

Al-Qurtubi's Critiques of the Qadariyyah Sect and its Impact on Islamic Preaching through His Tafsir "Al-Jami 'Li-Aḥkam Al-Qur'an": An Analytical Study

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Abstract

This study addressed the issue of the emergence of extreme sects, particularly the Qadariyyah sect, which caused intellectual confusion with their views on fundamental doctrinal issues such as human action, predestination, divine will, and moral good and evil. This necessitated examining how interpreters approached these views and analyzing their responses. The study focused on Imam Al-Qurtubi's engagement with these doctrinal issues in his tafsir "Al-Jami' li-Aḥkam al-Qur'ān," uncovering his method of refuting Qadariyyah claims and formulating a da'wah approach that can be utilized in argumentation and debate. The researcher employed the inductive-analytical method to trace the Qadariyyah's claims in various contexts, analyze their dangers, and systematically examine Imam Al-Qurtubi's approach in refuting these claims. The deductive method was then used to derive a da'wah framework that serves as a model for preachers in argumentation and defending Islamic beliefs. The results demonstrated that Al-Qurtubi gave significant attention to addressing doctrinal issues, despite his tafsir being primarily focused on legal rulings. He provided detailed responses to key doctrinal matters, such as human responsibility for actions and moral evaluation, and developed a da'wah methodology that serves as a model for preachers in argumentation and defending Islamic beliefs. The study recommended that students of knowledge and preachers focus on studying the discussions of interpreters with deviant sects and utilize these insights to construct a robust da'wah discourse grounded in reason and evidence. By implementing these recommendations, contemporary da'wah efforts can effectively address modern intellectual challenges while remaining faithful to Islamic principles.

Keywords: Al-Qurtubi, Qadariyyah, Creed, Moral Evaluation, Qur'an, Islamic Preaching

Introduction

The Islamic civilization is considered one of the greatest civilizations known to humanity, distinguished by its profound intellectual depth, architectural creativity, and the harmony between the realm of ideas and material culture.

This harmony was fundamentally inspired by Islamic Sharia, which guided the civilization's activities and imbued them with precision and excellence. Muslim scholars recognized the importance of Sharia, making it their reference in speech, action, and scholarship. One of the most significant manifestations of this connection was their unparalleled attention to the Quran.

This attention encompassed every aspect related to the Quran, such as interpretation, reflection, recitation, and memorization, as well as its physical and spiritual preservation. Their care extended to prohibiting the transportation of the Quran to non-Muslim lands and warning against wetting one's fingers with saliva when turning its pages to preserve its sanctity.

In addition to this meticulous care, scholars also dedicated themselves to defending the Quran against those who misinterpreted its verses or deviated from the correct Islamic creed. Among the most prominent scholars of the 7th century AH who confronted these deviations was Imam Al-Qurtubi. In his tafsir, *Al-Jāmi' li-Aḥkām al-Qur'ān*, he made significant contributions not only in the exposition of legal rulings but also in addressing readings, causes of revelation, and refuting the views of deviant sects, including the Qadariyyah sect. Throughout Islamic history, the Muslim community faced intellectual disruptions caused by extreme sects, such as the Qadariyyah, who raised contentious doctrinal issues including human action, predestination, and the concepts of moral good and evil.

These issues sparked extensive debates, necessitating an examination of how interpreters, particularly Imam Al-Qurtubi, approached and responded to these challenges. This research aims to achieve several primary objectives, including identifying the issues addressed by Imam Al-Qurtubi in response to the Qadariyyah's views, analyzing his methodology in dealing with fundamental doctrinal matters, and formulating a da'wah framework inspired by his responses to serve as a guide for preachers in argumentation and debate.

The importance of this research lies in its ability to bridge the gap between classical Islamic scholarship and contemporary needs. By highlighting Al-Qurtubi's methods, the study provides insights into effective strategies for argumentation and debate grounded in Quranic principles. This is particularly beneficial for students of knowledge, Islamic preachers, and scholars engaged in countering modern ideological challenges. Furthermore, the study addresses an underexplored area in the literature, as most previous works on Al-Qurtubi have focused on his jurisprudential and legal contributions rather than his engagement with doctrinal controversies.

Numerous previous studies have explored Imam Al-Qurtubi from various perspectives, including his contributions to jurisprudence, principles of Islamic law, and Quranic studies. Among the most notable are Dr. Nazeer Nabeel Abdul Hamid Al-Shuraieri's study, *The Methodology of Imam Al-Qurtubi in Abrogation*, and Dr. Khaled Hamdi Abdul Karim's study,

The Jurisprudential and Legal Principles Encyclopedia of Imam Al-Qurtubi. However, the study most relevant to this research is the Master's thesis by researcher Hamd Hassan Ammi Al-Najjar titled *The Methodology of Imam Al-Qurtubi in Refuting the Mu'tazilah* (2013).

Despite its relevance, this study primarily focused on issues related to divine attributes and verses that might imply anthropomorphism, without delving deeply into the connection between the Qadariyyah and the Mu'tazilah or the doctrinal issues addressed in this research. The researcher employed the inductive-analytical method to trace the Qadariyyah's statements in various contexts, analyze their dangers, and systematically examine Imam Al-Qurtubi's approach in refuting these claims. Then, the deductive method was used to derive a da'wah framework that serves as a model for preachers in argumentation and defending Islamic beliefs.

Introducing Al-Qurtubi and the Qadariyyah Sect

Introducing Al-Qurtubi

Imam Al-Qurtubi, whose full name is Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farah Al-Ansari Al-Khazraji Al-Andalusi, is regarded as one of the most prominent Islamic scholars of the 7th century AH. He was born in Cordoba, Andalusia, which was then a renowned scientific and cultural center. However, he grew up amidst violent conflicts between Muslims and the Spanish Christians, which eventually forced him to leave his homeland after the fall of Cordoba. Al-Qurtubi settled in Egypt, spending the remainder of his life in the city of Minya. Al-Qurtubi received his early education under notable scholars in Andalusia, such as Abu 'Amr Al-Ash'ari and Abu Muhammad ibn Hutallah. He later completed his studies in Egypt under prominent scholars, including Al-Hafiz Al-Mundhiri and Abu Al-Abbas Al-Qurtubi. Al-Qurtubi had a significant influence on his students, including his son Shihab Al-Din Ahmad and Ibn Amirah, leaving an enduring scholarly legacy in the fields of tafsir, jurisprudence, and theology. Al-Qurtubi authored many valuable works, the most famous of which is his renowned tafsir *Al-Jami'li-Ahkam Al-Qur'an*, considered one of the foundational texts in Quranic exegesis. Other notable works include *Al-Tadhkirah fi Ahwal Al-Mawta wa-Umur Al-Akhirah* and *Al-'lam bima fi Din Al-Nasara min Al-Mafasid wa-Al-Awham*. Al-Qurtubi resided in Minya, Egypt, where he dedicated himself to teaching, writing, and worship until his death on the 9th of Shawwal in the year 671 AH. His scholarly contributions continue to serve as an invaluable reference for Islamic scholars and researchers (Ibn Farhun, 1999: 317; Al-Safadi, 1981: 2/122).

The Qadariyyah Sect and its Connection to the Mu'tazilah

The Qadariyyah, who deviated from the truth, split into twenty factions, each denouncing the others as heretical. Their factions include the Wasiliyyah, Umariyyah, Hadhiliyyah, Nazamiyyah, Amwariyyah, Thumamiyyah, Jahiziyyah, Haitiyah, Himariyyah, Khayatiyyah, Sahamiyyah, the followers of Salih Qibbah, Muwaysiyyah, Ka'biyyah, Jabaiyyah, and Bahshamiyyah, the latter associated with Abu Hashim Ibn Al-Jubba'i, bringing the total to twenty-two factions" (Al-Baghdadi, 1977: 18).

This view aligns the Qadariyyah closely with the Mu'tazilah, an observation further emphasized by Al-Shahrastani, who noted: "The Qadariyyah began their innovation during the time of Al-Hasan. Wasil withdrew from them and his teacher, adopting the intermediate position, which led to him and his followers being called Mu'tazilah" (Al-Shahrastani, n.d.:

1/20). Al-Shahrastani also listed the Qadariyyah among the four principal extremist sects: Qadariyyah, Sifatiyyah, Khawarij, and Shia (Al-Shahrastani, n.d.: 1/14). Al-Shahrastani attributed the Qadariyyah's foundational beliefs to a philosophical quest for reasoning: "Their foundation lies in seeking rationale for every matter. This disposition stems from the accursed Iblis, who questioned the rationale behind creation, the wisdom in obligation, and the benefit of being commanded to prostrate to Adam" (Al-Shahrastani, n.d.: 1/15). However, when discussing the origins of sects, Al-Shahrastani placed the Qadariyyah under the Mu'tazilah, referring to them as:

"The Mu'tazilah, also known as the advocates of justice and monotheism, who are labeled as Qadariyyah and Adliyyah" (Al-Shahrastani, n.d.: 1/42). This categorization aligns with Al-Baghdadi's description: "The Qadariyyah Mu'tazilah" (Al-Baghdadi, 1977: 18). Al-Baghdadi further elaborated, saying: "Twenty factions belong to the Qadariyyah, all sharing innovations such as denying God's eternal attributes, claiming that God possesses no eternal knowledge, power, or other attributes" (Al-Baghdadi, 1977: 93).

The Qadariyyah also rejected divine involvement in human actions, claiming: "Humans determine their own actions. God has no role in their deeds or in the lifespan of other creatures. For this reason, Muslims called them Qadariyyah" (Al-Baghdadi, 1977: 94).

Regarding their relationship with the Mu'tazilah, there is notable overlap between the two in historical accounts. Some scholars consider the Qadariyyah distinct, while others see them as foundational to the Mu'tazilah. Al-Mazari observed: "They were called the 'early Qadariyyah' to differentiate them from later factions of the Mu'tazilah who did not share the belief that events occur independently of God's will. The later Mu'tazilah affirmed that God knows human actions before they occur" (Al-Mazari, 1988: 1/133).

In conclusion, the Qadariyyah and the Mu'tazilah share overlapping beliefs, particularly regarding predestination. Some factions of the Qadariyyah denied God's foreknowledge of actions and asserted that humans are the creators of their deeds. Others argued that humans lack any ability to act independently and are compelled in their actions.

Predestination remains a nuanced and complex issue. A proper understanding requires a sound disposition to reconcile it with Islamic teachings. Human responsibility for actions does not imply that they are creators of those actions, just as divine foreknowledge and the power granted to humans do not render humans compelled. Humans operate within God's omnipotence and bear responsibility for their deeds without being the ultimate creators of their actions.

Al-Qurtubi's Refutation of the Qadariyyah's Argument of Sarfa in the Miraculousness of the Qur'ān

The miraculous nature of the Qur'ān is a point of consensus among Muslims, yet they have differed regarding the specific aspects of its miraculousness. The Qur'ān has multiple dimensions of inimitability that have been explored by theologians, rhetoricians, and exegetes in their discussions on the verses of challenge. All aspects of the Qur'ān are miraculous, but scholars who refuted the misconceptions of deviants in the field of Qur'ān ic inimitability focused on different facets of its miraculous nature. They established that the

eloquent Arabs were utterly incapable of matching it, even when challenged to produce the shortest surah, and they failed to do so. However, certain interpretations of Qur'ān ic miraculousness were rejected by Muslim scholars. For example, if we consider Nizam al-Din al-Nisaburi as associated with the Qadariyyah, even in a general sense rather than specifically, he advanced a view on the Qur'ān 's inimitability that Muslims refuted. Abu al-Hasan al-Ash'ari quoted him as saying: "The sign and miracle in the Qur'ān lie in its foretelling of unseen events. As for its composition and structure, humans could have replicated it if Allah had not prevented them by inducing a state of incapacity and restraint in them" (Al-Ash'ari, 1980: 225). Abu Bakr Al-Baqillani added: "There is no inimitability in the composition and structure of the Qur'ān, and it could be matched. People were only diverted from doing so through a type of divine deterrence" (Al-Baqillani, 1997: 65). According to Al-Nizam, the miraculous nature of the Qur'ān lies in the fact that people were diverted from challenging it, even though they were capable of doing so. Al-Qurtubi regarded this view as a misconception held by some of the Qadariyyah. He refuted it, stating: "This is flawed, because the consensus of the Muslim community before the emergence of dissenters was that the Qur'ān itself is the miracle. If we were to say that its miraculous nature lies solely in divine deterrence, then the Qur'ān would no longer be considered intrinsically miraculous, which contradicts the consensus" (Al-Qurtubi, 1964: 1/75). Al-Qurtubi rejected the doctrine of sarfa (divine deterrence) as proposed by its proponents and clarified its two interpretations: "First: that the Arabs were prevented from being able to replicate it, though they would have failed had they attempted. Second: that they were diverted from attempting it, even though it was within their capability, and had they tried, they might have succeeded" (Al-Qurtubi, 1964: 1/76). Al-Qurtubi then elucidated the true nature of the Qur'ān 's inimitability: "The Qur'ān itself is inherently miraculous because its eloquence and rhetoric are extraordinary, beyond human capacity. Such speech was never known or customary among them, which indicates that the miraculousness does not lie in divine deterrence" (Al-Qurtubi, 1964: 1/75).

Al-Qurtubi's Refutation of the Qadariyyah's Misconception on the Creation of Actions

In his commentary on the verse ﴿In the Name of Allah—the Most Compassionate, Most Merciful﴾ (Qur'ān 1: 1), Al-Qurtubi provided multiple interpretations, one of which addressed the Qadariyyah sect's misconception regarding the creation of actions. He noted in his ninth point of explanation: "This verse refutes the Qadariyyah and others who claim that their actions are under their own power. The evidence against them lies in the fact that Allah commanded us to begin every action by invoking His name, as we have mentioned. Thus, saying 'In the name of Allah' implies doing so through Allah, which means through His creation and decree, we attain what we aim for." (Al-Qurtubi, 1964: 1/98). Ibn Hazm also argued against their stance using evidence from the Qur'ān , stating: "Allah says: ﴿If there had been in them other gods besides Allah, then each god would have taken away what he created﴾ (Qur'ān 23: 91). This establishes that anyone who creates something is its deity. Thus, the Qadariyyah must either acknowledge themselves as gods of the actions they claim to create—which is outright disbelief—or they must abandon their corrupted belief." (Ibn Hazm, n.d.: 3/55). Further refutation of the Qadariyyah's claim regarding the creation of actions is found in Al-Qurtubi's commentary on ﴿the Path of those You have blessed—not those You are displeased with, or those who are astray﴾ (Qur'ān 1: 7). He stated: "This verse refutes the Qadariyyah, the Mu'tazilah, and the Imamiyyah, who hold that human will alone is sufficient for the occurrence of their actions, whether obedience or disobedience. According to them, humans are the creators of their actions and do not rely on their Lord for their occurrence."

(Al-Qurtubi, 1964: 1/149). Al-Qurtubi highlighted how the Qur'ān invalidates their claims, presenting points such as:

- Their Supplication for Guidance: Allah refuted their stance by showing that they seek His guidance to the straight path. If they had complete autonomy over their actions, they would not need to repeatedly ask for guidance in every prayer.
- Their Petition to Avoid Misguidance: They pleaded with Allah to keep them away from misguidance, as seen in the phrase: ﴿the Path of those You have blessed—not those You are displeased with, or those who are astray﴾ (Qur'ān 1: 7). This plea indicates their dependence on Allah to prevent them from being led astray.
- Their Prayer to Remain Upright: They invoked Allah, saying, ﴿Our Lord! Do not let our hearts deviate after you have guided us﴾ (Qur'ān 3: 8), affirming their reliance on His guidance. (Al-Qurtubi, 1964: 1/149).

Such arguments, alongside numerous other Qur'ānic evidences, dismantle the Qadariyyah's claim of human autonomy in creating actions and their assertion that "affairs arise anew without prior decree". Al-Qurtubi also commented on the Qadariyyah's excessiveness: "The Qadariyyah went astray when they claimed that guidance to faith depends entirely on human volition. Thus, they said humans are the creators of their actions, citing the verse: ﴿to whoever of you wills to take the Straight Way﴾ (Qur'ān 81: 28). Our view adopts moderation, a middle path between the extremes of the Jabariyyah (determinists) and the Qadariyyah. The truth lies in distinguishing between actions we are compelled to perform and those we choose. We inherently perceive a difference between an involuntary tremor and a deliberate movement. If someone cannot differentiate between these two types of motion, they are devoid of reason and outside the realm of rationality. This is the clear truth, a path balanced between extremes." (Al-Qurtubi, 1964: 1/97).

Al-Qurtubi's Refutation of the Qadariyyah Regarding the Decree of Lifespans

It is well-established among Ahl al-Sunnah that no soul dies without having fulfilled its allotted lifespan and provisions, leaving nothing behind in this world, even if the cause of death is murder. Abu Bakr Al-Isma'ili, in his treatise on the beliefs of the hadith scholars of Ahl al-Sunnah, stated: "They affirm that Allah, the Exalted, has set a fixed lifespan for every living being, which they will undoubtedly reach. When their time comes, they can neither delay it nor hasten it by an hour. Whether one dies a natural death or is killed, it occurs precisely at the end of the divinely decreed term, as Allah, the Exalted, says: 'Even if you had remained in your homes, those destined to be killed would have gone forth to their places of death.'" (Al-Jurjani, 1992: 77). However, this principle is not accepted by the Qadariyyah, some of whom hold that Allah has allotted lifespans and provisions for a specific duration, but if someone is killed, their death occurs prematurely, depriving them of their remaining lifespan and transferring their unclaimed provisions to others (Al-Malati, n.d.: 176). Al-Qurtubi refuted this doctrinal deviation in his commentary on the verse: "Wherever you may be, death will overtake you, even if you are in fortified towers." [An-Nisa: 78]. He explained: "This verse refutes the Qadariyyah's view on lifespans. Allah, Exalted is He, makes it clear that when a person's term comes to an end, the soul must inevitably leave the body, whether through natural death, murder, or any other cause Allah has ordained for the soul's departure." (Al-Qurtubi, 1964: 5/283). In another passage, Al-Qurtubi addressed their beliefs about actions and lifespans, stating: "According to Ahl al-Sunnah, Allah, Exalted is He, has preordained all

things—their measures, conditions, and times—before creating them. He then brought into existence what He had decreed in His knowledge, exactly as it was known to Him. Nothing occurs in the heavens or the earth except by His knowledge, power, and will, not by the actions of His creation. Human actions are attributed to them only in terms of acquisition, effort, or attribution, but they occur solely through Allah's facilitation, power, guidance, and inspiration. This is as affirmed by the Qur'ān and Sunnah, contrary to the claims of the Qadariyyah and others, who assert that actions belong to humans and lifespans are determined by forces beyond them." (Al-Qurtubi, 1964: 17/148). In essence, the Qadariyyah argue that their actions are self-created and their lifespans are governed by factors beyond their control. They believe they are creators of their deeds, yet powerless over their lifespans, unable to extend or shorten them—a view that contradicts the teachings of Ahl al-Sunnah..

Al-Qurtubi's Refutation of the Qadariyyah on Guidance and Misguidance

According to the beliefs of Ahl al-Sunnah, everything is under Allah's control. The attribution of all matters to Allah stems from His absolute power, sovereignty, and the fact that He is the sole Creator of everything in the universe. In contrast, the Qadariyyah claimed that Allah does not will for sinners to sin, disbelievers to disbelieve, or the misguided to go astray. Instead, they argued that sinners, disbelievers, and the misguided are the creators of their actions, and that Allah does not will or decree such actions. The Quran refutes these claims, and Al-Qurtubi addressed these arguments using various Quranic verses, such as: "If Allah intends to lead you astray, He is your Lord; and to Him you will be returned." [Hud: 34], "Thus We seal the hearts of the transgressors." [Yunus: 74], "Do not those who believe despair that if Allah had willed, He could have guided all mankind?" [Ar-Ra'd: 31]. Commenting on the verse: "And among them are those upon whom the sentence of misguidance is justified." [An-Nahl: 36], Al-Qurtubi explained: "This refers to Allah's prior decree upon them until they died in disbelief. This refutes the Qadariyyah, who claim that Allah has guided all people and enabled them to accept guidance. However, Allah Himself states: 'Among them are those whom Allah guided, and among them are those upon whom misguidance is justified.'" (Al-Qurtubi, 1964: 10/104). On another verse: "So who will guide him whom Allah has sent astray?" [Ar-Ra'd: 33], he wrote: "There is no guide for those whom Allah has led astray. This verse is a direct refutation of the Qadariyyah." (Al-Qurtubi, 1964: 14/23). Addressing those who claim that individuals create their own actions, Al-Qurtubi questioned: "If you claim that humans create their own actions, then why can't you create satiation for yourselves without eating food, or quench your thirst without drinking water? If you are incapable of creating sufficiency for yourselves in such basic needs, how can you presume that you control guidance and misguidance?" Through these arguments, Al-Qurtubi demonstrated the inconsistency and falsehood of the Qadariyyah's beliefs, affirming the Islamic principle that Allah alone is the Creator of all actions and that guidance and misguidance are under His divine decree.

Al-Qurtubi's Refutation of the Qadariyyah on Rational Good and Evil (Tahsīn and Taqbiḥ)

It has been previously mentioned that there is significant overlap between the Mu'tazilites and the Qadariyyah in the writings of sectarian scholars, despite the Qadariyyah being more commonly associated with the concept of humans independently creating their actions. Scholars of Islamic jurisprudence, however, attribute the issue of rational good and evil (tahsīn and taqbiḥ) to the Qadariyyah. This is evident in the statement of Abu al-Wafa Ibn Aqil: "Be aware that commands in language were not established to indicate the goodness of what is commanded or the evil of what is prohibited. Rather, commands were intended for

detering one from the prohibited and prompting avoidance of it. Determining good and evil lies beyond this and depends on external evidence. This is the view of the Ahl al-Sunnah, which is also our position. However, the Qadariyyah claim that commands indicate the inherent goodness of the action in reason. Were the action not inherently good, it would not have been commanded. Similarly, if prohibitions were not inherently evil, they would not have been prohibited by the Shari'ah." (Ibn Aqil, 1999: 2/485). Suleiman al-Sarsari also attributed the concept of rational good and evil to the Qadariyyah (al-Sarsari, 2006: 93), as did Tāj al-Dīn al-Subki (al-Subki, 1999: 477). The Mu'tazilites are renowned for their five principles, articulated by Qadi Abd al-Jabbar:

"All that a person is tasked with... necessitates knowing tawhid (oneness of God), justice, promise and threat, the intermediate position, and enjoining good and forbidding evil" (Abd al-Jabbar, 1969: 19). The principle of justice, second only to tawhid, branches into the concept of rational good and evil, their nature, and criteria. The Mu'tazilites established that the criteria for good and evil lie in reason, not Shari'ah. This is demonstrated in the statement of Qadi Abd al-Jabbar: "It is by reason that one discerns good and evil" and "The obligation of benefits and the evil of harm are rationally determined" (Abd al-Jabbar, 1969: 565). Abd al-Jabbar explicitly affirmed the rationality of actions, stating: "Reason agrees on the perception of what is known necessarily. Hence, even those who deny Shari'ah and prophethood recognize the evil of oppression and ingratitude and the goodness of saving the drowning and aiding the distressed. If good and evil in acts were not innately perceptible, even those denying Shari'ah would not grasp them." (Abd al-Jabbar, 1965: 2/120). Ibn Taymiyyah also attributed this view to the Qadariyyah, stating: "As for what is unique to the Qadariyyah, none of these groups agree with them. However, they and the majority of jurists, indeed the majority of the Ummah, hold that actions possess qualities due to which commands and prohibitions relate to them. In summary, if Allah commands an act, it is universally agreed to be good, and if He forbids something, it is universally agreed to be evil. However, the goodness or evil of an act may arise either from the act itself, with commands and prohibitions revealing it, or from the association of commands and prohibitions with it, or from the combination of these factors." (Ibn Taymiyyah, 2005: 216). This concept led to the denial of intercession, as Qurtubi noted in his refutation: "Intercession concerns certain monotheists of this Ummah who deserved Hell due to their sins. Our Prophet (peace be upon him) and others whom Allah permits will intercede for them, and they will enter Paradise. This intercession was denied by heretics such as the Khawarij and Mu'tazilites, rejecting it based on their corrupted principles of rational obligation built on the concept of rational good and evil." (Qurtubi, 1964: 10/310). Qurtubi also refuted their stance on whether the Prophet (peace be upon him) worshiped through revelation before his prophethood. He stated: "Some categorically denied this, claiming it was rationally implausible. They argued that it is far-fetched for one who was previously a follower to become a leader. They based this on the notion of rational good and evil." (Qurtubi, 1964: 16/57). In response, Qurtubi rejected their claims and similar opinions, concluding: "Our esteemed scholars refuted all these opinions, deeming them contradictory and lacking definitive evidence. While reason permits all these possibilities, the certainty is that he (peace be upon him) was not associated with any prior prophet in a manner implying he was a follower of their Ummah or bound by their Shari'ah. His Shari'ah was independent and initiated directly from Allah, the Sovereign and Judge." (Qurtubi, 1964: 16/57).

The Reflection of Al-Qurtubi's Methodology in His Responses to the Qadariyyah on the Call to Allah

One of the most important responsibilities of a da'ee (caller to Islam) is to understand the methods and techniques employed by firmly grounded scholars. Highlighting the significance of this, a researcher states: "It is evident to any perceptive individual that the method plays a critical role in attracting the invitees, ensuring the acceptance of truth, and spreading the message. Half of the success is attributed to the material and methodology, while the other half lies in the approach" (Adnan, 2005: 277). The methodology of Al-Qurtubi, may Allah have mercy on him, was characterized by moderation and fairness, avoiding exaggeration or misattributing claims to his opponents. He employed a tone of gentleness and refrained from derogatory language, such as labeling the Qadariyyah as ignorant, heretical, or enemies of Allah—a practice commonly observed among some callers to Islam. Instead, Al-Qurtubi adhered to the Qur'ānic directive of maintaining a gracious approach in da'wah, regardless of the status, religion, or disbelief of the invitee. Allah says: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..." (Adnan, 2005: 281). Al-Qurtubi commented on this verse: "Allah commanded him to invite people to the religion and law of Allah with gentleness and kindness, without harshness or aggression. This is how Muslims should advise others until the Day of Judgment" (Al-Qurtubi, 1964: 10/200). Explaining the meaning of wisdom, Al-Qurtubi stated: "The Book of Allah is wisdom, the Sunnah of His Prophet is wisdom, and everything mentioned as excellence is wisdom. The root of wisdom is what prevents foolishness. Knowledge is termed wisdom because it prevents foolishness. Through it, one knows how to avoid foolish actions, which include all reprehensible deeds. Thus, the Qur'ān, reason, and understanding are wisdom" (Al-Qurtubi, 1964: 3/330). In his commentary on Allah's words, "Indeed, to me has been delivered a noble letter" [An-Naml: 29], Al-Qurtubi elaborated: "It was described as such due to its inclusion of gentle speech and admonition when calling to worship Allah, as well as its use of good manners and kindness without resorting to insults or curses that would provoke animosity, nor employing ambiguous or obscure language. Such was the custom of the Prophets in calling to Allah, as evident from Allah's command to His Prophet: 'Invite to the way of your Lord with wisdom and good instruction,' and His command to Musa and Harun: 'Speak to him gently, that he may take heed or fear.' These are all beautiful approaches, with this being the best of them" (Al-Qurtubi, 1964: 13/192). Thus, the path of da'wah must continue on this course. In Terms of Methods: Wisdom: Al-Qurtubi employed wisdom distinctly in his refutations, avoiding exaggeration or misrepresenting the views of opponents. He also refrained from issuing harsh judgments on them. Arguing in the Best Manner: While he did not use some common formulas like "If they say this, we respond with that," his approach was direct in presenting evidence and addressing doubts, relying on placing valid arguments against misinterpretations. Practical Limitations: Al-Qurtubi avoided using methods that could lead to greater harm than the benefit achieved. His reliance was confined to textual evidence, focusing on definitive verses that were neither abrogated nor subject to interpretation. This balanced and principled methodology underscores the enduring relevance of Al-Qurtubi's approach in the realm of Islamic da'wah..

Conclusion and Recommendations

The study highlighted the depth and precision of Imam Al-Qurtubi's methodology in addressing ideological deviations. Although his book *Al-Jamī' li Ahkam al-Qur'ān* primarily focuses on jurisprudential rulings, his profound engagement with theological issues is

unmistakable. The research yielded several key findings, most notably that Al-Qurtubi devoted considerable attention to discussing the views of extremist sects, including the Qadariyyah. He explored complex issues such as rational concepts of good and evil and effectively refuted extremist positions on matters related to the inimitability of the Qur'ān . Moreover, he relied on the Qur'ān ic text to affirm human responsibility for actions, thereby discrediting the claims of the Qadariyyah.

Based on the findings of this study, the following recommendations are proposed:

1. Focus on exegetical discussions:

Students of knowledge should give particular attention to the works of exegetes like Imam Al-Qurtubi, especially in their engagement with theological deviations and sectarian ideologies. This involves analyzing their methodologies in scholarly refutations to understand their structured and evidence-based approaches.

2. Develop comparative theological studies:

Scholars and researchers are encouraged to utilize modern technologies, particularly artificial intelligence, to conduct comparative analyses. These studies can explore points of agreement and divergence among Islamic sects, enriching the depth and scope of theological research.

3. Adopt Al-Qurtubi's balanced approach:

The methodology demonstrated by Al-Qurtubi—rooted in Qur'ān ic evidence and rational clarity—should serve as a model for contemporary da'wah and scholarly discourse. His approach exemplifies a balance between intellectual rigor and respect for differing views.

By implementing these recommendations, scholars and students of knowledge can enrich their understanding of theological debates, strengthen their academic methodologies, and contribute to the preservation and promotion of Islamic creed in the modern context. Furthermore, these efforts will foster a deeper appreciation of classical Islamic scholarship while addressing contemporary intellectual challenges with innovative tools and strategies. This research provides an analytical perspective on Imam Al-Qurtubi's responses to the Qadariyyah, showcasing his significant role in defending Islamic creed. It underscores the importance of adopting his methodological insights while incorporating modern tools to address contemporary intellectual and theological challenges.

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