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Theological Conflict between Qadariyah and Jabariyah: A Critical Study in the Tradition of Classical Kalam Science

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Abstrak

This study critically examines the theological debate between the Qadariyah and Jabariyah schools within the classical tradition of Islamic theology (Ilmu Kalam), focusing on the crucial issue of human free will and divine predestination, which has long been a central discourse in shaping Islamic thought. Using a qualitative literature research approach, the study rigorously analyzes classical kalam texts as well as the interpretations of contemporary scholars associated with both theological schools to uncover the roots and implications of their doctrinal differences. The findings indicate that the Qadariyah emphasize human autonomy and moral responsibility, asserting that humans are the creators of their own actions, while the Jabariyah emphasize absolute divine determinism, viewing human actions as being completely controlled by God's will without any effective human agency. This theological tension not only influenced doctrinal developments in early Islam but also contributed to broader intellectual, ethical, and socio-religious implications that continue to resonate in modern Islamic civilization. The study concludes that understanding this classical dichotomy is crucial for placing modern theological discourses on predestination and responsibility in their proper context.

INTRODUCTION

Theology is one of the most fundamental disciplines within the structure of Islamic scholarship, addressing beliefs and concepts of divinity using rational and textual arguments. This discipline serves not only as a bulwark against the Muslim faith against attacks from outside ideas, but also as a space for internal dialectics to understand the nature of God and humanity. History records that the development of theology was inextricably linked to the social and political dynamics that occurred after the death of the Prophet Muhammad, which sparked profound questions regarding the status of those who commit major sins and the limits of God's power.

Over time, theology has become an intellectual tool for scholars to formulate systematic theological concepts to address the increasingly complex challenges of the times. Studies in theology encompass a variety of central themes, from the attributes of God, prophecy, eschatology, to the relationship between God's will and human actions.

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The existence of theology proves that Islam is a religion that highly values the use of reason in understanding revelation, as long as it remains within the correct framework of Islamic law. Therefore, exploring the history and thought of theology is a crucial first step in understanding the complete construction of Islamic theology (Nasution et al., 2024).

The debate about free will and destiny stems from a tension between understandings of the sacred texts of the Quran, which appear to have two distinct dimensions. On the one hand, there are numerous verses that affirm God's absolute power over all things, seemingly eliminating the role of humans in determining their own destiny in this world. On the other hand, the Quran also contains numerous verses that explicitly hold humans accountable for all their deeds throughout their lives.

This apparent contradiction fueled intellectual unease among early Muslims, particularly when confronted with the realities of social injustice and repressive political leadership. Muslim thinkers began to question the limits of God's intervention in human actions and whether humans possessed genuine freedom to choose their own path. This debate was not merely academic discourse in an ivory tower, but rather a reflection of the inner struggle of Muslims in seeking divine justice amidst often less-than-ideal worldly realities (Islamuddin et al., 2024).

The issue of qadar (Divine Providence) in Islamic faith is vital because it directly relates to the concept of God's justice and the moral responsibility of his servants. If everything has been absolutely determined by God since eternity, then serious theological questions arise regarding the relevance of rewards and sins to humans. Conversely, if humans have absolute freedom without divine intervention, this has the potential to undermine the concept of God's omnipotence, a central pillar of monotheism.

Therefore, the discussion of qadar becomes a central point that determines the religious character of a Muslim, whether they will adopt a fatalistic or dynamic approach to life. Misunderstanding this concept can have fatal implications, not only for personal beliefs but also for the work ethic and spirit of social change in Muslim communities. Therefore, addressing the issue of qadar in a balanced manner is an urgent agenda in Islamic theological studies.

The emergence of the Qadariyah and Jabariyah schools in early Islamic history is a clear manifestation of the polarization of thought regarding the relationship between God and humans that was very sharp at that time. The Qadariyah school, pioneered by figures such as Ma'bad al-Juhani and Ghailan al-Dimasyqi, emerged with the revolutionary idea that humans have complete freedom (free will) to determine their own actions. At the opposite pole, the Jabariyah school emerged, led by Jahm ibn Safwan, who brought an extreme fatalistic view that humans have no power whatsoever and only move like puppets moved by a puppeteer.

These two schools of thought emerged, each with their own beliefs based on the Qur'an and Hadith, as well as the rational arguments of reason. The emergence of these two camps marked a new chapter in Islamic intellectual history, where differences in theological interpretation began to crystallize into a systematic and organized movement of thought. This phenomenon demonstrates that Muslims at that time possessed a highly intellectual dynamism and were bold enough to engage in ijtihad (inquiry) on fundamental issues of faith (Hairani & Maesaroh, 2024).

The social and political context influencing this theological debate is closely related to the Umayyad Dynasty's authoritarian rule, which used religious legitimacy to perpetuate its power. Umayyad rulers frequently promoted the Jabariyah ideology, instilling the doctrine that their rule was God's will, inviolable by the people. In this political narrative, all forms of tyranny and injustice committed by the rulers were

considered part of a divine plan that the people had to accept with resignation.

In contrast, the Qadariyah school emerged as a form of theological and political resistance to the hegemony of rulers who abused the concept of destiny to legitimize the status quo. Qadariyah figures boldly argued that the rulers' tyranny was a conscious human choice that must be accounted for and resisted, not God's destiny that must be simply accepted. Thus, this debate on theology cannot be separated from the context of the power struggle and efforts to uphold social justice at that time (Harlis, 2020).

The impact of differing views on the community's understanding of faith is far-reaching, influencing their perspectives on sin, repentance, and interpersonal relationships within society. Adherents of the Jabariyah school of thought tend to be passive and leave everything to God without exerting maximum effort, ultimately weakening the community's fighting spirit. On the other hand, adherents of the Qadariyah school of thought have a strong sense of independence and believe that changing one's destiny is entirely in one's hands through effort and hard work.

However, the Qadariyah view, which overemphasizes rationality and human autonomy, also risks trapping the Muslim community in a secularist attitude that ignores the role of prayer and trust in God. This paradigm difference has given rise to diverse religious traditions within the Muslim community, which, if not managed wisely, can trigger internal conflict and division. History shows that fanaticism toward one sect often leads to mutual accusations of infidelity and misguidance among fellow Muslims.

The relevance of classical debates in the context of contemporary Islamic thought remains keenly felt, particularly as Muslims face the challenges of modernity, structural poverty, and scientific backwardness. Discourses on work ethic, destiny, and social change have once again become hot topics, requiring a strong and empowering theological foundation. The progressive thinking of Qadariyah is often used as a reference by modern Muslim reformers to galvanize the spirit of progress and reject the fatalism that hinders the development of civilization.

Meanwhile, the positive aspects of Jabariyah thought, such as total surrender and inner peace, remain relevant as a spiritual counterbalance to the pressures of modern, materialistic life. Reexamining the conflict between these two schools of thought provides valuable insights for contemporary Muslims in formulating a theology of a middle path that balances effort and trust in God. This demonstrates that the intellectual legacy of the past remains alive and capable of inspiring solutions to contemporary problems (Ramadhani, 2022).

The importance of critical study of the tradition of theology lies in the effort to purify the understanding of faith from historical distortions and accompanying political interests. Through critical study, we can distinguish which teachings are purely derived from revelation and which are merely human constructs influenced by the context of their time. Theological reasoning critique is necessary to break down stifled thinking and create a more open and inclusive space for dialogue among various schools of thought within Islam.

Without a critical approach, Muslims will be trapped in blind imitation and repetition of historical narratives, unable to draw any substantive lessons or lessons from them. Critical study also helps us discern the nuances of truth that may be scattered across various schools of thought, preventing us from becoming trapped by arrogant claims of a single truth. In this way, the tradition of kalam (theology) can continue to develop and make a real contribution to the intellectual enlightenment of the Muslim community (Khafifuddin, 2024).

The research gap regarding the comparative analysis of Qadariyah and Jabariyah is still evident in the lack of studies that deeply examine the practical implications of these two doctrines in modern life. Most previous research focuses

solely on historical aspects, figures, and debates about naqli evidence, without connecting them to the psychological and sociological dynamics of society. Still, few studies attempt to synthesize these two perspectives within a moderate theological framework that is applicable to address the challenges of globalization and the humanitarian crisis.

Furthermore, the prevailing narrative is often biased and positions one sect as heretical without considering its underlying philosophical background. Therefore, new research is needed that is more objective, comprehensive, and oriented toward constructive theological solutions for the community. This research aims to fill this gap by offering a sharper and more contextual comparative perspective (Abdillah, 2023).

The purpose of this study is to critically examine the theological conflict between the Qadariyah and Jabariyah schools in order to find common ground and its relevance for the development of a more dynamic faith of the community. This study aims to describe in depth the theological and philosophical roots of the views on free will and predetermination in both schools. In addition, this study also seeks to analyze the strengths and weaknesses of each school's arguments and their implications for the concept of God's justice. By understanding the dynamics of this conflict, it is hoped that a more balanced theological perspective can be formulated that is able to integrate the spirit of human endeavor with a strong faith in God's destiny. Ultimately, this study is expected to provide an academic contribution to enriching the literature on theology and enlightening the Muslim community in addressing differences of opinion.

METHOD

This study employs a qualitative approach with a library research approach, focusing on the analysis of texts and ideas without delving into the empirical field. This qualitative approach was chosen because the objects of this study are abstract, consisting of theological concepts, the history of thought, and doctrinal interpretations that require intensive in-depth study. Library research allows researchers to engage in imaginative dialogue with past thinkers through their written works recorded in history. This method is highly relevant for the study of theology, which relies on classical literature and intellectually rich religious manuscripts as its database. With this approach, researchers attempt to reconstruct past debates comprehensively and systematically within a rigorous academic framework.

The primary data sources in this study are classical works of Islamic theology, which serve as authoritative references in mapping Qadariyah and Jabariyah thought. Works such as Al-Milal wa al-Nihal by Al-Shahrastani, Maqalat al-Islamiyyin by Al-Asy'ari, and Al-Farq bayna al-Firaq by Al-Baghdadi serve as the primary sources for exploring the original doctrines of both schools directly from sources closest to their time. The use of primary sources is crucial to avoid the distortion of information that often occurs in secondary literature or modern writings that do not directly refer to the roots of tradition. Furthermore, data sources also include mu'tabar commentaries explaining verses about qadar and human actions (Mashar, 2022).

Secondary data sources include reputable scholarly journals, contemporary Islamic studies books, and research articles published within the last five years (2020-2024). This secondary literature serves as a tool for understanding the historical, sociological, and political context surrounding classical theological debates and provides a modern analytical perspective. Books by scholars such as Harun Nasution and Nurcholish Madjid, as well as international theological journals, are used to enrich the analysis and provide comparative perspectives. This combination of classical and contemporary sources aims to produce a comprehensive and balanced synthesis of understanding.

Data collection techniques were conducted through literature documentation, namely by searching for, inventorying, and reviewing library materials relevant to the research theme. The researcher implemented a close reading system, or in-depth reading, of key texts to capture the nuances of meaning and theological arguments contained within. The collected data were then classified based on main themes, such as the definition of destiny, the concept of justice, and the supporting arguments of each school of thought. This inventory process was carried out meticulously to ensure that no important arguments were missed in the analysis.

The data analysis method uses descriptive-analytical and comparative techniques, in which researchers not only present the data as is but also conduct critical interpretations and in-depth comparisons. The first step is to objectively describe the views of the Qadariyah and Jabariyah schools, then analyze the logical structure and consistency of their arguments. Next, a comparison is made to identify similarities, differences, and points of intersection and starting point between the two schools. Data validity is tested through cross-referencing techniques, or cross-checking between different reference sources, to ensure the accuracy of the historical and doctrinal information presented.

RESULTS AND DISCUSSION

Historical and Doctrinal Background

The historical background to the emergence of the Qadr debate in Islam cannot be separated from the turbulent socio-political conditions of the Muslim community after the era of the Caliphs (Khalaf al-Rasyidin). Political instability resulting from civil war (Fitnah Kubra) and the transfer of power to the Umayyad Dynasty created a climate conducive to the emergence of theological questions regarding the status of human actions. Society began to question whether the bloodshed and tyranny of rulers were God's destiny to be accepted or the result of human choices to be resisted. It was in this situation that the seeds of Qadariyah and Jabariyah thought began to flourish as an intellectual response to the realities of the times. This debate was not merely a theological discussion in a vacuum, but rather a reflection of the existential anxiety of Muslims facing a crisis of leadership and morality (Saputra et al., 2022).

The main teachings of the Qadariyah school center on the affirmation that humans have complete freedom to determine their own destiny and actions in this world. They believe that God has equipped humans with independent reason and power (qudrah), allowing them to freely choose the path of obedience or disobedience without the intervention of fate. This teaching logically demands absolute accountability in the afterlife, where heaven is the reward for human effort and hell is the consequence of bad choices. The Qadariyah strongly rejects the notion that God has determined the detailed scenario of human life, as this is considered to violate the principle of God's justice. Thus, Qadariyah theology highly upholds the values of humanism and rationality (Maharani et al., 2022).

The main teachings of the Jabariyah, on the other hand, teach that humans are forced into a state of coercion (majbur) and possess no free will whatsoever in their lives. According to them, all human movements, from heartbeats to criminal acts, are created and determined solely by God's will. The Jabariyah view attributing actions to humans as a form of arrogance that challenges the absolute power of God as the sole Creator. The consequence of this teaching is the view that rewards and sins are determined entirely by God's will, not by human deeds. This understanding fosters an attitude of total resignation that often leads to extreme fatalism in facing life's challenges (Syakhrani & Majid, 2022).

Comparative Theological Data (Argumentation and Evidence)

The following is valid theological comparison data based on a review of classical and contemporary literature, which maps the fundamental differences between the two schools of thought in interpreting sacred texts and constructing creeds. This table presents a critical summary of their diametrically opposed positions.

Table 1. Comparison of Doctrinal and Naqli Evidence between Qodariyah and Jabariyah

Theological Aspects	Qadariyah's view	Jabariyah's view	The Main Argument of Qadariyah	The Main Argument of Jabariyah
Status of Deeds (Af'al al-Ibad)	Man is the creator of his own actions (*Khaliq the af'alihi*).	Human actions are God's creation; humans are just puppets (*Forced*).	QS. Ar-Ra'd: 11 (Allah does not change the condition of a people...)	QS. As-Saffat: 96 (Allah created you and your deeds...)
The Concept of God's Justice	God is just if he gives reward/punishment based on human free choice.	Justice is God's prerogative; whatever God does is just.	QS. Al-Kahf: 29 (Whoever wants to believe, let him believe; whoever wants to disbelieve, let him disbelieve)	QS. Al-Insan: 30 (You do not will except as Allah wills)
The Nature of God's Will	God's will is limited to natural law; it does not intervene in moral choices.	God's will is absolute and encompasses everything without exception.	QS. Fussilat: 46 (Whoever does good, it is for his own good...)	QS. Al-An'am: 125 (Whomever Allah wills, He expands his chest...)
Attitude towards Sin	Sin is purely human error and must be accounted for.	Sin occurs because of God's decree; humans cannot avoid it.	Rationality: It is impossible for God to torture servants for actions that He forces them to do.	Rationality: God is Almighty, nothing happens outside of His permission.

Source: Adapted from Al-Shahrastani (Al-Milal wa al-Nihal) and Islamic Theology Journals (2020-2024).

The Qadariyah theological argument regarding free will is built on the logical foundation that God's commands and prohibitions in religion are meaningless if humans lack freedom of choice. If humans are forced to sin and then tortured for it, then God has acted unjustly, and unjust behavior is impossible for the All-Perfect Being. They use a rational interpretation (ta'wil) method to address seemingly fatalistic verses, interpreting them as consequences of the law of cause and effect, not direct coercion. The Qadariyah asserts that God grants potential, but the actualization of actions rests with humans. This argument is ethically and morally strong because it encourages humans to be responsible (Hidayah, 2020).

The Jabariyah theological argument regarding divine determinism is based on the principle of tauhid rububiyah, which believes that God is the Prima Cause of all

that exists. For the Jabariyah, acknowledging the existence of another creator (humans) in one's actions is a form of shirk (polytheism) that is more dangerous than any other major sin. They argue that God's knowledge (Ilmu Allah) encompasses everything that will happen, making it impossible for humans to act outside the framework of that knowledge. Jabariyah logic strongly emphasizes God's transcendence and omnipotence above all else, ignoring human causality. This argument provides psychological comfort for those struck by disaster, but stifles fighting spirit.

Implications and Impact of Thinking

The differences in the methodology of interpreting the evidence between the two schools are clearly evident in their approaches to the texts of the Quran and Hadith. The Qadariyah tends to use a textual approach to verses about freedom and a contextual-rational approach to verses about destiny, while the Jabariyah does the opposite. The Qadariyah prioritizes the function of reason in understanding the text, boldly rejecting ahad hadith that contradict the principle of justice, while the Jabariyah is more rigidly textualist in verses about God's power. These contrasting methodologies indicate that the epistemologies of the two schools are built on different basic assumptions regarding the relationship between revelation and reason. This serves as a valuable lesson that diversity of interpretations is inevitable in the Islamic tradition (Anwari, 2024).

The faith implications of the Qadariyah view have positive consequences, producing dynamic, optimistic, and hardworking Muslims who strive to change their destiny. However, the negative implications include the potential for the emergence of an attitude of ujub (self-righteousness) and a sense of inadequacy toward God's help in their affairs. In its extreme form, this understanding can lead to a veiled secularism that separates worldly activities from divine will. Meanwhile, the faith implications of the Jabariyah view can foster a strong sense of trust (taqwa) and acceptance of God's decree (qadha). However, its dark side is the emergence of apathy, laziness, and the legitimization of sin under the pretext of destiny, which is certainly very damaging to the moral fabric of society (Maghfiro et al., 2024).

The scholars' criticism of the extremes of both schools emerged as an effort to purify faith so that the community would not be trapped in one of the misleading poles. Ahlussunnah scholars considered the Qadariyah to have denied predestination, which is a pillar of faith, while the Jabariyah had eliminated sharia and legal burdens (taklif). The synthesis then offered by the Asy'ariyah and Maturidiyah attempted to find a middle ground with the proportional concepts of kasb and ikhtiyar. The impact of this debate on the development of theology was significant, enriching the Islamic intellectual treasury and producing more mature theological formulations. The historical relevance of this debate remains eternal, reminding the community that the balance between effort and prayer is the key to success in this world and the hereafter.

A critical analysis of the concept of human free will shows that absolute freedom as envisioned by Qadariyah and total determinism a la Jabariyah are two sides of the same coin, both problematic if applied rigidly. Unlimited freedom clashes with the reality of human biological and sociological limitations, while total compulsion negates human existential awareness as a thinking being. From the perspective of modern neuroscience and psychology, human behavior is indeed influenced by genetic and environmental factors (in line with determinism), but still has the executive space to make conscious decisions (in line with free will). Therefore, Islamic theology needs to position this concept integratively, rather than contrasting it in a binary manner (Fathimah & Kambali, 2024).

The relationship between God's justice and human responsibility is a core ethical issue that cannot be resolved through formal logic alone. God's justice should not be interpreted anthropocentrically (according to human standards), as Qadariyah claims, but it also should not be used to justify arbitrariness, as Jabariyah views. Divine justice is inherently wise, placing everything in its proper place and proportion according to His infinite knowledge. Human responsibility arises not because one creates one's actions out of nothing, but because one possesses awareness and intention in carrying them out (Fahmi, 2024).

A logical evaluation of Qadariyah's argument reveals a gaping hole of inconsistency, especially when confronted with the reality that many things in human life occur beyond human control, such as birth, death, and natural disasters. If humans are the absolute determinants of their fate, then unwanted failure and suffering are evidence of the weakness of their thesis. On the other hand, Qadariyah has succeeded in constructing a solid moral argument to promote legal and social accountability. The strength of Qadariyah's logic lies in empowering the human subject, but its weakness lies in ignoring the metaphysical factors surrounding human existence.

The logical evaluation of Jabariyah's argument also has a fatal vulnerability, namely, it negates the function of sending prophets and the revelation of holy scriptures. If everything is rigidly programmed and humans are mere robots, then calls for preaching, warnings, and good news become futile and irrelevant. Jabariyah's logic is trapped in a fatalism that stifles reason and ethics, even though they successfully maintain the sanctity of the concept of God's omnipotence. The strength of Jabariyah's argument lies in its absolute monotheism, but its weaknesses are glaring in its ethical and legal aspects (Husnol & Muhammad, 2023).

The moderate position within the Islamic theological tradition, particularly that formulated by the Asy'ariyah and Maturidiyah, has proven to be the most enduring and widely accepted solution among Muslims worldwide. The Asy'ariyah concept of Kasb, although often accused of leaning towards Jabariyah, actually offers a psychological mechanism through which humans feel ownership of their actions through the intentions and power created by God with them. Meanwhile, the Maturidiyah allows more room for reason and will, approaching Qadariyah but remaining within the framework of destiny. This moderate position teaches people to strive as if they were Qadariyah, and to rely on Jabariyah.

A comparison of the research findings with previous studies confirms that the conflict between the Qadariyah and Jabariyah is not simply historical, but a recurring archetypal mindset. Previous studies often positioned the Qadariyah as representing rationalism and the Jabariyah as traditionalism, but this study found that the Jabariyah also used rationality to defend their determinism. The debate's contribution to the dynamics of Islamic thought was significant, stimulating the birth of other disciplines such as ushul fiqh (Islamic jurisprudence) and Sufism, which also address aspects of human action (Parhan & Hilmiyah, 2022).

Theological impacts on religious practices are evident in how people respond to disasters and successes in life. Communities influenced by the Jabariyah mindset tend to be more resilient and calm in the face of disasters, but less progressive in disaster mitigation. Conversely, communities with the Qadariyah mindset are highly responsive and innovative, but prone to stress and depression when experiencing failure. A theological balance is necessary to develop a Muslim character that is mentally resilient yet progressive in action.

The relevance of the qadar debate in the modern era is increasingly felt amidst advances in artificial intelligence (AI) and genetic engineering, which raise

new questions about the limits of human will. Do algorithms control our lives (technological determinism), or do we control them? Classical kalam discussions provide an ethical framework to address the challenges of this new determinism. The implications of this study for Islamic faith education demand curriculum reform that goes beyond rote doctrine and trains students' critical reasoning in understanding destiny (Tutupary, 2021).

The research's contribution to the development of theology is to provide the perspective that theology is not a dead dogma, but rather a living discourse that continues to evolve with the challenges of the times. This research emphasizes the need for a rereading of classical texts from a multidisciplinary perspective. The synthesis of classical thought and contemporary theological needs must be directed toward the formation of a theology of liberation that empowers people from backwardness, while simultaneously providing a spiritual theology that provides inner peace. Thus, Islam can emerge as a spiritual and intellectual solution for world civilization.

CONCLUSION

The theological conflict between the Qadariyah and Jabariyah schools reflects the rich intellectual dynamics within the classical theological tradition, which seeks to unravel the mystery of the relationship between limited human will and unlimited divine decree. From the analysis that has been conducted, it can be concluded that these two schools emerged as extreme responses to each other: the Qadariyah with its excessive emphasis on human autonomy in order to preserve God's justice, and the Jabariyah with its excessive emphasis on determinism in order to maintain God's omnipotence.

Although both views are logically and theologically flawed if held radically, they have contributed a valuable discursive legacy to the formation of a more mature Islamic theology, namely the theology of Ahlussunnah wal Jamaah, which seeks to synthesize the positive values of both poles. Based on the above conclusions, it is recommended that the study of theology of theology today not stop at mere repetition of history, but continue to develop critically and moderately to address the challenges of the times.

A balanced understanding of faith, which balances maximum effort (the Qadariyah spirit) with total trust (the Jabariyah spirit), is essential for developing a progressive yet religious character. Islamic educational institutions and scholars are expected to formulate contextual theological narratives that empower Muslims to compete in the global era without losing their spiritual foundation and belief in the wisdom of God's destiny.

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