

A Word about One of the Secrets of Allah

Sagdiev Khabibullo¹

¹ INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN, doctor of philosophy PhD, docent of the ICESCO chair for the study of Islamic civilization

Abstract:

The article highlights the issue of predestination, one of the most debated topics in Islamic theology. In particular, it gives the views of supporters of various directions of Islam. In addition, the interpretation of the verses of the Qur'ān concerning the predestination given by scholars of orthodox and non-traditional Islam is analyzed.

Keywords: “al-qadar”, “al-qada”, “cadarite”, “dzharabite”, “ahlu-s-sunna wa-l-jama`a”.

The world that surrounds us is full of opposite states and categories that cannot be reduced to unity. Beauty and imperfection, virtue and vice, joy and sorrow, faith and unbelief come into contact with each other everywhere, and sometimes even come into conflict. Celestial bodies and natural elements, plant and animal communities, as well as human societies are subject to laws that remain unchanged for tens of thousands of years. Ethnic groups and civilizations arise and disappear, develop and decline, the history of peoples and cultures that have sunk into oblivion repeats itself, as do the fates of individual people.

Fate is a predestination, an expression that in Muslim, especially Sunni, literature denoted the divine determination of phenomena occurring in the world, including human actions [13:125]. This topic still remains one of the most difficult sections of Islamic doctrine. Many intelligent people have explored this issue in different directions, trying to comprehend it and find the truth. Various peoples have spoken about it both in the past and in the present, trying to understand its essence. Many currents have tried to explain it in different ways, and many works have been compiled on this topic. But everyone who delves into this issue and tries to comprehend it completely experiences doubts or comes into disagreement with his own kind. Everyone considers their opinion to be the only correct and acceptable one.

القدر “al-qadar” and القضاء “al-qada” are used as a term for predestination in Islam. But still, the term predestination in Arabic is used by the word القدر “al-qadar”, which means “decision”, “sentence”, “limit of something”, and the word التقدير “at-taqdir” - “reflections on the decision of what -

question” [14:460] . And the term fate is the word القضاء “qada”, which means “final decision”, “sentence”. It is often found in the hadiths of the Prophet Muḥammad and etymologically means “interruption”, “gap” [6:3659] .

Scholars have expressed two opinions about the semantic differences between the words القضاء “qada” and القدر “qadar”. 1. *Qada* is eternal knowledge, predetermined by Allah before the creation of the world, and *qadar* is creation in accordance with what was predetermined. 2. The second opinion is opposite to the first, i.e. *qadar* is an eternal decision, and *qada* is creation [11, f.11:486] .

Believing in predestination is one of the pillars of faith in Islam, and its meaning is revealed in the Qur’ān and Sunnah. In the Saḥīḥ of Muslim there is a hadith by ‘Umar ibn al-Khaṭṭāb about how the angel Jibril asked the Messenger about faith, and he said: “[*You must*] believe in Allah, His angels, His scriptures and the Day of Judgment and believe in predestination with its good and evil.” Then Jibril said: “*You have spoken the truth.*” [9:682] . There are many texts that talk about the predestination of Allah and contain the command to believe in him. In particular, the Qur’ān says: “**Verily, We have created every thing according to predestination.**” [16:698] (al-Kamar, 49). The Messenger explained that believing in predestination does not mean giving up doing good deeds and not making efforts to achieve what you want.

One day, when the companions were arguing about predestination, the Messenger came out to them and became very angry, so that his face turned red, as if his cheeks had been sprinkled with pomegranate juice. He said: “*Is this what you were told to do? Or is this what I brought to you? Verily, your predecessors perished when they began to argue about this, and I adjure you not to argue about this*” [9:1865] . The Companions listened to the Prophet's admonition and admonition, and it is not known that any of them argued about predestination during the life of the Messenger or after his death.

There are no traditions of any Muslim discussing predestination during the reigns of Abū Bakr, ‘Umar and ‘Uthmān. There is only a story about how Abū ‘ Ubaida Amir ibn al-Jarrah objected to ‘Umar 's decision not to enter Sham (Syria) when the plague epidemic spread there. ‘Umar 's answer using the example of camels was quite appropriate and objections of this nature were no longer observed [11, f.10 :189] .

The first to raise the question of predestination was a resident of Basra named Sansaveyh (Sawsan), who worked as a grocer. He was a Christian, then converted to Islam, and then returned to Christianity. His views were adopted by Ma'bad al- Juhanī (he was executed 699-700 or 703-04 for disseminating these ideas by the caliphic governor Ḥajjāj), and Geylan ad-Dimashki learned them from him (he was also executed c. 742 under the caliph Hisham) [7 : 2, f.4:827] . Those ascetics who lived during that period - and among them were ‘Abd Allah ibn ‘Umar, Ibn ‘Abbās, Wasila ibn al-Asqa, Jābir ibn ‘Abd Allah, Abū Hurayra and Anas ibn Mālīk - declared war on those who shared such views [1:19] . However, the views of Ma'bad found support from the leaders and imams of the Mu'tazilites - Vasil ibn ' Ata and ' ‘Amr ibn ' Ubayd. Wāṣil ibn ‘Atā’ believed that evil cannot be attributed to Allah, because Allah is Wise and cannot want His slaves to act contrary to His commands, determine their fate, and then punish them for it. He said that slaves independently do good and evil, become believers or unbelievers, obey Allah or disobey Him, and therefore they will be responsible for their actions, and the Almighty God only provides them with the opportunity to do so [8:41].

The adherents of such views were called “Qadarites” by scholars of orthodox Islam, “Ahlu-s-Sunnah”. They received this name because they attributed to slaves the ability (*kudra*) to do their own actions independently, independently of Allah, and denied that everything happens according to His decision and predestination [12, f.10 :128] . And it is known that the Messenger called the “Qadarites” the Zoroastrians of this community [15, g.1 :154].

From the point of view of scientists, in matters of predestination, the Muslim community is divided into 3 groups. "Qadarites", "Jabarites" and the orthodox "Ahlu-s-sunnah wa-l-jama'a".

"Qadarites," a nickname used by Sunni Muslim writers who opposed the concept of free will, denoted thinkers who supported, in contrast to the Jabrites, the thesis that man is the creator (khaliq) of his actions. As mentioned above, the "Qadarites" included Ma'bad al-Juhani, Gailan ad-Dimashki, as well as the Mu'tazilites. The latter did not agree with the legality of applying this nickname to them, which in the mouths of their opponents had a negative meaning in the light of the hadith: "Al-Qadariyya are the magicians of this (Muslim) community" [13:125].

At the end of the Umayyad rule, people appeared who believed that a person commits his actions under duress, without freedom of choice. Some of them believed that slaves are endowed with will, but it does not have any influence on what is happening. For the first time such views began to be disseminated by Jahm ibn Ṣafwān (executed in 745). These non-traditional representatives of Islam "ahlu-s-sunna" began to be called "jabarites" [8: 72-73]. Al-jabariya, al-mujbira or jabarites (jabariya, mujbira, from Arabic, jabr - "coercion") a term that served to designate thinkers who, in contrast to the "Qadarites," recognized God as the only true actor (fa' il haqiqi, fa' il bil haqiqa) and accordingly believed that a person is forced (majbur) to his actions and does not carry them out freely. The true "jabarites" included the "jahmites"; the moderate "jabarites" were considered the followers of al-Ḥusayn an-Najjar, Dirar ibn 'Amr al-Ash'ari, who adhered to various versions of the kasbah concept [13:57].

"Jabr" is, in essence, removing an action from a person and attributing it to the Lord Almighty. The true "jabarites" are those who do not at all recognize human action and the ability to act. Moderate "jabarites" are those who recognize a human ability that does not produce an effect at all. As for the one who recognized the emerging ability as having some influence on the action, calling it kasb, he is not a "jabarite." Mu'tazilites call "jabarites" those who do not recognize independent influence on the emergence and production (actions) of the emerging ability [8:73].

From the point of view of representatives of Ahlu-s-Sunnah, belief in predestination is based on four principles (so-called stages), and if a person accepts all four principles, then his belief in predestination is considered correct. These four principles are:

- a) belief in the comprehensive knowledge of Allah;
- b) the belief that Allah has written down in the stored tablet absolutely everything that will happen until the day of judgment;
- c) the belief that absolutely everything happens with the permission of Allah and that His will is certainly fulfilled, and that what He wills happens, and nothing can happen contrary to His will;
- d) Allah created everything that exists, and no one else was an accomplice in this creation.

Speaking in more detail about each of these principles, one can cite numerous arguments from the Koran, hadiths, and the views of scholars of "ahlu-s-sunnah".

Belief in the comprehensive knowledge of Allah: When it comes to the comprehensive knowledge of Allah, then the knowledge of the Almighty encompasses everything that exists, and He knows what happened in the past and what will happen in the future, and what would look like what did not happen if it would still happen. The Koran says: "**He is Allah, and there is no god but Him, Knower of the unseen and the manifest**" (al-Hashr, 22) [16:726].

In the Sunnah of the Prophet, when he was asked about the children of polytheists, he said: "*Allah knows best what they will do*" [9:1141].

Abū Ḥanīfa, one of the eponyms of “ahlu-s-sunna”, in his work “al-Fikhu-l-akbar” says: “ Allah the Almighty created things from nothing, and He had Knowledge about them in eternity, before their creation... Allah The Almighty knows the non-existent, when it is in its state of non-existence, that it is non-existent; and He also knows what it will be like when He gives it existence. Allah the Almighty knows the existing when it is in its state of existence that it exists; and He knows also what its outcome will be. Allah knows the one who is standing that he is standing, and when he sits, Allah will know that he is sitting, and this does not cause any change in the knowledge of Allah and the addition of any new knowledge to Him. For change and change occur only in created beings” [5:7] .

A logical argument in favor of the fact that the fate of creations was known to Allah even before their creation is the following fact. If we admit the existence of two beings - the knowing and the ignorant, then the knowing one will turn out to be more perfect. And if the Creator were not the Knower, then it would turn out that creations are more perfect than He, and this is impossible.

The belief that everything is written down in a preserved tablet: texts from the Qur’ān and Sunnah testify that Allah has written down everything that exists in a preserved tablet. **“Don’t you know that Allah knows what is in the heavens and on the earth? Indeed, it is in the scripture”** (al-Hajj, 70) [16:426] . The preserved tablet (al-Buruj, 21-22) in the Qur’ān is called: scripture (al-Hajj, 70) ; clear original (Ya sin, 12) ; mother of scripture (az-Zukhruf, 4) and the scripture written (at-Tur, 1-3) .

Muslim in his Saḥīḥ reported a hadith that the Messenger said: *“Allah wrote down the destinies of creation fifty thousand years before the creation of the heavens and the earth.” He said: “And His Throne was on the water”* [9:1140].

Abū Ḥanīfa, speaking about the recording of predestination, said: “ Nothing happens in this world or the next (akhira - the last world) apart from His Will, His Knowledge, His Decision (establishment), His Predestination and besides what is written on the Preserved Tablet (al- Lavhu-l-Mahfuz). He wrote everything down there in the sense of a description, not in the sense of an order” [5:7] .

Belief that everything happens with the permission and will of Allah: this principle implies faith in the inevitable will and limitless power of Allah. Only what pleases Him happens, and nothing can happen contrary to His will. If we talk about the texts confirming this rule, the Qur’ān says: **“But you will not desire [this] unless Allah desires it.”** (at-Takvir, 29) [16:793] .

Explaining the third principle, Abū Ḥanīfa said: “... All of them take place according to His Will, Knowledge, Decision and Predestination” [5:8].

Belief that all things are created by Allah: the texts of the Qur’ān say that Allah is the creator of all things, everything that is called a thing. And a thing is something that is known, be it animate (a person), inanimate (an object), or any action. Or something that is moving towards fame. There are many verses in the Koran that say that Allah is the creator of all things: **“Allah is the Creator of every thing.”** (az-Zumar, 62) [16:600] . Moreover, there is a verse: **“ Allah created you and what you do”** (as-Saffat, 96) [16:575] , which directly indicates that Allah created the act of slaves.

In Muslim's Saḥīḥ there is a hadith that even in the womb, Allah orders an angel to write down the deeds, destiny, term and whether a person will be unhappy or happy [9:1138] .

The eponym of the Ḥanafī school, Abū Ḥanīfa, says: “All the deeds of the servants of Allah, whether commission or omission (inaction), are actually acquired by them; Allah Almighty is their Creator” [5:8].

Regarding the issue of predestination in Islamic theology/theology, there have been many polemical confrontations with supporters of various schools. One of these discussions was between the

adherents of Ahlu-s-Sunnah and the Qadarites. An example is the discussion between Abduljabbar Hamadani with Abū 'Ishāq Isfarayini and 'Umar ibn 'Abd al-'Azīz with Geylan Dimashki. [10:127-128]

The “Qadarites” put forward several arguments in defense of their beliefs, such as: changes and confirmations of destinies recorded in the scrolls of angels; extending and shortening life spans. And they support their views with verses from the Qur'ān and hadith from the Prophet. The essence of the question of the “Qadarites” to their opponents is that if Allah knew everything that would happen and wrote it all down in the tablets, what then do the words in the 39th verse of Surah “ar-Ra`d” mean? And if destiny, age and life span are written down, and they cannot be increased or reduced, then how should we understand the words of the Prophet about “Extension of life span” [9:161]. Moreover, how to explain what the Prophet “Nuh” said to his people in verses 3-4 of Surah “Nuh”.

Supporters of “ahlu-s-sunna”, answering these questions, argue that earthly destiny and life span are of two types. The first type includes what was finally decided and written down in a stored tablet. This entry is unchanged. The second type is what Allah revealed to the angels; this period and this allotment may increase or decrease. Therefore, in the 39th verse of Surah ar-Ra`d it is said: **“Allah erases and confirms what He wills, and with Him is the mother of scripture”** [16:310]. In the stored tablet, everything that is about to happen is written down. But the life span and earthly destiny recorded in the books of angels may change depending on factors. Angels record a person's destiny and age, but if he maintains family ties, then his destiny increases and his life span is extended. If he breaks these connections, then they decrease. The words of the Ahl-s-Sunnah scholar Ibn Hajar 'Asqalani: “What was originally known to Allah does not change. Only what is revealed to people as a result of their actions can change. This is probably due to the knowledge that guardian angels and angels assigned to people have. What they know can either be erased or confirmed, such as a life span that can be extended or shortened. As for the knowledge of Allah, it cannot be erased or supplemented, for He knows absolutely everything” [11, f.11:497] confirm these thoughts.

The next and more supported argument of the “Qadarites” is the view that everything bad that happens to a person comes from himself. Citing the 79th verse of Surah an-Nisa, they believe that the words “good” and “bad” here mean godly deeds and sins.

Refuting the above-mentioned views of the Qadarites, the Ahlu-Sunna scholars claim that their opponents misunderstood the meaning of the verses from Surah an-Nisa. Because “good” here means good, and “bad” means misfortune. And the correctness of the interpretation of good and bad is indicated by the context of the previous [78] verse of Surah an-Nisa, which says: **“Death will overtake you wherever you are, even if you are in erected towers. If good befalls them, they say: “This is from Allah.” If evil befalls them, they say: “This is from you.” Say: “This is from Allah.” What happened to these people that they barely understand what they are told? Everything good that befalls you comes from Allah. And everything bad that befalls you comes from yourself”** (an-Nisa, 78-79) [16:107-108]. The scholars of Ahlu-s-Sunnah, explaining these verses, say that when something good falls to the hypocrites, for example, food, victory over an enemy or well-being, they say: “This is from Allah.” If they are deprived of food, get sick or feel fear of the enemy, then they say: “The reason for all this you are, Muḥammad. You brought us this religion, because of which people began to be at enmity with us, and because of her misfortunes befall us” [2, f.6 :464-468]. Thus, by “good” in this verse we mean goods and by “bad” - misfortune. In addition, supporters of “ahlu-s-sunna” cite a number of verses from the Koran [The Family of Imran, 120; al-A`raf, 168], which confirms that the 79th verse of Surah an-Nisa talks about good and bad. Concluding the explanation of the 79th verse of Surah an-Nisa, representatives of the Ahlu-s-Sunnah note that it does not say that good and bad deeds happen to a person. On the contrary, it is said about them in the Koran: **“Whoever appears with a good deed will receive**

something better. And if someone appears with an evil deed, then those who do evil will receive reward only for what they did.” (al-Qasas, 84) [16:503] . It says “will appear” because we are talking about the good deed of the person himself, and this is openly stated when sins and disobedience are mentioned: **“... those who do evil will receive retribution only for what they did . ”**

Abū Ḥanīfa in his work “al-Fikh al-absat” [4:19_a -19_b] , answering the questions of his student, gives a comprehensive refutation of the views of the “Qadarites”.

Opposite supporters of the “Qadarites,” that is, the “Jabarites,” put forward such views as: denial of human freedom of choice; the love and pleasure of Allah with all that He has ordained and determined; belief in predestination implies refusal to perform righteous deeds; justification by predestination; to demand from slaves something other than what they did means to demand from them the impossible; erasing the differences between opposing concepts . All of the above views are based on the theory of Jahm ibn Ṣafwān, who argued that a person has no power over anything and is not endowed with the ability (to act), he is solely forced in his actions, having neither ability, nor will, nor freedom of choice. It is Allah the Almighty who creates actions in it according to what He creates in minerals. Actions are attributed to a person allegorically, as they are attributed to minerals, when they say “a tree bears fruit,” “water flows,” “a stone moves,” “the sun rises and sets,” “the sky is covered with clouds and rain pours,” “the earth shakes and bears fruit.” " etc. Retribution and punishment are coercion, just as all actions are coercion. He said: “If compulsion is firmly established, then religious duty is also compulsion” [8:73-74].

Refuting the views of the “Jabarites”, supporters of “Ahlu-s-Sunnah wa-l-Jamaa” give the following arguments. A reasonable person recognizes the difference between what he does of his own free will and what he does under duress. If a person goes down the stairs from the roof of his own free will, he understands that he is doing it himself. If he falls from the roof without wanting to, then he clearly sees the difference between these two actions, for the second happened under duress, and the first - of his own free will. This is clear to every person.

This applies to all actions that a person commits. He clearly sees the difference between what he does of his own free will and what he does under duress. A person commits some acts of his own free will, but is not responsible for them, for example, due to forgetfulness or in a dream. In the story of the people of the cave, Allah said: **“You would think that they were awake, although they were sleeping. We turned them over on their right side, then on their left”** (al-Kahf, 18) [16:363].

People turned over from side to side, but Allah attributed this action to Himself, for a sleeper does not have the opportunity to choose and a person will not be held accountable for what he did in a dream. Therefore, Allah attributed this action to Himself. The Prophet Muḥammad said: *“If someone has eaten or drunk, forgetting that he is fasting, then let him continue his fast, for Allah Himself has fed and given him something to drink”* [9:151] .

The Prophet reported that Allah fed and gave drink to the fasting person and took these actions specifically towards Him. Such a person ate or drank, forgetting about fasting, and therefore he became like one who is deprived of the ability to choose.

Besides, every person sees the difference between pain or fear, which appear regardless of his will, when he does not even know the reason for their appearance, and between pain or joy that is caused by himself. All These examples are very clear and beyond doubt.

If assert what the Jabarites say, who show excessiveness in asserting predestination, then The Shari‘ah of Allah is recognized as fundamentally unnecessary. Confirmation that a person does not have the right to choose, makes it unnecessary to encourage a person for doing good deeds and reproaching him for committing sins, for Human, while committing them, he did not have his own

will and right to choose. As a result, if Allah will punish those who disobey Him commands, then He will do injustice. For He will punish him for what he couldn't not to commit. Without a doubt, this is clearly contrary to the Qur'ān. Allah said: **"His companion (angel) will say: "This is what I have prepared." Together, throw into Gehenna every stubborn unbeliever who refused good, committed crimes and was tormented by doubts, who recognized another god along with Allah. Throw them into severe torment! His companion (the devil) will say: "Our Lord! I didn't lead him astray. He himself was in deep misconception." He will say: "Do not argue with Me. I warned you in advance. My Word is unchangeable and I do not I deal unjustly with the slaves" (Qaf, 23-29) [16:677] .**

Allah has clarified that Punishment of slaves is not only not injustice, but, on the contrary, represents perfect justice, for He warned His slaves from this and explained to them the path of truth and error, but they chose to follow the path of lies and delusion, and now they have no justification before Allah.

If we assert what the Jabarites say, the statement is thereby rejected Allah: **"We sent messengers who brought good news and warned that after the arrival of the messengers the people would not have no argument against Allah. Allah is Mighty, Wise" (an-Nisa, 165) [16:124] .**

And Allah announced that people will have no excuse after God's messengers come to them, for the truth has reached them. If predestination were justification, then it would have remained with them even after the arrival of the messengers, for predestination Allah was and will be both before the sending of the messengers and after that. Thus, such statements are refuted as texts of the Qur'ān, as well as current events, examples of which were explained earlier.

Based on the data presented, the following conclusions can be drawn. Every true proof that the Jabarit provides only indicates that Allah is the creator of everything, that He has power over every thing, and that the deeds of His slaves are His creations, and what He wills will be and what He will not will. - will not be. But this does not mean that the slave does not actually perform these actions, or that he does not perform them of his own free will and on the basis of conscious choice, or that his actions are like an involuntary trembling, the blowing of the wind, or the movements of trees.

Every valid evidence that Qadarit provides only indicates that a person actually performs his actions, and that he actually does them in accordance with his will and on the basis of a conscious choice, and that the actions are attributed to a person because he performs them. them in reality. But at the same time, this does not mean that actions are not predetermined by Allah, or that they occur against His will and desire.

If we combine the correct arguments of each side, then this will only indicate what the Qur'ān and all the Scriptures revealed by Allah pointed to - that the power and will of the Almighty covers everything that happens in the Universe. This applies to both material objects and actions, and that the servants of Allah actually perform their actions, and deserve praise or blame for this.

This happens in reality, and the evidence does not contradict each other, moreover, it confirms one another. This article does not allow us to present evidence from all sides, each of which refutes the other, and from the arguments given by each side, the inconsistency of the arguments of the other side follows. However, conclusions can be drawn as follows.

In particular, the "Jabarites" refer to the words of Allah: **"...It was not you who threw a handful of sand when you threw, but Allah threw"** (al-Anfal, 17) [16:216] where Allah denies the abandonment of the Prophet and says that it was He who abandoned him. Thus, according to the Jabarites, this indicates that a person does not commit his deeds, and they said: "Retribution is not connected with deeds, since the Messenger of Allah said: *"No one will enter Paradise for his deeds," and when his asked: "And even you, O Messenger of Allah?"*, he replied: *"Neither I, unless Allah embraces me with His mercy and generosity"* [9:486] .

The “Qadarites” refer to the words of Allah: **“Blessed is Allah, the best of creators!”** (al-Mu’minun, 14) [16:429], saying that retribution for deeds is like an exchange, as stated in the Qur’ān: **“...for what they did”** (al-Sajdah, 17) [16:529] and **“This Paradise has been given to you as an inheritance for what you have done”** (az-Zukhruf, 72) [16:640], and the like.

As for the verse to which the Jabarites referred - **“it was not you who threw a handful of sand when you threw, but Allah threw,”** it is evidence against them, since Allah himself confirmed that the Prophet threw, saying “when he threw.” From these words it is clear: what Allah rejects at the beginning is not at all the same as what He affirms at the end. The meaning of this will become clear if we pay attention to the fact that throwing has a beginning and an end, the beginning is the throw, and the end is the achievement of the goal, although each of them is called a throw. So, the meaning of this verse is as follows: “And it was not you who hit them by throwing, but it was Allah who hit them.” Otherwise, if we accept the words of the Jabarites as correct, one could say: “It was not you who prayed when you prayed, but Allah prayed,” “You were not fasting when you fasted, but Allah was fasting,” “You were not the one who committed adultery when you committed adultery.” ...”, “It was not you who stole when you stole ...”, and thus their delusion is obvious.

As for the relationship between retribution and actions, both the Jabarites and Qadarites were mistaken in this matter. So the particle “ب” (bi) has different meanings depending on whether it is used in a negative or affirmative sentence. Thus, in the words of the Messenger of Allah: “No one will enter Paradise because of his deeds” “ب” (bi) gives the word “deeds” the meaning of an equivalent or replacement, and means the deeds that a person performs as payment for entering Paradise, as the Mu’ Tazilites believed, saying that for his deeds a person acquires before his Lord the right to enter Paradise!

But this happens by the mercy of the Almighty, and “ب” (bi) in the words of Allah: **“by what they acquired”** and the like has the meaning of reason. Therefore, the meaning of the verse will be: “they will enter because of their deeds,” and since Allah is the Creator of both causes and results, in any case, a person will enter Paradise only by His mercy.

If we talk about the fact that the Mu'tazilites refer to the words of the Almighty: **“Blessed is Allah, the best of creators!”**, then the meaning of this verse is: “Allah is the best giver of shape and size”, the word “creation” in this verse means “giving shape”, this is what is meant in this verse, which is confirmed by the Koran: **“Allah is the creator of every thing”** (az-Zumar, 62) [16:600]. This verse says that “Allah is the creator of every created thing,” and the deeds of His servants are included in the concept of “every thing.” One of the most misleading is the statement that the speech of Allah is included in the concept of “every thing”, although it is one of His attributes, and it is impossible for an attribute of Allah to be created, and vice versa, they excluded the deeds of His slaves from the concept of “everything”. Does not the general sense of the word “every thing” only include that which is created? And the essence of Allah and His attributes cannot be among “everything”, which includes everything created.

Also the words of the Almighty: **“Allah created you. What are you doing?”** (as-Saffat, 96) [16:575], and in this case, the Prophet Ibrahim reproached them for worshiping the image, and the verse testifies that the image is the creation of Allah, but it became an image as a result of their actions. Thus, what is the result of their action is the creation of Allah, and if the process of sculpting itself were not a creation, then the sculpture itself would not be a creation of Allah, it would simply be wood or stone. Abū al-Husayn al-Basri, the imam of the later Mu'tazilites, said: “The knowledge that a person himself creates his act is accepted as an axiom, without proof,” and al-Razi mentioned that a possible created action certainly needs a cause, which will push to action, and in the absence of it becomes impossible in the absence of it. Both of these statements are true as far as true knowledge is concerned, but each's claim that this required knowledge denies what the other states is not true. Both of them are truthful as far as true knowledge is concerned, but their

mistake is that each of them denies that part of the truth that the other has. There is no contradiction between the fact that a person can perform his own actions and the fact that these actions arise by the will of Allah, just as Allah said: **“I swear by the soul and by the one who gave it a proportionate appearance and instilled in it depravity and fear of God!”** » (ash-Shams, 7-8) [16:807-808] . His words “and instilled in her wickedness and fear of God” are a confirmation of predestination, and the words “instilled in her” indicate the recognition that the act comes from a person, and that “wickedness and fear of God” also refer to the soul, so that it knew that she could be nasty or God-fearing. The following words are Allah **“The one who purified it succeeded, and the one who defamed it suffered damage”** (ash-Shams, 9-10) [16:808] also confirm the commission of these actions by man, and there are many similar examples in the Qur’ān.

So, actions are actually performed by man, but are the creations of Allah, and are the object of His action, without being the action of Allah directly. Thus, there is a difference between the action and the object of the action, the creation and the created, as pointed out by the Ḥanafī scholar Abū Ja‘far al- Ṭahāwī, “The actions of slaves are the creations of Allah and are acquired by people” [3:25] , confirming that slaves have actions and acquired them, and attributed their creation to Allah Almighty. “Acquisition” is an action as a result of which the one who performs it receives benefit or harm, as the Almighty said: **“He will get what he acquired, and what he acquired will be against him”** (al-Baqarah, 286) [16: 57] .

As a useful conclusion for this topic, we can cite the words of the famous Ḥanafī scholar Abū Ja‘far al- Ṭahāwī, who said: “Predestination is essentially a secret of Allah Almighty, which is unknown neither to the close angels nor to the messenger prophets” [3:17] . If Allah hid his secret even from the closest angels and messenger prophets, then a person should know that the deeds he does are predetermined, just like his destiny in this world, which he never ceases to seek, and like the duration of his life, which he tries in every possible way to extend. All this has already been prescribed and predetermined, and the path that leads him to where he was created is made easier for each person.

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