



ANALYSIS OF REFUTATIONS AGAINST QADARIYYA AND JABARIYYA SECTS IN THE WORK "ISHARAT AL-MARAM" BY KAMALUDDIN BAYADHI

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Article history:	Abstract:
Received: 8 th November 2023 Accepted: 11 th December 2023 Published: 7 th January 2024	This article analyzes the refutations given to the categories of Qadariya and Jabariya in the work of Kamoliddin Bayazi called "Ishorotul-marom min iborotil Imam Abi Hanifa". The Qadaris put forward the idea that "Allah, the Most High, does not predestined anything, He does what His servants do only out of His own will." Jabariyyah cites the evidence that all the deeds that God has not given to the servant will be as written in the destiny of the servant. It is known that both of the above situations are against the creed of Ahl al-Sunn wal-Jamaa.

Keywords: Qadariya, Jabariya, Isharotul Marom, Kamoliddin Bayazi, Mo'tazila, destiny, choice, quality of will

As the religion of Islam spread, heretical sects began to appear against it, leading Muslims astray from the right path. One of them is the category of Qadariya. The first manifestations of this category appeared in the last years of the age of the Companions in the city of Basra. This idea was first put forward by a person named Suvsan ibn Yunus Aswari.¹ (this person converted from Christianity to Islam, from which Mabad Juhani also got the concept of qatar). The Qadaris say that "Allah Almighty has not predestined anything, His servants do what they do only according to their will. Allah Almighty knows every event after it has happened, and He cannot know any event before it happens." they are in faith and deny the knowledge of Allah².

It is narrated from Abdullah Ibn Umar, may Allah be pleased with him:

"«Rasululloh (صلى الله عليه وسلم):

"The Qadaris are the pagans of this community. If he is sick, don't go to see him, and if he dies, don't attend (his funeral)."

This category received this name because it was confused about the issue. They are so called because they deny qadar. These are the categories that do not believe in the destiny of Allah Ta'ala. They say: "The affairs of a servant in this world are at the discretion of the servant, the servant creates his own actions."

The Qadaris are divided into two groups: those who deny the knowledge of God, and those who say that God does not create the deeds of the servants, but the servants themselves create them.

Qadaris, like other sects, are not divided into a certain category, and their followers are not spread over any region. Perhaps, whoever follows the above belief, he is called Qadariya. The most prominent representatives of the Qadariya sect are the Mu'tazilites.

Although the Mu'tazilites are a separate doctrinal school, they have differences with the Ahl al-Sunnah and Jama'a schools in some other doctrinal issues. In particular, they are also called "Qadariya" because they have the same belief in the matter of Qadar as above.

Today it is difficult to find supporters of the Mu'tazila movement, but even so, the members of the movement currently operating under the name "Hizbut Tahrir" follow the doctrine of Qadariya. Taqiuddin Nabahani, the founder of the Hizb ut editorial board, in his work entitled "ash-Shakhsiyyat ul-Islamiyya" expressed his agreement with the Jahmiyyah and the Mu'tazilites on this issue and writes: q, kazar is not relevant for them either. Because a person creates his actions of his own free will. For this reason, voluntary actions are not included in the destiny and punishment of Allah Ta'ala."³ In another place, he cites the following: "Understanding that the reward and sin given to a person depends on

¹Abdulkahir Baghdadi. Al-farq baynal firoq. – Cairo: Maktabat Ibn Sino, 2007. – P. 52.

²Abdulmun'im Hifni. Mavsuat al-firoq val-jamoat val mazohib al-islomiyya. – Cairo: Dor ar-rashod, 1993. – P. 521.

³ Taqiuddin Nabahani. ash-Shakhsiyyat ul-islomiyya. J. 1. – Beirut: Dor al-umma, 2003. – P. 71.



guidance and error means that guidance and error are the original act of man, and do not depend on God."⁴ Sufficient rebuttal has been given in this matter. For example, Kamoliddin Bayazi says in the section of the work entitled "Proving the quality of the will of Allah Almighty": "He said: "O father, do what you are commanded, inshallah, you will find me among those who are patient." (Surat al-Saffat, verse 102) and with the sentence "Son of Abraham (a.s.), if God wills, you will find me among those who are patient with his father," he emphasizes that actions take place only by the will of God⁵.

In this place, contradicting the Mu'tazilites, he also thinks that the quality of God's will is fixed. Mutakallim agreed that the Lord of the worlds has the quality of will. The quality of will is definitely present in Allah the Exalted. Because the absence of the quality of will indicates the presence of its opposite. The opposite of doing something willingly is doing it unwillingly. This is completely unworthy of Allah. Some mutakallims, such as Abul Hasan Khayyat, Ka'bi, and Nazzam, who are supporters of the Mu'tazila, also cite the opinion that the quality of God's will exists, but the metaphor is not in reality.⁶ In response to this opinion, Kamaluddin Bayazi said that their statement that the will of God is not real, but imaginary, is false. Because what they say is appetite, not will.⁷ In this place, Bayazi quotes the words of Abul Muin Nasafi and says: "And Allah, the Exalted, is not characterized by the quality of appetite." Appetite is wanting what is beneficial to oneself, and Allah is above what is beneficial and harmful to it. However, God's desire is not an appetite, but an eternal attribute that is fixed in his essence.⁸

We can learn that the name given to the Qadaris was given by the Messenger of Allah (صلى الله عليه وسلم) from the hadith of Imam Bukhari in the works "Tarihul Kabir" that says "القدرية مجوس أمّتي".⁹

Among the muhaddith, Ibn Asakir (may Allah have mercy on him) and Ash-Sherazi (may Allah have mercy on him) narrated similar hadiths¹⁰.

In "Majma' az-Zawaid" this narration was taken from Imam Tabarani's collection of hadiths "Mojam al-Awsat" and it was recorded that its narrators are reliable and authentic:

صنفان من أمّتي لا يردان على الحوض ولا يدخلان الجنة القدرية والمرجئة

"Two groups of people from my ummah will not enter Kavsar, nor will they enter Paradise. They are the Qadars and the Murjis!"¹¹.

Here is an instructive sentence. The Messenger of God, may God bless him and grant him peace, ordered not to go to condole with them, and not to visit them if they are sick.

The founder of the Jabariya movement, Jahm ibn Safvan Samarkandi (b. 78/696, d. 128/746)¹² put forward the following opinion: "No one is given the ratio of actions to actions except Allah Almighty. Actions and actions are figuratively attributed to a servant. The actions of the servants are not created by them, but only by Allah the Exalted. And man is completely forced. Free from all power and desire. Allah, the Exalted, creates His actions for the servant, and then performs them through the hands of the servant." For them, there is no difference between verbs that are natural, i.e., like trembling hands, heart attack, and verbs like walking, talking, and moving, which seem voluntary to some. They say that all of them were created by God, not figuratively, but according to reality¹³.

The emergence of verbs by slaves is attributed to the slave in a figurative sense. The tree bore fruit, the water flowed, the stone moved, and the sun rose, as they say. So, since all the verbs are predetermined, the reward and punishment are also mandatory, that is, predetermined. If predestination, i.e. obligation, is

⁴ That source. – P. 74

⁵ Kamoliddin Bayazi. Ishoratul-marom min iborotil Imom Abi Hanifa an-No'mon. – Beirut: Dor al-fikr al-ilmiyya, 1971. – P. 129.

That source. – P.130.

⁷ Appetite - a person wants only what is beneficial to him.

⁸ Kamoliddin Bayazi. Ishoratul-marom min iborotil Imom Abi Hanifa an-No'mon. – Bayrut: Dor al-fikr al-ilmiyya, 1971. – P. 128; Abul Muin Nasafi. at-Tamhid fiy qovaid at-tavhid. – Azhar: Maktaba al-Azhariyya lit-turos, 2015. – P. 210.

⁹ Imam Bukhari, al-Ta'rih al-kabir. Vol. 2. – Hyderabad: Daira al-maarif al-USmaniyya, 2009. – P. 2681.

¹⁰ Al-Muttaqiy al-Hindi. Kanz al-ummol fiy sunan al-aqvol val af'ol. Vol. 1. – Beirut: Muassasa ar-risola, 2008. – P. 644; That source. – P. 647.

¹¹ Abul Qosim Tabaroniy. al-Mo'jam al-avsat. Vol. 7. – Cairo: Dor al-haramayn, 2011. – P. 1189.

¹² [URL:https://ru.m.wikipedia.org/wiki/%D0%94%D0%B6%D0%B0%D1%85%D0%BC_%D0%B8%D0%B1%D0%BD_%D0%A1%D0%B0%D1%84%D0%B2%D0%B0%D0%BD](https://ru.m.wikipedia.org/wiki/%D0%94%D0%B6%D0%B0%D1%85%D0%BC_%D0%B8%D0%B1%D0%BD_%D0%A1%D0%B0%D1%84%D0%B2%D0%B0%D0%BD) Application Date: 20/03/2021

¹³ Abul Hasan Al-Ash'ari. Maqolot al-islomiyyin. Vol. 1. Beirut: Al-Maktabatu al-asriyya, 1990. – P. 279.

Shahristoniy. Al-Milal va an-nihal. Vol. 1. Qohira: Muassasatu al-halabiy, 1968. – P. 73.



affirmed, then religious assignments are also obligatory¹⁴.

Evidence of the Jabariyya movement: In fact, the Jabariyyas cited some verses in the Holy Qur'an as evidence for their views. Below we will get acquainted with some of the verses of that verse:

"Allah is the creator of everything" (*Surah Zumar, verse 62*)¹⁵.

Evidence of the Jabariyya movement: In fact, the Jabariyyas cited some verses in the Holy Qur'an as evidence for their views. Below we will get acquainted with some of the verses of that verse:

"Allah is the creator of everything" (*Surah Zumar, verse 62*) **"You are only being punished for what you have done"** (*Surah Naml, verse 90*).

In another verse:

"and every soul will receive the punishment according to what it has done..." (*Surah Ali Imran, verse 25*).

It is known that reason and speech confirm that every verb has a subject. Accordingly, the verb *banda* is also a real participle. Because Allah Almighty made him the foil and perpetrator of his actions. And Allah is the Creator. And the servant is a doer and a professional. It is obvious that the beliefs and words of the Jabarites are false, without any doubt, as they are against the clear and clear verses of the Holy Qur'an. In general, we can reject them in the following way:

First: through the verses of the Holy Qur'an; because in several verses, Allah confirmed that actions and deeds are performed by humans. For example: "...for the reward of his deeds..." (*Surah Ahqaf, verse 14*).

"O you who believe! Why do you say what you did not do?" (*Surah al-Saf, verse 2*).

"Surely, We do not waste the reward of those who believe and do good deeds and do good deeds" (*Surah Kahf, verse 30*).

These verses clearly confirm that actions and deeds belong to man.

Second: Sense; everyone knows that there is undoubtedly a great difference between a person with healthy limbs and a person with mutilated limbs, based on the need for clarity and intelligence. A healthy person's body parts stand, sit, and do similar movements voluntarily. But a person whose organs are not healthy, for example, a person with paralysis or a

disability, cannot do what a healthy person does, even if he tries a thousand times. This implies that the slave is voluntary and the ideology of compulsion is false. That is why the duties ordered to the slaves were based on power and tolerance. This is because of the mercy of Allah to His servants. He did not order the disabled person to pray standing up, but he ordered him to do it according to his capacity. Accordingly, the Prophet, may God bless him and grant him peace, said:

"Stand up and read. If you are unable to do so, sit down, and if you are unable to do so, recline on your side" (narrated by Bukhari). This is a proof that Allah, the Exalted, commanded His servants to do what they could tolerate. This is one of the justice, wisdom and mercy of God towards His servants.

Third: According to the dictionary meaning of the word "Majbur"; It is obvious that Jabari's words are false in terms of their lexical meaning. The meaning of the word "Mujbar" in the Arabic language, i.e. forced, is that a person commits an act or action against his will, desire, intention and determination. However, if someone's act or action is done according to his own free will, determination and desire, then in this dictionary it is not called "Mujbar", that is, forced. Also, under compulsion, against his will, he does the same thing by force. Since doing something without compulsion and desire is the opposite of pleasure and consent, it cannot be done with pleasure and interest in the verb. And those who commit crimes, enjoy it, fall in love with it, and commit their crimes happily. All of this is the opposite of coercion and negates it. In addition to this, the words of the Prophet, peace and blessings be upon him, on which the entire Islamic community agreed: **"Power and power are only with God"** (narrated by Bukhari), along with the invalidation of the words of the Jabarites, we humans have strength and power. indicates that there is. But we have that power and strength only with God Almighty¹⁶.

So, we can conclude from the verses and hadiths cited above and the words of the scholars that the Jabarites are one of the most misguided sects within the Islamic community. They should not follow the current thoughts. Because their thoughts lead people to despair, and a person who is in despair quickly becomes disillusioned with life and ceases to act. Because there will be no incentive to act.

¹⁴ Tohir ibn Muhammad Abul Muzaffar al-Isfroyiniy. *At-Tabsiyr fi ad-din va tamyizu al-firqatu an-nojiya an al-firaqi al-holikiyn*. Vol. 1. Tahqiq: Kamol Yusuf. Livan: Olam al-kutub, 1983. – P. 107.

¹⁵ Sheikh Muhammad Sadiq Muhammad Yusuf. Translation of "The Holy Qur'an" and its meanings in the Uzbek language. Tashkent: "Hilol" publishing house, 2018.

¹⁶ Ali ibn Abdurrahman ibn Hazm Zahiri. *Al-Faslu fi al-milal va al-ahvoi va an-nihal*. Vol. 3. – Beirut: Dor al-jayl. The year of the publication is unknown. – P. 35; Muhammad ibn al-Murtazo al-Yamoni. *Iysoru al-haq ala al-xolq*. – Beirut: Dor al-kutub al-ilmiya. The year of the publication is unknown – P. 314.



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