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Early Theological Disputes: History and Main Thoughts of the Jabariyyah and Qadariyyah

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Abstract

This study examines the historical emergence and core doctrines of the Jabariyyah and Qadariyyah sects, two pivotal extremist schools in early Islamic theology that polarized debates on divine predestination (*qadha'* and *qadar*) and human free will (*ikhtiar*) during the Umayyad era. Employing a qualitative library research design, it synthesizes classical heresiographical texts and modern analyses through descriptive–analytical and hermeneutic approaches to reconstruct their socio-political origins, doctrinal tenets, and theological implications. The findings show that Jabariyyah thought, rooted in pre-Islamic fatalism and crystallized in *khālisah* (extreme) and *mutawassiṭah* (moderate) strands associated with Jahm ibn Ṣafwān, conceptualizes humans as *majbūr* (compelled) agents whose acts are created directly by Allah, thereby negating moral responsibility while affirming *taʿṭīl* (denial of divine attributes), *khalq al-Qur'ān* (the created Qur'an), and the rejection of afterlife vision (*ru'yah*). Conversely, Qadariyyah, pioneered by Maʿbad al-Juhanī and Ghailān al-Dimashqī, advances an absolutist view of human autonomy that rejects divine decree, static faith (*īmān*), and essential attributes, yet converges paradoxically with Jabariyyah on the created status of the Qur'an. These antithetical positions—Jabariyyah determinism undermining *tawḥīd rubūbiyyah* and

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Qadariyyah humanism eroding divine omniscience—arose within an Umayyad political context that instrumentalized doctrine, catalyzing the development of *'ilm al-kalām* and the articulation of an *Ahlus Sunnah* via media position centered on *kasb* (act acquisition). The analysis underscores their deviation from *Salaf* orthodoxy, supported by *mutawatir* Qur'anic and hadith evidence (e.g., QS. An-Nisa': 57; Ṣaḥīḥ Muslim on *ru'yah*), and highlights their continuing relevance for contemporary ethical debates on agency and accountability in a globalized context. Limited by its reliance on textual sources, this study contributes to Islamic intellectual historiography by clarifying the theological roots of extremism and advocating doctrinal moderation with implications for interfaith and philosophical dialogue.

Keywords: Jabariyyah; Qadariyyah; Divine Predestination (*Qadar*); Human Free Will (*Ikhtiar*); Islamic Theology

INTRODUCTION

Understanding the history of Islam is an absolute necessity for Muslims themselves, manifesting profound love for this religion while serving as a preventive measure against misunderstandings in its core teachings. The history of Islamic civilization and thought originates from the prophetic mission of Prophet Muhammad Saw and extends through the leadership of his succeeding caliphs, marking an evolution from normative foundations to more systematic intellectual developments. Islamic civilization began to flourish socially and politically during the Prophet's era, yet Islamic thought remained normative and revelation-based, as the Muslim community relied directly on the guidance of Prophet Muhammad Saw (Hassan, 2023).

During the Umayyad Dynasty, the precursors of *'ilm al-kalam* (Islamic theology) emerged as a response to increasingly complex intellectual challenges. Ibn Khaldun defines *'ilm al-kalam* as "a science that contains arguments to defend the beliefs of faith using rational evidence and refutations against those who deviate from the beliefs of the *Salaf* and *Ahl al-Sunnah*" (Nasir, 2010). This definition underscores *'ilm al-kalam*'s role as an intellectual fortress strengthening the Muslim creed amid diverse thought dynamics.

'Ilm al-kalam stands as a crucial branch in the Islamic intellectual treasury, born as a response to various issues of creed (*'aqidah*) and faith, particularly as Muslims confronted social, political, and philosophical complexities following the Prophet's demise. Among the

earliest and most pivotal theological issues was the intense debate on predestination (*qadha'*) and human free will (*ikhtiar*), which not only shaped faith doctrines but also influenced community dynamics (Huszka et al., 2025).

The concept of predestination refers to Allah's absolute decree established before the creation of the heavens and earth, specifically 50,000 years prior, as narrated in the Prophet's hadith: "Allah decreed the fate of all creatures 50,000 years before the creation of the heavens and earth, and His Throne was upon the water." This decree encompasses all aspects of life, demanding full faith from every Muslim to exert maximum effort while surrendering (*tawakkal*) to Divine will (Abou-El-Enin, 2009).

Belief in predestination is obligatory for all Muslims, requiring a balanced integration of human striving and reliance on Allah's *qadha'*, without extreme partiality—neither negating Divine decree nor dismissing human agency. Such misunderstandings birthed two extremist schools: *Jabariyyah* and *Qadariyyah*, which colored early Islamic intellectual history and necessitate in-depth analysis to grasp their conflict's roots (Amir & Rahman, 2025).

The *Jabariyyah* school views every human action as a manifestation of Allah's absolute will, rendering humans compelled (*majbur*) in their deeds, potentially undermining individual moral responsibility (Fatul et al., 2024). Conversely, the *Qadariyyah* emphasizes absolute human free will over actions, negating Allah's *qadha'*, which risks a humanistic determinism conflicting with divine oneness (*tawhid rububiyyah*). The conflict between these schools was not merely theological but also impacted Umayyad-era politics and society, where debates were often exploited for power interests. The rise of *'ilm al-kalam* provided a constructive response, with *mutakallims* like Wasil bin Ata and Amr bin Ubaid developing rational arguments to refute both extremes (Martin et al., 2016).

In contemporary contexts, issues of predestination and free will remain relevant, influencing modern discourses on ethics, social responsibility, and the integration of science with religion (Ichsan et al., 2023). Historical understanding is essential to avoid similar polarizations in the globalization era, where Islamic thought must adapt to secular challenges without losing its normative roots (Yom, 2000). Thus, considering the significance of this issue in Islamic intellectual history, its influence on *'ilm al-kalam*'s development, and its impact on Muslim community dynamics, this study examines in depth the causes of these extremist schools' emergence along with their core tenets, contributing to a more comprehensive understanding of Islamic theology.

METHODS

This study employs a library research (literature review) approach, which is qualitative in nature and focuses on synthesizing existing scholarly works (Anggito & Setiawan, 2018). Library research is particularly suited to historical-theological inquiries, as it enables comprehensive examination of primary and secondary sources without empirical fieldwork. The core focus revolves around the topic "Early Theological Controversies: History and Doctrines of *Jabariyyah* and *Qadariyyah*," drawing on classical Islamic texts, theological treatises, and contemporary analyses to construct a robust conceptual framework.

Theoretical underpinnings are derived from an extensive review of relevant literature, encompassing foundational works on Islamic theology (*'ilm al-kalam*), historiography of early Muslim sects, and philosophical debates on predestination (*qadha'*) versus free will (*ikhtiar*). Key sources include classical references such as those by al-Ash'ari, al-Baghdadi, and Ibn Khaldun, alongside modern interpretations (e.g., Nasir, 2010; Wolfson, 1976). This literature review serves to identify theoretical gaps, validate conceptual models, and establish the analytical foundation for the study, ensuring alignment with established paradigms in Islamic intellectual history.

Data collection proceeded through systematic procedures to ensure comprehensiveness and reliability (Sugiyono, 2017). Primary data were gathered from authentic Arabic texts, including hadith compilations and early kalam works, accessed via digitized archives. Secondary data encompassed peer-reviewed journal articles, monographs, and books in Indonesian, English, and Arabic. Foreign-language literature (primarily Arabic and English) underwent rigorous translation and cross-verification using established scholarly editions to maintain philological accuracy. Inclusion criteria prioritized sources from reputable publishers and authors with expertise in Islamic theology, spanning from the 8th to 21st centuries.

The analytical process adopted a descriptive-analytical approach, which is idiographic and interpretive, suitable for historical reconstruction (Nasution, 2023). Collected data were organized thematically using qualitative coding, facilitating identification of patterns in doctrinal emergence, key arguments, and socio-political influences. Content analysis involved hermeneutic interpretation, cross-referencing primary texts with secondary critiques to delineate the historical evolution, core tenets, and refutations of *Jabariyyah* and *Qadariyyah*.

This method ensures a nuanced, evidence-based portrayal, mitigating biases through triangulation of sources.

RESULTS

History of the Emergence of *Jabariyyah*

Jabariyyah has existed since the time of the Prophet Muhammad Saw. However, it was not yet very visible, as when Umar ibn Khattab found a thief and asked the reason for his actions, the thief replied that Allah willed him to be a thief. Umar then ordered the thief's hand to be cut off and whipped, and it is also said that the thief was punished with flogging for lying to Allah (Al-Gurabī, n.d.). The thief's thoughts provide an illustration that the understanding of *Qadariyyah* existed before it spread to the Arabian Peninsula.

The beginning of the emergence of the understanding of Jabariyyah occurred even before Islam existed in Arab society due to their lifestyle living in the Sahara desert, so they resigned themselves to living a life full of challenges, starting from the hot sun, the lack of water and hot air that felt like it was burning the skin and did not support the growth of trees or productive plants (Damang & Santalia, 2025). Jahm ibn Ṣafwān, with the *kunniyyah* of Abū Muḥriz, maula Ibn Rāsib. Historians say that Jahm ibn Shafwan took his opinion from al-Ja'd ibn Dirham, he was an eloquent person who made Harith ibn Suraij al-Tamīmī make him his secretary and commander during his rebellion in *Khurāsān* (Al-Gurabī, n.d.). However, Harith's rebellion was unsuccessful and resulted in him being sentenced to death in 128 H/745 AD, and Jahm was held as a prisoner and then sentenced to death in 747 AD (Saleh, 2014). It is said that Jahm ibn Ṣafwān was killed by Muslim ibn Aḥwaz al-Māzinī in a siyāsī (political) manner and not in a *dīnī* (religious law) manner in 128 H. The murder of Jahm ibn Ṣafwān shows that political law was greater at that time than religious law.

History of the Emergence of *Qadariyyah*

The *qadariyyah* sect first grew and spread in *Bahsrah* (Iraq) by two adherents, namely Ma'bad al-Juhanī who called in Iraq and then continued by Ghailān al-Dimasyqī who called in Damascus. It is said in the book *Sarḥ al-'Uyūn* that the first person to discuss the understanding of *qadariyyah* was a Christian from Iraq who later converted to Islam, but

returned to Christianity and Ma'bad al-Juhanī took the understanding of *qadariyyah* (Zahrah, n.d.).

Ma'bad al-Juhanī was a trusted and respected scholar who had studied with Hasan al-Baṣrī, a prominent tabi'in scholar in Basrah. Ma'bad advocated the *Qadariyyah* sect for a long time until the rebellion of Abdurrahman ibn al-Ash'aṡ emerged, and Ma'bad joined the rebellion. Ibn al-Ash'aṡ was then defeated and Ma'bad was killed by al-Hajjāj for their rebellion. However, the spread of the *Qadariyyah* sect did not end there. Ghailān al-Dimashqī then continued to spread this sect (Ramadhani et al., 2022). Ghailān al-Dimasyqī or Ghailān ibn Marwān was one of the followers of the *Qadariyyah* school, Marwān, his father was Uṡman ibn Affān's maula, may Allah be pleased with him. Ghailān was a rhetorician who lived in Damascus, so when he gave his opinion many people were interested in him.

Ghailān al-Dimasyqī continued his *qadariyyah* preaching in Syria. Seeing this, Umar ibn Abdulaziz (8th caliph of the Umayyad dynasty) sent a letter to Ghailān to discuss and stop his preaching, but because of Ghailān's refusal to stop his preaching, Umar ibn Abdulaziz threatened to execute Ghailān which finally made Ghailān stop spreading the *qadariyyah* school. After Umar ibn Abdulaziz died, Ghailān began to continue spreading the *qadariyyah* school. This made Hisham ibn Abdulmalik (the 10th caliph of the Umayyad dynasty) sentence Ghailān to death (Zahrah, n.d.).

DISCUSSION

Jabariyyah's Main Thoughts

The *Jabariyyah* sect is renowned for its deviant interpretation of Allah's *qadha'* and *qadar*. They hold that all human actions or deeds are entirely the will of Allah, leaving humans devoid of any *ikhtiar* (free will) to alter their conduct, whether good or evil. According to this view, humans act solely under compulsion (*majbūr*), absolving them of moral responsibility for their choices. This extreme stance starkly contradicts orthodox Islamic teachings, which emphasize a balance between divine decree and human accountability.

The teachings of Jahm bin Shafwan, a key figure in *Jabariyyah*, extend beyond mere compulsion to encompass various other heretical interpretations that deviate from the creed of *Ahlus Sunnah wal Jama'ah*. These views formed the foundation for the sect's development,

with profound theological implications for understanding Allah's attributes, faith, and the afterlife. The following provides a detailed exposition of his main doctrines (Richard, 2019).

First, Jahm denied the eternity of Paradise and Hell. He posited that both would eventually perish after a finite period, interpreting the Qur'anic notion of eternity as merely a temporary residence before total annihilation. This contradicts mutawatir verses affirming the everlasting nature of Paradise (*khālidīna fīhā abadan*) and Hell as eternal retribution, as in QS. An-Nisa': 57 and QS. Al-Baqarah: 81.

Second, Jahm defined faith (*īmān*) as *ma'rifah* (knowledge or recognition), while disbelief (*kufr*) is *jahl* (ignorance). Consequently, he deemed Jews who knew the attributes of Prophet Muhammad SAW as believers, and even polytheists who outwardly denied him but held inner conviction. However, Jahm qualified that true *ma'rifah* is *qawiyyah* (strong recognition), compelling belief, truth, and submission, beyond mere intellectual acknowledgment.

Third, Jahm asserted that the Qur'an is *makhlūq* (a created entity) and not *qadīm* (eternal). They viewed the Qur'an as a created speech of Allah, separate from His essence or eternal attribute of speech (*kalām*). This laid groundwork for the *Mu'tazilah* and opposes the consensus (*ijma'*) of *Ahlus Sunnah* scholars, who affirm the Qur'an as Allah's uncreated, eternal kalām.

Fourth, Jahm rejected attributing any qualities to Allah, including al-*ḥayāh* (life) and al-*'ilm* (knowledge), thereby explicitly negating Allah's essential attributes. This leads to *ta'ṭīl* (stripping of attributes), undermining *tawḥīd in rubūbiyyah* and *ulūhiyyah*.

Fifth, Jahm denied the vision of Allah (*ru'yah*) on the Day of Judgment, claiming Allah cannot be seen literally. This contradicts authentic hadiths, such as in Sahih Muslim, where Companions affirmed seeing Allah as clearly as the full moon (Beck & Al-Hajj, 2023).

Jahm ibn Ṣafwān apart from considering that humans are forced in their actions, he also denies the nature of Allah by saying that Allah should not be attributed to the characteristics of His creatures because this shows al-*tasybīh* (similarity), so it should not be said that Allah is *'ālim* (Knowing), *qādir* (Capable/Powerful), *mutakallim* (Speaking) and so on (Al-Gurabī, n.d.).

It is stated in the book al-Milal wa al-Nahl that the teachings of *Jabariyyah* are divided into two, namely *al-Jabariyyah al-Khaliṣah* and *al-Jabariyyah al-Mutawassiṭah*.

a. *Al-Jabariyyah al-khāliṣah*

The *Jabariyyah khālisah* (extreme) sect represents the most radical branch of *Jabariyyah*, which categorically denies humans any capacity or agency in performing actions. In this view, all human behaviors and deeds stem not from their own volition but are imposed upon them under absolute compulsion (*majbūr*). This doctrine eliminates individual moral responsibility and starkly opposes the *Ahlus Sunnah wal Jama'ah* principle, which balances divine decree (*qadar*) with human intellect and free will (*ikhtiar*). Such determinism forms the cornerstone for classical theological critiques of absolute fatalism.

A central figure in this extreme *Jabariyyah* is Jahm bin Ṣafwān, whose followers are known as the *Jahmiyyah*. His thought extends beyond compulsion to encompass various creed-related innovations (*bid'*ah) that deviate from orthodox belief, as documented in classical Islamic heresiographies. These ideas influenced subsequent deviant groups, such as parts of the *Mu'tazilah*, with profound implications for *tawḥīd*, divine attributes, and the nature of faith. The following offers a detailed analysis of his key doctrines (Al-Syahrastānī, 1431).

First, Jahm rejected attributing to Allah any qualities shared by His creatures, deeming it *tashbīh* (anthropomorphism) that violates *tanzih* (transcendence). He explicitly denied *ḥayy* (Living) and *'ālim* (All-Knowing), while affirming *qādir* (All-Powerful), *fā'il* (Agent), and *khāliq* (Creator) since these are not ascribed to creatures. Consequently, he concluded that Allah alone creates all human actions, leading to partial *ta'ṭil* (negation of attributes) and contradicting explicit Qur'anic evidences like QS. Al-Hashr: 23-24.

Second, Jahm posited that Allah's knowledge of created things differs from His knowledge of the uncreated, implying Allah gains certain knowledge only post-creation. This suggests a temporal emergence in divine knowledge (*ḥudūth al-'ilm*), opposing Allah's eternal and immutable attributes as affirmed in QS. Al-An'am: 59. Such a view undermines the absolute encompassment of Allah's *'ilm* over past, present, and future realities (Boshoff, 2024).

Third, Jahm asserted that humans possess no *istiṭā'ah* (capability) whatsoever, with all actions created by Allah akin to inanimate objects. This reinforces extreme *Jabariyyah*, portraying humans as passive instruments without volition, like a stone falling by gravity. It negates the *Ahlus Sunnah* concept of *kasb* (acquisition of acts), as elaborated by Imam Ash'ari, and erodes the basis for accountability and reward in the Hereafter.

Fourth, Jahm denied the eternity of Paradise and Hell, claiming both would perish after their inhabitants experience temporary bliss or torment. This twists *mutawatir* verses on eternal abode (*khulūd*), such as QS. An-Nisa': 57, and opens the door to universal salvation from punishment, contradicting divine justice.

Fifth, Jahm defined faith as *ma'rifah* (recognition of Allah), so one who attains it remains a believer even if denying it verbally. For him, inner knowledge cannot be nullified by outward speech, effectively excusing hypocrisy. This weakens the embodied faith (*īmān jismī*) principle—heart, tongue, and limbs—and justifies open denial, as critiqued by the Salaf scholars.

b. *Al-Jabariyyah al-Mutawassiṭah*

The Jabariyyah *mutawassiṭah* (moderate) sect constitutes the intermediate branch within *Jabariyyah*, which acknowledges human capability (*istiṭā'ah*) but deems it ineffective or non-determinative of actions. This means humans possess potential for action within strict limits, yet actual deeds depend entirely on Allah's *qadar* and creation, rendering human *ikhtiar* constrained and non-autonomous. This view attempts a theological compromise between absolute denial of free will (as in *Jabariyyah khālisah*) and minimal recognition of human agency, though it still deviates from *Ahlus Sunnah* doctrine emphasizing *kasb* (acquisition of acts) as bridging divine decree and moral accountability. Such moderation often serves as a transitional position in classical Islamic heresiography (Boroujerdi, 2013).

Key figures of *Jabariyyah mutawassiṭah* include Ḥusain ibn Muḥammad al-Najjār with *Najjāriyyah*, and Ḍarār ibn 'Amr and Ḥafṣ al-Fard with *Ḍarāriyyah*. Their teachings reflect compromise efforts in early *kalām* development, centering on *qadar*, divine attributes, and vision of Allah. Primary documentation appears in heresiographical works like *al-Syahrastānī's Al-Milal wa al-Naḥl*, which systematically classifies creed deviations. The following details key points of each school.

First, in *Najjāriyyah*, al-Najjār asserts Allah wills good and evil, benefit and harm, and creates all human actions, both virtuous and vicious. He posits human capability coincides with the act (*ma'a al-fi'l*), granting partial volition. This retains divine creation's dominance over human effort, opposing Ash'arī principles of pre-act capability (*istiṭā'ah qabliyyah*) and kasb as accountability mechanism.

Second, *Najjāriyyah* denies literal vision of Allah on the Last Day unless He transfers heart's ma'rifah potential to the eye. This diminishes *mutawatir* hadiths on seeing Allah " as the full moon "(*Sahih Muslim*), leaning toward *ta'wīl* (figurative interpretation) critiqued by *Ahlus Sunnah* for weakening explicit evidences.

Third, al-Najjār views Allah's *kalām* as created (*makhlūq*), since all besides Allah's Essence is created. This foreshadows *Mu'tazilah* on *khalq al-Qur'ān*, contradicting Salaf consensus that the Qur'an is Allah's eternal speech (*kalām qadīm laḏzātihi*), uncreated.

Fourth, *Najjāriyyah* defines faith as belief (i'*tiqād*), so major sinners dying unrepentant face temporary Hellfire torment, not eternity. This echoes *Murji'ah* deferral of judgment but contradicts verses on perpetual punishment for defiant disbelievers and sinners (QS. Al-Baqarah: 81-82), undermining *takfīr* for grave sins.

Fifth, *Ḍarāriyyah* affirms Allah as All-Knowing and All-Powerful, yet only He knows His Essence's reality, implying human epistemic limits on divine attributes. They uphold Last Day vision via a sixth sense (non-physical), human acts as Allah's creations utilized by humans (limiting volition), and restrict post-Prophetic proof to *ijma*' alone—rejecting solitary reports (*khabar ahad*) for law. This blends *Mu'tazilah* elements and challenges *Ahlus Sunnah*'s hadith methodology for legal derivation (Karim Douglas, 2008).

Qadariyyah's Main Thoughts

The *Qadariyyah* sect is characterized by its radical assertion of absolute human freedom in determining actions, positing that every human deed aligns solely with personal volition, not Allah's will. This understanding implicitly negates divine *qadar*, Allah's omniscience, and His creative power over all events, as human actions are excluded from divine decree and capability. This doctrine stands as the direct antithesis to *Jabariyyah's* determinism, serving as a precursor to *Mu'tazilah* in early Islamic *kalām* debates. Such denial undermines *tawḥīd rubūbiyyah* and opens doors to secular humanism in Islamic thought, positioning humans as architects of their own fate.

A key early figure, Ghailān al-Dimashqī, not only embraced absolute free will but viewed faith (*īmān*) as static—neither increasing with obedience nor decreasing with sin. In his perspective, efforts to attain or strengthen faith become irrelevant, as believer status is fixed without *amal's* dynamism. This absolute freedom grants humans full authority over all deeds, virtuous or vicious, making eternal destiny self-determined rather than divinely

ordained (Drain, 2024). Ghailān's views faced severe critique from Salaf scholars for negating īmān's growth, as in the Prophet's hadith on *takāthur al-īmān*.

Further, as documented in *Al-Farq bayna al-Firaq*, *Qadariyyah*—especially its Mu'tazilah variant—rejects not only *qadar* but also performs extreme *ta'ṭīl* of divine attributes. They claim Allah lacks knowledge of human power, denying *al-ḥayāh* (Life), *al-baṣar* (Sight), *al-sam'* (Hearing), and other essential qualities. They even assert Allah has no names or attributes and cannot see Himself or creation. This leads to total negation of *tawḥīd asmā' wa ṣifāt*, contradicting *mutawatir* verses like QS. Asy-Syura: 11, affirming Allah's perfect attributes without anthropomorphism or stripping.

Fourth, Qadariyyah distinctly views the Qur'an as *makhlūq* (created), not eternal divine speech (*kalām qadīm*). They argue everything besides Allah is created, denying the Qur'an's pre-eternal status. Notably, *Qadariyyah* aligns with *Jabariyyah* here, despite *qadar* opposition—both foreshadowing the Abbasid *miḥnah* debate on *khalq al-Qur'ān*. This contradicts *Ahlus Sunnah* consensus that the Qur'an is Allah's uncreated, eternal *kalām*, as upheld by Imam Ahmad bin Hanbal.

Fifth, *Qadariyyah's* doctrinal implications extend to legal methodology and epistemology. Emphasizing absolute freedom diminishes revelation's role in moral behavior, granting humans autonomous authority. It influences views on major sins, deeming grave sinners as believers without *īmān* reduction, akin to *Murji'ah*. *Ahlus Sunnah* critiques, like al-Ash'ari's, highlight that negating *qadar* erodes Hereafter accountability and divine mercy as salvation's basis.

Sixth, historically, *Qadariyyah* emerged under Umayyads as a reaction to state-backed *Jabariyyah*, with pioneers like Ma'bad al-Juhani and Ghailān. It merged with *Mu'tazilah* in the 2nd century AH, influencing al-Ma'mun's *miḥnah* policy. Though defeated in theological debates by *Ahlus Sunnah*, its residues persist in modern rational humanism. Classical scholars deemed it a misguided *bid'ah*, advocating balance between *qadar* and *ikhtiar* as in Ash'arī-Maturīdī orthodoxy.

CONCLUSION

This study confirms that *Jabariyyah* had pre-Islamic roots in Arab society but gained prominence during the Umayyad Dynasty through Al-Ja'd ibn Dirham and Jahm ibn Safwan,

emphasizing absolute divine determinism, while *Qadariyyah* emerged in Bashrah via Ma'bad al-Juhani and spread to Damascus through Ghailan al-Dimashqi as a reaction to fatalism. *Jabariyyah* posits all human actions—good or evil—as Allah's direct will, rendering humans *majbur* (compelled) and undermining moral responsibility (*taklif*), whereas *Qadariyyah* asserts absolute free will (*ikhtiar*), negating *qadha'* and *qadar*. These schools arose from Umayyad socio-political contexts, prompting *'ilm al-kalam*'s moderate synthesis by *Ahl al-Sunnah wa al-Jama'ah* via *kasb* (acquisition); the findings enrich contemporary theology amid globalization, cautioning against extremism, though limited by textual reliance—future work should include archival and comparative analyses. Overall, this contributes to Islamic intellectual history by highlighting the balance of divine decree and human agency.

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