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# THE CONCEPT OF HUMAN FREEDOM IN THE QADARIYAH AND JABARIYAH TRADITIONS: A CRITICAL REVIEW

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## Abstract

Although debates on human freedom and divine destiny occupy a central position in Islamic theological discourse, the historical and socio-political roots of the Qadariyah–Jabariyah controversy require further critical examination. This study aims to analyze the historical development and theological debate between the Qadariyah and Jabariyah schools of thought concerning human agency, divine will, and moral responsibility. Employing a qualitative library research design with historical-critical and comparative approaches, this study examines classical primary texts and relevant contemporary secondary literature through textual hermeneutics and comparative thematic analysis. The findings indicate that the debate emerged from post-conflict political dynamics, particularly internal disputes and crises of leadership legitimacy, which generated polemics concerning the status of sinners, the meaning of faith, and the relationship between *qada'* and *qadar*. The Qadariyah, represented by Ma'bad al-Juhani and Ghailan al-Dimashqi, emphasize human *qudrah* and individual moral responsibility, interpreting human freedom as the capacity to choose within the limits of *Sunnatullah*, especially through the distinction between *musayyar* and *mukhayyar*. Conversely, the Jabariyah, associated with Jahm ibn Safwan and its moderate variants, emphasize the dominance of divine will; while the extreme variant denies human volition, the moderate variant acknowledges *kash* as the human acquisition of actions created by God. The analysis demonstrates that these epistemic differences are not merely doctrinal disputes but are


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also shaped by socio-political dynamics and intellectual interactions across traditions. This study concludes that a moderate understanding that integrates reason, human endeavor, and divine sovereignty provides a constructive foundation for contemporary ethics, education, and religious policy. By addressing manuscript limitations and historiographical bias, this study contributes to a more transparent and contextual understanding of classical Islamic theological debates.

**Keywords**: Qadariyah; Jabariyah; Islamic Theology; Human Freedom; Divine Destiny

**Abstrak**: Perkembangan media digital telah mengubah pola hidup remaja, termasuk meningkatnya kecenderungan gaya hidup hedonis yang ditandai oleh perilaku konsumtif, budaya *flexing*, dan pencarian pengakuan sosial melalui media digital. Fenomena ini berpotensi memengaruhi pembentukan karakter remaja serta menggeser orientasi hidup dari nilai kebermaknaan menuju kesenangan sesaat. Penelitian ini bertujuan menganalisis keteladanan Nabi Muhammad sebagai model pengendalian gaya hidup hedonis di kalangan remaja berdasarkan perspektif *Al-Qur'ān* dan *Ḥadīth*. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (*library research*). Data diperoleh dari ayat-ayat *Al-Qur'ān*, *ḥadīth* Nabi, kitab tafsir, kitab syarah *ḥadīth*, serta literatur ilmiah yang relevan dengan tema hedonisme, perilaku konsumtif, dan pendidikan karakter. Data dianalisis melalui pendekatan tematik dan analisis isi. Hasil penelitian menunjukkan bahwa *Al-Qur'ān* mengkritik perilaku hedonis melalui larangan *isrāf*, *tabdhīr*, dan orientasi hidup yang berlebihan terhadap aspek material. Sebagai alternatif, Islam menawarkan nilai-nilai profetik yang tercermin dalam keteladanan Nabi Muhammad, meliputi *qanā'ah*, pengendalian diri, kesederhanaan hidup, kepedulian sosial, serta keseimbangan antara kehidupan dunia dan akhirat. Nilai-nilai tersebut relevan dalam membentuk karakter remaja yang mampu menghadapi tekanan budaya konsumtif dan pengaruh media sosial secara bijaksana. Simpulan penelitian ini menegaskan bahwa keteladanan Nabi Muhammad dapat menjadi landasan konseptual dan praktis dalam mengendalikan kecenderungan hedonisme remaja serta membentuk generasi muda yang berkarakter, moderat, dan bertanggung jawab di era digital.

**Kata Kunci:** Hedonisme Remaja; Keteladanan Nabi Muhammad; Pendidikan Karakter Islam; *Qanā'ah*; Media Digital

## INTRODUCTION

In the history of the development of Islamic thought, theology has essentially been present since the time of the Prophet Muhammad Saw. However, during that period, discussions of theological issues had not yet developed systematically (Brown, 2014). Muslims, especially the Companions, placed greater emphasis on accepting and appreciating religious teachings based on faith derived from revelation, without engaging in in-depth, rational debate on matters of faith. Therefore, discussions about faith, human will, and God's destiny were not yet a primary concern among Muslims (Marshall, 2014).

The development of theology began to change after the death of the Prophet Muhammad Saw. Political conflict within the Muslim community was a major factor in the emergence of theological debate. The assassination of Uthman ibn Affan and the Battle of Siffin gave rise to political divisions that later developed into debates in the realm of faith (Rohmatillah et al., 2023). Issues regarding the status of those who commit major sins, the concept of faith, and the relationship between *qada'* and *qadar* (predestination) began to be widely debated among Muslims. This gave rise to various schools of thought within theology, each with its own distinct characteristics.

One of the most important debates in the history of *Kalam* science is the debate between the *Qadariyah* and *Jabariyah* schools. These two schools have opposing views regarding human freedom and God's will. The *Qadariyah* school believes that humans have the freedom and ability to determine their own actions (Irshad, 2023). According to this school, humans are fully responsible for all actions they take because humans are given the will and power by Allah SWT. On the other hand, the *Jabariyah* sect holds the view that all human actions are completely determined by the will of Allah SWT so that humans do not have absolute freedom in acting (Ismail et al., 2025). This difference in views gave rise to a long discussion regarding the relationship between God's power and human will.

The debate between the *Qadariyah* and *Jabariyah* schools was not merely theological, but also concerned philosophical and rational aspects of understanding religion. Both schools demonstrate how Muslim thinkers attempted to explain the relationship between divine destiny and human responsibility through different approaches (Kusharyati et al., 2025). Over time, this debate influenced the emergence of other theological schools within Islam and made significant contributions to the intellectual dynamics of the Islamic world.

Four previous studies provide a critical foundation in understanding the concept of human freedom between the *Qadariyah* and *Jabariyah* traditions. First, Hairani and Maesaroh's (2024) research revealed that the *Qadariyah-Jabariyah* debate is the most significant theological discourse in the history of Islamic thought, where the *Qadariyah* emphasizes human freedom to determine one's destiny as the basis of moral responsibility, while the *Jabariyah* argues that everything has been determined by God from the beginning without room for human freedom. Second, Farihatu et al.'s (2025) study on the thoughts of Ma'bad al-Juhani shows that the *Qadariyah* emphasizes human freedom to determine one's actions as the basis of moral responsibility and the principle of God's justice, while rejecting the fatalistic view that

developed in the early days of Islam as a theological critique of the misuse of the doctrine of destiny. Third, Utomo's (2024) research shows that the *Qadariyah* emerged as a reaction to the deterministic views of the *Jabariyah* during the Umayyad Dynasty, with the figures Ma'bad al-Juhani and Ghailan al-Dimasyqi emphasizing complete human freedom in will and action, in contrast to the *Jabariyah* pioneered by Jahm bin Safwan who held the view that humans have no freedom at all. Finally, a comparative analysis of the two schools shows that the *Qadariyah* emphasize human freedom and moral responsibility, while the *Jabariyah* emphasize determinism and the absolute power of Allah, with this debate reflecting the efforts of Muslims to understand and harmonize the concepts of justice and human freedom within the framework of belief in Almighty God. These four pieces of research provide a strong basis for a critical review of the fundamental differences between the two schools in understanding the relationship between human free will and God's destiny.

Based on the description above, this study aims to examine the historical development of the intellectual conflict between the *Qadariyah* and *Jabariyah* schools, analyze the philosophical aspects underlying the emergence of these two schools, and understand their differing views on human free will and divine destiny. Thus, this research is expected to contribute to broadening insight into the dynamics of Islamic thought and its relevance to the development of the intellectual and religious life of Muslims today.

## METHODS

The researchers in this study employed a qualitative approach with a historical-critical and comparative library research approach. The qualitative approach was chosen because the research objective was to explore the intellectual development, epistemological dynamics, and doctrinal differences between the *Qadariyah* and *Jabariyah* traditions in depth, rather than to measure variables quantitatively (Moleong, 2018; Satori & Komariah, 2017). The study focused on analyzing classical primary texts and relevant contemporary secondary literature to reconstruct the historical background, theological arguments, and philosophical implications of both schools of thought.

Data sources were collected through purposive sampling and literature snowballing. Inclusion criteria included: (1) primary texts that explicitly discuss *Qadariyah* or *Jabariyah* teachings; (2) recent historical and theological studies published in reputable journals, academic books, or dissertations; and (3) works that provide comparative analysis, political-

social contextualization, or philosophical interpretation of the concepts of human will and divine destiny. The search process utilized national and international academic databases, as well as classical library collections and digital manuscripts. Each source was fully documented and systematically reviewed (Rosidah et al., 2023).

Data analysis was conducted using textual hermeneutic techniques and comparative thematic analysis. First, a historical exposition was conducted to place the text within its socio-political context and establish the chronology of the development of ideas. Second, thematic analysis was applied to identify central categories and patterns of argumentation between both sides. Third, cross-comparison between findings from primary texts and contemporary interpretations was conducted to assess continuity, rupture, and recontextualization of discourse. The validity and credibility of the research were supported by source triangulation, the researcher's reflective notes, and verification of quotations and translations of Arabic texts by reference editions/critical editions (Sugiyono, 2017; A. . Yusuf, 2016). Limitations of the study, such as the availability of manuscripts or historiographic bias, are acknowledged and explicitly discussed in the final section of the methods section.

## RESULTS

### Definition of *Kalam*

*Kalam* is an important science to study for anyone who wants to understand their religion more deeply and think rationally about Islamic teachings. Judging from the material discussed, *Kalam* focuses on Islamic faith, particularly faith in God and the concept of monotheism, which is derived from the Quran and Hadith (Jamrah, 2015). The goal of Muslim theologians, or mutakalim, is to introduce, instill, and defend the truth of the creed of monotheism. Therefore, the science of *Kalam* (theology) not only discusses beliefs in simple terms, but also uses a logical and rational approach to explain questions about God, faith, and humanity's relationship with Him.

Using this rational method, the science of *Kalam* helps Muslims understand the fundamentals of faith more clearly and systematically. Furthermore, this science also makes it easier for Muslims to explain and defend Islamic teachings when discussing with others, including non-Muslims who are accustomed to logical and critical thinking.

In terms of language, the term "*Kalam*" comes from Arabic, namely (الكلام) which is the masdar form of the verb " يتكلم- تكلم" which means "to say" or "to speak" (Syafei, 2025). In Arabic, the word "*Kalam*" means "arrangement of words" which has a certain meaning (Jamrah, 2015). The word "*Kalam*" means speech; it is a conversation using profound reason. This is the equivalent of the Greek term "logos," which also means speech. From "logos" comes the term "logia," which means orderly reasoning. In Greek logic, the formula for the syllogism (formal logic) formulated by Aristotle is very well known (Syafii, 2017).

In general, theology is a discipline of Islamic science that discusses aspects of divinity, faith, and Islamic creed rationally using logical arguments (*dalil aqh*) and the basis of the Qur'an and Hadith (*dalil naqli*) (Muvid, 2024). The science of *Kalam* is often also called the science of belief or creed, other names for the science of *Kalam* include: *Ilm al-tawhid* (science of monotheism), *'ilm al-'aqā'id* (science of faith), *'ilm al-uṣūl al-dīn* (science of religious principles) and Islamic theology (Syafii, 2017).

**Definition of *Kalam* Science According to Experts**

According to Ibn Manzur in Lisān al-'Arab, *Kalam* is defined as a speech composed of two or more words and provides a clear meaning to the listener. He stated: " الكلام ما تركب من كلمتين فأكثر وأفاد معنى مفهوماً" In this sense, *Kalam* refers to the structure of language that conveys meaning, not just any sound or utterance (Syafei, 2025). According to Ibn Khaldun, *Kalam* science is a science that contains rational arguments that are used to defend the creeds of the faith and contains rejection of the views of heretical experts who in their creeds deviate from the al-Salaf al-Ṣalih school of thought and the ahl sunnah, to then enter into the true belief which is the secret of monotheism (Mukhlis, 2015).

Meanwhile, al-Tahanawi defines *Kalam* as follows: *Kalam* is the science by which religious (Islamic) beliefs can be convinced by presenting various arguments and refuting various doubts. Based on the opinions of these experts, it can be concluded that the Science of *Kalam* is a science in Islamic studies that discusses issues of faith and divinity using rational arguments and evidence to explain, defend, and strengthen the beliefs of Muslims (Jamrah, 2015). This science does not only focus on speech or linguistic discussion, but also on the ability to convey meaning, defend the truth of faith, and reject views that are considered

deviant from Islamic teachings. Thus, the Science of *Kalam* functions as a means to strengthen faith through a logical and systematic approach.

**History of the Birth of *Kalam***

Theology has existed since the time of the Prophet Muhammad Saw and during the time of his companions. However, during that period, discussions of theological issues had not yet developed systematically. Muslims, especially the companions, placed greater emphasis on accepting and appreciating religious teachings based on faith derived from revelation, without engaging in in-depth, rational debate on matters of faith. After a long process, theology emerged as a response to the social, political, and religious dynamics that gripped the Muslim community after the death of the Prophet Muhammad Saw. It was particularly true of the political issues surrounding the assassination of Caliph Uthman ibn Affan, which ultimately led to Mu'awiyah's rejection of the Caliphate of Ali ibn Abi Talib.

The reign of Caliph Uthman ibn Affan lasted for 12 years. Towards the end of his reign, much dissatisfaction arose among Muslims due to his political policies, which were considered nepotistic, in contrast to the leadership styles of the two previous caliphs, Abu Bakr Ash-Siddiq (573-634 AD) and Umar ibn Khattab (584-644 AD). Besides Uthman's advanced age and gentle nature, popular discontent was also caused by the appointment of his family members to important positions. One of them was Marwan ibn Hakam (623-685 AD), who was considered very influential in the government. This policy led some people to believe that state assets were distributed uncontrollably and that Uthman was not firm enough with his subordinates who made mistakes (Irshad, 2023).

Despite these issues, without denying his services and privileges as a friend, Uthman still had great services for the people, such as building dams, regulating water distribution, constructing roads and bridges, and expanding the Prophet's Mosque in Medina. As a result of these policies, which were considered unfair, various protests arose from many groups of Muslims. Initially, they only demanded Uthman's resignation from the position of caliph, but some hardline groups later demanded his forced removal. The peace efforts made by Ali ibn Abi Talib were unsuccessful, until finally in 656 AD Uthman ibn Affan was killed by a group of rebels from Egypt. After the death of Uthman ibn Affan, the majority of Muslims pledged allegiance to Ali ibn Abi Talib as the fourth caliph. However, his appointment was not smooth because some groups, particularly the Umayyads led by Muawiyah ibn Abi Sufyan, refused to pledge allegiance until Uthman's assassins were punished (Irshad, 2023).

Furthermore, several companions, such as Talhah ibn Ubaidullah and Zubair ibn Awwam, also put forward certain political conditions. Ali's reign lasted six years and was filled with various political conflicts.

As a first step, Ali dismissed the governors left by Uthman, withdrew land and property given to Umayyad relatives, reorganized the baitulmal, and moved the center of government from Medina to Kufa. This policy caused resistance from several parties. The first rebellion was led by Talhah and Zubair who demanded law enforcement regarding Uthman's murder. This demand was supported by Aisyah, resulting in the Jamal War (Camel War) in 36 AH. Ali tried to resolve the conflict peacefully, but war could not be avoided. In this battle, Ali's troops won, while Talhah and Zubair were killed, while Aisyah was sent back to Medina.

The next conflict occurred with Muawiyah, the governor of Damascus, who refused to pledge allegiance until Uthman's killers were punished. Ali's peace efforts and correspondence were unsuccessful, leading to the Battle of Siffin in 37 AH. When Muawiyah's forces were under pressure, Amr ibn al-As proposed *tahkim* (arbitration) by holding up a copy of the Qur'an as a sign of an end to the fighting. Some of Ali's troops accepted the proposal, although Ali considered it a political ploy.

In the arbitration, Ali's side was represented by Abu Musa al-Asyari, while Muawiyah was represented by Amr ibn al-As. The arbitration resulted in a disadvantage for Ali because Amr ibn al-As declared his support for Muawiyah as caliph. This incident exacerbated the divisions among Muslims and weakened Ali's position. The war that ended in arbitration did not resolve the problems between the two parties, namely Ali ibn Abi Thalib and Muawiyah ibn Abi Sufyan. Instead, it caused a prolonged dispute within the Muslim community. As the conflict developed, the conflict, which initially stemmed from socio-political dynamics, then spread to issues of religious understanding. From differences of opinion regarding major sins, differences of opinion automatically followed regarding faith, its definition, and explanation. Departing from these differences in perspective, various schools of thought later gave rise to such as the Khawarij, Murjiah, Mu'tazilah, Qadariah, and Jabariah. The Qadariah and Jabariah schools are one of the most important debates in the history of *Kalam* science. These two schools have opposing views regarding human freedom and God's will (Irshad, 2023).

## Human Freedom as the Basics of *Qadariyah* Thought

The term *Qadariyah* comes from the word qadara, which means ability, power, or the capacity to determine something. In the context of Islamic theology, this term refers to the belief that humans have the ability and freedom to determine their own actions. This school of thought emerged in response to the development of fatalistic beliefs, which viewed humans as having no will to determine their actions (Damang & Santalia, 2025a).

Historically, the *Qadariyah* sect began to develop in Basra, Iraq, around 70 AH. This sect was pioneered by Ma'bad al-Juhani and then developed by Ghailan al-Dimasyqi. The emergence of the *Qadariyah* cannot be separated from the socio-political conditions during the reign of the Umayyads. During this period, rulers often used the concept of destiny to legitimize their power and political policies (Rusli, 2010). All forms of government action are considered the unquestionable will of God. In response to this situation, *Qadariyah* emerged, asserting that humans have free will and are responsible for their every action. According to this view, humans cannot blame fate for their bad deeds, as each individual has the ability to choose between good and evil. Several historical sources also mention that Ma'bad al-Juhani's thinking was influenced by an Iraqi Christian figure named Susan or Sanbuyah (Rusli, 2010). It suggests that the early development of Islamic theological thought was also influenced by interactions with non-Islamic traditions. Nevertheless, the *Qadariyah* school of thought continued to develop as an important school of thought in the discourse of theology, embodying the idea of human moral responsibility for one's own actions.

## The Doctrine of Freedom in the *Qadariyah*

The essence of *Qadariyah*'s teachings lies in the belief that humans have freedom in determining their actions and actions. In *Qadariyah*'s view, humans are given qudrah or the ability by Allah to act consciously and independently. Therefore, humans are considered fully responsible for all their actions. *Qadariyah* holds the view that human abilities exist before an action is carried out. Thus, humans have the freedom to choose their own actions without absolute coercion from God (Sumanto, 2016). This view emerged as a rejection of the fatalistic ideology which considers all human actions to be completely determined by God's will.

Apart from emphasizing human freedom, *Qadariyah* also gives an important position to reason. Reason is seen as a means for humans to differentiate between good and bad actions (Sumanto, 2016). Therefore, humans are required to use their minds to understand

life and be responsible for their actions. In strengthening his argument, *Qadariyah* uses several verses from the Koran which emphasize the existence of human responsibility for their actions. One of the verses that is used as a basis is QS. Ar-Ra'd verse 11, which means: "Indeed, Allah will not change the condition of a people until they change the condition of themselves." This verse explains that Allah will not change the condition of a people until they change the condition of themselves. In *Qadariyah*'s view, this verse is understood as an affirmation that changes in human life are closely related to the efforts, will and actions of humans themselves. Apart from that, *Qadariyah* also uses QS. Fussilat verse 40 as the basis for the argument regarding human moral responsibility for their actions, "Whoever does good deeds, (the reward) will be for himself, and whoever does evil, (his sins) will be borne by himself. And your Lord does not wrong His servants."Ayat tersebut menegaskan bahwa setiap perbuatan baik maupun buruk akan kembali kepada manusia itu sendiri. Oleh karena itu, manusia dipandang memiliki tanggung jawab moral atas tindakan yang dilakukan selama hidupnya.

However, human freedom in *Qadariyah*'s view is not absolute without limits. Harun Nasution explained that humans remain within the provisions of Sunnatullah or natural laws that have been established by Allah (Nasutiion, 1985). Humans are free to choose the actions they want to take, but cannot go beyond the basic laws of nature that apply.

In this context, Islamic thinkers then differentiated destiny into two forms, namely destiny *musayyar* and destiny *mukhayyar* (Abdillah, 2023). *Musayyar* destiny is a provision of Allah that is beyond human ability to change, such as birth, death, and natural laws. *Mukhayyar* destiny is a provision related to human choice and effort, so that humans have the freedom to determine their life path through endeavor and effort. For example, humans are free to make their life choices, but they still cannot change the law of gravity or the basic nature of burning fire. Thus, human freedom in *Qadariyah* is understood as freedom that remains within the provisions of Allah through Sunnatullah (Nasutiion, 1985).

### ***Qadariyah*** **and the Spirit of Modern Man**

In modern life, *Qadariyah* thought has relevance to the way humans view responsibility and effort in social life. Emphasis on human freedom can encourage the birth of an active, creative and innovative attitude in facing various life challenges (Abdillah, 2023). *Qadariyah* thought also forms a mindset that places humans as individuals who are responsible for their future. In this way, humans are encouraged to continue trying, work

hard, and develop their potential without simply relying on a passive understanding of destiny.

According to Raihan Ridho Abdillah (2023), one of the positive aspects of *Qadariyah* thought is its ability to encourage people to become dynamic, progressive individuals with a spirit of change. This thinking can foster a strong work ethic because people realize that success depends not only on fate but also on effort. In the fields of economics and entrepreneurship, the spirit of freedom and personal responsibility can be seen in the courage to make decisions, identify opportunities, and create new innovations. Therefore, *Qadariyah* thought can be seen as contributing to building an active, independent, and productive society in the modern era.

**Definition and History of the Emergence of the *Jabariyah* Sect**

The beginning of the emergence of the *Jabariyah* school is still a matter of debate among historians, but many histories state that this school emerged at the same time as the *Qadariyah* ideology as a reaction to this idea (Hairani & Maesaroh, 2024). The historical roots of *Jabariyah* thought can be traced long before the beginning of Islamic civilization, where the geocultural conditions of the Arabian peninsula dominated by the fierce Sahara desert psychologically shaped the character of fatalism in the Arab people. Life amidst the scorching heat and bare land and mountains made them feel very weak and helpless in facing the hardships of life caused by the surrounding nature. This absolute dependence on the ferocity of nature encouraged the emergence of an attitude of total surrender, because they felt they had no way or ability to change the situation according to their personal desires. This is what caused the seeds of the concept of compulsion (majbur) or belief in destiny to be ingrained in Arab culture before finally being formalized as a theological school in Islam (M. Y. Yusuf, 2014).

The initial seeds of this understanding were also recorded in a historical event when Caliph Umar bin Khattab punished a thief who argued that his actions had been destined by God. Umar gave a double punishment because of the act of theft and because of his wrong interpretation of God's destiny (Ramadhani, 2020). The pioneer figure who first voiced *Jabariyah* ideology in Damascus was Al-Ja'd bin Dirham, who was later sentenced to death by the Governor of Kufa, Khalid bin Abdullah al-Qasri, because of his theological views which were considered controversial, especially regarding his rejection of the literal nature of Allah's word on the Prophet Moses and the status of Prophet Ibrahim as khalilullah (Sumanto,

2016). Ja'd's thoughts were then widely disseminated by his student, Jahm bin Shafwan (125 AH) from Khurasan so that the followers of this school were often referred to as the Jahmiyah. Jahm was known as the secretary of Surais bin Harith and was finally executed in 128 AH for being involved in the political movement against the Umayyads (Hairani & Maesaroh, 2024). In addition to these extreme groups, moderate *Jabariyah* figures also emerged who attempted to find a middle ground in the concept of human action, such as Husayn ibn Muhammad An-Najjar and Dhirar ibn Amr. They introduced the doctrine of kasb, or acquisition, which acknowledges that although God is the ultimate creator of every action, humans still have a role or share in it.

## DISCUSSION

### *Jabariyah* Doctrine Regarding Human Will

This doctrine regarding will is divided into two main classifications in the *Jabariyah* school (Damang & Santalia, 2025b): First, Extreme *Jabariyah*. This school, pioneered by Jahm bin Shafwan, considers that humans do not have free will to act. Human actions are seen as the movements of inanimate objects that are completely moved by God, like flowing water or moving stones, even though these entities do not have the initiative or will of their own for their movements. Humans are depicted metaphorically as being like a feather being blown by the wind, following the fate that takes them. Even in a more specific illustration, humans are seen as puppets who are completely moved by the puppeteer, who in this case is God, so that all human actions are actually majazi or figurative because the ultimate actor is the Creator (M. Y. Yusuf, 2014). In this view, the human will has no real influence in changing fate or the final outcome of an action, because all decisions are actually arranged and directed by God.

Second, the Moderate *Jabariyah*. Figures such as Husain ibn Muhammad An-Najjar and Dhirar ibn Amr attempted to find a middle ground by acknowledging the role of human energy. In Husain ibn Muhammad An-Najjar's view, God creates all human actions, both positive and negative, but humans possess a "power" that God creates within them at the time the action occurs. This power is what has the effect of realizing the action, so that humans are considered to "acquire" their actions. Meanwhile, Dhirar ibn Amr added that human actions are essentially God's creation, but these actions are functionally utilized by humans (Irshad, 2023).

Textually, *Jabariyah* adherents base their views on a literal interpretation of several verses of the Qur'an, such as Surah As-Shaffat verse 96 which means: "And it is Allah Who created you and what you do." The *Jabariyah* understand this verse textually that not only the human physique, but also all human actions are direct creations of Allah which states that Allah created humans and what they do. They also refer to Q.S Al-Anfal verse 17 which means: "So, (in fact) you did not kill them, but Allah killed them, and you did not throw when you threw, but Allah threw. (Allah did this to test them and) to give the believers a good victory from Him. Indeed, Allah is All-Hearing, All-Knowing."

The *Jabariyah* argue that human physical actions are essentially the work of God. They view humans merely as a medium or tool for realizing the Divine will. This is as stated in Surah Al-Insan, verse 30, which reads: "And you cannot (travel) unless Allah wills. Indeed, Allah is All-Knowing, All-Wise." They understand this verse to emphasize that humans cannot will unless Allah wills. It can be concluded that the *Jabariyah* doctrine emphasizes the absolute power of God. Humans are in total submission, like inanimate objects, in extreme schools, while the moderate schools acknowledge the role of power through kasb. Although it triggered fatalism due to the political and geocultural influences of early Islam, *Jabariyah* remains a crucial part of intellectual history, demonstrating the dialectic of interpreting revelation in order to purify monotheism.

## CONCLUSION

The debate between the *Qadariyah* and the *Jabariyah* reflects that the dynamics of theology are not merely theological issues but are also influenced by the social, political, and intellectual conditions of the community; with the *Qadariyah* emphasizing the role of human will, reason, and effort—within the framework of the Sunnatullah and the distinction between the destiny of the *musayyar* and the *mukhayyar*—which encourages moral responsibility and a proactive attitude, while the *Jabariyah* emphasizes the dominance of divine will that leads to an attitude of trust and recognition of human limitations; both, although starting from different epistemic positions, complement each other in enriching the theological and ethical discourse of contemporary Islam so that a moderate understanding that recognizes the role of human effort as well as the sovereignty of God becomes a productive foundation for the development of ethics, education, and religious policy in modern society.

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