
JABARIYAH AND QADARIYAH THEOLOGY

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Abstract

The study of kalam science is an important aspect in the study of Islamic theology. This article discusses two schools of thought in kalam science, namely Jabariyah and Qadariyah. Jabariyah emphasizes that everything, including human actions, is determined by God's will. Meanwhile, Qadariyah believes that humans have the freedom to determine their actions. This study discusses the history of emergence, main figures, teachings, and the arguments that support these two schools. By understanding the fundamental differences between the Jabariyah and the Qadariyah, a broader insight into the dynamics of Islamic theology can be gained.

Keywords: Theology, Jabariyah, and Qadariyah.

A. Introduction

Kalam science as part of Islamic theology developed after the death of the Prophet Muhammad SAW. During the Prophet's lifetime, Muslims received religious teachings directly from him, so there were not many theological debates. However, after his death, Muslims faced various intellectual and theological challenges along with the spread of Islam to various regions with different cultural backgrounds and thoughts (Abdul 2021:45).

With the entry of Islam into Persia, Byzantium, and other areas, Muslims began to interact with Greek philosophy and religious thought from other religions such as Christianity, Judaism, and Zoroastrianism. This gave rise to various philosophical questions regarding the concept of divinity, destiny, divine justice, and human freedom to determine one's own destiny. One of the main debates in this field is regarding the relationship between God's will and human actions, which then gave birth to two major schools of thought in theology, namely Jabariyah and Qadariyah. This view refers to how external thought enriches theological discourse among Muslim scholars, as stated in Yusuf's work (2024) "Islamic Kalam in Global Civilization" (Yusuf 2024:87).

Jabariyah argues that everything that happens in the world, including human actions, is completely under God's control. Humans do not have the freedom to

determine their actions, because everything has been determined in Allah's qadha and qadar (Fadlan 2023:89). On the other hand, Qadariyah argues that humans have complete freedom to choose and are responsible for their actions, so that divine justice can be explained in the context of human responsibility for their actions" (Arifin 2020:102).

These two schools developed amidst complex political and social dynamics, where rulers often supported one of the schools to strengthen their legitimacy (Azra 2021: 110). where rulers often support one sect to strengthen their legitimacy. For example, (Hanif, R. (2022). Meanwhile, the Qadariyah sect is often associated with political opposition which emphasizes human freedom to determine their own destiny.

This article aims to review in more depth the history, main figures, teachings, and postulates used by each sect. By understanding Jabariyah and Qadariyah thought, we can gain broader insight into the development of kalam science in Islam and its implications in the theological and social life of Muslims to this day.

B. Research Methods

This writing uses a qualitative research method with a library research approach or often also called a literature study. Literature research is an activity related to the method of collecting library data, to then be read, recorded and then processed into a complete research. (Meztika Zed 2013) The stages taken in this writing are: 1) Collecting writing materials by searching for keywords that are relevant to the topic, can be through research journals, information or empirical data sourced from books, official research reports and other literature that supports this theme; 2) Reading library materials; 3) Making notes of the results of the review of library materials and other sources; 4) Processing notes of the results of the review into a report in the form of a journal.

C. Discussion

1. History and Development of the Jabariyah and Qadariah Sects

a. History of the Development of Jabariyah

The Jabariyah sect emerged around the 8th century AD as a reaction to the Qadariyah and the concept of human freedom. The name "Jabariyah" is taken from the word jabr, which means coercion. Jabariyah thought was first

introduced by Jahm bin Shafwan (d. 746 AD), a theologian from Khurasan, who became the main pioneer of this school. Jahm bin Shafwan introduced the idea that humans have no freedom in their actions, and everything, both good and bad, has been determined by God. Humans are considered as creatures who are completely determined by God's will, without having any power or will of their own (Karim 2023:63).

This view flourished in Persia and other regions, especially under the influence of the Umayyad dynasty. The Umayyad rulers saw the Jabariyah teachings as an effective tool to maintain their power, because by emphasizing that their leadership was the will of God, any form of rebellion was considered a challenge to God. The Jabariyah rejected the concept of human free will and believed that everything had been determined by God. In their view, humans have no power over their actions, but are completely controlled by God. In other words, humans are merely 'puppets' who are moved by divine decree (Ibrahim 2023:92).

b. History of Qadariyah Development

On the other hand, Qadariyah comes from the word qadar, which means destiny or decision. This school of thought emphasizes that humans have free will and are fully responsible for all their actions. The main figures of the Qadariyah school such as Ma'bad al-Juhani and Ghailan al-Dimasyqi taught that humans have the ability to choose between good and bad, and God does not intervene in individual decisions (Karim 2023:63).

This school of thought developed in Iraq and received support from groups who felt oppressed by political authoritarianism, especially during the Umayyad dynasty. Qadariyah's understanding attracted the attention of social and political activists who opposed injustice, because this teaching provided a theological basis for resistance to tyranny. Qadariyah argued that humans have complete freedom of action, so they are responsible for all their actions. They emphasized that God's justice will not burden humans with sins that are not the will (Jamal 2020:73).

c. The Development of Thought and the Influence of Greek Philosophy

These two schools cannot be separated from the broader context of Islamic history, where Islamic civilization came into contact with various external thoughts, including Greek philosophy. Contact with the philosophy of Aristotle and Plato opened up space for debate on the issues of free will, causality, and moral responsibility. The debate between the Jabariyah and Qadariyah intensified when Muslim philosophers began to include rational elements in theological studies. The influence of Greek thought, especially through the translation of philosophical works into Arabic, enriched the discussion on the relationship between God and humans, especially in terms of freedom and destiny (Seyyed Hossein Nasr 2006).

The thoughts of these two schools continued to develop along with the growth of Islamic civilization and contact with Greek philosophy and other thoughts from different religions and cultures. The debate on destiny and human freedom was also influenced by political developments in the Islamic world at that time. In the context of the Umayyad Dynasty, the Jabariyah were often used to justify existing power. The Umayyad rulers supported Jabariyah thought because its teachings emphasized that everything, including their leadership, was God's inviolable provision. With this doctrine, rebellion or opposition to the government was considered an act contrary to God's will (Hanif 2022:134).

d. Muktaزيلah: Middle Way between Jabariyah and Qadariyah

As a response to the extremism of Jabariyah and Qadariyah, the Muktaزيلah school emerged which attempted to harmonize these two views. This school emphasizes the importance of reason and rationality in understanding religious teachings. One of the main principles of the Muktaزيلah is al-'adl (God's justice) and al-tauhid (God's unity), where they believe that God's justice makes it impossible to blame humans for sins that are not the result of their own will. (Jamal 2020:85). The Muktaزيلah took the middle path by stating that humans have freedom of will, but that freedom is not absolute. God gives humans freedom within a certain scope, and on the basis of this freedom humans will be held accountable (Jamal 2020:85).

In the history of the development of Islamic theology, the Muktazilah school emerged which tried to find a middle way between these two understandings. The Muktazilah emphasized rationality in understanding religious teachings and tried to harmonize the concept of destiny with human freedom of action. They argue that God created humans with reason and freedom to act, but within certain limits set by Him. In other words, humans have freedom, but not absolute freedom. (Jamal 2020:73).

The Mu'tazilah also emphasizes the concept of God's justice, which means that humans must have free will in order to be held accountable for their actions. If everything has been completely determined by God without human intervention, then there is no justice in the punishment and reward given to humans (Ahmad 2005:45).

e. Impact on Social Life and Islamic Law

The differences in thinking between Jabariyah and Qadariyah also have implications for the Islamic legal system and social ethics. Jabariyah adherents tend to be more passive in accepting God's provisions and do not prioritize efforts for social change. They focus more on the spiritual aspect and accept all events in life as part of God's provisions that cannot be changed. In contrast, Qadariyah adherents are more active in advocating for social change, because they believe that humans are responsible for their actions. This view has influenced various social reform movements in Islamic history, where groups that believe in free will tend to be more active in opposing injustice and corruption (Kurniawan 2023:122).

In the aspect of Islamic law, the debate between these two schools of thought also influenced the formation of various schools of jurisprudence that developed later. For example, in Islamic criminal law, the concept of individual responsibility in Qadariyah supports the principle that a person can only be punished based on actions carried out with one's own awareness and will. Meanwhile, in Jabariyah, there is a tendency to emphasize that everything has been determined, so that individual responsibility becomes more relative (Kurniawan 2023:132).

2. Figures From The Jabariah And Kodariah Sects

a. Jabariyah Figures

1) Jahm bin Shafwan (w. 746 M)

Jahm bin Shafwan was one of the main figures and founders of the Jabariyah school. He was a theologian from Khurasan (Persia), and his thoughts became the basis of the Jabariyah teachings. In Jahm's thoughts, God is the only entity that has absolute power over everything in the world, including human actions. Jahm introduced the concept that all human actions have been determined by God from the beginning, so that humans do not have the freedom to choose their actions. He argued that humans are only instruments that are completely driven by God's will, and therefore, humans have no responsibility for what they do because everything is already determined by destiny.

Jahm's thoughts are considered controversial by some circles, especially because he rejected the concept of human freedom adopted by the Qadariyah school. Jahm bin Shafwan played an important role in forming the theological basis of thought that underlies the belief that all events have been determined by God, without exception. His thoughts also received a lot of support from the Umayyad government, who saw the Jabariyah teachings as a way to legitimize their power. By spreading the idea that their leadership was God's will, they could minimize political and social resistance (Kurniawan 2023:57).

2) Ja'd bin Dirham

Al-Ja'd bin Dirham was an early theologian who played a role in the development of Jabariyah thought. He is famous for his role as one of the main supporters of the teaching of determinism, which rejects the freedom of human will. Al-Ja'd argued that God is the only entity that has absolute power over everything, and humans have no role in determining their fate. His thoughts on the relationship between God and humans strengthen the Jabariyah teachings which emphasize that humans have no control over their actions and everything has been determined by God.

Al-Ja'd is also famous for his thoughts that reject some of God's attributes that are interpreted humanly, such as God having hands, eyes, or the ability to speak like humans. This view distinguishes him from other theologians who interpret God with human attributes. Al-Ja'd's role in the development of Jabariyah theology focuses on strengthening the concept of God's absolutism in all aspects, including in terms of human actions. His thoughts emphasize that everything has been arranged by God, and therefore, there is no room for human freedom to act (Yusuf 2024:42)

3) Dirar bin Amr

Dirar bin Amr was a thinker who was involved in theological discussions and supported Jabariyah thought. He was in line with the concept that humans do not have free will in acting, and every human action is a manifestation of God's will. Dirar made an important contribution in expanding the understanding that humans, although they appear to have the freedom to choose, are actually only carrying out God's plan that has been determined from the beginning. In his thinking, human actions are not the result of personal will, but only a manifestation of God's absolute will.

Dirar bin Amr is also known for trying to defend Jabariyah thought from criticism that has emerged, especially from the Qadariyah school which emphasizes human freedom. He played a role in spreading Jabariyah teachings to various circles and debating his views in intellectual forums of his time. Through his contributions, Jabariyah thought managed to gain an important place in theological debates in the Islamic world, especially in the context of the relationship between God and human freedom (Jamal 2020:88).

4) Al-Najjariyah

Najjar is one of the figures who tried to provide a rational basis for Jabariyah thought. In Najjar's view, even though humans carry out actions, these actions are completely determined by God. In other words, humans only appear to have freedom, but in reality everything they do is already part of a divine plan. Najjar also emphasized the importance of

understanding that human actions are the result of God's will, so that human responsibility in carrying out these actions becomes relative.

Najjar played an important role in developing rational arguments to support Jabariyah teachings. He introduced the concept of “conformity” between human actions and God's will, where every human action must be considered as something that is in accordance with God’s will. In his view, this ensures that no human action is truly independent of God’s will. Najjar’s thinking provides philosophical reinforcement to the Jabariyah doctrine and becomes one of the foundations of deterministic theology in Islam (Rahman 2023:115).

b. Qadariyah Figures

1) Ma’bad al-Juhani

Ma’bad al-Juhani is one of the main figures in the Qadariyah school, who is famous for his views on human free will. As one of the theological thinkers who first opposed the determinism adopted by the Jabariyah, he tried to put forward the idea that humans have full control over their actions. According to him, God cannot be considered fair if humans are not given the freedom to determine their own fate and actions.

In its historical context, Ma’bad al-Juhani lived in the era of the Umayyad Dynasty, where the teachings of the Jabariyah were used as justification to maintain the absolute power of the ruler. Ma’bad opposed this idea by stating that humans must be responsible for their own actions, because they have the freedom to choose, both in everyday actions and in making major decisions. This is not only related to individual actions, but also includes broader ideas about social and political justice. In society, Ma’bad’s thoughts inspire resistance to tyranny and injustice carried out by the rulers (Kurniawan 2023:57).

2) Ghailan al-Dimasyqi

Ghailan al-Dimasyqi is another figure who was very influential in the development of Qadariyah thought. He continued and expanded the ideas previously developed by Ma'bad al-Juhani. Ghailan not only played a role in the realm of theology, but was also active in political activities. As

someone who dared to oppose the Umayyad rule, Ghailan used Qadariyah teachings to justify the struggle against injustice and authoritarianism carried out by the government at that time. For him, if humans are responsible for their actions, then they also have the right to criticize and oppose oppressive rulers.

One of Ghailan's greatest contributions was the development of the concept that God created humans with the ability to choose, and this is the basis for human moral responsibility. Ghailan believed that humans should be rewarded or punished based on the actions they take with free will. With this view, he strongly opposed the Jabariyah idea that all human actions are predetermined by God. Ghailan's thoughts reflect the spirit of resistance to the unjust political system, which was common during the Umayyad Dynasty. He was eventually executed by the Umayyad government because his views were considered subversive to power (Yusuf 2024:98).

3) Abu Yunus al-Dimasyqi

Abu Yunus al-Dimasyqi was a theological figure from the Qadariyah school who lived in the same era as Ghailan. He is not only known for his defense of human freedom of action, but also for his contribution in debating the moral implications of free will in the legal system and social justice. In Abu Yunus' view, if humans do not have the freedom to act, then the entire concept of justice, reward, and punishment becomes meaningless. A just God, according to him, will not punish someone for an act that has been determined without freedom of choice.

Abu Yunus also strongly criticized the idea that all things, including evil and bad, are determined by God. According to him, this would lead to moral confusion, because there is no clear distinction between evil and good if everything is just a product of God's predetermined will. He tried to balance human freedom and God's justice, emphasizing that humans have the rational capacity to make the right decisions in everyday life. This made him highly respected among those who supported social and political reform in his time (Rahman 2023:120).

4) Amr bin Ubaid

Amr bin Ubaid (d. 761 AD) was a theologian who played an important role in the transition from Qadariyah thought to the early development of the Muktazilah school. He was initially influenced by Qadariyah ideas which emphasized human freedom, especially in terms of moral responsibility. Together with his colleague, Wasil bin Atha, Amr bin Ubaid expanded this doctrine and emphasized the importance of reason in understanding religious teachings.

In his teachings, Amr bin Ubaid was greatly influenced by Hasan al-Bashri, a famous scholar and cleric. Amr believes that a just God must give humans the freedom to act, because only with that freedom can humans be held accountable for their actions. For him, it is unfair if God punishes humans for predetermined actions without giving them a choice. This is in line with Muktazilah principles which emphasize God's justice and the importance of rationality in religious life.

Amr bin Ubaid's role in Islamic theology is very significant, especially in forming the foundations of Muktazilah teachings known as the "rational school" in Islam. His teachings paved the way for further debate about the relationship between human free will, God's justice, and moral responsibility in Islamic thought (Ibrahim 2023:89).

3. Basic Teachings of Jabariah and Qadariyah

a. The Main Teachings of Jabariyah

The main teachings of Jabariah teach that humans do not have free will, and everything, including human actions, is determined by God's will. This view emphasizes that humans are passive creatures who are completely subject to divine provisions, so they have no control over their own actions (Nasr 2006:53).

Jabariyah's Main Teachings: "Jabariyah teaches that humans do not have freedom in determining their actions. All human actions have been determined by God, and humans only carry out what has been destined. This school emphasizes that God's will is absolute, so humans are not fully responsible for their actions". (Karim 2023:62).

Jabariyah's main teachings: "Jabariyah emphasizes that humans do not have freedom in determining their actions, because all human actions are determined by God's will. This school assumes that humans are passive creatures who carry out what has been determined by fate, without an active role in determining their own destiny" (Rahman 2020:65).

b. The Main Teachings of Qadariyah

Qadariyah's Main Teachings: "According to Qadariyah, humans have the freedom to choose the actions to be taken, and are responsible for their own actions. This view is in contrast to the idea of absolute determinism, because Qadariyah emphasizes human freedom in making moral choices, which is also the basis for understanding God's justice" (Nasr 2006:45).

The main teachings of Qadariyah: "Qadariyah emphasizes that humans have the freedom to determine their own actions and are responsible for every action they take. This teaching rejects the view that everything has been determined by God, and emphasizes that humans have an active role in choosing between good and bad" (Karim 2023:63).

The main teachings of Qadariyah: "Qadariyah emphasizes that humans have complete freedom in determining their actions and are responsible for every action they take. This view was born as a rejection of the idea of determinism, stating that God's justice can only be understood if humans are given the freedom to choose between good and bad" (Rahman 2020:78).

4. Evidence from the Quran

a. Jabariyah

1) Surah Al-Insan (76:30):

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

The translation:

"And you cannot will (follow that path) unless Allah wills it. Indeed, Allah is All-Knowing, All-Wise".

This verse is used by the Jabariyah to emphasize that humans do not have their own will without God's prior will.

2) Surah At-Takwir (81:29)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾

The translation:

“And you cannot will except what Allah, the Lord of the worlds, wills”.

This verse reinforces the belief that human will cannot happen unless Allah wills it first.

3) Surah Al-An'am (6:125)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

The translation:

“And whoever He wills to be astray, He will make his chest tight and narrow, as if he were climbing to the sky”.

This verse is understood by the Jabariyah as proof that human guidance and error are completely regulated by the will of Allah.

4) Surah Al-Qasas (28:68)

وَرَبُّكَ خَلَقَ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

The translation:

“And your Lord creates what He wills and chooses it. Sometimes there is no choice for them. Glory be to Allah and Most High than what they associate with each other”.

This verse shows that humans have no choice in creating or choosing, and everything is under the will of Allah.

b. Qodariyah

1) Surah Al-Kahf (18:29)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ

The translation:

“And say: ‘The truth comes from your Lord; so whoever wants to believe, let him believe, and whoever wants to disbelieve, let him disbelieve’. Indeed, We have prepared hell for the wrongdoers, whose turmoil surrounds them”.

This verse was used as a basis by Qadariyah to show that humans have the freedom to choose between believing or disbelieving, and this choice will bring certain consequences.

2) Surah An-Nisa' (4:79)

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

The translation:

"Whatever good you get, is from Allah, and whatever bad happens to you, it is from your own (mistake)".

This verse is used by Qadariyah to emphasize that humans are responsible for their bad actions, showing the existence of freedom and will in human actions.

3) Surah Al-Baqarah (2:286)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴿٢٨٦﴾

The translation:

"Allah does not burden a person except according to his ability. He gets a reward (from the good) he does and gets punishment (from the evil) he does".

Qadariyah quoted this verse to show that humans are responsible for the deeds they do, both good and evil, which confirms the existence of freedom of action.

4) Surah Al-Zalzalah (99:7-8)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

The translation:

"Whoever does good deeds as heavy as a zarrah, surely he will see (the reward). And whoever does evil even as heavy as a zarrah, surely he will see (the reward) too".

This verse is often used as a proof that humans have control over their deeds, both big and small, and will be rewarded according to what they do.

5) Surah Ar-Rum (30:41)

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

The translation:

“Corruption has appeared on land and sea because of what the hands of men have earned; Allah wills that they may taste a part of that which they have done, in order that they may return (to the right path)”.

Qadariyah takes this verse as evidence that human actions, both good and bad, affect the world, and that they are responsible for the consequences.

D. Conclusion

The debate between the Jabariyah and Qadariyah reflects two opposing theological views regarding God’s will and human freedom. The Jabariyah emphasize that everything, including human actions, is determined by God, so that humans do not have the freedom to choose their actions. This idea is often associated with an attitude of resignation to fate and support for political authoritarianism, where the power of the ruler is considered as the inviolable will of God. In contrast, the Qadariyah emphasizes human freedom to determine one's actions and be responsible for them. This idea provides space for resistance to injustice and tyranny, and supports social movements that demand individual freedom and responsibility. In the context of law and ethics, the Qadariyah teaches that humans are responsible for their actions, while the Jabariyah tends to be passive in accepting all provisions as divine destiny.

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