentions and motivations such as renunciation, goodwill and compassion including avoiding racial, social, and communal discrimination or harm to the world.
3. Right Speech by communicating with truth, kind and meaningfulness while refrain from harsh, divisive or idle speech. This includes one's word should be free from lies, anger, abuse, calumny and slander and always talk with the right words.
4. Right actions by engaging in ethical conduct which abstain from harm the living beings, stealing and sexual misconduct. It also includes killings, stealing, indulging in passion and drinking intoxication thus to promote, charity, truth, service, kindness, honesty which constitute positive aspects of morally right.
5. Right livelihood by preferring a livelihood of honesty, ethics and do not harm others or oneself. It should never intend to suffer; others also forbid people from trafficking in deadly weapons, in animals for slaughter, in human beings for slavery or prostitution, indulging in intoxicating drinks and poisons.
6. Right Effort by cultivating diligence, perseverance, and mindfulness in one's practise while striving to abandon unwholesome mental states and develop wholesome ones. It means a person should always make efforts in bringing positive vibes, right mindfulness, and right concentration. This requires a person to always remain active and should concentrate on right work.
7. Right Mindfulness by transparent refining awareness and attention to the present moment, observing the body, feelings, mind and phenomena without attachment or aversion.
8. Right concentration by gathering concentration and mental stability through meditation practices, leading to deep states of absorption and insight.

There are three steps in Buddhism to seek nirvana: i) performing dhamma, ii) purify mind and soul and iii) liberate one's desire and lust. As Brahma doesn't punish or praise those in existence for their wrong-doings or accomplishments, there is the law of Karma. Through Karma, every soul produces its punishments and rewards.

C. Similarities and Dissimilarities between Karma in Hinduism and Buddhism

Both of the earliest Asian religions ever have in common teaching though certain differences. Firstly, both believe Karma took place because of cause and effect. Karma shapes the present or next cycle of birth. Because if one performs good, Karma will return as good deeds, otherwise exercising wrongdoings will affect bad Karma for present life or next cycle of birth. Thus, one's practice determines his cycle of life. There is no other outside interference that may determine others' Karma. Karma genuinely depends on individual acts. It is a responsibility of a believer of Hinduism and Buddhism to exercise good in order to get a better cycle of rebirth. To Hinduism, the present life is the effect of the past, while to Buddhism the present life will affect the next cycle of birth. When discussing the cycle of birth or rebirth, then Karma in Hinduism and Buddhism believes the reincarnation occurs because one does not practise good to himself or others. Furthermore, to Buddhism, life is not just behaving good indeed the definition of exercising good does refer to mental consciousness and good intentions (Bronkhorst, 1998). They do not refer to performing actions that influence Karma, even

intentions and the conscious state of mind do affect Karma (Ghose, 2007). Additionally, Hinduism believes there are three types of Karma namely sanchita Karma, kriyamana Karma and prarabdha Karma.

Second, both teachings have equal interest in samsara (Khatib & Aigerim, 2020). Samsara is the state of birth, death and rebirth. It is a cycle where meets each and every human being. One will continually encounter the cycle of samsara as long as he does not improve his acts. If he enriches his life with good deeds and leaving his desire, he then achieves nirvana or moksha which later excludes him from the cycle of samsara. In order to break the cycle of samsara, one needs to act good and refrain from doing bad. Factors that may intrude the process of Karma according to Buddhism is attachment to dukkha i.e. misery such as death, diseases, pain and more, while Hinduism believes the root cause of samsara is one's desire. For some people may behave or commit wrongdoings in order to negotiate their misery and desire. Then, the cycle of samsara continually repeats as long as he performs bad or wrongdoings during his life cycle. Moreover, to Hinduism Karma will influence samsara for certain aspects such as caste, gender and age. An example of man in the present life of a downgraded caste, it is the effect from the cycle of samsara that in the past life he exercised wrongdoings although he is from the higher caste (Bhatia, 2019). The questions arise such as does karma affect caste system? Then, who define and decide the caste system if does not correlate with karma? Do a present caste attends by man because of his past good deeds or it is a law of nature? And the situation does not appear to Buddhism because the teaching does not emphasize the caste system in fact apply to all men. In order to set free from the cycle of samsara, man needs to detach himself from misery and lust.

Third, they share the same value of the finite goal of nirvana or moksha. Once oneself successfully breaks the circle of samsara, he achieves the state of nirvana or moksha. It is a liberation of oneself from his lust and to his understanding and conscious mind, desire just as a procedure to promote a better self-improvement. Indeed, to Hinduism, if he realizes his creation, he then obtains atman yet not in the teaching of Buddha. So, atman is a state of self-realization or attached to God, as to Hinduism man is the creation of Brahma. Thus, Hinduism set the finite aims for his believer is the stage of atman while Buddhism ultimate goal is the stage of nirvana where one and mind consciousness took place and no eternal life (Loy, 1982) .

Lastly, both teachings believing Karma which utilized the same concept of free-will (Wallace, 2011; Silvestre, 2016). To Hinduism and Buddhism, man is free to determine his cycle of life indeed his inner mental state. There is a purely man's decision without other interference also divine or God intervention which means man is free to choose and act accordingly. Other man may influence but, do not associate with other acts, so does God, hence independent result. He is set free to decide and act then responsible for his deeds. Also, God will not select, take part, strike or intermeddle man wills. One is free to behave, exercise or perform his actions so that he will be rewarded based on his good or bad deeds. Further by Buddhism, it is not just focusing on acts but also intention and consciousness. Thus, God will not be intertwined beyond one's intention, consciousness and acts. Man is under his intention by his consciousness to act where then shapes his Karma, breaking him from samsara, achieving moksha or nirvana and, to Hinduism attaining atman.

D. Qada' and Qadar in Islam

Free-will refers to the capacity of humans to make choices and decisions independently. Islam affirms human agency, granting individuals the ability to choose their actions and behaviour. Humans are accountable for their choices and actions, and they have the freedom to accept or reject, follow moral principles, and shape their destinies to some extent. Islam has presented the terms of Qada' and Qadar (free-will and predestination) which is the sixth pillar of faith that explains the predestination set by Allah and also man's role in free-will.

The program that Allah made before He created the universe in pre-eternity is called Qadar. His application of that program when its time is due is called Qada'. Muslim affirm that everything happens according to Allah's plan and decree. This belief is based on numerous verses in the Quran and teachings of Prophet Muhammad (peace be upon him). The core of Qada' and Qadar is in Allah's will and His knowledge. As stated in al-Quran, chapter al-Insan verse 30 means: *"But ye will not, except as God wills; for God is full of knowledge and Wisdom."*

The definition between Qada' and Qadar conveys certain meaning yet complement and could not stay independently (Wan Fariza Alyati, 2015). Qadar (قَدَر) in Islam refers to the divine predestination or destiny determined by Allah. It encompasses Allah's foreknowledge and preordainment of all events, actions, and outcomes, including those of individuals, nations, and the entire universe. Qada' means ordinating and deciding a certain ruling. It refers to the execution of Allah's will where encompass worldly and otherworldly affairs, occurred or will occur. It is in the boundaries of Allah's Omnipresent and Omniscient because His decision best fits all of His creations. In chapter Ibrahim verse 4 means: *"We sent not apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in Power, full of Wisdom."*

Qada is the implementation carry out by man with what God has determined for humans in accordance with the al-Quran chapter al-Qamar verse 49: *"Indeed, all things We created with predestination."* It encompasses events that have occurred or will occur, including birth, death, sustenance, and major life events. Qada' that have been arranged by God, refer to specific degree, however with His compassion of free-will. Although man are able to implement decisions by free-will, the Quran and the Sunnah serve as a guide to choose the best for a human being. So, the choice made by humans has been known by God, and that is the decision of humans that God has known. The decision that God has, is a choice that has been made by humans because the extent of choice given by God is a sign of justice and the greatness of God's knowledge. This means that God's knowledge is more advanced than the will made by humans. Whenever God provides man with free-will, then God knows the decision taken by him. Nevertheless, decisions by God-man if conflict do exist, then the clash between God's character of His greatness and weakness immersed, and that's potray incapability. For example of a situation, when humans are born in a perfect or imperfect state, it is a predestination that has been known by God, and it is possible that human choices go beyond the laws of science such as heredity or the selection of DNA.

The division of Qada' being a discussion among Muslim scholars. Scholars states that Qada' is divided into two, namely *qada' muallaq* and *qada' mubram* (Wahib, 2003). *Qada' mubram* is a provision that has been set from before birth, also refers to Qadar. It covers birth and death, sustenance, fate and fortune, as well as the good and bad of a person that has been determined. These are recorded in Luh al-Mahfuz, before the existence of this universe, in his mother's womb, from which no detail can be altered. As in hadith by Bukhari, Muslim and Imam Ahmad (Muhammad Noor, 1987): *"Truly, Allah has appointed an Angel concerning the various stages of creation of the infant in the womb of the mother and the conditions it will go through and be in. When the semen drops into the womb, the Angel asks, "O, my Lord, will this semen be perfected in its development or not?, O, my Lord, will this lump of flesh be perfected in its development or not?" And, when Allah wishes a child to be created, the Angel will ask again, "O, my Lord, is he or she going to be a person (whose destiny is) bad or good? Male or female? What is its sustenance and its fate?" (on going the answer) the Angels writes what have been ordered, while the infant is still in the womb of its mother"*. Meanwhile, *qada' muallaq* discuss the ability of man to execute predestination by free-will given by God to him. Here, it depends on man's effort in deciding the method of gaining good death, birth, subsistence in herenow which later affected hereafter. As mentioned in hadith: *"Nothing can change Allah's will except dua"* and in chapter al-Ra'd verse 11 means *"For each (such person) there are (angels) in succession, before and behind him: They guard him by command of God. Verily never will God change the condition of a people until they change it themselves (with their own souls). But when (once) God willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect."*

Qadar is the concept of predestination or divine destiny in Islam. It refers to Allah's foreknowledge and preordainment of all things, past, present, and future. Muslims believe that everything happens according to Allah's divine plan and decree (Yasien M., 2006), and nothing occurs without His knowledge and permission. Qadar encompasses the belief that Allah has predetermined everything, including human actions and their consequences, based on His infinite wisdom and knowledge. The belief in Qadar doesn't negate human free will. Muslims believe that Allah has granted humans the ability to make choices and decisions. While humans have the freedom to choose their actions, the outcomes are ultimately determined by Allah's decree. Belief in

Qadar encourages Muslims to trust in Allah's wisdom and mercy. Even if something appears unfavourable or incomprehensible, it is part of Allah's divine plan, which encompasses infinite wisdom and mercy. Muslims are encouraged to accept Allah's decree with patience and submission. This acceptance doesn't imply passivity or fatalism but rather trusting in Allah's wisdom and accepting whatever comes with gratitude and humility. The belief in Qadar provides consolation and strength in times of difficulty and adversity. It helps believers cope with loss, challenges, and uncertainties, knowing that everything happens according to Allah's will and plan.

In summary, Qadar is a fundamental concept in Islam that emphasizes Allah's complete knowledge, will, and decree over all things. It shapes a Muslim's worldview and approach to life, encouraging trust in Allah's wisdom, acceptance of His decree, and perseverance in faith and action. Qadar is Allah's plan for His creation (Syed M. H., 2006). Correct belief in Qadar also involves believing that the individual has free-will by means of which he acts, as Allah says in chapter al-Takwir verse 28 means: *"To whomsoever among you who wills to walk straight"*. Also, that a person's will and ability do not operate outside the will and decree of Allah, Who is the One Who has given him that ability and made him able to distinguish (between good and evil) and make his choice, as He says: *"And you cannot will unless (it be) that Allah wills the Lord of the 'Alamin (mankind, jinn and all that exists)"*.

Qadar is setting an amount or extent of something before deciding that it would happen. While Qada is making something happen according to a set condition. This means, Qadar happens first before Qada', both are complementary to each other and are inseparable. The fixity of Qada' and Qadar by Allah is through His commandments and prohibitions where man is yet free to decide and select his best preference based on his knowledge and experiences. Alternatives are offered as man honoured with reason and revelation as a guidance before an act is conducted. Then, the set of limitations produced by humans led God as the Most Knowing of human determination, thus He creates rules and regulations for humans in order to protect them from evil and blameworthy. Man is free to draw his fate free and absence from any other human forces, thus he is responsible to maximum his effort towards success which in line with God's advices i.e. regulations as stated in al-Quran chapter al-Hadid verses 22-23 means *"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for God:"* *"In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For God loveth than any vainglorious boaster."*

Although efforts made by man to the fullest may not submit into fruitful after-taste, in Islam there is a need to analyze (*muhasabah*) mistakes made by man, and he is offered space and propose to improve contrivance as suggested in chapter Yusuf verse 87 means *"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of God's Soothing Mercy: truly no one despairs of God's soothing Mercy, except those who have no faith."*

There are some misunderstanding regarding Qada' and Qadar where some believers believe as God has predetermine man, thus he has just to run his possible life without any attempt to change better. This will create the state of backwardness because of static belief in Qada' and Qadar. In deed, some believers be certain of bad action implemented by man is predetermined by God and man have nothing to change or free-will. However, in another view, some believers rely on their predestination is determined by themselves i.e. struggles, and not conducted by God. Man is success because of his effort to success, not enforced by God's grace, other force or power. It's a pure endeavor of man's action. Hence, man is free to determine his own path. These fallacies creates God in the state of unjust to His beings. And, why do God creates man if He do creates angels who submitted to His order without objections?. During the Golden Age of Islam where science and technology develop vast, Muslims scholar like Avicenna, Averroes, and Al-Khwarizmi take efforts to enhance the quality of life thru researches and innovations. The earlier Muslim Scholars should depends not on the misconception about Qada' and Qadar, indeed improving the quality of life in accordance with al-Quran, as in chapter al-Baqarah verse 286 means: *"Allah burdens not a person beyond his scope"*.

Muslims believe that Allah has complete knowledge and control over everything in the universe. This includes occurrences of the past, present, and future events, as well as the actions and choices of individuals. Nothing

happens outside of Allah's knowledge and will. While Allah's decree is absolute, Islam also acknowledges the concept of human free will. People have the ability to make choices and decisions, and they are accountable for their actions (Hafiz M. S., Khurshid H. R., 2019). However, these choices are within the framework of Allah's preordained plan. Islam teaches the importance of striving and putting in effort while also relying on Allah's guidance and decree.

E. Between God and Human Free-Will: The Justice of Predestination

Basic theory of Karma is cause and effect. Karma is the result of human acts and deeds of past life. The result totally refers to human actions. It is the choice and freewill of a man. Obviously, God will not interfere with human acts and has no power over human deeds either. It is a belief system where the doctrine of Karma could not be determined by science, nevertheless inter-related. The category of performing acts will produce different results of Karma. For those reborn as good and submitted to good deeds will be rewarded heaven. The second situation, where reborn as good but always keep doing bad, will later go to the underworld. In the case of being reborn as bad and continuously doing bad deeds, the underworld awaits. And the last, reborn as bad and struggling performing good, heaven is the reward.

The question is also being discussed about good and bad. So, how to differentiate between good and bad? The guideline between good and bad is pertaining to the 8th Path which to differ an act is good or bad. And how reborn as evil, then submitted to good acts rewarded heaven, but on the other side of reborn good, then performing evil will reward the underworld. It is an explanation regarding the justice of the human life cycle which totally depends on human actions. In Karma, does affect the process of reincarnation indeed in Hinduism will affect the caste system. Thus, the concept of repentance (Islam) and confession (Christianity) will not appear. The doctrine of Karma is the purification of spirituality in order to rationalize the cause and effect of human acts by Buddhism. Thus, the standard of good and bad or morality according to their books of Baghavat Gita and Vedas also is a knowledge of common believers.

The result of Karma will occur in the present but mostly believe in the past life. If it does not happen during present life, it will surely in the past life. Here, Karma was not depended solemnly on our actions, but there are three factors that contribute to the shape of one's karma. First is by chance, and/or ordained (*adishta phala*) and/or efforts. The factor of chance is described as the theory of having good or bad luck. Meanwhile, *adishta phala* is defined as natural causation. While the last is thru human efforts. These three factors reshape one's Karma. And because of trifactor, Karma of oneself cannot be changed. For example, in the discussion of birth defect, the defect was the result of Karma or might be because of chance and ordained.

Reapproached to the discussion of the basic principle of Karma – men are born because of his past Karma. It is a cyclic universe action with neither no beginning nor end. As a general idea of Karma, life is infinite so is the universe which has no first cycle of creation, no first born then related to an infinite number of prior births. Accordingly, it refers to accumulated *punya* (happiness) and *papa* (sufferings) of the past to the next cycle of life. However, life also is finite when *prarabdha* karma is fully fructified, then rewarded by birth either in *svarga* (heaven) or *naraka* (hell). The discussion of *svarga* and *naraka* do not represent a specific place indeed interpreted as pure *punya* or pure *papa* of a lifetime. Thus, the theory of infinite focus to the cycle of life and the cycle of *punya* and *papa*.

Karma is definitely the discussion on ethical parameters and moral standards. It is regarding the conduct of good acts and deeds for past life which then affect the present. Continues of performing good acts and deeds bring a good life cycle between beings. It is about how to create a good character thus managing a good society, so then man will live in a good way. All the tribal and tribulations might be seen as the chance and ordained but man has the right to choose their actions of good.

However, the discussion between good and bad, to the understanding, when a person is almost doing good and less in evil conduct, the case is categorized under good actions. Here, it is in line with the ultimate view of Hinduism and Buddhism that life is miserable (*samsara*) and man needs to free themselves from misery

(Husnul K., Muhammad S. R., 2023). In that case, man is not perfectly accountable to good acts but sometimes slipped to bad acts. Just to remember, managed to perform better and bad acts will be considered as good ones. So, life is a learning process from bad to good for a better next life because man is imperfect so called punya and papa in their doctrine.

The action of Gods is not the center of this law because man justifies his own actions without Gods' interference. It is to promote fairness and equality to all beings. So, men are responsible for their actions and deeds as well as their own Karma and caste. But sometimes man received undeserved sufferings and undeserved enjoyment of the past. Then, when a person is doing bad, one should not embrace or reciprocate the act because it will affect Karma. Karma is similar to freewill which man has to choose and choice of actions. But, in Karma, the result of one's act cannot be chosen. Means, the outcome of your acts is not in one's control. Man shall control their actions but not to chance and ordain (*adishta phala*). The outcome of one's life however shall be associated with Karma as well as chance and *adishta phala*. *Adishta Phala* is not the sole factor of reshaping Karma because of misunderstanding of the law, it is partially by chance, ordained and one's own effort.

CONCLUSION

Most religions fight for the justice of God through the discussion of God-man relationship pertaining to the concept of predestination. For Hinduism and Buddhism, Karma is pure human decision and action that is absent from God and other man's influences. It is a process to liberate oneself from wrong doings (desires) to goodness. Indeed, to Buddhism, Karma also is a process that includes liberation of mind and intentions before actions. For instance, being mindful can be a remedy for negative karmic deeds because we do not allow ourselves to provoke negative actions if we are aware (Phuntsho, 2023). Both teachings believe man should release himself from lust and evil in order to achieve nirvana, in fact atman in Hinduism. Moreover, man is free to determine his way of life that could affect his act, and thinking, in addition to his present life. The core philosophy of Karma is to educate and train oneself of executing good to himself and others, as well as to produce a good citizen in order to create social balance. An individual-societal harmonious life will continuously run through performing good Karma.

Meanwhile, Islam has proposed Qada' and Qadar which predestination is preset by Allah because of His character of Most Knowledgeable and His decision best fit for man. Indeed, man also provides free-will according to his reason for executing good or bad actions. One might distract that God controls all over man's decisions, but man should be honoured by God's grace of intelligence. Thus, man is set to be free from any other influence to make an intellectual decision as a proof of God's justice. Through one's knowledge and experiences, he may perform his wills. However, man is characterized as an imperfect being, then sometimes taking the wrong decision that leads to evil consequences, then God with His mercy sends his prophets, messengers and al-Quran in order to guide man. Although man is destined by God's predestination, it is for the good of mankind nevertheless. What is predetermined by Allah is His rules and regulation that guides man from wrongdoings and evil to oneself and others.

REFERENCES

1. Bhatia, Jyoti. (2019). *Hinduism: It's Belief in Life and Death*. St. Andrew's College. Retrieved from Cardinal-Paul-Poupard-2014-Hinduism-its-belief.pdf (standrewscollege.ac.in)
2. Bronkhorst, Johannes. (1998). Did the Buddha Believe in Karma and Rebirth?. *Journal of the International Association of Buddhist Studies* 21(1). Institut Fur Tibetologie und Buddhismuskunde: Austria. Pp. 1-19.
3. Coomaraswamy, Ananda K. (1943). *Hinduism and Buddhism*. United State: Golden Elixir Press.
4. Finnigan, B. (2022). Karma, Moral Responsibility and Buddhist Ethics. In M. V. Doris, *Oxford Handbook of Moral Psychology* (pp. 7-23). <https://doi.org/10.1093/oxfordhb/9780198871712.013.21>.
5. Ghose, Lynken. (2007). Karma and The Possibility of Purification. *Journal of Religious Ethics* 35(2).pp. 259-289.

6. Hafiz, M. S., Khurshid, H. R. (2019). Khalifa Abdul Hakim on the Doctrine of Free Will and Predestination, Good and Evil in Islam. *Bazyaft* 34. Lahore: Punjab University. Pp. 3-25.
7. Husnul, K., Muhammad S. R. (2023). Karma in the Hinduism and Buddhism Perspective. *Jurnal Ilmiah Ilmu Ushuluddin* 22(1). Pp. 47-55. ISSN 2549-3752.
8. Jain, V. (August 2020). The Jurisprudence of Dharma in the Hindu Epics. *Supremo Amicus*, 05.2021-42228914.
9. Khatib, A. K, Aigerim, D. (2020). A Comparative on Buddhism and Hinduism: A Critical Review. *Journal of Critical Reviews* 7(5). Pp 2829 – 2834. ISSN- 2394-5125.
10. Loy, David. (1982). Enlightenment in Buddhism and Advaita Vedanta: Are *Nivana* and *Moksha* the Same?. *International Philosophical Quarterly* 22(1). <https://doi.org/10.5840/ipq19822217>.
11. Muhammad Noor, Ibrahim. (1978). *Islamic Discipline for the Fortification of Faith*. Kuala Lumpur: Syarikat Huda.
12. Paranjpe, A. C. (2013). The Concept of Dharma: Classical Meaning, Common Misconceptions and Implications for Psychology. *Psychology and Developing Societies*, 1-20.
13. Phuntsho, Dorji. (2023). Cause and Effect: A Study on the Concept of Karma in the Buddhist Tradition. *Bhutan Journal of Research & Development*. Pp. 32-37. DOI: <https://doi.org/10.17102/bjrd.rub.12.1.0033>.
14. Silvestre, Ricatdo Sousa, (2017). Karma Theory, Determinism, Fatalism and Freedom of Will. *Logica Universalis* 11. pp 35-60.
15. Syed, M. H. (2006). Permasalahan Sekitar Qada' dan Qadar. *AFKAR* 7. pp. 63-92.
16. Thrane, Susan. (2010). Hindu End of Life. *Journal of Hospice and Palliative Nursing* 12(6). Pp 337-342. DOI: 10.1097/NJH.0b013e3181f2ff11.
17. Vliegheer, Thibault De. (2022-2023). Buddhism and Free Will Which Positions from The Contemporary Analytical Free Will Debate can be Found within Early Buddhism, (Master degree, Ghent University).
18. Wahib, A. (2023). Faith in Qada' and Qadar and its Implications Against Islamic Religious Education. *Jurnal Paradigma* 15(2), 167-181. <https://doi.org/10.53961/paradigma.v15i2.68>
19. Wallace, B. Alan. (2011). A Buddhist View of Free Will Beyond Determinism and Indeterminism. *Journal of Consciousness Studies* 18(3-4). Pp 217-233.
20. Wan Fariza Alyati, Wan Zakaria, (2015). Qadar in Classical and Modern Islamic Discourses: Commending a Futuristic Perspective. *International Journal of Islamic Thought* 7. ISSN 2232-1314.
21. Yasien M. (2006). The Concept of Predestination and Free Will in Iqbal and Nursi. *AFKAR* 7. Pp 93-120.